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¶ The Byble in

Englishe, that is, the olde and new Testament, after the translacion appoynted to be redin the Churches.

¶ Imprynted at London in Flete-strete, at the signe of the Sunne, ouer a-gaynste the conduyte, by Edwarde Whitchurche. The xxii. day of Decembre, the yeare of our Lorde.

M.D.XLIX.

Cum priuilegio ad imprimendum solum.

A Prologue or preface made by the most reuerende father in God, Thomas Archbyshop of Cantorbury, Metropolytan and Primate of Englande.

Cranmer

FOR twoe sondrye sortes of people, it semeth muche necessary that some thing be sayd in the entry of this booke, by the waye of a preface or prologue, whereby hereafter it may be both the better accepted of the whiche hytherto could not well beare it: and also the better vsed of the, which heretofore haue mysused it. For truly some there are that be to slowe, and nede the spurre: some other seme to quycke and nede more of the bydell. Some lose theyr game by shorte shoting, some by ouershoting. Some walke to muche on the left hand, some to muche on the right. In the former sorte be all they that refuse to reade, or to heare read ꝑ scripture in theyr vulgare tonges, muche worse they that also let or discourage the other frō the reading or hearing therof. In the latter sort be they, which by theyr inordynate reading, vndiscrete speakyng, contencious disputyng, or otherwise, by theyr licencious lyuing, slaunder and hynder the worde of God, moste of all other, whereof they would seme to be greatest furtherers. These two sortes albeit they be moste far vnlyke the one to ꝑ other, yet they both deserue in effecte lyke reproche. Neyther can I well tell whether of them I may iudge the more offender, him that doeth obstinately refuse so godly a goodly knowledge: or him that so vngodly, and so vngoodly doeth abuse the same. And as touching the former, I would maruaile muche that any man should be so mad, as to refuse in darkenes, lyght: in honger foode: in colde fyre: for the worde of God is lyght. * Lucerna pedibus meis, verbum tuum. Foode, * Non in solo pane viuit homo, sed in omni verbo dei. Fyre * Ignem veni mittere in terram, & quid volo, nisi ut ardeat? I would maruaile (I say at this saue that I cō syder, howe muche custome and vsage may doe. So that yf there were a people as some wryte, de Cymeriis, which neuer sawe the Sunne, by reason that they be sytuated far towarde the Northe pole, and be enclosed & ouershadowed with hye mountaynes: it is credyble and lyke ynough, that yf by the power and wyll of God, the mountaines should synke downe & geue place, that the lyght of the Sunne might haue entraunce to them: at the fyrst, some of them would be offended therwith. And the olde prouerbe affirmeth, that after tyllage of corne was fyrst founde: many delyted more to fede of maste and acornes, wherwith they had been accustomed, then to eate bread made of good corne. Suche is the nature of custome, that it causeth vs to beare all thinges well and easely, wherwith we haue been accustomed, and to be offended with al thinges there vnto contrary. And therfore I can wel thinke them worthy pardon, which at the comming abrode of scripture doubted and drew backe. But suche as will persyst styll in theyr wylfulnesse, I must nedes iudge not only foolishe, frowarde and obstynate: but also peruishe, peruerse and indurate. And yet, if the matter should be tryed by custome, we myght also allege custome for the reading of the scripture in the vulgare tonge, and prescribe the more auncient custome. For it is not muche aboue one hundreth yeare ago sence scripture hath not been accustomed to be read in the vulgare tonge within this realme, and many hundred yeares before that, it was translated and read in the Sarones tonge, which at ꝑ time was our mother tonge: wherof there remaine yet dyuerse coppes founde lately in olde abbeys, of suche antique maners of wrytyng and speakyng, that fewe men nowe been able to reade and vnderstand them. And when this language waxed olde and oute of common vsage, because folke should not lacke the frute of reading, it was again trāslated into the newer language. Wherof yet also many coppes remaine and be dayly founde. But nowe to let passe custome, and to wey, as wyse men euer should, the thing in his owne nature: Let vs here discusse, what it auayleth scripture to be had and read of the lay and vulgare people. And to this question I entend heare to say nothing: but that was spoken and wrytten by the noble doctoure and moste morall diuyne sayncte John Chrisostome, in his S. Chrisostome. thyrd sermon de Lazaro: albeit, I wyll be somethyng shorter, and gather the matter some.

into fewer wordes & lesse roume the he doth there, because I would not be tedious. He exhorteth there his audyence, that euery man should reade by himselfe at home in the meane dayes & time, betwene sermon and sermon: to the entent they myght both more profoundly fyre in theyr myndes & memoryes that he had sayde before vpon suche textes, whereupon he had alreadye preached, and also that they myght haue theyr myndes the more readye and better prepared to receyue and perceyue that, whiche he should say from thence forth in his sermons, vpon suche textes, as he had not yet declared and preached vpon: therfore sayeth he there: My cõmen ba= sage is to geue you warning before, what matter I intend after to entreate vpon, that you your selues in the meane dayes may take the booke in hande, reade, wey, and perceyue the summe and effecte of the matter: and marke what hath been de= clared, and what remayneth yet to be declared: so that therby your mynde may be the more furnyshed, to heare the rest, that shall bee sayde. And that I exhorte you (sayeth he) and euer haue, and will exhorte you, that you (not onely here in the churche) geue care to that, that is sayd by the preacher: but that also, when ye be at home in your houses, ye apply your selues from tyme to time to the reading of ho= ly scriptures: whiche thyng also I neuer lynne to beate into the eares of the that be my kamplyers, and with whom I haue priuate acquayntaunce and conuersa= cion. Let no man make excuse and saye (sayth he:) I am busyed about matters of the cõmon wealth, I beare this office or that, I am a craftes man, I must applye myne occupacion, I haue a wyfe, my children must be fed, my housholde must I prouyde for. Briefly, I am a man of the worlde, it is not for me to reade the scrip= tures, that belongeth to the that haue bydden the world fare wel: which lyue in so= litarynesse and contemplacion, & haue been brought vp, & continually nosylled in learning and religion. To this answearing: what sayest thou man (sayth he,) is it not for the to study and to reade the scripture, because thou art encombred and dy= stract with cures and busines? So muche the more it is behoueful for the to haue defence of scriptures: howe muche thou art the more dystressed in worldly daun= gers. They that been free and farre from trouble and entremedlyng of worldlye thinges, lyue in sauegarde and tranquilitie, and in the calme, or within a sure ha= uen. Thou art in the myddest of the sea of worldly wyckednesse, and therfore thou nedest the more of goostly succoure and conforte: they syt farre from the strokes of battayle, and farre out of gunne shote, and therfore they be but seldome wounded: thou that standest in the fore frount of the hoste, and nyest to thyne enemyes, must nedes take nowe and then many strokes, and be greuously wounded: And there= fore thou haste more nede to haue thy remedies & medecynes at hande. Thy wyfe prouoketh the to anger, thy chylde geueth the occasion to take sorowe & pensyue= nesse, thyne enemyes lye in wayte for the, thy frend (as thou takest hym) sometime enuyeth the: thy neyghbour mysreporteth the, or pycketh quarels agaynst the, thy mate or partener vndermyneth the, thy Lord, iudge, or iustice threteneth the, pouer= tie is paynfull vnto the, the losse of thy deare & welbeloued causeth the to mourne. Prosperitie exalteth the, aduersitie bryngeth the lowe. Briefly, so dyuerse and so manyfolde occasions of cares, trybulations & temptations beset the & besege the round aboute. Where canst thou haue armour or fortresse against thine assautes? Where canst thou haue salues for thy sores, but of holy scripture? Thy flesh must nedes be prone, and subiect to fleshly lustes, which dayly walkest & art conuersaũt amonge women, seest theyr bewtyes set forth to the eye, hearest theyr nyse & wan= ton wordes, smellest theyr balme, ciuet and muske, with many other lyke prouo= cations and stirringes, except thou haste in a redinesse wherewith to suppresse and auoyde them, whiche cannot els where be had, but onelye out of the holye scrip= tures. Let vs reade and seke all remedyes that we can, and al shalbe litle ynough. Howe shall we then doe, yf we suffre and take dayly woundes, and when we haue done, wyll syt styll and serche for no medicynes? Dost thou not marke, and con= syder howe the smyth, mason, or carpenter, or any other handye craftesman, what nede soeuer he be in, what other shyfte soeuer he make, he wyll not sell, or laye to pledge the toles of his occupation, for then howe should he worke his feate or get= his lyuing therby? Of lyke mynde and affeccion ought we to bee towardes holye

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scripture: for as mallettes, hammers, sawes, chesylles, axes, & hatchettes be the tooles of they^r occupacion: So be the bookes of the Prophetes, & Apostles and al holy wrytte inspired by the holy goste, the instrumentes of our saluacio. Wherefore let vs not slyche to bye and prouyde vs the Byble, that is to say the bookes of holye scripture. And let vs thynke that to bee a better Juell in our house, then eyther gold or syluer. For lyke as theues been lothe to assaute an house, where they know to be good armoure & artillary: so, where so euer these holy and gostly bookes been occupyed, there neyther the deuyll, nor none of his Angels dare come neare. And they that occuppye them been in muche sauegarde, and haue greate consolacyon, and been the readyer vnto all goodnesse, the slower to all euyll: & if they haue done any thing amysse, anone euen by the sight of the bookes, they^r consciences been admonished, & they waxen sory and ashamed of the facte. Peraduenture they wyll say vnto me: howe & if we vnderstande not that we reade, that is conteyned in the bookes? What then? Suppose thou vnderstand not the depe & prolounde mysteries of scriptures, yet can it not be, but that muche fruite and holynesse must come and growe vnto the by the readyng: for it cannot be that thou shouldest be ignoraunte in all thynges alyke. For the holy goste hath so ordered and attempered the scriptures, that in them aswell publycanes, fyshers, and shepeheardes maye fynde they^r edification, as greate doctours they^r erudition: for those bookes were not made to vayne glory, lyke as were the wrytinges of the gentile phylosophers and rethoricians, to the intente the makers shoulde be had in admiracion for they^r hye styles and obscure maner of wrytyng, whereof nothing can be vnderstande without a master or an exposytoure. But the Apostels & prophetes wrote they^r bookes so, that they^r spedyall intent and purpose might be vnderstande and perceyued of euery reader, which was nothyng but the edifycation & amendement of the lyfe of them, that readeth or heareth it. Who is it, that redyng or hearing read in the gospell: Blessed are they that been meke, Blessed are they that bern mercyfull, Blessed are they that been of cleane hert: and suche other lyke places, can perceiue nothing except he haue a master to teache hym what it meaneth? Lykewyse, the sygnes and myracles with all other hystories of the doynges of Christe or his Apostles, who is there, of so symple wyt and capacitie, but he may be able to perceyue & vnderstand them? These be but excuses and clokes for the rayne, & keueringes of they^r owne yuel slouthfulnes: I cannot vnderstand it. What maruayle? Howe shouldest thou vnderstande, if thou wylt not reade, nor looke vpon it? take the bookes into thyne handes, reade the whole story, and that thou vnderstandest, kepe it well in memory: that thou vnderstandest not, reade it agayne and agayne: yf thou can neyther so come by it, counsayle with some other that is better learned. Goe to thy curate and preacher, shewe thy selfe to be desyrous to knowe and learne. And I doubte not but God seeyng thy dilygence and readynesse (yf no manne els teache thee) wyll hymselfe vouchsafe with his holy spyryte to illumynate thee, and to open vnto thee that whiche was locked from thee. Remember the Eunuchus of Candace quene of Ethiopia, whiche albeit he was a manne of a wylde and barbarous countrye, and one occuppyed with worldly cures and busynesses, yet ryding in his charete, he was readyng the scrypture. Nowe consyder, yf this manne passyng in his iorney, was so dylygent as to reade the scripture, what thynkest thou of lyke was he wont to doe syttyng at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande, what dyd he then, trowest thou, after that when he had learned and had gotten vnderstandyng? For that thou mayst well knowe that he vnderstode not what he read: herken what Philyp there sayth vnto hym. Understandest thou what thou readest? And he nothyng ashamed to confesse his ignoraunce, answereth: Howe shoulde I vnderstande hauyng no bodye to shewe me the waye? Loe, when he lacked one to shewe hym the waye, and to expound to hym the scriptures, yet dyd he reade: and therefore God the rather prouyded for hym a guyde of the waye, that taught hym to vnderstand it. God perceyued his wyllyng and toward mynde: and therefore he sente hym a teacher by and by. Therefore lette no manne bee negligente aboute his owne health and saluacion: though thou haue not Philyppe alwayes when thou wouldest, the holy goste, whiche then moued and

styred by Philyppe, will be ready and not fayle thee, yf thou do thy dilygence accordyngly. All these thynges been wrytten vnto vs for oure edifycacion and amendement, whiche be borne towardes the latter ende of the worlde. The reading of scryptures is a greate and stronge bulwarke or fortresse agaynst synne: the ignorraunce of the same is the greater cupne and destruccion of them that wyll not knowe it. That is the thyng that bryngeth in heresye, that is it, that causeth all corrupte and peruerse lyuyng: that is it, that bryngeth all thynges out of good order. Hytherto all that I haue sayde, I haue taken and gathered out of the forsayde sermon of this holy Doctoure sayncte John Chrisostome. Now yf I should in lyke maner bring furth what the selfe same Doctoure speaketh in other places, and what other Doctours & wrytters saye concernyng the same purpose, I myght seme to you to wrote another Byble, rather then to make a preface to the Byble. Wherefore in fewe woordes to comprehende the largenesse and vtilytie of the scrypture, howe it conteyneth frutefull instruccion and erudicion for euery man: yf any thyng be necessarye to be learned, of the holy scripture we may learne it. yf falshed shall be reproued, thereof we may gather wherewithall. yf any thyng be to be corrected and amended, yf there nede any exhortacion or consolacio, of the scripture we maye well learne. In the scriptures be the fatte pastures of the soule, therin is no venymouse meate, no vnholsome thyng, they be the verye dayntye and pure fedyng. He that is ignorraunte, shall fynde there what he shoulde learne. He that is a peruerse synner, shall there fynde his damnacion, to make hym to tremble for feare. He that laboureth to serue God, shall fynde there his glorye, and the prompsyons of eternall lyfe, exhortyng hym more dilygentlye to labour. Herein maye princes learne howe to gouerne theyr subiectes: subiectes, obedience, loue and drede to theyr princes. Housebandes, howe they shoulde behaue them vnto theyr wyues: howe to educate theyr chyldren and seruauntes. And contrarye the wyues, chyldren, and seruauntes, may knowe theyr dutye, to theyr housebandes, parentes, and maysters. Here may all maner of persons, menne, wemen, younge, olde, learned, vnlearned, ryche, poore, prieslles, laymen, lordes, ladyes, officers, tenauntes, and meane menne, virgyns, wyues, wydowes, lawiers, marchauntes, artificers, housebandmen, and all maner of persones of what estate or condicion so euer they be, may in this booke learne all thynges what they ought to beleue, what they ought to doe, and what they shoulde not doe, aswell concernyng almyghtye God, as also concernyng themselues and al other. Briefely, to the reading of the scrypture none canne be enemyes, but that eyther be so sycke, that they loue not to heare of any medicyne: or els that be so ignorraunte, that they knowe not scripture to be the moste healthfull medicyne. Therefore as touchyng this former parte, I wyll here conclude: and take it as a conclusyon sufficiently determyned and approued, that it is conuenyente and good, the scrypture to be read of all sortes and kyndes of people, and in the vulgare tonge, without further allegacions or probacions for the same: which shall not nede, synce that this one place of John Chrisostome is ynough and sufficyente to perswade all them that be not frowardly and peruersly sette in theyr owne wylfull opinion, specyallye nowe that the kynges hyghnesse beeyng supreme head nexte vnder Christe, of this churche of Englande, hath approued with hys royall assente the settyng forth hereof, which onely to all true and obedyent subiectes ought to be a sufficient reason, for the allowance of the same, wythout farther delaye, reclamacion, or resystaunce, although there were no preface nor other reason herein expressed. Therefore nowe to come to the seconde and latter parte of my purpose: there is nothyng so good in this worlde but it may be abused, and turned from frutefull and wholsome, to hurtfull and noysome. What is there aboue, better then the sunne, the moone, the starres: yet was there that tooke occasyon by the greate beawtye and vertue of them, to dishonoure God, and to defyle themselues with ydolatry, geuyng the honoure of the lyuyng God and creatoure of all thynges, to suche thynges as he had created. What is there here beneth better than fyre, water, meates, drynkes, metalles of golde, syluer, yron and stele? yet we see dayly great harme, and muche myschefe, done by euery

The conclusion.

The kynges hyghnesse hath allowed ye scrypture as necessarye for vs

There is nothyng but it may be abused.

by euery one of these, aswell for lacke of wysedome and prouydence of them that suffer euyll, as by the malyce of them that worketh the euyll. Thus to them that bee euyll of themselues, euery thyng setteth forwarde and increaseth theyr euyll, be it of his owne nature a thyng neuer so good: lyke as contrarylye, to them that studyeth and endeuoreth themselues to goodnesse, euerye thyng preuayleth them, and profyteth vnto good: bee it of hys owne nature a thyng neuer so bad. As Saynete Paul sayde. *Diligentibus deum, omnia cooperantur in bonum*: euen as out of moste venymouse wormes is made tryacle, the moste soueraygne medicyne for the preseruacion of mannes healthe in tyme of daunger. Wherefore I woulde aduyse you all, that come to the readyng or hearyng of this booke, whiche is the woorde of GOD, the moste precioule Juell, and moste holye relyque that remayneth vpon earth, that ye bryng with you the feare of GOD, and that ye doe it with all due reuerence, and vse your knowledge thereof, not to vayne glory, and frluolouse dysputacion: but to the honoure of GOD, encrease of vertue, and edification bothe of youre selues and other. And to the entente that my woordes maye be the more regarded, I wyll vse in this parte the authoryties of Saynete Gregory Nazianzene, lyke as in the other I vsed of Saynete John Chrisostome. It appeareth that in hys tyme there were some (as I feare me there been also nowe at these dayes a greate numbre) whiche were ydell babblers, and talkers of the scripture out of ceason and all good order, and without any increase of vertue, or example of good lyuyng: to them he wryteth all his fyrste booke, *de theologia*. Whereof I shall briefely gather the whole effecte, and recyte it here vnto you. There been some (sayeth he) whose not onely eares and tounges, but also theyr fystes been whetted and ready bent all to contencion and vnprofytable disputacion: whome I woulde wyshe as they been vehemente and earnest to reason the matter with tounge: so they were also ready and practyue to doe good dedes. But for asmuche as they subuertyng the order of all godlynesse, haue respecte onely to thys thyng, howe they maye bynde and loce subtyle questyons, so that nowe euery market place, euery alehouse and tauerne, euery feasthouse: briefely, euery company of menne, euery assemblie of women is fylled with suche talke: Hence the matter is so (sayeth he) and that oure fayth and holy relygyon of Christe begynneth to ware nothyng els, but as it were a sophistrye or a talkyng crafte, I can no lesse doe, but saye some thyng there vnto. It is not fytte (sayeth he) for euery man to dyspute the hygh questions of dyuinitie, neyther is it to be done at all tymes, neyther in euery audience must we discusse euery doubte: but we must knowe whan, to whome, and howe farre we ought to enter into suche matters. Fyrste, it is not for euery manne: but it is for suche as be of exacte and exquysite iudgementes, and suche as haue spente theyr tyme before in studye and contemplacion, and suche as before haue clensed themselues aswell in soule, as bodye: or at the leste, endeuored themselues to be made cleane. For it is daungerous (sayeth he) for the vncleane to touche that thyng, that is moste cleane: lyke as the sooze eye taketh harme by lookyng vpon the Sunne. Secondarelye, not at all tymes, but whan we be reposed, and at rest from all outwarde dregges and trouble, and when that our heades been not encombred with other worldlye and wanderyng ymagynacions: as yf a manne should myngle balme and dyrte together. For he that shall iudge and determyne suche matters and doubtes of scryptures, must take his tyme, when he may apply his wyttes thereunto, that he maye thereby the better see, and dyscerne what is trueth. Thyrdly, where, and in what audyence. There and amonge those that been studyous to learne: and not amonge suche as haue pleasure to tryfle with suche matters, as wyth other thynges of pastyme: whiche repute for theyr cheke delycates, the disputacion of hygh questions, to shewe theyr wyttes, learnyng and eloquence in reasoning of hygh matters. Fourthly, it is to be consydered howe farre to wade in suche matters of difficultie. No further (sayth he) but as euery mans owne capacitie will serue hym: nor againe no further then the weaknes or intelligence of the other audience may beare. For lyke as to greate noyse hurteth the eare, to muche meate

S. Gregory Nazianzene.

hurteth

hurteth the mannes body, to heauy burthens hurte the bearers of them, to muche rayne doeth more hurte then good to the ground, breefely, in all thynges to muche is noyous: euen so weake wyttes and weake consciences maye sone be oppressed with ouer harde questions: I saye not this to dissuade men from the knowledge of God, and tradyng or studying of the scripture. For I saye, that it is as necessarye for the lyfe of mans soule, as for the body to breathe. And yf it were possyble so to lyue, I would thynke it good for a man to spende all his lyfe in that, and to doe none other thyng. I commende the lawe whiche byddeth to medytate and studye the scriptures alwayes both nyght and daye: and sermons and preachynges to be made both mornyng, noone, and euentyde. And God to be lauded and blessed in al tymes, to bedwarde, from bed, in our iourneyes, and all our other workes. I forbyd not to reade, but I forbyd to reason. Neyther forbyd I to reason so farre as is good and godlye. But I alowe not that is done out of season, and out of measure and good order. A manne may eate to muche of hony be it neuer so swete, and there is tyme for euerye thyng, and that thyng that is good is not good, yf it be vngodly done. Euen as a floure in wynter is out of season, and as a womans apparell becommeth not a manne: neyther contrarily, the mannes the woman, neither is weping conuenient at a brydale, neyther laughyng at a buryall. Nowe yf we can obserue and kepe that is comely and tymely, in all other thinges: shall not we then the rather do the same in the holy scriptures? Let vs not runne forth as it were wylde horses, that can suffre neyther brydle in they: mouthes, nor sytter on they: backes. Let vs kepe vs in our boundes, and neyther let vs go to farre on the one syde, leste we retourne into Egypte: neither to farre ouer the other, leste we be caryed away to Babylon. Lette vs not syng the songe of our Lorde in a straunge lande: that is to say, let vs not dispute the woorde of God at all aduentures, aswel where it is not to be reasoned, as where it is: and aswell in the eares of them that be not fytte therfore, as of them that be. Yf we can in no wyse forbeare, but that we must nedes dispute, let vs forbeare thus muche at the leste, to do it out of time and place conuenient. And lette vs entreate of those thynges whiche be holy, holyly: and vpon those thynges that be mystical, mystically: and not to vtter the deepne mysteryes in the eares vnworthy to heare them, but let vs knowe what is comely as well in our sylence and talkyng as in our garmentes wearyng, in our fedyng, in our gesture, in our goinges, and all our other behauyng. This contencion and debate aboute scriptures and doubtes therof (specyally when suche as pretende to be the fauourers and studentes therof, cannot agre within themselues) doth moste hurte to our selues, and to the forthergyng of the cause and quarels that we would haue forthered aboue all other thynges. And we in this (sayeth he) be not vnlyke to them that beyng mad sette they: owne houses on fyre, and that slay they: owne chyldren, or beate they: owne parentes. I maruayle muche (sayeth he) to recounte whereof commeth all this delyte of vayne glorye, whereof commeth all this tongeitche, that we haue so muche delyte to talke and clatter. And wherin is our communicacion? Not in the commendacions of vertuous and good dedes of hospytalytye, of loue betwene christian brother and brother, of loue betwene manne and wyfe, of virgynitie and chastitye, and of almesse toward the poore. Not in Psalmes and godlye songes, not in lamentyng for our synnes, not in repressyng the affeccions of the bodye, not in prayers to God. We talke of scripture, but in the meane tyme we subdue not oure flesshe by fastyng, wakyng, and wepyng: we make not this lyfe a meditacion of death, we doe not stryue to be Lordes ouer our appetytes and affeccions. We go not aboute to put downe oure proude and hygh myndes, to abate oure rumpshe and rancorous stomackes, to restraine our lustes and bodely delectacions, our vndiscrete sorowes, our lasciuious myrth, our inordynate loking, our vnsaciable hearing of vanities, our speaking without measure, our inconuenyente thoughtes, and breefelye to reforme our lyfe and maners: but all our holynesse consysteth in talking. And we pardon eche other frō al good lyuing, so that we may stycke fast togyther in argumentacion, as though there were no moe wayes to heauen but this alone, the way of speculacion and knowledge, (as they take it) but in verye dede, it is rather the

waye

To the reader.

waye of superfluous contencion and sophistication. Hytherto haue I recyted the mynde of Gregorye Nazianzene: in that booke which I spake of before. The same author sayth also in an other place, that the learnyng of a Christen man ought to begyn of the feare of God, to ende in matters of hye speculacion: and not contrarylye to begyn with speculacion, & to ende in feare. For speculacion (sayeth he) either hye connyng and knowledge, if it be not stayed with the bridell of feare to offende God, is daungerous, and ynough to tumble a manne headlyng downe the hyll. Therfore sayth he: the feare of God must be the first begynnyng, and as it were an A.B.C. or an introduccion to all them that shall entre into the verye true & moste frutefull knowledge of holye scriptures. Where as is the feare of God, there is (sayeth he) the kepyng of the commaundementes: and where as is the kepyng of the commaundementes, there is the clensyng of the flesshe: which flesshe is a cloude before the soules eye, & suffereth it not purely to see the beame of ỹ heauenly light. Where as is the clensyng of the flesshe, there is the illumynacion of the holy goste, the ende of all our desyres, and the very lyght whereby the veritie of scriptures is sene and perceyued. This is the mynde and almoste the wordes of Gregorye Nazianzene, doctoure of the Greke churche, of whome Sayncte Jerome sayth: that vnto his time, the Latyn churche had no writer hable to be compared, & to make an euen match with hym. Therefore to conclude this latter parte, euery man that commeth to the readyng of this holy booke, ought to bryng with hym fyrste and formoste this feare of almightye God: and then nexte a fyrme and a stable purpose to reformme his owne selfe accordyng there vnto, and so to continue, procede and prosperе, from tyme to tyme shewyng himselfe to bee a sobre and frutefull hearer and learner: which if he do, he shal proue at the length wel hable to teache, though not with his mouth, yet with his lyuyng and good example, whiche is sure the moste lyuelye, and effectcous fourme and maner of teachyng. He that otherwyse intermedleth with this booke, let hym be assured, that once he shall make accompt therfore: when he shall haue sayde to him as it is wrytten in the Prophete Dauid. *Peccatori dicit deus, &c.* Vnto the vngodly sayth God: why doest thou preach my lawes, and takest my testamẽt in thy mouth? Where as thou hatest to be reformed, and haste cast my wordes behynde thee. When thou sawest a theefe, thou consentedst vnto hym, & haste been partaker with aduouterers. Thou haste let thy mouth speake wickednesse, and with thy tonge thou haste set forth disceyte. Thou sattest and spakest agaynste thy brother, and haste sclaundred thy owne mothers sonne. These thinges haste thou done and I held my tonge, and thou thoughtest (wyckedlye) that I am euen suche a one as thy selfe. But I wyll reproue thee, and sette before thee the thinges that thou haste done. O consyder this ye that forget God, leste I plucke you awaye, and there be none to delyuer you.

Whoso offreth me thankes and prayse, he honoureth me: and to him that ordreth his conuersacion ryght: wyll I shewe the saluacion of God.

God saue the Kyng.

¶ The summe and content of al the holy Scripture, both of the olde and newe testament.

Deute. 16. 1. Timo. 1 Gene. 17 Exod. 15. Gene. 1. Psal. 13. Exodu. 1. Iere. 9. Roma. 9. Esai. 54. Iere. 10.

Fyrst the holy wrytynges of the Byble teache vs, that there is one God, almyghtye, that hath neyther begynning, nor endyng: whiche of his owne goodnesse dyd create all thynges: of whome all thynges procede, and without whome there is nothyng: whiche is rygh teous and mercyfull, and whiche worketh all thynges in all after his wyll: of whome it may not be demaunded wherefore he doeth this or that.

Gene. 1. Sapien. 1. Roma. 5.

¶ Then that this very God dyd create Adam the first man after his owne ymage and symylitude, and dyd ordeyne and appoynte hym Lord of all the creatures in the earth. Whiche Adam by the enuy of the deuyll disobeying the commaundemente of his maker, dyd fyrste synne, and brought synne into this worlde, suche and so greate that we whiche be spronge of hym after the flesshe, are subdued vnto synne, deathe, and damnacion, brought vnder the yoke and tyrannye of the deuyll.

Ephes. 1. Gene. 1. 17. 18 Debte. 2.

¶ And further that Christe Jesus his sonne was promysed of God the father, to be a sauiour to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche should delyuer them from theyr synnes and tyranny of the deuyll, that with a quycke and lyuyng fayth would beleue this promesse, and trust to this Jesus Christe, hoping to haue this delyueraunce of and by hym. And truly this promesse, is very oft rehearsed in the bookes of the olde testament, yea, and the olde testament is this promesse: as it is called the newe, whiche teacheth that this promesse is fulfylled.

¶ And that in the meane season whyle the fathers looked for saluacion and delyueraunce promysed, because mannes nature is suche that he not onely cannot, but also wyll not confesse hymselfe to bee a synner, and spectallye suche a synner that hathe nede of the sauyng health promysed, the lawe was geuen, where through menne myght know synne and that they are synners: when they see that they dode none of the thynges that the lawe commaundeth, with so gladde and wyllyng a mynde as God requyreth: but rather agaynst theyr wylles, without affection, and as though they were constrayned with the feare of that hel whiche the lawe threateneth, saying: Cursed be he that mayntayneth not all the woordes of this lawe to kepe them. And that this lawe was geuen, to the intente that synne and the malyce of mennes hertes beyng therby the better knowen, men should the more feruentlye thyrste the commyng of Christe, whiche should redeme them from theyr sinnes. As it was sygured vnto the Jewes by many ceremonies, hostes, and sacrifices: whiche were ordeyned of God, not to the intente to take awaye synnes, but to shew and declare that they should be put away by fayth in the saluacion promysed thorowe Christe: and whiche nowe are put awaye by the comming of that Christ, which is the very hoste of the father, ꝑ taketh awaye all synne.

Last of all, by the bookes of the newe Testamente, we are taught, that Christe whiche was promysed and shadowed in the olde Testament, is sente of the father, at suche time as he had determyned with himselfe, at suche time (I saye) as all wickednes florished. And ꝑ he was sent, not for any mans good workes (for they al were sinners) but to the intent that he would truly shewe the aboundaunte ryches of grace, whiche he had promysed.

¶ In the newe Testamente therfore it is moste euidently declared, that Jesus Christ the true lambe and hoste, is come, to thintent to reconcyle vs to the father, payng on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuyll (vnto whom we serued through synne)

synne) and to make vs the sonnes of God, syth he hath geuen vs the true peace & tranquylytie of conscience, that we no longer do feare the paynes of hell: whiche feare is put away by the fayth, confidence, and assurance, that the father geueth vs, drawyng vs vnto his sonne. For that fayth is the gyfte of God, wherby we beleue that Christe is come into this worlde to saue sinners: whiche is of so greate pyth that they whiche haue it, desyre to perfourme al the dutyes of loue to al men, after the example of Christe. For fayth once receyued, God geueth his holy gost, wherwith he tokeneth and marketh all that beleue: whiche is the pledge & earnest that we shall suerly possesse euerlasting lyfe, and that geueth wytnesse vnto our spyrite, and grafteth this fayth in vs, that we be the sonnes of God: powryng therewith that loue into our heartes, whiche Paul describeth and setteth out to the * Corinthians. By that fayth and confydence in Christe whiche by loue is myghtye in operation, and that sheweth it selfe thorowe the workes of loue, stearyng menne therto, by that (I say) we are iustifyed: that is, by that faith Christes father (which is become oures also thorowe that Christe our brother) counteth vs for righteous, and for his sonnes: imputyng not our synnes vnto vs, thorow his grace. To conclude, he came to thintente that we beeyng clensed from our synnes, and sanctifyed vnto God the father: that is, halowed vnto the vse of the father, to exercyse good workes, renying and forsaking the workes of the flesshe, should freely serue him in righteousnes & holynes all our lyfe long: thorow good workes whiche God hath ordeyned to thintent that we should walke in thē, declaryng our selues therby to be surely called vnto this grace: which workes whosoeuer hath not, declareth that he hath not fayth in Christe. Unto whome we must come, and folowe hym wyth a chearfull hearte that he may instructe & teache vs: for he is our master, meke and humble of hearte: he is our example, of whom we must learne the rule of good lyuing: further, he is our preest, hye bysshop, and only mediator: whiche nowe sitteth on the right hande of God the father, is our aduocate, & prayeth euer for vs: which will vndoubtedly obtayne whatsoeuer we desyre, eyther of him, or of his father in his name: yf we beleue ỹ he will do it when we requyre it: For so hath he promysed. Let vs therfore not doute (although we sometime sinne) with a confidence to come vnto hym, and with a lyuing and vndoubting fayth, that we shall obtayne mercy. For therfore came he, to thintente to saue synners: neyther requyreth he any thyng more of vs, then to come vnto hym without feare.

* 1. Cor. 13.

¶ This is that Christ Jesus, whiche after he hath kylled the manne of synne with the breath of his mouth, shall syttе in his maiestie and iudge all men, geuyng vnto euery one the workes of his body, accordyng to that he hath done, whether it bee good or bad. And that shall saye vnto them that shall be on his ryght hande. Come ye blessed chyldren of my father, inherete ye the kyngdome prepared for you from the begynnyng of the worlde. And vnto them that shalbe on his lefte hande. Departe from me ye cursed, into euerlasting fyre: whiche is prepared for the deuyll and his Angels. Then shall the ende come, and he shall delyuer vp the kyngdome to God the father.

¶ To the intente that we shoulde knowe this, by the goodnesse of God worknyng by his holy spyrite, are the holy wrytinges of the Byble geuen vs: That we should knowe (I say) and beleue that there is one God, and Jesus Christe whome he hath sente: and that in beleuyng we shoulde haue euerlastyng lyfe thorowe his name.

¶ Another foundacion then this can no manne laye. And Saincte Paul desyreth that he bee holden accursed whiche preacheth any other fayth and saluacion, then only by Jesus Christe: yea, although it were an Angell of heauen. For of him, and thorowe him, and for him are all thinges: to whome, with the father and the holy gost, be honoure and glory for euermore. Amen.

¶An exhortacion to the ſtudy of the holy Scripture, gathered out of the Byble.

Chriſt vnto the people. Johñ.v.

☞ Searche the Scriptures: for they are they that teſtifye of me.

Paul to Timothy. ii.Timo.iii.

☞ All Scripture geuen by inſpiracio of God, is profitable to teache, to improue, to amende, and to inſtructe in righteouſneſſe: that the man of God may be perfect, and prepared to all good workes.

Theſame to the Romans.xv.

☞ What thynges ſoeuer are wrytten, are wrytten for our learning: that we thorowe pacience and comforte of the Scripture, might haue hope.

Salomon. Prouerb.xxx.

☞ All the woorde of God is pure and cleane: it is a ſhylde vnto them that put their truſt in hym. Put nothyng vnto his woordes, leſte he reproue thee, and thou be founde a lyar.

Moſes to the people. Deu.xii.

☞ Ye ſhall not doe euery manne what ſeameth hym good in his owne eyes: But whatſoeuer I commaunde you, that take hede ye do: and put nought thereto, nor take ought there from.

The Lord vnto Joſua. Joſu.i.

☞ Let not the booke of this lawe departe out of thy mouth: But recorde therein day & night, that thou mayſt be circumſpect to do accordyng to all that is wrytten therin. For then ſhalt thou make thy way proſperous, and then ſhalt thou haue vnderſtandyng. Turne therefore neyther to the right hande nor to the left: that thou mayſt haue vnderſtandyng in all that thou takeſt in hande.

Theſame to the people. Ex.xiii.

☞ And thou ſhalt ſhewe thy ſonne at that tyme, ſaying: This is done becauſe of that whiche the Lord dyd vnto me when I came out of Egypte. Therfore it ſhalbe a ſigne vnto thee vpon thyne hand, and a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For with a ſtronge hande the Lord brought thee out of Egypte.

Moſes. Deutero.xxxi.

☞ See that thou reade this law before al Iſrael in their eares. Gather the people together, both men, women, and chyldren, & the ſtraungers that are in thy cytyes: that they may heare, learne, and feare the Lorde your God, to kepe all the woordes of this lawe.

¶The contentes of the firſt parte of the Byble.

Geneſis.	The firſt booke of Moſes.
Exodus.	The ſeconde booke of Moſes.
Leuiticus.	The thyrde booke of Moſes.
Numeri.	The fourth booke of Moſes.
Deutero.	The fyfte booke of Moſes.

The fyrst Chapeer.

¶ Howe Heuen and earth, the lyght, the firmament, the sunne, the moone, the sterres, and all beastes, foules, and fysshes in the see were made by the worde of God. And howe man also was created.

IN the Begynninge * GOD created Heauen & earth. The earth was voyd & empty & darcknes was vpon the face of the depe, and the spirite of GOD moued vpon the face of the waters.

And GOD sayde: let there be made lyght, and there was lyght made. And GOD saw the lyght that it was good. And GOD made a diuision betwene the lyght and darcknes. And GOD called ỳ lyght, daye: and the darknes called he nyght. And the euenynge and the mornyng was made one daye. And GOD sayde: let there be a firmamente betwene ỳ waters, & let it make a diuision betwene waters and waters. And GOD made the firmament, and set a diuision betwene ỳ waters which were vnder the firmamẽt, and the waters that were aboue the firmamẽt. And it was so. And GOD called the firmament heauen. The euenynge also and the mornyng was made the seconde daye.

And GOD sayde: * let the waters vnder Heauen be gathered together into one place, that the drye lande maye be sene. And so it came to passe. And GOD called the drye lande, Earthe: and ỳ gatherynge together of waters called he the sees. And GOD sawe ỳ it was good.

And GOD sayd: lette ỳ earthe bringe forth grene herbe, whyche maye engendre seede: and frutefull tree, yelbynge frute after hys kynd, whose sede maye be in it selfe vpon the earth.

And it came to passe. And the earth brought forth grene herbe, makyng sede after hys kynde: & tree yeldyng frute, whose sede was in it selfe after hys kynde. And GOD sawe ỳ it was good. The euenyng also & the morning was made the thyrde daye. And GOD sayde: * lette there be made lyghtes in the firmament of Heauen, and lette them make a difference betwene the daye and the nyght, and lette them be vnto signes: and vnto appoynted seasons, and vnto dayes and vnto yeres.

And lette thẽ be vnto lyghtes in ỳ firmamẽt of heauen: that they maye geue lyght vpõ ỳ erth. And so it cam to passe.

And GOD mad * two great lightes: a greater lyght to rule ỳ daye, and a lesse lyghte to rule ỳ nyghte. (And he made) sterres also. And GOD set thẽ in ỳ firmament of Heauen ỳ they myght geue lyght vpõ the erth, & ỳ they myght rule ỳ daye & the night, & to make a differẽce betwene ỳ lyght & the darcknesse. And GOD sawe ỳ it was good. The euening also & the morning was made ỳ fourth daye. And GOD sayde: * let the waters bringe forth the mouinge creatures ỳ ha the lyfe, and foule ỳ maye flye vpon the earth in the face of ỳ firmament of Heauen. And GOD created great whales, & euery liuing & mouing creature, which the waters brought forth after theyr kynd: & euery fethered foule after theyr kynde. And GOD sawe ỳ it was good. And GOD blessed them, sayinge: Growe and increase, and fyll the waters of the see, and lette fethered foules be multiplied in the earth. The euenyng also & the morninge was made ỳ fyfte daye.

And GOD sayde: let ỳ earth bringe forth liuinge creature after hys kynde: catell, worme, & beaste of ỳ earth after his kind, & so it came to passe. And GOD made ỳ beaste of the earth after his kynde, & catell after theyr kynde, and euery thing that crepeth vpon the earth after his kynde. And GOD sawe that it was good. And GOD sayde, let vs make mã in our image after our likenesse, and let them haue rule of the fysshe of the see: & foule of the ayre, and catell, and all the erth, & of euery creping thing ỳ crepeth vpon the erth. And so GOD created mã in his owne image, in ỳ * image of GOD created he him, * male & female created he thẽ. And GOD blessed thẽ, and GOD sayde vnto thẽ: Growe & increase, & replenishe the earthe, & subdue it: & haue

Sapi.9.d. Pſal.8.b. *dominion of the fyſhe of the ſee, & foule of the ayre, & of euery liuyng thynge that moueth vpon the earth. And GOD ſayde: beholde, I haue geuen you euery herbe, ſowynge ſede, which is in ỳ vpper face of all the earth: & euery tree in the whych is the frute of tre, and ỳ ſoweth ſede, that they may be meat vnto you. To euery beaſt of the erth alſo, & to euery byrde of the ayre, & to euery ſuche thyng as crepeth vpō ỳ earthe (wherin is a liuynge ſoule) I haue geuen al grenesſe of herbe to be meate. And it came ſo to paſſe. And GOD ſawe euery thynge that he had made, *& beholde it was exceadyng good. The euenyng alſo and the morneyng was made the vj. daye.

Eccle.39.c. Marc.8.d. 1.Tim.4.d.

The ij. Chapter.

¶ The halowynge of the Sabboth daye. The fonre ſtondes of paradiſe. The ſettynge in of man in paradiſe. The tree of knowledge is forbydden hym: howe Adam named all creatures. The creacion of Eua. The inſtitucion of mariage.

THe heauens alſo and ỳ earth were fynyſhed, & al the hooſte of them. And in the ſeuenth daye GOD ended hys worke whyche he had made. *In the vij. daye alſo he reſted frō all hys worke, whych he had made. And GOD bleſſed the vij. daye, and ſanctified it, becauſe that in it he had reſted from all hys worcke, whych GOD ordeined to make.

Exo.20.b. Heb.4.b.

These are the generations of ỳ heauens and of the earth when they were created, in ỳ day whē the LORD GOD made the earth & the heauens, & euery plant of the felde, before it was in the earth: & euery herbe of the felde, before it grewe. For the LORD GOD had not cauſed it to rayne vpon the erth, nether was there a man to tyll the grounde. And there went vp a myſt frō of ỳ erth, & watred the whole face of ỳ grounde.

B

Gene.2.d. Sapie.10.d. Tobi.8.b. Eccle.33.b. 1.Cor.15.f.

The LORDE GOD alſo *ſhope man, euen duſt from of the grounde, & *breathed into hys noſtrelles ỳ breath of lyfe, & Adam was made a lyuynge ſoule. And the LORD GOD planted a garden eaſtwarde from Eden, and there he put man whome he had made. Moreouer out of the grounde made the LORDE GOD to growe, euerye tree that was pleaſaunte to the ſyght, & commodious for meate. The * tree of lyfe alſo and the tree of knowledge of good and of euyl was in the myddes of the garden.

Prou.3.c. Apoc.2.b.

And oute of Eden there went forthe a ryuer to water the garden. And from thēce it was deuided, & becam into foure heades. The name of one is * Piſon: The ſame is it that compaſſeth ỳ whole lande of Heuilah, where there is golde, and the golde of the lande is good. There is alſo Bdellium, and the Onix ſtone. The name of the ſeconde ryuer, is Gihon: the ſame is it that compaſſeth ỳ whole lande of Ethiopia. The name of the thyrde ryuer is Hydeckel, and it goeth towarde the Eaſtſyde of Aſſyria: And the fourth ryuer is Euphrates. Ge.14.d.

C

The LORD GOD alſo tooke Adam, & put hym into ỳ garden of Eden, that he might dreſſe & kepe it. And the LORDE GOD cōmaūded Adā ſayinge: Eating, thou ſhalt eate of euery tree of ỳ garde. But as touching the tree of knowledge of good and euyll, thou ſhalt not eate of it. Els, in what daye ſoeuer thou eateſt therof thou ſhalt dye the death. 1.Cor.11.

And agayne, ỳ LORDE GOD ſayde: it is not good ỳ Adam ſhuld be aloone, I wyl make hym an helpe, which maye be preſent wt hym. And ſo out of ỳ groūde ſhope the LORDE GOD euery beaſte of the felde, & euerye ſoule of the ayre, & brought it vnto man: that he myght ſe howe he wolde cal it. For lyke wyſe as man hym ſelfe named euery lyuynge thynge, euen ſo was the name therof.

D

Man him ſelfe therfore named ỳ names vnto al catteil, and foule of ỳ ayre, and to euery beaſte of the felde. And for man founde he not an helpe, ỳ myght be preſent with hym. The LORD GOD alſo cauſed a ſlombre to fal vpō Adam. And he ſlept. And he toke one of hys rybbes, and cloſed vp the fleſhe in ſtede therof. And the rybbe whyche the LORDE GOD had takē fro man, *made he a woman, and brought her vnto man. And man ſayd: This is now bone of my bones, and fleſh of my fleſh. She ſhalbe called woman, bycauſe ſhe was taken out of man. For thys cauſe ſhall man leaue his father and his mother, and ſhalbe ioyned wt his wyfe & they * ſhal becō one fleſh, & they wer both naked, ỳ mā & his wif, & wer not aſhamed.

Eccle.17.c. 1.Cor.11.d. A Mat.19.a. Marc.10.a. Ephe.5.g. 1.Cor.6.b.

The iij. Chapter.

¶ The ſerpent deceyueth the woman. The ſerpent, the woman, and the man are curſed, and dryuen out of paradiſe. Chriſt our onely ſauyour is promiſed.

But the

A But the serpente was subtiller then euerye beaste of the
Ge.3.d. felde, whych ꝑ LORD GOD made. And he sayd vnto the
woman: yea, hath ꝑ LORD GOD sayde:
ye shall not eate of euery tree of ꝑ gar-
de? And ꝑ woman sayd vnto ꝑ serpent:
we eate of the frute of the tree of ꝑ gar-
den, but as for the frute of ꝑ tree which
is in ꝑ myddes of the garde, GOD hath
sayd: ye shall not eate of it, neyther shal
ye touche it, leest happlye ye dye. And
1.Cor.3.a. *the serpent sayde vnto the woman: ye
shall not dye the death, but GOD doeth
knowe, that the same daye that ye eate
thereof, youre eyes shal be opened, and
Ecle.25.d. ye shall be euen as Goddes, knowyn-
ge good and euyll. And so the *woman
(seing ꝑ ꝑ same tree was good to eate,
and lusty to the eyes, and that the same
tree was pleasaunte to get wysdome)
toke of ꝑ frut therof, & dyd eate, & gaue
vnto her husband beinge wt her, whych
dyd eate also. And the eyes of thē both
were opened, & they knewe ꝑ they were
naked: and they sowed sygge leaues to
gether, and made them selues aprons.

B And they hearde the voice of ꝑ LORD
GOD walkynge in the garden in ꝑ coo-
le of the daye. And Adam and his wyfe
hyd them selues from the ꝓsence of ꝑ
LORDE GOD amonge the trees of the
garden. And the LORDE GOD called
Adam and sayde vnto hym: where arte
thou: whyche sayd: I herde thy voice in
the garden, and was afrayed, bycause
I was naked, and hyd my self. And he
sayde: who tolde the, that thou wast
naked: hast thou not eaten of the same
tree, concernynge the whyche I com-
maunded the, that thou shouldest not
eate of it: And Adam sayde: The wo-
man whom thou gauest to be wyth me,
she gaue me of the tree, and I dyd eate.

And the LORD GOD sayd vnto ꝑ wo
C man: why hast thou done this: And the
woman sayd, ponder serpēt begiled me,
and I dyd eate. And the LORDE GOD
sayd vnto ꝑ serpent: bycause thou hast
doone this, thu art cursed aboue al cat-
tell, & aboue euery beast of ꝑ feld. Upon
thy bellye shalt thou goo, & duste shalte
thou eate all ꝑ dayes of thy lyfe, I wyll
also put enimitie betwene the and the
woman, betwene thy seed and her seed.
Esay.3.c. *The same shall treade downe thy
hyed, & thou shalt treade vpō hys heele.

But vnto ꝑ woman he sayd: In mul-
tiplyinge, wyll I multiplie thy sorowe,
and thy conceauyng: In sorowe shalt
thou brynge forth chyldren, and thy
lust shall pertaine to thy husband, and
he shall haue the rule of the.

Unto Adam he sayde, because thou
hast herkened vnto ꝑ voice of thy wife,
& haste eaten of ꝑ tree (concernyng the
which I cōmaunded the, saying: Thou
shalt not eate of it) cursed is the grouṅd
for thy sake. In sorowe shalt thou eate
of it al ꝑ dayes of thy lyfe. Thorne also
and thystle shal it cause to growe vnto
the, and thou shalte eate the herbe of
the felde. In ꝑ sweate of thy face shalte
thou eate breade, tyl thou be turned a-
gayne into ꝑ grounde, for out of it wast
thu take, in as much as thu*arte dust, Iob.34.
& into dust shalt thou be turned agayn.

And Adam called hys wyues name D
Heua, because she was ꝑ mother of all
lyuinge. Unto the same Adam also and
to hys wyfe dyd the LORD GOD make
lethren garmentes, and clothed them.
And ꝑ LORD GOD sayde: Behold, yon-
der man hath bene euen as one of vs,
that he myght knowe good and euell.

And nowe leste happly he put forth
hys hand and take also of the tree of ly-
fe, and eate, and lyue for euer. And the
LORD GOD sente them furth from the
garden of Eden, to dresse the grounde
that he was take out of. And so he dro-
ue out man, and at the east syde of the
garden of Eden, he set Cherubins, and
ꝑ glysteryng flame of a shakyng swear
de, to kepe the waye of the tree of lyfe.

The iiij. Chapeer.

¶ Cain doeth not only kyll hys ryghteous brother Abel, but also dyspayreth, and is cursed. The generacōs of Enoch, Mathusael, Tubal, Lamech, Seth and Enos.

Adam knewe Heua hys wyfe: A
who conceauynge, bare Cain,
sayinge: I haue gotten a man
of the LORDE. And ꝓceedīg
furth, brought furth hys brother Ha-
bel, & Habel was a keper of shepe. But
Cain was a tyller of the grounde. And
in ꝓcesse of dayes it cam to passe that
Cain brought of the frute of the grouṅd
an oblacion vnto the LORDE. Habel al
so brought of ꝑ fyrstlynges of hys she-
pe, and of the fat therof. And the LORD Iob.34.
had respecte vnto *Habel, & to hys obla
cion. But vnto Cain & to hys offeryng

he had no respect. For the whiche cause Cain was exceadynge wroth, and hys contenaunce abated. And the LORDE sayde vnto Cain: Why art thou wroth, and why is thy contenaūce abated: yf thou do wel, shal there not be a promotion: And yf thou dost not well, lyeth not thy synne in the doores: Vnto the also pertaineth ỳ lust therof, & thu shalt haue dominion ouer it. and Cain spake vnto Habel hys brother, ¶ (let vs go forth)

B And it fortuned* when they were in the felde, Cain rose vp agaynste Habel his brother, & slue hym. And the LORD sayde vnto Cain: Where is Habel thy brother: Whyche sayd: I wote not. Am I my brothers kepet: & he sayde: what hast thou done: The voice of thy brothers bloude cryeth vnto me out of the grounde. And nowe art thou cursed frō ỳ erth, whiche hath opened her mouth, to receaue thy brothers bloud frō thy hande. yf thou tyll ỳ groūd, she shal not procead to yelde vnto ỳ her strength.

Fugitiue & a vagabound shalt thou be in the earth. And Cain sayde vnto ỳ LORDE: My * iniquitie is more, then that it maye be forgeuen. Behold, thou haste caste me out thys daye from the vpper face of the earthe, and from thy face shall I be hyd: Fugitiue also and a vagabounde shall I be in the earth. And it shall come to passe: euery one ỳ fyndeth me, shall slaye me. And the LORDE sayde vnto hym: ¶ (it shall not be so) yee, but who soeuer slayeth Cain, it shal be auenged seuen folde.

And ỳ LORD set a marke vpō Cain: C leest any man fyndynge hym, shuld kyll hym. And Cain went out from the presence of the LORDE, and dweelte in the lande of Node eastwarde frō Edē. Cain also knewe his wyfe which cōceaued & bare Henoch: & buyldyng a citie he called the name of the same citie after the name of hys sōne Henoch. Vnto ỳ same Henoch was borne Irad. Irad begat Mehuiael, & Mehuiael begat Methusael. Methusael begat Lamech. And Lamech toke vnto hym two wyues: The name of ỳ one was Ada, & the name of the other was Zilla. And Ada begat Jabel, which was ỳ father of suche as dwell in ỳ tentes, & of suche as haue catel. Hys brothers nam was Thubal, whych was ỳ father of suche as handle harpe & orgāne. And Zilla also begat Thubalcain, which wrought cunningly euery craste of brasse and of yron. The syster of Thubalcain, was Naenia

And Lamech sayde vnto hys wyues D Ada & Zilla: Heare my voice ye wyues of Lamech, herkē vnto my speche: I haue slayne a mā to ỳ woūdyng of my selfe, & a yōge man to myne owne punishement. yf Cain shalbe auēged seuēfolde, truely Lamech seuentye tymes & seuen tymes. Adā knewe his wyfe agayne, & she bare a sōne & called his name Seth For GOD (sayd she) hath appointed me another sede in steade of Habel, whome Cain slewe. And vnto ỳ same Seth also there was borne a sonne, & he called his name Enos. Then began they to make inuocation in the name of the LORDE.

The v. Chapter.

¶ The Genealogie of Adam, and of the other fathers vnto Noah.

THys is the booke of the gene- A racions of Adam. In the daye that GOD created man, in the lykenesse of GOD made he him. Male and female createth he thē, and blessed them, & called theyr name Adam in the daye of theyr creation.

And Adā lyued an hundreth & thyrty yeres, & begat a sonne in hys owne lykenes after hys image & called hys name Seth. All the dayes of Adam (after he had begotten* Seth) were eyght hun- 1. Par. 1.
dreth yeres, & he begat sōnes & doughters. And al ỳ dayes ỳ Adā lyued were nyne hundreth & thyrty yeres, & he died. Seth lyued an hundred & fyue yeres, & begat Enos. And Seth lyued (after he begat Enos) eyght hūdreth yeres & seuē yeres, & begat sonnes & doughters. And all the dayes of Seth were nyne hundreth and xij. yeres. And he dyed.

Enos lyued nyntye yeres and begat Kenan, and Enos lyued (after he begate Kenan, eyght hundreth, and fyftene yeres, and begate sonnes & doughters. And all the dayes of Enos were nyne hundreth and fyue yeres. And he dyed.

Kenan lyued seuentye yeres, and be- B gat Mahelaleel. And Kenā lyued (after he begat Mahelaleel) eyght hundreth yeres & foztye yeres, & begat sonnes and doughters. And all ỳ dayes of Kenan were nyne hundreth yeres and ten yeres, & he dyed. Mahelaleel lyued syxtye yeres & fiue yeres & begat Jared.

Iny

And agayne, Mahelaleel (lyued after he begat Jared) eyghte hundzeth and thyztye yeres, & begat sonnes & doughters. And all the dayes of Mahelaleel were eyghte hundzeth nynety & fyue yeres. And he dyed. Jared lyued an hundzeth and syztye & two yeres, and he begat Hanoch. And Jared lyued (after he begat Hanoch) eyght hundzeth yeres, and begate sõnes & doughters. And all þ dayes of Jared were nyne hundzeth and syztye & two yeres. And he dyed.

C Hanoch lyued syztie and fyue yeres, and begat Mathusalah. And Hanoch
144.c. * walked wyth GOD after he begat
Gen.11.d Mathusalah, thze hundzeth yeres and begat sonnes and doughters. And all þ
137.a. dayes of Hanoch were thze hundzeth syztye and fyue yeres. And Hanoch * walked wyth GOD, & he was * nomoze
24. sene, foz GOD toke hym awaye. Ma-
Gen.5.d. thusalah also lyued an hundzeth yeres eyghtye and seuen yeres, & begat Lamech. And againe Mathusalah lyued (after he begat Lamech,) seuen hundzeth yeres, & eyghtye and two yeres, & begat sonnes and daughters. And all þ dayes of Mathusalah were nyne hundzed yeres, & syztye & nyne yeres. And he dyed. Lamech lyued an hundzeth ye
D res and eyghtye and two yeres, and begate a sonne, & called hys name Noah, saying. Thys same shal confozte vs as concernyng our wozke and sozowe of our handes, from of the earth, whyche GOD curled. And Lamech lyued (after he begat Noah) fyue hundzeth yeares and nyntye and fyue yeres, and begat sonnes and doughters. And all þ dayes of Lamech were seuen hundzeth yeres & seuentye & seuen yeres. And he dyed.

Noah was fyue hundzeth yere olde, And Noah begat Sẽ, Ham, & Japhet.

The vi. Chapter.

The cause of the floude. God warneth Noah of the cõminge of the floude. The preparynge of the Arke

I AND it cam to passe, that mã began to be multiplied in þ vpperface of þ erth & theze were doughters bozne vnto them. The sonnes of GOD also sawe the daughters of mẽ that they wer fayre, & they toke them wyues from amõg all that they had chosen. And þ LORD sayde: my spirite shall not alwaye stryue in man, because he is fleshe, and hys dayes shalbe * an hundzed & twenty yeres. But there were gyaũtes in þ earth in those dayes: yet, & after þ the sonnes of GOD came vnto þ doughters of mẽ, & they had gendzed vnto them, the same became myghtie men of þ wozlde, and men of renowme. But GOD sawe þ the malice of man was great in the earth, and all the imagination of the thoughtes of hys * hert was onely euyll euery daye. And it * repented the LORD, that he had made man in the earth, and he was touched with sozowe in hys hert. And the LORD sayde: I wil (from þ vpper face of þ earth) destroye man, whome I haue created: both man, catell, wozme and foule of the ayze, foz it repenteth me, that I haue made them.

1.Petri.3.d. Gene.8.d. 1.Reg.15.c

But Noah founde grace in the eyes B
of the LORDE. These are the generacions of Noah, * Noah was iuste and Gen.44.b
perfecte in hys generacions, and * walked wyth GOD. Noah begat thze sonnes: Sem, Ham, & Japhet. The earth also was cozrupt befoze GOD, and the same erth was fylled wt crueltie. And GOD loked vpon the earthe, and beholde, it was cozrupte: foz all fleshe had cozrupte hys waye vpon earth. Gene.6.c.

And GOD sayde vnto Noah: The end of all fleshe is come befoze me, foz the earth is fylled with cruelty from þ face of them. And beholde, I wyll destroye them wyth the earth. Make þ an arke of pyne trees. Habitacions shalt thou make in þ Arke, & shalt pytche it wythin & wythout wyth pytche. And of thys fashyon shalt thou make it: The length C
of þ Arke shalbe thze hũdzeth cubites: The bzedth of it L. cubites, & þ heygth of it thyzty cubites. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou finishe it aboue: but the doze of the Arke shalt thou set in the syde therof. Wyth thze lofres one aboue ano ther shalt thou make it. And beholde, I, euen I, do bzynge a floude of waters vpon the earthe, that I maye destroye all fleshe, wherin is the bzeth of lyfe vnder Heauen: And euery thynge that is in the earthe shall dye.

Wyth the also wyl I make my * cone Gene.9.b.
naunte, & thou shalt come into the arke and.17.a.
thou and thy sonnes, thy wyfe and thy sonnes wyues wyth the: And euery lyuyng thyng, and of all fleshe, a payer of euery one shalt thou bzynge into the

Arke, to kepe them alyue wyth ỹ. They shalbe male and female. Of fethered fowles also after theyr kynde, and of all catel after theyr kynde, of euery wozme of the erth after hys kynd: two of euery one shall come vnto the, that thou mayest kepe them alyue. And take thou vñ the of all meate that is eaten, and thou shalt laye it vp wyth the, that it maye be meate foz the and them. Noah therfoze dyd accozdyng vnto all that GOD commaunded hym: euen so dyd he.

The vij. Chapeer.

¶ Th: entraunce of Noah and of them that were wyth hym into the arke. The rising of the floude where thozowe all thynges dyd perysshe.

AND the LORDE sayde vnto Noah: come thou and all thy house into the Arke foz ỹ haue I sene* ryghteous befoze me in thys generacion. Of euery *cleane beast thou shalte take with the seuen and seuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of fowles also of the ayze, seuen and seuen, the male and the female, to kepe sede alyue vpon the face of al the whole earth. Foz yet after seuen dayes I wyll rayne vpon ỹ earth foztye dayes and foztye nyghtes. And all substaunce that I haue made, wyl I destroye from the vpper face of ỹ earth. Noah therfoze dyd accozdyng vnto all that GOD commaunded hym. And Noah was syxe hundzeth yeres olde, and ỹ *floude of waters was vpō the earth. And Noah came (and hys sōnes & hys wyfe, and hys sōnes wyues wyth him) vnto the Arke, because of the waters of the floude. Of cleane catell, and of vncleane catell, and of flyinge fowles, and of euery suche as crepeth vpon ỹ earth, there came two & two vnto Noah into the Arke, male and the female, as GOD had commaunded Noah. It foztuned also after seuen dayes, and the waters of the floude were vpon the earth.

In the syxe hundzeth yere of Noahs lyfe in the second moneth, the seuentēth daye of the moneth. In the same daye were al the fountaynes of the great depe bzokē vp, and ỹ wyndowes of Heuē were opened. And the rayne was vpon the earth foztye dayes & fozty nyghtes. In ỹ selfe same daye entred Noah, Shē, Ham, & Japhet, the sonnes of Noah, & Noahs wyfe, & ỹ thze wyues of his sonnes, wyth them into ỹ Arke: They, and euery beast after hys kynde, & all catel after theyr kinde: yee and euery wozme that krepeth vpon the earth after hys kynde, and euery byzde after hys kynd, and euery flyinge and fethered foule. And they came vnto Noah into the Arke, two and two, of all flesshe wherin is the bzeth of lyfe. And they entrynge in, came male and female of all flesshe, as GOD had commaunded hym. And GOD shut hym in rounde aboute. And the *floude came foztye dayes vpon the earth, and the waters were increased, and bare vp the Arke, whych was lyfte vp aboue the earth. The waters also pzeuayled, and were encreased exceadingly vpon the earthe, and so the Arke wente on the vpper face of the waters.

And ỹ waters pzeuayled exceadingly vpō the earth, and all the hylles that are vnder the whole Heauen, were couered. Fyftene cubites vpwarde dyd the waters pzeuayle, so that the mountaynes were couered.

And all flesshe dyed that moued vpon the earth, in foule, in catel, in beast, and in euery wozme that crepeth vpon the earth: yee, & euery mā also (what soeuer was in whose nostrels the bzethe of life dyd bzethe, al these in ỹ dzye land dyed.) And *euery thyng was destroyed, that remayned, and that was in the vpper parte of the grouñde (both man, & catell, and wozme, and foule of the ayze) they were euen destroyed from of ỹ earthe. And Noah onely remayned alyue, and they that were wyth hym in the Arke. But the waters pzeuayled vpon ỹ earthe an hundzeth and fyftye dayes.

The viij. Chapeer.

¶ After the sendynge out of the Rauen and the Doue, Noah goeth forth of the Arke, and offereth sacrifice. The naturall corrupcion of mans harte.

AND GOD remēbzed Noah, & euery beaste, and all the catell that was wyth him in ỹ Arke. And GOD made a wynde to passe vpon the earth, and the waters ceassed. The fountaynes also of the depe, and the wyndowes of Heauen were stopped, and the rayne from Heauen was restrayned. And the waters from the earth were returned, goynge and commynge agayne. And after ỹ ends of the hundzeth and fyftyeth daye, the waters were abated.

And

And in the seuenth moneth: in the seuenteth daye of the Moneth, the Arke rested vpon ỳ mountaynes of Armenia. And the waters truly were goyng and decreasyng vntyll ỳ tenth moneth: For in the tenth moneth & in the fyrste daye of the same moneth, were the toppes of the mountaynes sene. And after ỳ ende of the fortyeth daye, it happened that Noah opened the wyndowe of ỳ Arke whych he had made. And he sent furth a rauen, whych went out goynge furth and returnyng agayne, vntyl ỳ waters were dried vp vpō ỳ earth. And agayne B he sent furth a doue from hym, that he myght se yf the waters were abated from the vpperface of the ground. And the doue founde no rest for a sole of her fote, and she returned vnto hym agayn into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put furth hys hand, toke her: & pulled her in to hi into ỳ Arke.

And he abode yet other seuen dayes, and proceadynge further, he sēte furth the doue out of the Arke. And the doue came to hym in the euen tyde, and lo, in her mouthe was an Olyue leafe that she had plucte: wherby Noah dyd knowe that he waters were abated vpon ỳ earthe. And he abode yet other seuen dayes, and sente furthe the doue, which proceaded not to returne vnto hym any more.

C And it came to passe in the syre hundreth and one yere, in ỳ fyrste moneth, and in the fyrste daye of the Moneth, the waters were dryed vp from the earth. And Noah remoued the couerynge of the Arke, and loked, and beholde, the vpper face of ỳ grounde was dryed vp. And in the seconde moneth, in the seuen and twenty day of the moneth, was the earth dryed.

And GOD spack vnto Noah saying: Go furth of the Arke, thou & thy wyfe, thy sonnes, and thy sōnes wyues with the. And bryng furthe wyth the, euery beast that is wyth the: of all flesh (both foule and catell, and euery worme that crepeth vpō the earthe) that they maye gendre in the earthe, and bryng furthe fruite, and* encrease vpon earthe. And so Noah came furthe, and hys sonnes, hys wyfe, and hys sonnes wyues with D hym. Euery beaste also and euery worme, euerye foule, and what so euer crepeth vpon the earth (after theyr kyndes) went out of the Arke.

And Noah buylded an alter vnto ỳ LORD, & toke of euerye* cleane beaste, Leui.11.d. and of euerye cleane foule, and offered sacrifices in the altare. And the LORD smelled a swete (or quiet) sauour. And the LORDE sayde in his hert: I wil not proceade to curse the grounde any more for mannes sake, for the* imagina- Gene. 6. d. cion of mannes herte is euell euē from his youth. Neyther wyl I adde to smyte any more euery thynge liuinge, as I haue done, yet therfore shal not sowing tyme and harueſt, cold and heate, Sommer and wynter, daye and night ceasse, all the dayes of the earth.

The ix. Chapter.

¶ God blesseth Noah and hys sonnes. He forbyddeth to eate the bloude of beastes, and to shed mans bloude. The lawe of the swearde. He maketh a couenaunt that he wyl destroye the worlde nomore by water, and geueth the raynbowe for a token and cōfirmacion of the same. Noah is droncken. Cam vncouereth hym, and getteth his curse.

AND GOD* blessed Noah & his A sonnes. And sayde vnto them: Gene. 1. c.d and. 7. d. Bringe ye furth frute, & multiplie, & repleneshe ỳ earth. The feare of you and the dreade of you shalbe vpon euery beast of ỳ earth, and vpon euery foule of the ayre, in all suche as the earth bryngeth furth, and in all the fysches of the see.

In to your hande are they delyuered. Euery thynge that moueth it selfe, and that lyueth shal be me at for you: Euen as the grene hearbe haue I geuen you al thynges. But* flesshe in the lyfe there- Leui. 7. c. and. 17. c. of, and in the bloude therof shal ye not eate. Elles your bloude of your lyues wyl I require. From the hand of euery beaste wyl I require it, and from the hande of man: From the hande of mās brother wyll I require the lyfe of man. Mat. 26. c. Who so* sheddeth mannes bloude, by Apoc. 13. c man shall hys bloude be shedde: For in the image of GOD dyd GOD make man. But bryng you furth frute and multiplie: Gendre in the earthe, and encrease therein.

GOD spake also vnto Noah and to B hys sōnes wyth him, sayinge: Beholde, I set vp my* couenaunt wyth you, and wyth your sede after you, & wyth euery Gene. 6. d. lyuynge creature that is wyth you, both in foule and in catell, and in euery

beast of the earthe whyche is with you, of al that go out of ꝑ Arke, accordynge vnto euery lyuynge thinge of ꝑ earthe. But my couenaunte wyl I make wyth
Esai. 54.c. you, that from* henceforth euery flesh, be not rooted oute wyth the waters of a floude, neyther shall there be a floude to destroye the earthe any more.

And GOD sayde: Thys is the token of the couenaunt whych I geue betwene me and you, and euery lyuyng creature that is wyth you into perpetuall generacions. I haue set my bowe in ꝑ cloud, & it shalbe for a toke betwene me and ꝑ earthe. And it shall come to passe that when I bringe a cloude vpon the earthe, the bowe also shall be sene in ꝑ
C same cloude. And I wyll thyncke vpon my couenaunte whiche is betwene me and you, & euery lyuyng creature in all flesh, and it shall nomore come to passe, that* waters make a flood to destroye
Eccl. 44.c. all flesshe. But the bowe shalbe in ꝑ same cloude, and I wyll loke vpō it, that I maye thyncke vpon the euerlastyng couenaunte betwene GOD, and euerye lyuynge creature in al flesshe that is vpon earthe. And GOD sayd vnto Noah: This is the token of the couenaunt whyche I haue made betwene me and all flesshe that is vpon earth.

The sonnes of Noah going furth of ꝑ arke, were: Sē, Ham, & Japhet. And Ham truly is ꝑ father of Canaan. These the thre sons of Noah, and of them was the whole earth ouerspred. Noah also begāne to be an hus band man, and planted a vineyarde. And he dronkyng of the wyne, was droncken, and vncouered wythyn hys tente.

And Ham ꝑ father of Canaan seyng
D the nakednes of hys father, tolde hys two brethren without. And Sem and Japhet, they two, takinge a garmente, layde it vpon theyr shulders and cummynge backwarde, couered the naked pryuities of theyr father: namely, theyr faces beynge turned awaye, lest they shulde se theyr fathers pryuities.

And Noah awoke from hys wyne, & knew what hys yonger sonne had done vnto hym. And he sayde: Cursed be Canaan, a seruaunte of seruauntes shall he be vnto hys brethren. He sayd moreouer: Blessed be ꝑ LORD GOD of Sē, and Canaan shalbe his seruaunt. GOD shall enlarge Japhet, and he shall dwel in the tentes of Sem, & Canaan shalbe theyr seruaunte. Noah lyued after the floude thre hundreth and fyftye yeres. And all the dayes of Noah were nyne hundred and fyfty yeres. And he dyed.

The x. Chapter.

¶ The genealogie of Japhet, Sem, and Ham.

THese are the generacions of ꝑ sōnes of Noah, Sem, Ham, and Japhet: And vnto them were children borne after the floud. The chyldrē of* Japhet: Gomer, 1. Para. 1.
and Magog, and Madai, and Jauan, and Thubal, Mesech, and Thiras. The chyldren of Gomer: Ascenas, and Riphat, and Thogarma. The chyldren of Jauan: Elisa and Tharsis, Chithim, & Dodanim. Of these were the Iles of the Gentiles deuided in theyr landes, euery man after hys tonge, and after hys kynred in theyr nacions.

The chyldren of Ham: Chus, & Mizrim, and Phut, and Canaan. And the chyldrē of Chus: Seba and Heuila, & Sabtha, and Regma, and Sabthecha. The chyldren of Regma: Scheba and B
Dedan. Chus also begatte * Nimrod. 1. Para. 1.
The same began to be myghtye in the earthe. For he was a myghtye hunter before the LORD. Wherfore it is sayde: Euen as Nimrod the myghtie hunter before the LORDE. The begynnyng of hys kyngdom was* Babel, and Erech, Gene. 11.
and Acad, and Chalne, in the lande of Sinear. Out of that lande came Assur, and buylded * Ninive, and the stretes Ionas 3.
of the citie, and Calah. Ressen also betwene Ninive and Calah, and it is a greate citie.

Mizraim begat Ludim, and Enamim, and Lehabim, and Naphthuhim, Partrusim, also and Casluhim, out of whome came Philistim & Capthorim. Canaan begatte Zidon hys fyrst borne sonne and Heth, and Jebusi, and Amori and Girgosi, Hiui and Arki, and C
Sini, and Aruadi, and Zemari, and Hamathi: And afterwarde were the kynreds of the Cananites spred abrode. The border of the Cananites was from Zidon, as thou commest to Gerar vntyll Gasa, and as thou gocst vnto Sodoma, and Gomorra, and Adama, and Zeboim, euen vnto Lasa. These are the children of Ham, in theyr kynre-

kynredes, in theyr tonges, countres and in theyr nacions.

Unto Sem also the father of all the chyldren of Eber, (and elder brother of Japhet) there were borne. The childrē of Sem: Elam and Assur, Arphachsad and Lut and Aram. The chyldren of
D Aram: Uz and Hul, Gether and Mas.
1.Par.1.d *Arphachsad begat Salach, and Salach begat Eber. Unto Eber also were borne two sonnes: The name of the one was Peleg, for in hys dayes was the earth deuided. And his brothers name was Jaketan. Jaketan begate Almodad & Saleph, Hazarmauet & Jarah, and Hadorā, and Usal and Dikela Obal also and Abimael, and Seba, ād Ophir, & Heuila, and Jobab. All these were ỹ chyldren of Jaketā. And theyr dwellynge was from Mesa, as thou goest vnto Sephar a mounte of the Easte. These are the chyldren of Sem after theyr kynredes and tōges in theyr landes and nacions. And so these are the kynredes of the chyldren of Noah, after theyr generacions in theyr peoples, and of these were the nacions deuided in the earth after the floude.

The xi. Chapter.

¶ The buyldynge of the towre of Babel. The cōfusiō of tōges. The generacīō of Sē the sōne of Noah vntyl Abram, which goeth with Lot vnto Haran.

AL the whole earthe was of one language & lyke speche. And it happened when they went furthe from ỹ Easte, they founde a playne in the land of Sinear, and there they abode. And they sayde euery one to his neyghboure: Come, let vs prepare brycke, and burn thē in the fyre. And they had brycke for stone, and slime had they in steade of morter. And they sayde: Go to, let vs buyld vs a citie & a tower, whose toppe maye reach vnto Heauen: & let vs make vs a name, leest happely we be scatred abrode into the vpper face of ỹ whole erth. But the LORDE came downe, to se the Citie and tower whych the chyldren of men buylded.

B And the LORDE sayde: Beholde, the people is one, and they haue al one language, & thys they begin to do, neyther will it be restayned from them, what so euer they haue imagined to do. Come on, let vs go downe, & confounde theyr language: that euery one perceaue not his neighbours speche. And so ỹ LORDE scatred thē from that place into ỹ vpper face of all the earthe. And they leste of to builde the citie. And therfore is the name of it called *Babel, because the LORDE dyd there confounde the language of all the earth. And from thence dyd the LORDE scater them abrode vpon the face of al the earth. Gene.10.b

These are the generacions of Sem: Sem was an hundreth yere olde, & begat Arphachsad two yere after ỹ floude. And Sem lyued (after he begat Arphachsad) fyue hundreth yeres, and begat sonnes and doughters.

Arphachsad lyued fyue and thyrtye yeres, & begat Salah. And Arphachsad lyued (after he begat Salah) four hundreth and thre yeres, and begat sonnes and doughters.

Salah lyued thyrtye yeres, & begat Eber. And Salah lyued (after he begate Eber) foure hundred and thre yeres, & begat sonnes and doughters. Eber lyued foure and thyrtie yeres, & begat Peleg. And Eber lyued (after he begate Peleg) foure hundreth and thyrtye yeres, and begate sonnes & doughters. C

Peleg lyued thyrtye yeres & begat Regu. And Peleg (lyued after he begat Regu) two hundreth and nyne yeres, & begat sonnes & doughters. Regu liued two and thyrtye yeres, and begat Serug. And Regu lyued (after he begate Serug) two hundreth and seuē yeres, and begate sonnes and doughters.

Serug lyued thyrtye yeres, & begat Nahor. And Serug lyued (after he begate Nahor) two hundreth yeres, & begat sonnes & doughters. And Nahor liued nyne and twentye yeres, & begat Tharah. And Nahor lyued (after he begat Tharah) an hundreth and nyntene yeres, & begat sonnes & doughters. D

Tharah lyued seuentie yeres, and begat Abram, Nahor, and Haran. These are the generacions of *Terah: Terah begate Abram, Nahor, & Haran. Haran begat Lot. And Haran dyed in the presence of Tharah hys father, in the lande of hys natiuitie, euen in Ur of ỹ Caldees. Abram & Nahor toke thē wiues: The name of Abrams wyfe was Sarai, and ỹ name of Nahors wyfe was Milca, ỹ doughter of Haran: ỹ father of Milca, and ỹ father of Jesca. But *Sarai was baren, and had no chylde. 1.Par.1.b. Iosh.24.b Hebr.11.a

a b And

And Tharah toke Abram* hys sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai hys doughter in lawe, hys sonne Abrās wyfe: And they departed together from Ur of the Caldees, ꝑ they myght go into the lande of Canaan, ⁊ they came vnto Haran, and dwelte there. And ꝑ dayes of Tharah were two hundreth and fyue yeres, ⁊ Tharah dyed in Haran.

Iob. 24. c. 2. Esd. 9. d.

The xij. Chapter.

¶ Abram is blessed of God, and goeth wyth Lot vnto the lande of Canaan, where God promysed to geue vnto hym and hys sede. Abram goeth into Egypte, and causeth Sarai hys wyfe to call her self his syster, for whom Pharao is plaged.

A AND the LORDE sayde vnto Abram:* Gette the out of thy countre, and out of thy naciō, and from thy fathers house vnto a lande that I wyll shewe ꝑ. And I wyll make of the a greate people, and wyll * blesse the, and make thy name great, that thou mayst be cuē a blessynge. I will also blesse them that blesse the, and curse them that curse the, and in the shall all kynredes of the earthe be blessed.

Actes. 7. d. Hebre. 11. c.

Gene. 18. c. and. 22. c. Actes. 3. d.

B And so Abram departed, euen as the LORD spake vnto hym, and Lot went wyth hym. And Abram was seuentye and fyue yeres olde, when he departed out of Haran. And Abram toke Sarai hys wyfe and Lot his brothers sonne, ⁊ all theyre * substaunce that they had in possession, ⁊ the soules that they had begotten in Haran. And they departed, ꝑ thei mighty come into ꝑ lāde of Canaan: And in to the lande of Canaan they came. Abram passed thorowe the lande vnto the place of Sichem, and vnto the playne of Moze: And the Canamite was then in the lande. And ꝑ LORDE appearynge vnto Abram, saide: Vnto thy * sede wyll I geue thys lande. And there buylded he an altare vnto ꝑ LORDE, euen where he had appered vnto hym. And remouynge thence vnto a mountayne that was est warde from Bethel, he pytched hys tent, hauynge Bethel on the west syde, and Ay on the east. And he buyldynge an altare vnto ꝑ LORD, dyd cal on ꝑ name of ꝑ LORD. And Abram wēt furth goynge ⁊ departynge towarde ꝑ south. But there was a derth in that land, and therfore went Abram downe into Egypte, that he myghte sogeourne there, for there was a sore dearth in the lande. And it happened whē he was come nere to entre into Egypt, he sayde vnto Sarai his wife: Beholde, I knowe ꝑ thou art a fayer woman to loke vpon. Therfore shall it come to passe, that when the Egyptiās se the, they shal saye: She is hys wyfe. And they shall kyl me, but they shal saue the alyue. Saye (I pray the) that* thou art my syster, that I maye fare well for thy sake, and ꝑ my soule maye lyue thorowe thy occasion.

Gene. 20. c. Gene. 26. c.

Gene. 13. d. 15. d. & 17. b. Deu. 34. b.

C

D And so it happened, when Abrā was come into Egypt, the Egyptians behelde the womā, for she was verye fayre. The Princes also of Pharao sawe her and cōmended her before Pharao, and ꝑ woman was takē into Pharaos house. And he truly intreated Abram well for her sake, and he had shepe and oxē and he asses, men seruauntes, and mayde seruauntes, she asshes, and camelles. And the LORDE smote Pharao, ⁊ hys house wyth greate plages, because of Sarai Abrams wyfe. And Pharao calling Abram, sayd: Why haste thou done thys vnto me: Why dydest thou not tell me, that she was thy wyfe:

Nowe therfore beholde, there is thy wyfe, take her, and goo thy waye: And Pharao gaue the men commaundemēte, concernynge hym: and they conuayed hym furthe, and hys wyfe, and all that he hadde.

The xiij. Chapter.

¶ Abram and Lot departe out of Egypte. And Abram deuided his lande and catel with Lot his brothers sonne. Here agayne is promysed to Abram the lande of Canaan.

A AND so Abram gat hym vp out of Egypt, he and hys wyfe, and* all that he had, and Lot wyth hym, towarde the south. And Abrā was very ryche in catell, in syluer and golde. And he went furth on hys iourney from the south towarde Betel, to ꝑ place where hys tente had bene at the begynnynge, betwene Betel and Ay: Euen vnto the place of the* altare whyche he had made there at the fyrst, and there Abrā called on the name of the LORDE. Lot also whyche went wyth Abram had shepe, catell and tentes: and the lande was not able to receaue thē that they myghte

Gene. 12. a.

Gene. 12. b.

myghte dwell together, for the *substā
Gen.36.l. ce of theyr ryches was great, and they
B coulde not dwell together. And there
fel a stryfe betwene ỳ herdmē of Abrās
cattel, & the herdmē of Lots catel. Mo
reouer the* Cananites and the Pherē
Gen.12.b. sites dwelled at that tyme in the land.
Then sayde Abram vnto Lot: Let the
re be no stryfe (I pray the) betwene the
and me, and * betwene my herdmen &
Deu.25.a. thyne, for we be brethren. Is not al the
Gen.40.d. *whole lande before the? Departe I
pray the fro me. Yf thou wylt take the
D lefte hande, I wyl go to the ryght: or yf
thou depart to ỳ ryght hande, I wil go
to the lefte. And so Lot lyfting vp hys
eyes, beheldе al the coūtry of Iordane,
which was a plenteous countre of wa
ter euery where, before the LORDE de
stroyed Sodoma & Gomorra, euen as
the garden of the LORDE, like ỳ lande
of Egypt as thou cummest vnto Zoar.
C Then Lot chose all the plaine coun
tre of Iordan, and toke his iourney frō
the easte. And so departed the one bro
ther from the other. Abram dwelled in
the lande of Canaan: and Lot abode in
the cities of the plaine, and tented vn
Deut.16.f. tyl Sodome. But * the men of Sodo
me were wycked & exceedynge synners
before the LORDE.

And the LORDE sayde vnto Abram,
after ỳ Lot was departed frome hym:
Lyfte vp thyne eyes nowe, and loke
from the place where thou arte north
warde, southwarde, eastwarde, & west
Gene.12.d. warde, for all * the lande whych thou
17.b.16.c seest, wyl I geue vnto the and to thy se
Act.7.c. de for euer. And I wyll make thy sede,
as the dust of the earth: so that yf a mā
can nomber the dust of ỳ earth, thē shal
thy sede also be nombred. Aryse & walk
aboute in the lande, after ỳ length of
it, and after ỳ bredth therof, for I wyll
geue it vnto ỳ. Abram takynge downe
hys tente, came & dwelled in ỳ okegro
ue of Mamre, namely in Hebrō, & bupl
ded there an alter vnto the LORDE.

The xiiij. Chapeer.

Lot is take pysoner. The victorie of Abrā of the Sodomites. Lot is delyuered by Abram, Melchize dech offereth gyftes vnto Abram. Abram payeth ty thes vnto Melchizedech. Abram holdeth nothinge A of the kyng of Sodomes goodes.

AND it chaunced in the dayes of Amraphel kynge of Sinear, Arioch kyng of Ellasar, Kedor laomor kynge of Elam, Thideal kynge of the naciōs, and they made warre wt Bera kinge of Sodome, and wyth Birsa kynge of Gomorra, & wyth Sineab kyng of Adama, and wt Semeber king of Zeboum, and with the kyng of Bela The same is Zoar. All these were ioyned together in ỳ valle of Siddim where the salte See is. For twelue yere were they subiect to kynge Kedorlaomor, and in the thyrtene yere rebelled. But in ỳ fourtene yere came Kedorlaomor and the kynges that were wyth hym, & smote the Gyauntes in Astaroth karnaim, and the Susims in Ham, & the Emims in ỳ plaine of Kiriathaim, and the Horims in mounte Seir, vnto the playne of Pharan, whiche bordereth vpon the wyldernesse. And they returnyng came to En Mispat which is Kades, and smote al the countre of the Amalechites, and also ỳ Amorites that dwelte in Hazezon Thamar.

And there went out the kynge of So B
dome & the kynge of Gomorra, and the
kynge of Adama, and the kynge of Ze
boim, and the kynge of Bela, whych is
Zoar. And they stroke batel wyth them
in ỳ valle of Siddim, that is to saye, wt
Kedorlaomor the kyng of Elam, and wt
Thideal kinge of ỳ Nacions, and with
Amraphel kynge of Sinear. And wt
Arioch kyng of Ellasar: foure kynges
agaynst fyue. And the vale of Siddim
was full of fyne pyttes.

And the kynge of Sodome and Go
morra fled, and fel there. And they that
remained, fled to the mountayne. And
they takyng all the goodes of Sodome
and Gomorra, and all theyr vyttailes
wente theyr waye. And they caryed a
way Lot also Abrams brothers sonne
and hys good (for he dwelled at So
dome) and departed. And there came o
ne that had escaped, and tolde Abram
the Hebrewe whyche dwelled in ỳ oke
groue of* Mamre ỳ Amorite, brother Gene.13.d.
of Escol & brother of Aner, whyche we C
re confederate wyth Abram. When A
bram heard that hys brother was take
he harnessed his freshe yong mē, borne
in his owne house, thre hundred & eigh
tene, & folowed on thē vntill Dan: And
he was set in araye vpō them by night
he and hys seruauntes, and smote thē,
and pursued them vnto Hoba: which
lyeth of the left hāde of Damascus, and

recouered

recouered all ꝑ goodes, & also brought agayne hys brother Lot, and his goodes, the wemen also and the people.

After that he returned agayne from
D the slaughter of Kedorlaomor, and of ꝑ kynges that were with hym, came the kynge of Sodome furthe to mete hym in the playne valey whyche is the kynges dale. And * Melchizedech kyng of Salem brought furth breade and wyne. For he was the Preaste of ꝑ moste hyghest GOD, and blessed hym sayinge: Blessed be Abram vnto ꝑ hyghe GOD, possessor of Heauē & earth. And blessed be the hye GOD whyche hathe deliuered thyne enemies in to thy hande. And Abram gaue hym tythes of all. Hebre.7.a.

And the kyng of Sodome sayd vnto Abram: Geue me the soules, and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I haue lyft vp my hande vnto the LORDE the hye GOD possessor of Heauen & earth, that I wyll not take of al that is thyne so much as a threde or shoulached, leest thou shuldest saye, I haue made Abrā ryche. Saue onely that whyche ꝑ yonge men haue eathen and the partes of the men whyche wente wyth me, Aner Escol, and Mamre, whyche shall take theyre partes.

The xv. Chapter.

¶ The lande of Canaan is yet agayne promised to Abram. God promiseth hym sede. He beleueth and is iustified. The prophecie of the bondage wherin the children of Israel shulde be vnder Pharao, and of theyre deliuerannce from the same.

AFter these thynges were done, the worde of the LORDE came vnto Abram in a vision, sayinge: Feare not Abrā, I am thy defense, and thy rewarde shalbe exceding great. And Abram saide: LORDE GOD what wylt thou geue me, when I go childelesse, & the childe of the stewardshyppe of my house is thys Eleazar of Damasco. And Abrā saide: Se, to me thou hast geuen no sede: lo, a lad borne in my house is myne heyre. And beholde the worde of the LORDE came vnto hym sayinge: He shal not be thyne heyre, but one that shal come out of thy
B ne owne bodye shalbe thine heyre. And he brought hym out and sayde: loke vp vnto Heauen, and tell the * starres, yf thou be able to nombre them. And he sayde vnto hym: * Euen so shall thy sede be. And Abram * beleued the LORD and that counted he to hym for ryghteousnesse. And agayne he sayde vnto hi: I am the LORDE that brought ꝑ out of Ur of the Chaldees, to geue the thys lāde, & ꝑ thou myghtest possesse it. Ierem.33.d. Rom.4. Iacob.2. Galat.3.

And he sayde: LORDE GOD, where by shal I knowe that I shal possesse it: He answered vnto hym: Take an heyfer of three yere olde, and a she goate of three yere olde, and a three yeare olde Rā me, a turtyll doue also and a yonge pygeon. He toke therfore all these vnto hym, and deuided them in the myddes, and layde euery peeceone agaynste another. But these foules deuided he not. C And when the byrdes fell on the carcases, Abram droue them awaye. And when the sunne was downe, there fel a slomber vpon Abram. And lo a darcke and greate feare fell vpon hym.

And he sayde vnto Abram: knowe thys of a suretye, that thy * sede shall be a straunger in a lande ꝑ pertaineth not vnto them. GOD shal serue them, & they shall entreate them euell, ♱ foure hundreth yeares. But the nacion whome they shall serue, wyll I iudge. And after warde shall they come out wyth great substance. And thou shalte go vnto thy fathers in peace, and shalte be buryed in a good olde age. But in the fourthe generacion they shall come hyther agayne, for the wyckednesse of the D Amorites is not yet full. And it came to passe that when the sonne wente downe, there was a darcke cloude: beholde, there was a smokyng furnesse, and a fyre brande goynge betwene the sayde peces. Actor.7. Exo.12. Iud.5.i. Galat.3.

In that same daye, the LORDE made a couenaunte with Abram sayinge: vnto thy * sede haue I geuen thys lande, from the ryuer of Egypt euen vnto the great ryuer the ryuer of Euphrates, the Kenites, the Kenisites, and the Kadmonites, the Hethites, and the Pheresites, and the gyauntes, the Amorites also, and the Cananites, the Gergosites, and the Jebusites. Gen.34.

The xvi. Chapter.

¶ Sarai geueth Abram leaue to take Agar her mayde to wyfe. Agar despised her maystres, for wyche she was euell entreted of Sarai, and therfore runneth awaye. The angel metinge her, commaundeth her to turne agayne, & doth promise her sede. And nameth her fyrst childe Ismael.

Sarai

SArai Abrams wyfe, bare him no chyldren. But she had an handmayde an Egyptian Agar by name. And Sarai sayde vnto Abram: Beholde, the LORDE hath restayned me, þ I can not beare, I praye þ go in vnto my mayde, peraduẽture I maie be edified by her. And Abram obeied the voice of Sarai. And Sarai Abrams wyfe toke Agar her mayde the Egyptian (after Abram had dwelled ten yere in the lãde of Canaan) & gaue her to her husbãde Abrã to be hys wyfe. Whych when he went in vnto Agar, she conceaued. And whẽ she sawe that she had conceaued, her masters was despised in her eyes. And Sarai saide vnto Abram: Thou doeste me wronge: I haue geuen my mayd into thy bosome, whyche seynge that she hathe conceaued, I am despysed in her eyes, the LORDE iudge betwene þ and me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do wt her as it pleaseth the.

And when Sarai fared foule wyth her, she fled from the face of her. And the angel of the LORDE founde her beside a fountayne of water in the wyldernesse: euen by the well that is in the waye to Sur. And he sayde: Agar Sarais mayde, whence comest thou, and whither wilte thu go? She sayde: I flee from the face of my mastresse Sarai. And the angel of the LORDE sayde vnto her: returne to thy mastresse agayne and submit thy selfe vnder her handes.

And agayne the angell of the LORDE sayde vnto her: In encreasynge I wyl encrease thy sede, & it shall not be nombred for multitude. And the LORDES angel sayde vnto her, se, thou arte with chylde & shalte beare a sonne & shalte call his name Ismael: because the LORDE hathe heard thy tribulacion. He also wyll be a wylde man, and hys hande wyll be agaynst euery man, and euery mans hande agaynste hym. And he shal dwel in þ presẽce of al his brethrẽ And she called the name of the LORDE that spake vnto her: thou GOD lokest on me, for she sayde: Haue I not sene here the backe partes of hym þ seeth me? Wherfore the wel was called, the wel of hym þ liueth & seeth me. And it is betwene Cades & Bared. And Agar bare Abram a sonne, & Abram called hys sons name, whyche Agar bare vnto hi, Ismael. And Abram was lxxvj. yere olde, when Agar bare hym Ismael.

The xvij. Chapter.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth time promised. Circumcision is here instituted. Isaac is promised. Abraham prayeth for Ismael.

ABram was nyntye yeare olde, and nyne, the LORDE appered to Abram and sayde vnto hym: I am the almyghtye GOD: walke * before me, and be thou perfecte. And I wyl * make my bonde betwene me and the, and wyll multiplie the exceedyngly. And Abram fell on his face. And GOD talked with him saying: Beholde, I am, and my testament is wyth the, and thou shalt be a father of many * nations. Neyther shal thy name any more be called Abram, but thy name shalbe Abraham: * for a father of many nacions haue I made the, I wyl make þ to growe exceadyngly, and wyl make nacions of the: yea & kynges shall sprynge out of the. More ouer, I wyll make my bonde * betwene me and the, and thy sede after the in theyr generacions, by an euerlasting testament, that I may be GOD vnto þ and to thy sede after the. And I wyll geue vnto the & to thy sede after þ, * þ lande wherin thou art a straunger: Euen al þ lande of Canaã, for an euerlastyng possession, & wyl be theyre GOD.

And GOD sayde agayne vnto Abraham: Se thou also kepe my Testamẽte therfore, bothe thou and thy sede after the in theyr generacions. Thys is my testamente whyche ye shal kepe betwene me and you, & thy sede after the. Euerye manchylde amonge you shalbe circũcised. ye shal circumcise the flesshe of youre forefore kyn, and it shall be a * token of the bonde betwyxte me and you. And euerye mã chylde of eyghte daies * olde shal be circũcised amonge you, & suche as be in your generacions, and borne at home, and he that is boughte wyth money of any straunger, whyche is not of thy sede. He þ is borne in thy house, and he also that is bought wt money, must nedes be circumcised. And my Testaments shall be in youre flesshe, for an euerlastynge bonde. And the vncircumcised man chylde, in whose flesh-

Ro.4.a. Iacob.2.d. Gala.3.c.

Act.7.c. Exo.2.b. Iud.8.b. Gala.3.c.

Gen.24.c.

Gen.9.c.d. Gene.6.c. Eccl.44.c. Rom.4.c. Gene.12.d. Rom.4.b. Gene.25.b Luce.2.d. Leui.12.d.

flesche the foreskynne is not circumcised, that soule shall perysshe, frome hys people: because he hathe broken my Testament. And GOD saide vnto Abrahã: Sarai thy wyfe shalte thou not call Sarai: but Sara shall her name be. And I wyll blesse her, and haue geuen the a sonne of her, and wyll blesse her people also, yee & kinges of people shall spring of her. But Abraham fell vpon hys face, and laughed, and sayde in his herte: Shal a chylde be borne vnto hym that is an hũdreth yere olde: And shall Sara that is nyntye yere olde beare.

And Abraham sayde vnto GOD: O that Ismael myghte lyue in thy syghte

Vnto whom GOD sayd: Sara thy wyfe shall* beare the a sonne in dede, & thou shalte call hys name Isaac. And I wyll make my bonde wyth hym, for an* euerlastynge bonde and wyth hys sede after hym. And as concernynge Ismael also, I haue heard the: for I haue blessed hym, and wyll make hym to encrese, and wyll multiplie hym exceadyngly. Twelue *Princes shall he begette, and I wyll make a greate nacio of hym. But my bonde wyll I make wt Isaac, whyche Sara shall beare vnto the: euen thys tyme twelue moneth.

And he lefte of talking wyth hym, & departed vp frõ Abrahã. Abrahã toke Ismael hys sõne, & al such as were borne in hys house, & all that was bought wyth money, as many as were men chyldren whiche were amonge the mẽ of Abrahams house, and circumcised the flesche of theyr foreskynne, euen in that selfe same daye, as GOD hadde sayde vnto hym. Abraham also hym selfe was nyntye yere olde and nyne, whẽ the flesche of hys foreskynne was circumcised. Ismael hys sonne was xiij. yere olde when he was circumcised in the flesh of hys foreskynne. The selfe same daye was Abraham circumcised and Ismael his sonne. And al ꝑ men of his house, borne in his house, or bought wyth money (of straungers) were circumcised with hym.

The xviij. Chapter.

¶ There appered three men vnto Abraham. Isaac is promised to him agayne, at whych Sara laughed. The destruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

AND the LORDE appeared vnto hym in the playne of Mamre, as he sate in hys tente doore in the heate of the daye. And he lyft vp hys eyes, and loked: & lo, three men stode by hym. And when he sawe them he ranne to mete them from ꝑ tente doore, and fell to the ground and sayde: LORDE (I beseech the) yf I haue founde fauoure in thy syght: go not (I praye the) from thy seruaunt. Let a lytle water be set & washe your fete, and refresh your selues vnder the tree. And I wyll set a *morsell of breade to cõforte youre hartes wyth all. And then shall ye go youre wayes, for euen therfore are ye come to your seruaunte. And they sayde: Do euen so as thou haste sayde. And Abrahã wẽt a pase into hys tent vnto Sara, and sayde, make redy at once iij. peces of fyne meale, kned it, and make cakes. And Abraham renning vnto hys beastes, fette a calfe tender and good, and gaue it vnto a yong man, and he hasted to make it redy at once. And he toke butter & mylke, and the calfe whyche he had prepared, and sette it before them, and stode hym selfe by them vnder the tree, * when they dyd eate.

And they sayde vnto hym: Where is Sara thy wife: he ãswered: behold, she is in the tent. And he sayde: In returnynge, I wyll come agayne vnto the, accordynge to ꝑ tyme of lyfe. And lo,* Sara thy wyfe shal haue a sõne. That herde Sara, in ꝑ tent doore whiche was behynde hym. Abraham and Sara were both olde and well strykẽ in age, and it ceased to be wyth Sara, after the maner as it is with wemen. Therfore Sara laughed wythin her selfe, sayinge: Nowe I am wared olde, shall I geue my selfe to* luste, and my Lorde olde also? And GOD sayde vnto Abraham: wherfore dyd Sara laugh, sayige: shal I of a suretye beare a chyld whiche am olde: is any thinge wonderful to GOD. Accordynge to the tyme* appoynted wyll I returne vnto the, euen accordynge to the tyme of lyfe, and Sara shall haue a sonne. Thẽ Sara denyed it saying I laughed not, for she was afraid. And he saide: It is not so, but thu laughedst. And the men standynge vp from thence, loked towarde Sodome. And Abraham wente wt them to bringe them on the waye.

And

And the LORDE sayde: Shal I hyde from Abraham that thyng whiche I do: seyng that Abrahā shal be a *great & a myghtye people, and all ỳ nacions of ỳ earth shalbe blessed in him. I knowe this also, ỳ he wyl commaunde his chyldren & hys housholde after hym, ỳ they kepe the waye of the LORDE, and do after ryght and conscience, that the LORDE maye bringe vpon Abraham that he hath spoken vnto hym.

And the LORDE sayd:* The crye of Sodome & Gomorra is greate, & theyr synne is exceadynge greuous. I wyll go downe nowe, & se whether thy haue done altogether accordynge to ỳ crye, whych is come vnto me or not, that I maye knowe. And ỳ men departed thēce and went to Sodome warde. But Abraham stode yet before the LORDE, and Abraham drewe nere and sayde: wylt thou also destroye the rigtwes w the wycked: peraduenture there be fyfty ryghtwes wythin the Citie, wylte thou destroye, and not spare the place for the sake of fyftye ryghtwes ỳ are therin: That be farre from ỳ that thou shuldest do after thys saying, and sleye the ryghtwes wyth the wycked, and ỳ the ryghtwes shulde be as the wicked that be farre frome the.

Shall not the Judge of all the worlde do accordynge to ryghte: And the LORD sayde: Yf I fynde in Sodome fyftye ryghtwes wythyn ỳ citie, I wil spare all the place for theyr sakes. And Abraham answeringe, sayde: Beholde I haue taken vpon me to speake vnto the LORDE,* whyche am but duste & ashes: peraduenture there shal lacke fyue of fyftye ryghteous: wylt thou destroye al the citie for lacke of fyue: And he sayde: yf I fynde there fourtye and fyue: I wyl not destroye them.

And he proceaded to speake vnto him agayne, and sayde: peraduenture there shal be fourtye founde there. He answered, I wyll not do it for fortyes sake. He sayde vnto hym agayne: O let not my LORD be angrye ỳ I speake: peraduenture there shall thyrtye be founde there. And he sayde: I wyll do nothynge yf I fynde thyrtye there. He sayd agayne: O se I haue taken vpon me to speake nowe also vnto my LORDE: peraduenture there shalbe twentye founde there. He answered, I wyl not destroy them for twentyes sake. And he sayde: O let not my LORDE be angrye, & I wil speake yet but thys once, Peraduēture there shal ten be founde there. He answered: I wyl not destroye them for tēs sake. And ỳ LORDE wēt hys waye as soone as he had left comeninge with Abraham. And Abraham also turned vnto hys place.

The xix. Chapter.

¶ Lot receaueth two angels into hys house. The fylthy lustes of the Sodomites. Lot is delivered and desireth to dwell in the citie of Zoar. Lots wyfe is turned into a pylar of salt. Sodome is destroyed. Lot is dronckē & lyeth wyth hys doughters, whiche conceaued chyldren by hym.

And there came ij. angels to Sodom at euen. And Lot sat at ỳ gate of Sodome. And Lot seing them rose vp to mete them, & he *bowed hym self to ỳ ground with his face. And he sayde: my LORDES, turne in I praye you into youre seruauntes house & tarye al nyght and washe your fete, and ye shall ryse vp earely to go in your wayes. Which sayde: nay, but we wil byde in the streetes al night. And he in maner did euen *compelle them violentlie. And they returninge in vnto hi entred into his house, & he made them a feaste, & dyd bake swete breade, & they did *eat. And before they wēte to reste, ỳ mē of ỳ citie (euen ỳ mē of Sodome) compassed the house rounde about, both olde and yonge, all the people from all quarters. And they callynge vnto Lot, sayd vnto him: where are ỳ men which came into the thys nyght: bryng them out vnto vs and we wyl knowe them. And Lot went out at the doores vnto them, and shut the doze after hym and sayde: naye for Gods sake brethren do not so wyckedly. Beholde, I haue two doughters whyche haue knowne no man, thē wil I bring out now vnto you & do with thē as it semeth good in your eies. Onely vnto these men do nothynge, for therfore came they in vnder the shadow of my rofe. And they saide: stād backe. And they sayde: He came in as one to sogeorne, & wyl he be nowe a* Judge: we wyll surely deale worse w ỳ then w thē. And they preased sore vpō ỳ man, euē Lot: and came to breake vp ỳ doze, but the men put furthe theyr hand and pulled Lot into the house to them, & shut to the doze. And the men that

C ꝑ were at ꝑ doze of ꝑ house were smote
Sapi.19.c. wᵗ blyndnesse, *both smal and great: so
4.Re.6.d. that they fayntedꝫ coulde not fynde ꝑ dore. And the men sayde vnto Lot: yf thou haue yet here any sonne in lawe, oꝛ sõnes, oꝛ doughters, oꝛ whatsoeuer thou hast in ꝑ citie, bꝛyng it out of this place: for we must destroye this place, because the cꝛye of them is great *befo
Gene.18.c. re the face of GOD: foꝛ the LORD hath sent vs to destroy it. And Lot went out ꝫ spake vnto his sonnes in law which maꝛied hys doughters saying: stande vp, get you out of this place, foꝛ ꝑ LORDE will ouerthꝛowe thys citie. But he semed as though he had mocked, vnto hys sonnes in lawe. And when ꝑ moꝛ
D nyng aꝛose, ꝑ angels called Lot to spe de hym saying: Stand vp, take thy wyfe ꝫ thy two doughters at hãd, lest thu peryssh in the synne of ꝑ citie. And as he pꝛolonged the tyme, ꝑ men caught both hym, hys wyfe, ꝫ hys two doughters by the handes, the LORDE beyng mer cyful vnto hym, ꝫ they bꝛought hi furth ꝫ set hym wythout ꝑ citie. It foꝛtuned when they had bꝛoughte them out, he sayde: Saue thy lyfe, ꝫ loke not behyn de ꝑ, nether tary thou in al thys plaine countre. Saue thy selfe in ꝑ moũtaine, leest thou peryshe. And Lot sayde vnto them: Oh naye loꝛde beholde, thy seruaunte hath founde grace in thy syght, ꝫ thu hast magnified thy mercie, whyche thou haste shewed vnto me in sauynge my lyfe. Beholde, I can not be saued in ꝑ mountaine, leest some mysfoꝛtune fal vpon me ꝫ I dye. Beholde, here is a Citie by, to flie vnto, euen yonder lytle one
E Oh let me be saued there: is it not a lit le one, ꝫ my soule shall lyue: And he sayde to hym: se, I haue receaued thy requeste, as concernynge thys thynge, ꝑ I wyl not ouerthꝛowe thys Citie, foꝛ ꝑ whyche thou haste spoken. Haste the, ꝫ be saued there, foꝛ I can do nothyng tyl thou be come thyther. And therfoꝛe ꝑ name of the citie is called Zoar. And the sonne was nowe ryssen vpon ꝑ erth, when Lot was entred into Zoar.

Then the LORDE raygned vpon *
Esai.14.d. Sodome ꝫ Gomoꝛra bꝛymstone, ꝫ fy-
Iere.50.f. ꝛe from the LORDE out of Heuen, and
Ezec.16.c. ouerthꝛue those cities ꝫ all the region, and al that dwelled in the cities, ꝫ that grewe vpon the earthe. But Lottes wyfe loked behynde her, and was tur ned into a pyller of salte. Abꝛaham ꝛisynge vp early, got hym to ꝑ place where he stoode befoꝛe the pꝛesence of GOD and lokynge towarde Sodome ꝫ Gomoꝛra, and toward al the lande of that countre, he loked, ꝫ beholde, the smoke of the countrye arose as the smoke of a foꝛnace. And it happened ꝑ when GOD destroyed the cities of that region, he thought vpon Abꝛaham, and sente Lot
*oute from the myddes of ꝑ ouerthꝛowynge, when he ouerthꝛew the Cities where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountaynes wyth hys two doughters, foꝛ he feared to tarie in Zoar, but dwelled in a caue, he and his two doughters. And the elder sayde vnto ꝑ yonger: oure father is olde, ꝫ there is not a man in the earth to come in vnto vs after the maner of al the woꝛlde. Co[illegible] dꝛonke that w And so wyth doughter. A when rose vp that th behold father. Let vs make hym dꝛonke wyth
wyne this nyght also, and go thou and G
lye with him, ꝑ we maye rayse vp sede of our father, ꝫ they made theyꝛ father dꝛonkẽ wᵗ wyne ꝑ nyght also. And the yonger arose ꝫ laye wᵗ hym. And he perceaued it not: nether whẽ she laye downe, neither whẽ she rose vp. Thus were both the doughters of Lot wᵗ childe by theyꝛ father. And the elder bare a sõne, ꝫ called hys name Moab. The same is the father of the Moabites vnto thys daye. And the yonger bare a sonne also, ꝫ called hys name Ben Ammi. The same is the father of the chyldꝛen of Ammon vnto thys daye.

The xx. Chapter.

¶ Abꝛaham went a straunger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

AND Abꝛaham departed I
thence to ward the south country, and dwelled betwene Kades and Sur, ꝫ sogeꝛozned in Gerar. And Abꝛahã saide of Sara

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of Sara hys wyfe: she is my * syster. And Abimelech kynge of Gerar sent and fet Sara awaye.

But GOD came to Abimelech in a dreame in the nyght & sayde vnto hym: Se thou shalte dye for the womans sake which thou hast take awaye, for she is a mas wyfe. But Abimelech had not yet come nye her, & he saide: LORD wilt thou slaye ryghteous people: sayde not he vnto me, she is my syster: yee & sayde not she herself, he is my brother: with a pure hert and innocent handes haue I done thys. And GOD sayde vnto hym by a dreame, I wot it wel that thou dydest it in the pureness of thy hert, I kept the also that thou shuldest not synne agaynste me, & therfor suffred I ỳ not to touche her. Nowe therfore delyuer the man hys wyfe agayne, for he is a prophete. And he shall praye for the ỳ thou

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so great a synne: thou haste done dedes vnto me ỳ ought not to be done. And Abimelech sayd vnto Abrahã: what sawest thou ỳ thou hast done this thinge?

Abraham answered: For I sayde: surely the feare of GOD is not in thys place, & they shall sleye me for my wyues sake: yet in very dede she is my syster, for she is a doughter of my father, though she be not ỳ doughter of my mother: & she became my wyfe. And after GOD caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, ỳ thou saye of me, he is my brother. Then toke Abimelech shepe and oxen, men seruãtes and wemen seruauntes, and gaue them vnto Abraham, and delyuered him Sara hys wyfe agayne. And Abimelech sayd: beholde, my lande lyeth before the, dwell where it pleaseth the best. But vnto Sara he sayd: Se, I haue geuen thy brother a thousande peces of syluer, beholde: it shall be a couerynge of thyne eyes, vnto all that are wyth the and thus wyth all was she reproued.

And so Abraham prayde vnto GOD, and GOD healed Abimelech, and hys wyfe, and hys maydens, and they bare chyldren. For the LORDE had closed to all the matrices of the house of Abimelech: because of Abrahams wyfe.

The xxi. Chapter.

¶ Isaac is borne. Agar is caste out wyth her yonge sonne Ismael. The angel comforteth Agar. The couenaunte betwene Abimelech and Abraham.

THe LORDE visited Sara as he had sayd, & dyd vnto her * accordynge as he had promised. For Sara was wt chylde, and bare Abraham a sonne in hys olde age, euen ỳ same season which ỳ LORD had appoynted him. And Abrahã called his sones name ỳ was borne vnto him which Sara * bare him. Isaac: & Abraham * circũcised Isaac his sonne when he was eyght dayes olde: as GOD commaunded hym. And Abraham was an hundred yere olde: when hys sonne Isaac was borne vnto hym. But Sara sayd: GOD hath made me a lauchynge stocke: so that all that heare wyl laugh at me. She sayde also: who wold haue sayde vnto Abraham, that Sara shuld haue geuen chyldren sucke: for I haue borne hym a sonne in his olde age: The chylde grewe, and was wened, & Abraham made a great feaste, the same daye that Isaac was wened. Sara sawe also the sone of Agar ỳ Egypcian (which she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham: * put away this bondemayde and her sonne: for the sonne of this bondwomã shal not be heyre wt my son Isaac: & this seying was very greuous in Abrahams syght because of hys sonne. And GOD sayde vnto Abraham: lette it not be greuous in thy syght, because of the lad and of thy bondmayde. All ỳ Sara hath sayde vnto ỳ, heare her voice, for * in Isaac shall thy sede be called. Yet reuer of ỳ sonne of ỳ bondwoman wil I make a naciõ: because he is thy * sede.

And so Abraham arose vp early in ỳ mornyng, and tooke breade and a bottel of water, & gaue it vnto Agar, puttinge it on her shulders, wyth ỳ lad also, and sent her awaye, who departynge, wandred vp and downe in the wyldernesse

of Ber-

* Gene. 18. b. and 17. c. Gala. 4. d. Hebre. 11. c.

Math. 1. d. Ioh. 24. d.

Gene. 17. d.

Galat. 4. d

Rom. 4. b. Gala. 4. d. Hebre. 11. d

Gene. 17. d.

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Sapi.19.c. wþ blyndnesse, *both smal and great: so
4.Re.6.d. that they saynted & coulde not fynde Þ
dore. And the men sayde vnto Lot: yf
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oz sones, oz doughters, oz whatsoeuer
thou hast in Þ citie, bzyng it out of this
place: for we must destroye this place,
because the cze of them is great *befo
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them: Oh naye lozde beholde, thy serua
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queste, as concernynge thys thynge, Þ
I wyl not ouerthzowe thys Citie, foz
Þ whyche thou haste spoken. Haste the,
& be saued there, foz I can do nothyng
tyl thou be come thyther. And therfoze
Þ name of the citie is called Zoar. And
the sonne was nowe rysen vpon Þ erth,
when Lot was entred into Zoar.

Then the LORDE raygned vpon *
Esai.14.d. Sodome & Gomozra, bzymstone, & fy
Iere.50.f. ze from the LORDE out of Heuen, and
Ezec.16.c. ouerthzue those cities & all the region,
and al that dwelled in the cities, & that
grewe vpon the earthe. But Lottes
whyfe loked behynde her, and was tur
ned into a pyller of salte. Abzaham ri
synge vp early, got hym to Þ place whe
re he stoode befoze the pzesence of GOD
and lokynge towarde Sodome & Go
mozra, and toward al the lande of that
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re is not a man in the earth to come in
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behold
father. Let vs make hym dzonke wyth
wyne this nyght also, and go thou and
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of our father, & they made theyr father
dzonkẽ wþ wyne Þ nyght also. And the
ponger arose & laye wþ hym. And he per
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both the doughters of Lot wþ childe by
theyr father. And the elder bare a sõne,
& called hys name Moab. The same is
the father of the Moabites vnto thys
daye. And the ponger bare a sonne al
so, & called hys name Ben Ammi. The
same is the father of the chyldzen of
Ammon vnto thys daye.

The xx. Chapter.

¶ Abzaham went a straunger into the lande of Ge
rar. The kynge of Gerar taketh a waye his wyfe.

AND Abzaham departed 1
thence to ward the south
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twene Kades and Sur, &
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of Sara

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VERY TIGHTLY B
AND WHILST I
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of Sara hys wyfe: she is my* syster. And Abimelech kynge of Gerar sent and fet Sara awaye.

But GOD came to Abimelech in a dreame in the nyght & sayde vnto hym: See thou shalte dye for the womans sake which thou hast take awaye, for she is a mas wyfe. But Abimelech had not yet come nye her, & he saide: LORD wilt thou slaye ryghteous people: sayde not he vnto me, she is my syster: yee & sayde not she herself, he is my brother: with a pure hert and innocent handes haue I done thys. And GOD sayde vnto hym by a dreame, I wot it wel that thou dydest it in the purenes of thy hert, I kept the also that thou shuldest not synne agaynste me, & therfor suffred I ẏ not to touche her. Nowe therfore delyuer the man hys wyfe agayne, for he is a prophete. And he shall praye for the ẏ thou

TE: THIS VOLUME IS
TLY BOUND -
-ST IT HAS BEEN
OUT AS FAR AS
FORCE WOULD
LT IN DAMAGE.

so great a synne: thou haste done dedes vnto me ẏ ought not to be done. And Abimelech sayd vnto Abrahã: what sawest thou ẏ thou hast done this thinge: Abraham answered: For I sayde: surely the feare of GOD is not in thys place, & they shall slaye me for my wyues sake: yet in very dede she is my syster, for she is a doughter of my father, though she be not ẏ doughter of my mother: & she became my wyfe. And after GOD caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, ẏ thou saye of me, he is my brother. Then toke Abimelech shepe and oxen, men seruãtes and wemen seruauntes, and gaue them vnto Abraham, and delyuered him Sara hys wyfe agayne. And Abimelech sayd: beholde, my lande lyeth before the, dwell where it pleaseth the best. But vnto Sara he sayd: See, I haue geuen thy brother a thousande peces of syluer, beholde: it shall be a couerynge of thyne eyes, vnto all that are wyth the and thus wyth all was she reproued.

And so Abraham prayde vnto GOD, and GOD healed Abimelech, and hys wyfe, and hys maydens, and they bare chyldren. For the LORDE had closed to all the matrices of the house of Abimelech: because of Abrahams wyfe.

The xxi. Chapter.

¶ Isaac is borne. Agar is caste out wyth her yonge sonne Ismael. The angel comforteth Agar. The couenaunte betwene Abimelech and Abraham.

THe LORDE visited Sara as he had sayd, & dyd vnto her accordynge as he had promised. For Sara was wt chylde, and bare Abraham a sonne in hys olde age, euen ẏ same season which ẏ LORD had appoynted him. And Abrahã called his sones name ẏ was borne vnto him which Sara* bare him, Isaac: & Abraham* circũcised Isaac his sonne when he was eyght dayes olde: as GOD commaunded hym. And Abraham was an hundred yere olde: when hys sonne Isaac was borne vnto hym. But Sara sayd: GOD hath made me a lauchynge stocke: so that all that heare wyl laugh at me. She sayde also: who wold haue sayde vnto Abraham, that Sara shuld haue geuen chyldren sucke: for I haue borne hym a sonne in his olde age: The chylde grewe, and was wened, & Abraham made a great feaste the same daye that Isaac was wened. Sara sawe also the sõne of Agar ẏ Egyptian (which she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham:* put away this bondemayde and her sonne: for the sonne of this bondwomã shal not be heyre wt my son Isaac: & this seying was very grieuous in Abrahams syght because of hys sonne. And GOD sayde vnto Abraham: lette it not be grieuous in thy syght, because of the lad and of thy bondmayde. All ẏ Sara hath sayde vnto ẏ, heare her voice, for* in Isaac shall thy sede be called. We recouer of ẏ sonne of ẏ bondwoman wil I make a naciõ: because he is thy* sede.

And so Abraham arose vp early in ẏ mornyng, and toke breade and a bottel of water, & gaue it vnto Agar, puttinge it on her shulders, wyth ẏ lad also, and sent her awaye, who departynge, wandred vp and downe in the wyldernesse

Gene. 18. b. and. 17. c. Gala. 4. d. Hebre. 11. c.

Matth. 1. a. Ioh. 3. 4. a

Gene. 17. d.

Galat. 4. d

Rom. 9. b. Gala. 4. d. Hebre. 11. d

Gene. 17. d

C þ were at þ doze of þ house were smote
Sapi.19.c. wt blyndnesse, *both smal and great: so
4.Re.6.d. that they laynted & coulde not fynde þ
dore. And the men sayde vnto Lot: yf
thou haue yet here any sonne in lawe,
or sones, or doughters, or whatsoeuer
thou hast in þ citie, bryng it out of this
place: for we must destroye this place,
because the cry of them is great *before
Gene.18.c. the face of GOD: for the LORD hath
sent vs to destroy it. And Lot went out
& spake vnto his sonnes in law which
maried hys doughters saying: stande
vp, get you out of this place, for þ LOR
DE will ouerthrowe thys citie. But he
semed as though he had mocked, vnto
hys sonnes in lawe. And when þ mor-
D nyng arose, þ angels called Lot to spe
de hym saying: Stand vp, take thy wy
fe & thy two doughters at hãd, lest thu
perysh in the synne of þ citie. And as he
prolonged the tyme, þ men caught both
hym, hys wyfe, & hys two doughters
by the handes, the LORDE beyng mer-
cyful vnto hym, & they brought hi furth
& set hym wythout þ citie. It fortuned
when they had broughte them out, he
sayde: Saue thy lyfe, & loke not behyn
de þ, nether tary thou in al thys plaine
countre. Saue thy selfe in þ mountaine,
leest thou perysshe. And Lot sayde vnto
them: Oh naye lorde beholde, thy serua
unte hath founde grace in thy syght, &
thu hast magnified thy mercie, whyche
thou haste shewed vnto me in sauynge
my lyfe. Beholde, I can not be saued in
þ mountaine, leest some myshortune fal
vpon me & I dye. Beholde, here is a Ci
tie by, to fle vnto, euen yonder lytle one
Oh let me be saued there: is it not a lit
E le one, & my soule shall lyue: And he say
de to hym: se, I haue receaued thy re
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re is not a man in the earth to come in
vnto vs after the maner of al the wor-
de. Come, we wyll make oure father
dronken with wyne, and lye with him,
that we maye saue sede of oure father.
And so they made theyr father dronkē
wyth wyne that nyght. And the elder
doughter went and laye wyth her fa-
ther. And he perceaued it not, neyther
when she laye downe, nether when she
rose vp. And on þ morow it happened
that the elder sayde vnto the yonger:
beholde, yesternyght laye I wyth my
father. Let vs make hym dronke wyth
wyne this nyght also, and go thou and
G lye with him, þ we maye rayse vp sede
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But GOD came to Abimelech in a dreame in the nyght & sayde vnto hym: Se thou shalte dye for the womans sake which thou hast take awaye, for she is a mās wyfe. But Abimelech had not yet come nye her, & he saide: LORD wilt thou slaye ryghteous people: sayde not he vnto me, she is my syster: yee & sayde not she herself, he is my brother: with a pure hert and innocent handes haue I done thys. And GOD sayde vnto hym by a dreame, I wot it wel that thou dydest it in the pureues of thy hert, I kept the also that thou shuldest not synne agaynste me, & therfor suffred I ỳ not to touche her. Nowe therfore delyuer the man hys wyfe agayne, for he is a prophete. And he shall praye for the ỳ thou mayst lyue. But & yf thou delyuer her not agayne, be sure ỳ thou shalt dye the death both thou, and al that thou hast. Therfore Abimelech rysynge vp by tymes in the morgnyng called all hys seruauntes, and tolde all these sayinges in theyr eares, & the men were sore afrayde. And Abimelech called Abraham ād sayd vnto hym: what hast thou done vnto vs, & what haue I offended the ỳ thu hast brought on me & on my kyngdome so great a synne: thou haste done dedes vnto me ỳ ought not to be done. And Abimelech sayd vnto Abrahā: What sawest thou ỳ thou hast done this thinge: Abraham answered: For I sayde: surely the feare of GOD is not in thys place, & they shall sleye me for my wyues sake: yet in very dede she is my syster, for she is a doughter of my father, though she be not ỳ doughter of my mother: & she became my wyfe. And after GOD caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, ỳ thou saye of me, he is my brother. Then toke Abimelech shepe and oxen, men seruaūtes and wemenseruauntes, and gaue them vnto Abraham, and delyuered him Sara hys wyfe agayne. And Abimelech sayd: beholde, my lande lyeth before the, dwell where it pleaseth the best. But vnto Sara he sayd: Se, I haue geuen thy brother a thousande peces of syluer, beholde: it shall be a couerynge of thyne eyes, vnto all that are wyth the and thus wyth all was she reproued.

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And so Abraham arose vp early in ỳ morgnyng, and toke breade and a bottel of water, & gaue it vnto Agar, puttinge it on her shulders, wyth ỳ lad also, and sent her awaye, who departynge, wandred vp and downe in the wyldernesse

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Matth. 1. a. Iosa. 24. a.

Gene. 17. d.

Galat. 4. d

Rom. 9. b. Gala. 4. d. Hebre. 11. d

Gene. 17. d.

of Berſaba. And ꝑ water was ſpente in the bottell, & ſhe caſte ꝑ lad vnder a buſhe, and wente & ſatte on ꝑ other ſyde a greate way, as it were a bowe ſhote of: for ſhe ſayde: I wyll not ſe ꝑ death of ꝑ chyld. And ſhe ſyttynge downe on the other ſyde, lyfte vp her voice & wepte.

C And GOD hearde the voice of ꝑ chylde. And the Angel of GOD called Agar out of heauen, and ſayd vnto her: what ayleth the Agar? Feare not, for GOD hath hearde ꝑ voice of ꝑ chylde where he lyeth. Aryſe and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a greate people. And GOD opened her eyes: & ſhe ſaw a well of water. And ſhe went and fylled ꝑ bottel wyth water, and gaue the boye drynke. And GOD was wyth the lad, and he grewe and dwelte in the wylderneſſe, and became an archer. And he dwelt in ꝑ wyldernes of Paran. And hys mother gat hym a wyfe out of the lande of Egypte.

And it chaunced the ſame ſeaſon that Abimelech and Phichol his cheſe captayne ſpake vnto Abraham ſayinge: * GOD is with the in all that thou doeſt. And now therfore ſweare vnto me eue here by GOD, that thou wylt not hurte me nor my chyldren, nor my chyldrens chyldren. But ꝑ thou ſhalt deale wyth me, and the countrey where thou haſte bene a ſtraunger, accordynge vnto the kyndneſſe that I haue ſhewed ꝑ. And Abraham ſayde: I wyll ſweare.

Gene. 26 f.

D And Abraham rebuked Abimelech for a wel of water, whiche Abimelechs ſeruauntes had violentlie take awaye. And Abimelech ſayde: I wote not who hath done thys thynge. Alſo thu toldeſt me not: neyther hearde I of it, but thys daye. And Abraham toke ſhepe and oxen, and gaue the vnto Abimelech. And they made both of them a bond together. And Abraham ſet ſeuen ewe lambes by the ſelues. And Abimelech ſayd vnto Abraham: what meane theſe ſeuē ewe lambes which thu haſte ſet by the ſelues? He anſwered: For theſe ſeuen lambes ſhalt thou take of my hande, ꝑ they may be a wytneſſe vnto me, that I haue dygged thys well. Wherfore the place is called Berſaba, becauſe that there they ſweare both of them. Thus mad they a bond together at Berſaba. And Abimelech and Phichol his cheſe captayne roſe vp, & turned agayn vnto the land of the Philiſtines. And Abraham planted a wood in Berſaba, & called there on the name of the LORDE ꝑ euerlaſtynge GOD: and ſo gouerned in the Philiſtines lande a longe ſeaſon.

The xxij. Chapcer.

¶ The fayth of Abraham is proued in offrynge hys ſonne Iſaac. Chriſt our ſauyoure is promiſed. The generacion of Nahor Abrahams brother.

After theſe ſayinges it happened ꝑ GOD dyd * proue Abraham, & ſayd vnto him: Abraham. Whiche anſwered: here am I. And he ſayde, take thy only ſonne Iſaac whom thou loueſt, & get the vnto the lande Moria, & ſacrifice hym there for a ſacrifice vpō one of the mountaynes, whiche I wyll ſhewe the. Then Abraham roſe vp early in the morynyng, and ſadled hys aſſe, and toke two of hys yonge men wyth hym, and Iſaac hys ſonne: and cloue wood for ꝑ ſacrifice, and roſe vp and gat him to the place which GOD had appoynted him. Iud. 21. Eccl. 44. Hebr. 11.

B The thyrde daye Abraham lyfte vp his eyes and ſaw the place a farre of, and ſayde vnto his yōge men: byde here with the aſſe, I and the lad wyl go ponder and worſhyp, and come agayne vnto you. And Abraham toke the woode of the ſacrifice: and layde it vpon Iſaac hys ſonne, but he hym ſelfe toke fyre in hys hande and a knyfe. And they went both of them together.

Then ſpake Iſaac vnto Abraham hys father and ſayde: My father. And he anſwered here am I my ſonne. He ſayde:

sayde: Se here is fyre and woode, but where is the shepe for sacrifice? Abraham answered: my sonne, GOD wyll prouide hym a shepe for sacrifice, and so they went both together.

And when they came vnto the place whiche GOD had shewed hym, Abrahã made an aulter there, and dressed the wood, and bounde Isaac his sõne, and *layde hym on the aulter, aboue vpon the wood. And Abrahã stretching forth his hande, toke the knyfe to haue kylled hys sonne. And ỳ Angel of ỳ LORD called vnto him from Heauen, sayinge: Abraham, Abraham: And he sayd: here am I. And he sayde: laye not thy hand vpon ỳ chylde, nether do any thynge at all vnto hym, for nowe I know ỳ thou feareſt GOD, & hast for my sake not spared thyne only sõne. And Abraham lyftynge vp his eyes, loked aboute: and behold, there was a ram caught by the hornes in a hyckette. And he went and toke ỳ ram and offred hym vp for a sacrifice in the stead of his sonne: And Abraham called ỳ name of the place, the LORDE wyll se. As it is sayde thys daye: in the mounte wyl ỳ LORD be sene.

And the angel of the LORD cryed vnto Abraham from Heauen the seconde tyme, & sayde: *by my selfe haue I swore (sayth ỳ LORDE) becauſe thou haſte done thys thynge, and haſte not spared thy onely sonne: that in blessynge I wil blesse the, & in multiplying I wyll multiplie thy sede as the starres of heauen, and as the sande whiche is vpon ỳ see syde. And thy sede shall possesse the gate of hys enemies. * And in thy sede shall all the nacions of the earth be blessed, becauſe thou haſte heard my voice. So turned Abraham agayne vnto hys yõgmen, and they rose vp and wente together to Berſaba. And Abraham dwelt at Berſaba. And it chaunsed after theſe thynges, that one tolde Abraham sayinge: Beholde, Milca, she hath also borne chyldrẽ vnto thy brother Nahor: Us hys eldeſt sõne, and Bus hys brother, & Iemuel the father of the Syrians, & Ceſed, and Haſo, and Pildas, and Jedlaph, and Bethuel. And Bethuel begat Rebecca. Theſe viij. dyd Milca beare Nahor Abrahams brother. And hys concubine called Rhuma: she bare also Thebah, and Gahan, Thahas, and Maacha.

The xxiij. Chapter.

¶ Sara dyed and is buryed in the feld that Abraham bought of Ephron the Hethite.

SAra was an hundred & xxvij. yere olde (so longe lyued she) and Sara dyed in Kyriat Arba. The same is Hebron in ỳ lande of Canaan. And Abraham came to mourne Sara, and to wepe for her.

And Abraham stode vp from ỳ syght of hys coarse, and talked wyth the sonnes of Heth saying: I am a straunger & a forõer amonge you, geue me a possession to bury in wyth you, ỳ I maye bury my coarse out of my syght. And ỳ chyldren of Heth answered Abraham, sayinge vnto hym: Heare vs lorde, thou art a Prince of GOD amonge vs. In the cheſest of our sepulchres burye thy deade: None of vs also shall forbyd the his sepulchre: but thou maiſt burye thy deade therein: Abraham stoode vp and bowed hym selfe before the people of the lande of the chyldren of Heth. And he commened wyth hem sayinge: yf it be your mynde that I shall bury my dead out of my syght, heare me, and speake for me to Ephron the sonne of Zoar: that he maye geue me the dubble caue whyche he hath, and that is in the ende of hys felde: but for as muche money as it is worth, shall he geue it me in the preſence of you, for a possession to burye in. For Ephron dwelled amonge the chyldren of Heth.

And Ephron the Hethite aunswered Abraham in ỳ audience of the chyldren of Heth, & of all that went in at ỳ gates of hys Citie, sayinge: Not so my lorde, heare me. The felde geue I the, and the caue that therin is geue I the also: and euen in the preſence of the sonnes of my people geue I it the, burye thy deade. And Abraham bowed hym self before the people of the lande and spake vnto Ephron in the audience of the people of the countrey, saying: I praye ỳ heare me yf it please ỳ: I wyll geue syluer for the felde, take it, & I wyl burye my deade there. Ephron answered Abraham saying vnto hym: My lorde herken vnto me. The lande is worth foure hundred sycles of syluer: what is ỳ betwixt the and me: burye therfore thy deade. And Abraham harkened vnto Ephron, and weyed hym ỳ syluer which he had

ſayde, in the audience of the ſonnes of Heth. Euen foure hũdred ſyluer ſycles of currant money amonge marchauntes. And the felde of Ephron wyth the double caue which was before Mamre: euen the felde and ẏ caue that was therein, and all the trees that were in ẏ felde, and that were in all the borders round aboute, was made ſure vnto Abraham for a poſſeſſion, in the ſyghte of the chyldren of Heth, before al ẏ wente in at the gates of the citie. After thys dyd Abraham burye Sara his wyfe in the double caue of the felde that lyeth before Mamre. The ſame is Hebron in the land of Canaan. And ſo both the felde and the caue that is therein, was made vnto Abraham a ſure poſſeſſion to burye in, of the ſonnes of Heth.

The xxiiij. Chapter.

¶ Abraham maketh his ſeruaũte to ſweare, and ſendeth hym to ſeke a wyfe for Iſaac hys ſonne. The ſeruaunte was faythful and brought Rebecca, whyche Iſaac toke to hys wyfe.

D

I ABraham was olde & ſtryken in dayes, and ẏ LORDE had bleſſed hym in al thynges. And Abraham ſayde vnto hys eldeſt ſeruaunt of hys houſe whiche hadde the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyll make the ſweare by ẏ LORDE GOD of Heauen, and GOD of the earth, that thou ſhalt not take a wyfe vnto my ſonne, of the doughters of Canaan, amõg whiche I dwell. But thou ſhalte go vnto my countrey, and to my natiue lande, and take a wyfe vnto my ſonne Iſaac. But the ſeruaunte ſayde vnto hym: peraduenture the womã wil not agre to come wt me vnto thys lande, ſhall I brenge thy ſonne agayne vnto the lande whiche thou cãmeſt out of: To whom Abraham anſwered: bewar ẏ thu bring not my ſõne thither agayn.

The LORD GOD of Heauen, whych toke me from my fathers houſe, & from ẏ lande where I was borne: And whiche ſpake vnto me, & that ſweare vnto
Genes.15.d. me ſaying: vnto thy * ſede wyll I geue thys lande, he ſhall ſende hys Angell before the, and thou ſhalte take a wyfe vnto my ſonne from thence. Neuertheleſſe yf the woman wyl not agre to folowe the, than ſhalte thou be wythout
B daunger of thys my oth. Only bringe not my ſonne thyther agayne. And the ſeruaunt put hys hand vnder the thigh of Abraham hys maſter, and ſware to hym, as concernynge that matter. And the ſeruaunte toke ten Camelles, of the camelles of hys maſter, and departed, and had of all maner of goodes of hys maſter wyth him, and ſtode vp & wente to Meſopotamia, vnto the citie of Nahor. And made hys Camelles to lye downe wythoute the citie by a welles ſyde of water, at euen: aboute the tyme that wemen come out to drawe water. And he ſayde: LORDE GOD of my maſter Abraham, ſende me good ſped this daie, and ſhewe mercie vnto my maſter Abraham. Lo, I ſtande here by ẏ well of water, and the doughters of the mẽ of thys citie come out to drawe water: Nowe the dameſell to whom I ſaye, ſtoupe downe thy pytcher I praye the, that I maye drynke. yf ſhe ſaye alſo: Drynke, and I wyll geue thy camelles drynke: the ſame is ſhe that thou haſte ordeined for thy ſeruaunte Iſaac: yea, and thereby ſhal I knowe ẏ thou haſte ſhewed mercy on my maſter. And it came to paſſe yer he had left ſpeakyng: beholde, Rebecca came out, the doughter of Bethuel, ſonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her ſhoulder: The dameſell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And ſhe went downe to the well, and fylled her pytcher, and came vp. And the ſeruaunte runnyng vnto her, ſayde: let me ſup a lytle water of thy pytcher. And ſhe ſayde: drynke my lorde.

And ſhe haſted, & let downe her pyt- C
cher vpon her arme, & gaue him drinke. And when ſhe had gyuen hym drynke, ſhe ſayde: I wyll drawe water for thy camels alſo, vntyll they haue dronken ynoughe. And ſhe poured out her pytcher into the trough haſtely, and ran agayne vnto ẏ wel to fet water, & drewe for al his camels. And ẏ mã wõdred at her: But held his peace to wite whyther ẏ LORD had mad his iourney proſperous or not: And it fortuned, as ẏ camels had lefte drynkyng, the man toke a goldẽ earinge of halfe a ſycle weyght, and two bracellettes for her handes, of tenne ſycles weyght of golde, and ſayd: whoſe doughter art thou: tel me I praye the, is there roume in thy fathers houſe for vs to lodge in? She anſwered hym:

I am

I am the doughter of Bethuel the son of Milca, whyche she bare vnto Nahor, and sayde moreouer vnto hym: we haue lytter and prouondre ynoughe, and also roume to ledge in.

D And the man bowed hym self, & worshipped ỳ LORD, & sayde: blessed be the LORD GOD of my master Abrahā, whi che ceasseth not to deale mercifullye & trulye with my master, & hath brought me ỳ way to my masters brothers house. And the damsell ran and told thē, of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euē to the wel, for assoone as he had sene the earynges, and the bracelettes in hys systers handes (and herde the wordes of Rebecca hys syster, saying: thus sayd ỳ man vnto me) he wente oute vnto the man. And loo: he stoode wyth ỳ camels by the well syde. And he sayde: come in thou blessed of the LORDE. Wherfore standest thou without? I haue dressed the house, & made roume for ỳ camels. And then the man came into the house: and he vnbrydled the camels, & (Labā) brought lytter and prouondre for ỳ camels, and water to washe hys feet, and the mennes feet ỳ were with him, & set meate before him to eate. But he sayd: I wyl not eate, vntyl I haue sayde myne errande. And he sayde: saye on. And he sayde: I am Abrahams seruaunte, & GOD hath blessed my mayster oute of measure, that he is become great, and hath gyuen hym shepe, and oxen, syluer and golde, men seruauntes, and mayde seruauntes, camelles, and asses.

And* Sara my masters wyfe bare hym a sonne, when she was olde, & vnto him hath he gyuen al that he hath. And my master made me sweare, sayinge: thou shalte not take a wyfe to my sonne amonge the doughters of the Canamites in whose lande I dwell.

But thou shalte goo vnto my fathers house, and to my kynred, & take a wyfe vnto my sonne. And I sayde vnto my master: peraduenture the wyfe wil not folowe me: And he answered me: The E LORDE, before whome I walke, wyll sende hys Angel wyth the, and prosper thy iourneye, & thou shalte take a wyfe for my sonne of my kynrede and of my fathers house. Then shalte thou be gilteles of my curse, when thou commest to my kynrede. And yf they gyue the not one, thou shalte be gyltlesse of my curse.

And so I came thys daye vnto ỳ wel, & sayd: O LORDE ỳ GOD of my master Abrahaam, yf it be so nowe ỳ thou makest my iourney whych I goo, prosperous: beholde, I stande by thys well of water, & when a virgin commeth forth to drawe water, & I saye to her: geue me (I pray ỳ) a lytle water of thy pytcher to drynke, & she say to me: drincke thou, & I wyl also drawe for thy camelles: ỳ same is ỳ wyfe, whome ỳ LORDE hathe prepared for my masters sonne.

And before I had made an ende of speakyng in myne herte: beholde, Rebecca come forth, & her pitcher on her shoulder, & she went downe vnto the well, & drewe water. And I sayde vnto her: gyue me drynke I praye the. And she made haste, & toke downe her pytcher from of her, and sayde: drynke, & I wyll gyue thy Camelles drynke also.

And I dranke, and she gaue the camels drinke also. And I asked her, F saying: whose doughter art thou? She answered: ỳ doughter of Bethuel Nahors sonne, * whome Milca bare vnto hym. And I put the earynge vpon her face, & the bracelettes vpō her handes. And I bowed my selfe, & worshypped the LORDE, & blessed the LORD GOD of my master Abrahaam, whyche had brought me the ryght waye to take my masters brothers doughter vnto hys sonne. Nowe also, yf ye wyl deale mercyfully and truly wyth my master, tell me: and yf not, tell me also that I maye tourne me to ỳ ryght hand, or to ỳ left.

Gene. 23. b. and 24. a.

Then answered Laban & Bethuel, saying: Thys saying is proceded euen out of the LORDE: we can not therfore saye vnto the, eyghter good, or badde: Beholde, Rebecca is before ỳ, take her & goo, ỳ she may be thy masters sonnes wyfe, euē as GOD hath sayd: And whē Abrahams seruaunt heard theyr wordes, he worshipped ỳ LORDE flat vpon the earth. And the seruaunt toke forthe iewels of syluer and iewels of golde, & rayment & gaue them to Rebecca. And vnto her brother, and to her mother, he gaue gyftes, and they dyd eate & drynke, both he & the men ỳ were wyth hym, and taryed all nyght. And when they rose vp in ỳ morenyng: He sayde lette me departe vnto my master. Her brother,

and her mother answered: let ỳ damesel abyde with vs a whyle, & it be but euen ten dayes, & then shal she goo. He sayde vnto thẽ, hyndre me not: behold, ỳ LORDE hath prospered my iourney, Sende me awaye therfore, ỳ I maye go vnto my master. And they sayde, we wyl call ỳ damesell, and enquire at her mouth. And they called forth Rebecca, & sayde vnto her: wylte thu goo wyth this mã? And she answered: I wyll goo.

So they let Rebecca theyr syster go and her nurse, And Abrahams seruaũte, and hys men. And they blessed Rebecca, and sayde vnto her: thou art our syster, growe into thousand thousandes * and thy seede possesse the gate of theyr enemies. And Rebecca arose, and her damsels, and set them vp vpon the camelles, and wente theyr way after thẽ man. And the seruaũt toke Rebecca, and went hys waye:

Gene. 22. c.

And Isaac was commynge from the waye of the wel of ỳ *lyuynge & seinge me, for he dwelt in the south countrey, and Isaac was gone out to pray in the feld at the euentide. And he lyft vp hys eyes and saw the camels cũmyng. And Rebecca lyfte vp her eyes, and whẽ she saw Isaac, she lyghted of ỳ camel, and sayde vnto the seruaunt: what man is thys that cõmeth walkyng agaynst vs in the felde? And the seruaunt said, it is my master. Therfore she toke her cloke & put it about her. And ỳ seruaunt told Isaac all thynges ỳ he had done. And Isaac brought her into his mother Sarais tẽte, and toke Rebecca, & she becam hys wyfe, & he loued her, & so Isaac receaued cõfort after his mother.

Gene. 16. d.

The xxv. Chapter.

¶ Abraham taketh Ketura to hys wyfe, and he getteth many chyldren. Abraham dyeth and geueth all hys goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth hys byrthryght for a messe of pottage.

I ABraham proceded further and toke him a wyfe called Ketura, whyche bare hym Simram, and Jaksan, and Medan and Madian, and Jesbak, and Suah. Jaksan begat Seba, & Dedan. And ỳ sonnes of Dedan were Assurim, Latusim and Leummim. And the sonnes of Madian, Epha, and Epher, Hanoch, and Abida and Elda. All these were the chyldren of Ketura. And Abraham gaue all hys goods vnto Isaac. But vnto the sonnes of the concubines whyche Abrahã had, he gaue gyftes, & sent thẽ awaye from Isaac hys sonne (whyle he yet lyued) eastward vnto the lande of kedes. And these are the dayes of the yeres of Abrahãs lyfe, which he lyued, an C. and lxxv. yere, and then fell sycke, and dyed in a* lusty age (when he had lyued ynough) and was put to hys people. And hys sons, Isaac & Ismael buryed hym in the double caue in the feld of Ephron, sonne of Zoar the Hethite, besyde the plaine of Mamre. whych felde Abraham bought of the sons of Heth: where Abraham was buried, and Sara hys wyfe. It fortuned after the death of Abraham that GOD blessed Isaac hys sonne, and Isaac dwelled by the well of the lyuynge and seynge me.

Gen. 25. a.

These are the generacions of Ismael Abrahams sonne, whiche Agar the Egyptian Sarais handmayd bare vnto Abraham. And these are the names of the sõnes of Ismael in theyr names, accordyng to theyr kynredes: the eldest sonne of Ismael Nebaioth, and Kedar, and Abdeel, and Mibsam, and Misma, Duma, and Masa, & Hadar, Thema, Jetur, Naphis, and Kedma: These are the sons of Ismael and these are theyr names, by theyr townes & castels * xij. princes of theyr housholdes. And these are ỳ yeres of ỳ lyfe of Ismael, an hundred and xxxvij. yere, and he fell sycke, & dyed and was layde vnto hys people. And they dwelled from Heuilah vnto Sur, that is by the border of Egypte, as thou goest towarde the Assyrians. And he dyed in the presence of all hys bretheren. And these are ỳ generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was forty yere olde when he toke Rebecca to wyfe, the doughter of Bethuel the Syrian of Mesopotamia, and syster to Laban the Syrien. And Isaac made intercession vnto the LORDE for hys wyfe, because she was baren: and the LORDE was intreated of him, and Rebecca his wyfe conceaued, and the chyldren strone together within her. Therfore she sayd: yf it shuld go so to passe, what helpeth it that I am with chyld: wherfore she wente to aske the LORDE. And the LORDE sayde vnto her: there are two maner of people in thy wombe, & two

Gen. 47. c.

1. Para.

B

nacions

nacions shal be deuided oute of thy bowels, and the one nacion shalbe myghtyer then the other, and the* elder shal
Rom.9.c. be seruaunte vnto the yonger.

Therfore when her tyme was come to be deliuered: behold, there were two twynes in her wombe. And he ꝑ came out first was red, & he was al ouer as it were a rough garmēt, & they called his name Esau. And after him, came hys
D brother out, & hys hand holdynge Esau by the* hele. And hys name was called
Esa.12.a. Jacob. And Jsaac was lx. yere old whē they were borne: & ꝑ boyes grewe, and Esau became a cūnynge hunter, and a tyller of the earth. But Jacob was a perfecte man, & dwelled in ꝑ tētes. Jsaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

Jacob sod pottage, and Esau came from the felde and was faynty, & Esau sayde to Jacob: fede me I praye the w ꝑ redde pottage, for I am faynty. And
B therfore was hys name called* Edom.
Abdi.1.a. And Jacob sayde: sell me thys daye thy
Heb.12.c. *birth ryght. Esau sayde: Loo, I am at the poynt to dye, and what profite shal this birthright do me. Jacob answered
Gen.47.g. *sweare to me then thys daye. And he sware to him, & solde his byrthright vn to Jacob. Then Jacob gaue Esau bred and pottage of ryse. And he dyd eate & dryncke and rose vp, & wente his waye. And Esau regarded not his birthrighte.

The xxvi. Chapter.

¶ The iorney of Jsaac toward Abimelech. The promise made vnto Jsaac and hys sede. Jsaac is rebuked of Abimelech for callyng his wyfe his syster. The dyggyng of the shepherdes for the welles. Jsaac is comforted. The attonement betwene Abimelech and Jsaac.

J AND there came a derth in the lande passynge the firste derth that was in ꝑ dayes of Abraham. And Jsaac went vnto Abimelech kyng of the Philistines vnto Gerar. And the LORD appeared vnto hym, & sayde: Goo not downe in to Egypte, but byde in ꝑ lande whiche I shall shewe vnto the: sogeorne in thys lande, and I wyll be wyth ꝑ, and wyll blesse the, for vnto the & vnto thy
Gen.22.b. sede I wyll geue all these* countreyes.
Gen.26.d. And I wyll performe the othe which I swore vnto Abraham thy father, & wyl
Gen.15.b. * multiplie thy sede as the starres of
Gen.22.c. heauen, and wyll geue vnto thy sede al
Gen.24.d. these contreys. And in thy sede shall all the nacions of the earthe be blessed, because that Abraham harkened vnto my voice, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes. And Jsaac dwelled in Gerar. And the mē of the place asked hym of hys wyfe, and he sayde: she is my* Gene.12.c. and.20.a. syster: for he feared to saye: She is my wyfe, lest the men of the place shulde haue kylled hym, because of Rebecca, whyche was bewtyfull to the eye.

And it happened after he had bene B there longe tyme, that Abimelech kynge of ꝑ Philistians loked out at a wyndowe, & sawe Jsaac sportinge w Rebecca his wyfe. And Abimelech called Jsaac, and sayd, she is of a surety thy wyfe, & why saydst thou she is my syster? Tho whome Jsaac answered: I thought ꝑ I myght peraduenture haue died for her sake. Abimelech sayd: why hast thou done thys vnto vs? one of the people myght lyghtely haue lyne by thy wyfe, & so shuldest thou haue brought synne vpon vs. And so Abimelech charged al C hys people, saying: he ꝑ toucheth thys man or hys wyfe, shal dye ꝑ death. Jsaac sowed in ꝑ lande, & found in ꝑ same yere an hundred bushels: and ꝑ LORD blessed hym, and the man wared myghtye, and went forthe and grewe, tyll he was exceadynge great, for he had possession of shepe, of oxē, & a myghty housholde, and therefore ꝑ Philistians had enuy at him: for the Philistines stopped and fylled vp w earth al ꝑ wels which his fathers seruauntes dygged in hys father Abrahams tyme. And Abimelech sayde vnto Jsaac, get the from vs, for thou art myghtyer then we a great deale. Therfore Jsaac departed thence, D and abode in the valley of Gerar, and dwelt there. And Jsaac returning, digged agayne the welles of water which they dygged in the dayes of Abraham hys father, whiche the Philistians had stopped after ꝑ deathe of Abrahā, and gaue them ꝑ same names which his father gaue thē. Jsaacs seruaūtes dygged in ꝑ valley, & found a wel of liuinge water. And ꝑ heardmen of Gerar dyd stryue with Jsaacs herdmen, saying: ꝑ water is oures. Then called he the wel *Esek, because they stroue wyth hym.

And they dygged another well, and E stroue for that also. And he called the

name of it Sitena. And then he departed thence, and dygged another wel, for the whych they stroue not: therfore called he it Rehoboth, sayinge: the LORD hath nowe made vs rowme, þ we maye encrease vpon the earth. And he went vp thence, to Bersaba. And the LORDE appered vnto hym the same nyght and sayde: I am the GOD of Abraham thy father, feare not, for I am with the, and wyll blesse þ and multiplie thy sede for my seruaut Abrahā sake. And he buylded an aulter there, & called vpon þ name of the LORDE, & pytched hys tente. And there Isaacs seruauntes dygged a well. Then came Abimelech to hym from Gerar: and Ihusath hys frende, and Phichol his cheefe captayne. And Isaac sayde vnto them: wherfore come ye to me, seyng ye hate me, & haue put me away from you? Whyche answered: in seynge we sawe that þ * LORD was wyth the, and we sayde: let there be nowe an oth betwyxte vs, euen betwyxte vs and the, and let vs make a bonde wt the, that thou shouldest doo vs no hurte as we haue not touched the, and as we haue done vnto the nothyng but good and sente the awaye in peace, for thou arte nowe þ blessed of the LORDE. And he made them a feast and they dyd eate & dyncke. And they rose vp by tymes in þ morgnynge, and swore one to another. And Isaac sent them awaye. And they departed from him in peace. And þ same day it happened, that Isaacs seruauntes came and tolde hym of a well whyche they had dygged: & sayde vnto hym, we haue founde water. And he called it Saba. And the name of the citie is called Bersaba vnto this daye. Esau was .xl. yere olde, & he toke a wyfe called Judith, the doughter of Bery an Hethite, and Balmath the doughter of Elon an Hethite also, whyche were disobedient vnto Isaac and Rebecca.

Gene 21. c.

The xxvij. Chapter.

¶ Jacob stealeth the blessynge from Esau by hys mothers councell. Isaac is sad. Esau is comforted. The hatred of Esau towarde Jacob.

AND it came to passe that when Isaac wered olde, & hys eyes were dymme (so that he coulde not se.) He called Esau hys eldest sonne, and sayde vnto hym. Myy sonne, and he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not þ daye of my deth: and nowe therfore take thy wepēs, thy quyuer and thy bowe and get the to the feldes, that thou mayest take me some venison, and make me meate such as I loue & bryng it me, that I maye eate, and that my soule maye blesse þ, before that I dye. But Rebecca hearde when Isaac spake to Esau his sonne. And Esau went into the felde, to catche venyson, & to bryng it. And Rebecca sayde vnto Jacob her sonne sayinge: Behold, I haue hearde thy father talking with Esau thy brother and saying: bryng me venyson and make me meate, þ I maye eate and blesse the before the LORD, afore my death. Nowe therfore my sōne heare my voice in that whiche I commaunde the: get the to the flocke, and bring me thence two good kyds, that I may make meate of thē for thy father, suche as he loueth. And thou shalt brig it to thy father, that he may eate, & that he may blesse þ before hys death. Then said Jacob to Rebecca his mother: behold, Esau my brother is a rough mā, and I am smoth. Myy father shall peraduēture fele me, and I shal seme vnto hym as though I wēt about to begyle hym, & so shal he bring a curse vpō me, & not a blessyng: & hys mother sayd vnto hym: vpō me be thy curse my sōne, only heare my voice, and go & fetch me thē. And Jacob went & fet them, & brought thē to his mother. And his mother made meate suche as she knewe his father loued. And Rebecca set goodly raymēt of her eldest sōne Esau, whiche was in the house wt her, & put them vpō Jacob her ponge sonne, and she put the skynnes of gotes vpō his handes & vpon þ smooth of hys necke. And she put þ meate and breade whyche she had prepared in the hande of her sonne Jacob. When he came to his father, he sayde, my father. And he answered: here am I, who art thou my sōne? And Jacob said vnto his father: I am Esau thy eldest sonne, I haue done accordynge as thou badest me: vp & syt & eate of my venyson, þ thy soule maye blesse me. And Isaac sayde vnto hys sonne: howe commeth it that thou haste founde it so quickly my sonne? He answered: The LORD thy GOD brought it to my hande: Then sayde Isaac vnto Jacob, come nere & let me fele the my sonne whether thou be my sōne Esau

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Esau or not. Then went Jacob to Isaac his father, and he felte and sayde: ꝑ voice is Jacobs voice, but the handes are the handes of Esau. And he knewe hi not, because hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he asked hym: art thou my sonne Esau? And he sayde, ꝑ I am. Then sayde he, bryng me and let me eate of my sonnes venyso, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, & he dranke. And hys father Isaac sayde vnto hym: come nere, & kysse me my sone. And he went vnto hi & kissed him And he smelled the sauoure of his raymēt and* blessed hym, and sayde: See, the smell of my sonne is as the smell of a felde, whyche the LORDE hath blessed. GOD geue the of the dewe of Heuen, and of the fatnes of the earth, and plenty of corne and wyne. People be thy seruauntes, and nacions bowe vnto the. Be lorde ouer thy brethren, & thy mothers chyldren stoupe vnto the. Cursed be he that curseth the, & blessed be he that blesseth the.

It happened that assone as Isaac had made an ende of blessinge, and Jacob was scace gone out frome the presence of Isaac his father, then came Esau hys brother from hys huntynge, & had made also meate, & brought it vnto hys father, & sayde vnto hys father: let my father aryse & eate of hys sonnes venyson, that thy soule maye blesse me. Then his father Isaac sayd vnto him: who art thou: he answered: I am thy eldest sonne Esau, & Isaac was greatly astoyned out of measure, and sayde: whyche is he, and where is he then ꝑ hath hunted venyson: and brought it me: & I haue eaten of all before thou camest, & haue blessed hym, and he shal be blessed. When Esau heard ꝑ wordes of his father, he cried out greatly & bytterly, aboue measure, & sayde vnto hys father: blesse me also my father. who answered, thy brother came wt subtilte & hath taken awaye thy blessyng. And he sayde agayne: He maye well be called Jacob, for he hath vndermyned me now ij. tymes: fyrst he toke awaye my byrthryght, and se now hath he taken awaye my blessyng also. And he sayde, hast thou kept neuer a blessyng for me?

Isaac answered and sayde vnto Esau: beholde, I haue made hym thy lorde, & all hys mothers chyldren haue I made his seruauntes. Moreouer with corne and wyne haue I stablysshed him what cā I do vnto the nowe my sonne? And Esau sayde vnto hys father: hast thu but that one blessynge my father? blesse me also my father: so lyfted vp Esau hys voice and* wept. Then Isaac hys father answered & sayde vnto him beholde, thy dwellynge place shalbe ꝑ fatnesse of the earthe, and of the dewe of Heauen from aboue. And wyth thy sweard shalt thou lyue, & shalt be thy brothers seruaunt. And it wyl come to passe, ꝑ whē thou shalt get the mastrye, thou shalte loose hys yocke from of thy necke. And Esau* hated Jacob, because of the blessynge, that his father blessed hym wyth all. And Esau sayde in hys herte: The dayes of my fathers sorowe are at hande, and I wyl slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent & called Jacob her yongest sonne, & sayde vnto hym: beholde, thy brother Esau threateneth to kyl ꝑ: now therfore my sonne heare my voice, make the redy, & flee to Laban my brother at Haran: & tary wyth hym a whyle* vntyl thy brothers fearsnes be swaged, and vntil thy brothers wrath turne awaye from the, & he forgeth the thynges whyche thou haste done to hi. Then wyl I sende & fet the away from thēce. Why shulde I be desolate of you both in one date? And Rebecca spake to Isaac, I am wery of my life, for feare of ꝑ doughters of Heth. yf Jacob take a wyfe of the doughters of Heth suche ony as these are, or of ꝑ doughters of ꝑ lande what good shall my lyfe do me?

The xxviij. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelite. Jacob dreameth a dreame. Christ is promised. Jacob maketh a vowe.

AND so Isaac called Jacob, and blessed hym and charged hym, and sayde vnto hym: se thou take not a wyfe of the doughters of Canaan, but aryse and get the to Mesopotamia to ꝑ house of Bethuel thy mothers father: and there take the a wyfe of ꝑ doughters

ters of Laban thy mothers brother. And GOD almyghty bleſſe ꝑ, & make ꝑ to encreaſe, & multiplie the ꝑ thou mayeſt be a nombre of people, & geue the ꝑ bleſſyng of Abraham: to the & to thy ſede wt the, that thou mayſt poſſeſſe ꝑ lãd (wherin thou art a ſtraunger) whych GOD gaue vnto Abraham. Thus Iſaac ſent forth Jacob. And he wẽt to Meſopotamia vnto Labã ſonne of Bethuel ꝑ Syrien, & brother to Rebecca Jacobs & Eſaus mother. When Eſau ſawe that Iſaac had bleſſed Jacob, and ſent him to *Meſopotamia, to fet him a wyfe thence, and that as he bleſſed him, he gaue hym a charg ſaying: thou ſhalt not take a wife of the doughters of Canaan, and that Jacob had obeyed hys father & mother, and was gone to Meſopotamie: and Eſau ſeinge alſo that ꝑ doughters of Canaan pleſed not Iſaac hys father: then went he vnto Iſmael, & tolke vnto ꝑ wiues whych he had, Maiath ꝑ doghter of Iſmael Abrahãs ſonne, ꝑ ſyſter of Nebaioth to be his wyfe. Jacob departed from Berſaba, to come vnto Haran, and came vnto a place by chaũce, and tarved there al nyghte, becauſe the ſunne was downe.

And toke a ſtone of the place, & put it vnder hys heade, & layde him downe in the ſame place to ſlepe. And he dreamed: and behold there ſtode a ladder vpon the earth, & the toppe of it reached vp to heuen. And ſe, the angels of GOD went vp and downe vpon it: yee, and GOD ſtode vpon it, and ſayde: I am ꝑ LORDE GOD of Abraham thy father, & the GOD of Iſaac: the lande whych thou ſlepeſt vpon wyll I geue the and thy ſede. And thy ſede ſhalbe as ꝑ duſt of ꝑ earth, and thou ſhalte ſpreade abrode to the weſt, to the eaſt, to the north, and to the ſouth. And thorowe the and in thy ſeed ſhall all the kynreds of the earth be bleſſed. And ſe I am with the, and wyl be thy keper in all places whyther thou goeſt, and wyl bringe the agayne into thys lande: nether wyll I leaue the vntyll I haue made good all that I haue promiſed the. Whe Jacob was awaked out of his ſlepe, he ſayde: ſurely the LORDE is in thys place, and I was not aware. And he was afrayde and ſayde: howe fearfull is thys place: it is none other but euen the houſe of GOD, & the gate of heuen. And Jacob ſtode vp early in the morninge, and toke the ſtone that he had layde vnder hys heade, and pytched it vp an ende* & powred oyle in the top of it. And he called the name of the place Bethel, but the name of the citie was Lus before tyme. And Jacob vowed a vowe, ſaynge: yf God wyll be wyth me, and wyll kepe me in thys iourney whyche I goo, & wyll geue me breade to eate, & clothes to put on, ſo that I come agayn vnto my fathers houſe in ſafetye, then ſhall the LORDE be my GOD, and thys ſtone whyche I haue ſet vp an ende, ſhalbe Goddes houſe: and of al that thou ſhalte geue me, wyll I geue the tenth vnto the.

The xxix. Chapter.

¶ Jacob commeth to Labã and ſerueth vii. yere for Rachel. Lea was brought to his bed in ſteade of Rachel. He marryeth them both, and ſerueth yet vii. yere more for Rachel. Lea conceyueth.

Then Jacob lyfte vp hys fete & came into ꝑ eaſte countre. And as he loked aboute, beholde there was a well in the felde, and thre flockes of ſhepe laye therby (for at that well were the flockes watered) & there was a great ſtone vpon the welles mouthe. And thyther were all the flockes brought, and they rouled the ſtone

stone from the welles mouth, and watered the shepe, & put ỳ stone agayne vnto the welles mouth vnto hys place. And Jacob sayde vnto them: bzethren, whence be ye? And they sayde: of Harã are we. And he sayde vnto them: knowe ye Laban ỳ sonne of Nahoz? They sayd: we know hym. And he sayd vnto them, is he in good helth? And they sayde, he is in good helth, & beholde, hys doughter Rachel cõmeth wt the shepe, And he sayde, lo, it is yet but hye daye, nether is it tyme that the catel shulde be gathered together, water ye ỳ shepe & go & fede them. And they sayde, we may not vntyl all ỳ flockes be brought together, & tyl they roll ỳ stone from ỳ wels mouth, & so we water our shepe. Whyle he yet talked wt them, Rachel came wyth her fathers shepe, foz she kept thẽ. And assone as Jacob sawe Rachel ỳ doughter of Laban his mothers bzother, & the shepe of Ladã hys mothers bzother, he went & rouled the stone frõ the wels mouth, & watred the flocke of Laban hys mothers bzother. And Jacob kyssed Rachel, & lyft vp hys voice & wept: & Jacob tolde Rachel, ỳ he was her fathers bzother & Rebeccas sonne. Therfoze rãne she and tolde her father And it happened when Laban heard tell of Jacob hys systers sonne, he ran to mete hym: and embzaced hym & kyssed hym & bzought hym to hys house. And he tolde Laban al ỳ matter. To whom Laban sayde: well, thou art my bone & my flesche. And he abode with hi ỳ space of a moneth. And Labã sayd vnto Jacob: Though thou be my bzother shuldest thou therfoze serue me foz nought: tell me, what shal thy wages be: Laban had two doughters: The eldest called Lea, & the yongest Rachel. Lea was tender eyed, but Rachel was bewtyful & well fauozed. And Jacob loued Rachel, & sayd: I wil serue ỳ viij. yer foz Rachel thy yongest doughter. Labã answered: it is better ỳ I geue her ỳ then to another mã: byde wt me. And Jacob serued * viij. yeres foz Rachel, & they semed vnto him but a fewe dayes, foz the loue he had to her. And Jacob sayde vnto Laban: geue me my wyfe ỳ I maye lye wt her. Foz my dayes are fulfylled. Then Laban gathered together all ỳ men of ỳ place, & made a feast. And whẽ euẽ was come he toke Lea his doughter & bzought her to hym, & he wẽt * in vnto her. And Laban gaue vnto hys doughter Lea, Silpha his maide, to be her seruãte. ¶ To whome when Jacob came in accordynge to the custome, & when the mozninge was come, beholde it was Lea. Then sayde he to Labã, wherfoze hast thu playd thus wt me: did not I serue ỳ foz Rachel: wherfoze then hast thou begyled me? Laban answered: it is not ỳ maner of this place, to mary the yõgest before ỳ eldest. Passe out thys weke, & then shall thys also be geuen the foz ỳ seruice which thou shalt serue me yet viij. yeres moze. And Jacob did euẽ so, & passed out ỳ weke, & then he gaue hym Rachel his doughter to wyfe also. And Labã gaue to Rachel his doughter Bilha hys handmayd to be her seruaunt. So lay he by Rachel also, & loued Rachel moze thẽ Lea, * & serued hi yet viij. yeres moze. Whẽ ỳ LORD sawe ỳ Lea was despysed, he made her frutefull, & Rachel remayned baren. And Lea conceaued & bare a sõne, & called his name Ruben, foz she sayde: ỳ LORDE hath loked vpon my tribulacion. Nowe therfore my husbande wyll loue me. And she conceaued agayne and bare a sonne, & sayde: the LORDE hath heard ỳ I am despysed & hath therfoze geuen me this sonne also, & she called hys name* Simeon. And she conceaued yet and bare a sonne, and sayde: nowe thys once wil my husbande kepe me company, because I haue bozne hym thze sonnes: and therfoze was hys name called Leui. And she conceaued yet again and bare a sonne sayinge: nowe wyll I prayse ỳ LORDE: therfoze she called hys name Juda and lefte bearynge.

Gene. 16. c

Gene. 31. f.

1. Par. 2. d.

The xxx. Chapter.

¶ Rachel and Lea beyng both baren geue their maydens vnto their husband. Jacob deceaueth Laban in the conceaynge of the shepe and diuideth Jacobs rewarde for hys seruice.

RAchel when she sawe ỳ she bare Jacob no childzen, she enuyed her syster, & sayd vnto Jacob: Geue me childzẽ oz els I am but deed. And Jacob was wzoth wt Rachel sayinge: Am I in GODDES steade, whych keepeth frome ỳ the frute of thy wombe? Then she sayde: here is my mayde Bilha, goo i vnto her, & she shal beare vpon my lappe ỳ I maye be encreased by her. And she gaue hym

Bilha

Bilha her handmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued & bare Jacob a sonne. Then sayde Rachel. God hath geuen sentence on my syde, & hath also heard my voice & hath geuē me a sonne. Therfore called she hi Dan. And Bilha Rachels mayd conceaued agayne, & bare Jacob another sonne. And Rachel sayde, wyth godly wrestlynges haue I wrestled wt my syster and haue gotten ꝑ vpper hande. And she called his name, Naphtali. when Lea sawe ꝑ she had left bearing, she toke Silpha her mayde, & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Then sayd Lea good lucke: and called hys name Gad. And Silpha Leas mayde bare Jacob another sonne. Then sayde Lea: happy am I, for the doughters wyll call me blessed. And called hys name Asser.

And Ruben went out in the dayes of the wheat haruest, and founde mandragoras in the feldes & brought them vnto hys mother Lea. Then sayd Rachel to Lea: geue me of thy sonnes mandragoras. To whom Lea answered: Is it not ynough ꝑ thou haste taken awaye my husbande, but woldest take awaye my sonnes mandragoras also: Then sayde Rachel: well, let hym slepe wyth ꝑ thys nyght, for thy sonnes mandragoras. And Jacob came from ꝑ feldes at euen, & Lea wēt oute to mete hi & saide: come ito me, for I haue bought ꝑ wyth my sonnes mandragoras. And he slepte wt her ꝑ nyght. And GOD heard Lea that she cōceaued & bare vnto Jacob the fifte sonne. Then sayde Lea: GOD hath geuen me a reward, because I gaue my maydē to my husband, and she called hym Jsaschar. And Lea conceaued yet agayne, & bare Jacob ꝑ sixt sonne. And Lea sayde: GOD hath endued me wt a good dowry. Nowe will my husbande dwel with me, because I haue borne him syxe sonnes, and called hys name Sebulon. After that she bare a doughter & called her name* Dina. And GOD remēbred Rachel, he heard her, & made her fruteful: so that she conceaued and bare a sonne, and sayde: GOD hath take awaie my rebuke. And she called his name Joseph, sayig: The LORDE geue me yet another sone. And assoone as Rachel had borne Joseph, Jacob sayde to Labā: sende me awaye that I maye go vnto myne owne place & contrey, geue me my wyues and my childrē, for whome I haue serued the, & let me go: for thou knowest what seruice I haue done the. To whome Laban answered, yf I haue found fauour in thy syght (for I suppose that ꝑ LORD hath *blessed me for thy sake) appoynt what thy reward shalbe, and I wyl geue it the. But he sayd vnto hym, thou knowest what seruice I haue done ꝑ, and in what takyng thy catel haue bene vnder me: For it was but lytle that thou haddest before I came, & nowe it is encreased into a multitude, and the LORDE hath blessed the for my sake. But nowe when shal I make prouisiō for myne owne house also: And he sayde: what shall I then geue the: And Jacob answered: thou shalt geue me nothynge at al, yf thou wylt do this one thing for me, and then wyll I turne agayne & fede thy shepe, & kepe them.

I wyll go aboute all the shepe thys daye, & seperate from them al the shepe that are spotted & of diuerse coloures, & al blacke shepe amonge the lambes, & the partye, and the spotted amonge ꝑ kyddes: & the same shalbe my rewarde So shall my rightwesnes answere for me to morowe, & shall come for my rewarde before thy face, & euery one that is not speckled and partie amonge the goates, & blacke amonge the shepe, the same shalbe theft wyth me.

And Laban sayde: Go to, wold GOD it might be accordynge to thy saying. Therfore he toke out the same daye ꝑ he goates that were partye and of diuers colour, and al the she goates that were spoted & partye coloured, & all ꝑ had whyte in them, and all the blacke amonge the shepe, and put them in the kepyng of hys sonnes, & set thre dayes iourney betwyxte him self and Jacob. And so Jacob kepte the reste of Labās shepe, Jacob toke roddes of grene popular, hasel and of the chestē nut trees, and pylled whyte strakes in them, and made the whyte apere in the roddes. *But they that were whole, remained grene. And thus was it made a variable coloure. And put the rods whyche he had pylled, euen before the shepe, in the gutters and watering troughes, when the shepe came to dryncke: that they should conceaue when they came to drincke. And the shepe

Gene. 34. a

shepe conceaued before the rods, and brought furth lābes stracked, spotted, & party. And Jacob parted ꝑ lambs & turned the faces of ꝑ shepe toward spoted thynges, & toward al maner of blache, ꝑ was among the shepe of Laban, namely, puttynge his owne flockes by them selfe, & not puttynge them wyth Labās shepe. And it fortuned ꝑ in euery rammynge tyme of ꝑ stronger shepe Jacob layde ꝑ roddes before ꝑ eyes of ꝑ shepe in the gutters: namely, that he myght make them conceaue before the roddes. But when ꝑ shepe were feble, he put them not in. And so ꝑ febler were Labās, & the stronger Jacobs. And ꝑ man encreased exceadyngly, & had a great flocke, mayde seruauntes, & men seruauntes, camels and asses.

The xxxi. Chapter.

¶ At the commaundement of God Jacob departed from Labā, and toke hys goodes wyth him. Rachel stealeth her fathers images. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

BUt he heard the wordes of Labans sonnes saying: Jacob hath taken awaye all ꝑ was our fathers, & of our fathers goods hath he gotten all thys honoure. And Jacob beheldē ꝑ countenaunce of Laban, & beholde, it was not as yesterdaye and peryesterday. And ꝑ LORDE sayde vnto Jacob, turne agayne into the lāde of thy fathers, & to thy kynred, and I wyl be wyth ꝑ. Therfore Jacob sent and called Rachel and Lea to ꝑ felde vnto his flocke, and sayde vnto them: I se youre fathers countenaunce ꝑ it is not towarde me as yesterdaye, & peryesterdaye. But the GOD of my father hath bene wyth me. And ye knowe howe ꝑ I haue serued youre father wt all my myght. But your father hath disceaued me, & chaunged my wages x. tymes: but GOD suffred him not to hurte me. When he saide, the spotted shal be thy wages, then al ꝑ shepe bare spotted. And when he sayde: ꝑ straked shal be thy reward, then bare al the shepe straked: thus hath GOD take awaie your fathers shepe, and geuen them me. But in rammynge tyme it happened, ꝑ I lyfted vp myne eyes & sawe in a dreame, & beholde the rammes leaped vpō ꝑ shepe that were straked, spotted and party. And the Angell of GOD spake vnto me in a dreame, sayinge: Jacob, & I answered: here am I. And he sayde: lyfte vp nowe thyne eyes, and se al the rammes leapyng vpon the shepe ꝑ are straked, spotted and partye, for I haue sene all that Laban doth vnto the, I am the GOD of * Bethel, where thou anoyntedst the stone, and where thou vowedst a vowe vnto me. Nowe therfore aryse and get the out of thys countre, and returne vnto the lande where thou wast borne. Gene. 28.d Gene. 31.a.

Then answered Rachel, and Lea, & sayde vnto him: haue we a porcion and inheritaūce in our fathershouse: Doth not he count vs euen as straungers: for he hath sold vs, and hath euen eatē vp our money. But al the riches which GOD hath takē from oure father, that is oures and our childrens. And nowe what soeuer GOD hath sayde vnto the that do. Thē Jacob rose vp, and set his sonnes and wyues vp vpon camels, & caryed awaye all hys flockes, and all hys substaunce whyche he had procured, hys ryches and possessions which he had gotten in Mesopotamia, for to go to Isaac hys father vnto ꝑ lande of Canaan. But Labā was gone to * shere his shepe, & Rachel had stollen her fathers images. And Jacob stale awaye the hart of Laban ꝑ Syrien, in that he tolde hym not that he fled. So fled he & al that he had, and made him selfe redy and passed ouer the ryuer, and set hys face streyght towarde the mount Gilead. Upon the thyrde daye after, was it tolde Laban that Jacob fled. Then he toke hys brethren wyth hym, and folowed after hym seuen dayes iourney, & ouertoke hym at ꝑ mount Gilead. And GOD came to Laban the Syrian in a dreame by nyght, and sayde vnto hym: take hede that thu speake not to Jacob oughte saue good. And Laban ouertoke Jacob: and Jacob hat pytched hys tente in the mount. And Laban wyth his brethren pytched theyr tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast thou thys done to stale awaye my harte, and carye awaye my doughters, as though they had bene taken captiue wt the sweard. Gene. 18. 2. Reg. 13.c

Wherfore wentest thou awaye secretely vnknowne to me, & bydest not tell me, that I myght haue brought the on ꝑ waye wyth mirth, syngynge, tymrell and

and harpe, and hast not suffered me to kysse my chyldren and my doughters.
1.Reg 13.c. Thou wast*a foole now to do it, for I
2.Par.25.c. am able to do you cuyl. But the GOD of your father spake vnto me yesterdaye, saying: take hede that thou speake not to Jacob ought saue good. And now thoughe thou wētest thy waye because thou longest after thy fathers house, yet wherfore haste thou stollen my goddes? Jacob answered and sayd to Laban: because I was afraide, and thought that thou woldest haue taken awaye thy doughters from me. But
e & (where as thou sayest theyste to my charge) wyth whome soeuer thou fyndest thy goddes, let him dye here before our brethren. Seke that thyne is by me, and take it to the. But Jacob wyst not that Rachel had stolled them. Thē went Laban into Jacobs tente, and into Leas tente, & into the two maydens tentes: but found them not. Then went he out of Leas tēte, and entred into Rachels tente. And Rachel had taken the images, and put them in ỳ camels strawe, and sate downe vpon them. And Labā serched al the tente: but founde thē not. Then sayde she to her father: my lorde, be not angry that I can not ryse vp before the, for the custome of wemen is come vpon me. So searched he, but found not those idols. And Jacob was wroth, and chode wyth Laban. Jacob also answered and sayde to hym: what haue I trespaced, or what haue I offended, that thou folowedest so after me? Thou hast searched all my stuffe, and what haste thou found of all thy houshold stuffe? put it here before thy brethren and myne, that they may iudge betwirt vs both. Behold: This twē
f ty yere haue I bene wyth the, thy shepe and thy goates haue not bene baren & the rammes of thy flocke haue I not eatē. What soeuer was torne of beastes, I brought it not the, but made it good my selfe: of my hand didst thou require it, euen as it ỳ was stollen by daye or nyght. By day the heate consumed me & the frost by night, and my slepe departed fro myne eyes. Thus haue I bene
Gene.29.f. xx. yere in thy house, and serued ỳ*xiiij yeres for thy ij doughters, and fyue yeres for thy shepe, and thou hast chaunged my rewarde tē tymes. And except the GOD of my father, ỳ GOD of Abraham, and the feare of Isaac had bene wyth me, surely thou haddest sente me awaye nowe all emptye. But GOD beholde my tribulacion, & the laboure of my handes, & rebuked the yesterdaye.

Laban answered & sayde vnto Jacob: these doughters are mi doughters and these chyldren are my chyldren, & these shepe are my shepe, and all that thou syest, is myne. And what can I do thys daye vnto these my doughters or vnto theyre chyldren whyche they haue borne? Nowe therfore come on & let vs make a bond, I and thou, whych maye be a wytnesse betwene the and me. Then toke Jacob a stone, and sette it vp an ende, & Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, & they dyd eat there vpon the heape. And Laban called it* Jegar Sahadutha, but Jacob called it Gilead. & (ether of them accordynge to the prophecie of his owne language.

Then sayde Laban: thys heape is wytnesse betwene the & me thys daye: therfore is it called Gilead. & (that is, heape of witnesse) and Mizpah. For he sayde. The LORDE loke betwene me and the, when we are departed one from another: yf thou shalt vexe my doughters, or shalte take other wiues beside my doughters. Here is nomā with vs behold, GOD be wytnesse betwyrt ỳ & me. And Laban sayde moreouer to Jacob: beholde thys heape & thys marcke whyche I haue set here, betwyrte me & ỳ: thys heape be wytnesse, & also thys marcke that I wyl not come ouer this heape to the, and thou shalt not come ouer thys heape and thys marcke vnto me; to do any harme. The GOD of Abraham, the GOD of Nahor and the GOD of theyr fathers be iudge betwyrt vs. And Jacob sware by the feare of hys father Isaac. Then Jacob dyd sacrifice vpon the mount, and called hys brethren to eate breade. And they dyd eate bread and taryed all nyght in the hyll. And early in the morning Laban rose vp and kysled hys chyldren & hys doughters, & blessed them, & Laban de partyng went vnto hys place agayne.

The xxxij. Chapter.

¶ The vision of the angels. Jacob sendeth presentes vnto his brother Esau. Howe he wrestled with the angel: whiche chaūged his name & called hī Israel

But

BVt Jacob wēt forth on his iourney. And the angels of GOD came, and met hym.
And whē Jacob sawe thē he sayde thys is Goddes host: & called ꝑ name of the same place* Mahanaim (that is an armye). And Jacob sēte messengers before hi to Esau hys brother, vnto the lande* of Seir, & the felde of Edom. And he commaūded them saying: Thus shall ye speake to my lorde Esau: thy seruaunt Jacob sayth thus: I haue sogeourned, & bene a straūger w̄ Laban vnto thys time, & haue orē, asses & shepe, men seruauntes, & wemē seruauntes, & haue sent to shew it my lorde, ꝑ I maye fide grace in thy sight.
And ꝑ messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, & he cōmeth agaynst ꝑ and hath iij. hūdreth mē w̄ hi. But Jacob was greatly afrayd, & wyst not which waie to turne hym selfe, & deuided ꝑ people that was wyth him, and the shepe, and oxen, and camels into ij. companies: & sayde: yf Esau come to the one parte & smyte it, the other shal saue it selfe.
And Jacob sayde agayne: O GOD of my father Abraham, & GOD of my father Isaac: LORDE whych sayest vnto me* returne vnto thy countre & to thy kynred, & I wyll do all well wyth the.
I am not worthy of the least of all the mercyes & truthe whyche thou haste shewed vnto thy seruaunte. For wyth my staffe came I ouer thys Iordane, and now haue I gotten ij. droues. Delyuer me from ꝑ handes of my brother Esau, for I feare hi: leest he wil come & smyte ꝑ mother w̄ the chyldren: Thou saydest: I wyll surely do the good and make thy sede as ꝑ sand of ꝑ see, which can not be nombred for multitud.
And he taryed ther that same night, & toke of ꝑ whyche came to hāde, a present for Esau hys brother ij. hundred she goates, & xx. he goates, ij. hundred shepe & xx. rāmes, thyrty milch camels with theyr coltes, xl. kine, & x. bulles, xx she asses, & x. colles: & deliuered them vnto the hand of his seruauntes, euery droue by them selues, & sayd vnto hys seruaūtes: go forth before me, and put a space betwyxt droue & droue. And he commaunded the formost sayinge:
yf Esau my brother mete the and aske the saying: whose art thou, & whyther goest thou, & whose are these ꝑ goo before the: thou shalt saye: they be thy seruaūt Jacobs, & it is a present sent vnto my lorde Esau, and beholde, he hym selfe commeth after vs: And so commaūded he the secound, and the thyrde, & al that folowed ꝑ droues, saying of thys maner: le that you speak vnto Esau when ye mete him, and seye moreouer thy seruaunt Jacob also commeth after vs, for he sayd, I wyl peace his wrath w̄ ꝑ present that goeth before me, and after warde I wyll se hym my selfe, if peraduēture he wil receaue me to grace. So went ꝑ present before hym, & he taried al ꝑ night in the company, & rose vp the same nyght, & toke hys two wyues and his two maydens, & hys eleuen sonnes & went ouer ꝑ foord Jabok. And he toke them, & sent them ouer ꝑ ryuer, and sent ouer that he had, taryed behynd hi selfe alone. And there* wrestled a man w̄ him vnto ꝑ breakyng of ꝑ daye. And when he saw ꝑ he could not preuaile agaynst him, he smote hym vnder ꝑ thye & the synowe of Jacobs thye shranke, as he wrastled with hym. And he sayd: let me goo for ꝑ daye breaketh. Which answered: I wyll not let ꝑ go, excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. He sayde: thou shalt be called Jacob nomore, but* Israel. For as a prince hast thou wrastled with GOD, and wyth man, and haste preuayled.
And Jacob asked hym sayinge: tell me thy name. And he sayd, wherfore dost thou so aske after my* name: & he blessed hi ther. And Jacob called ꝑ name of the place* Pniel, for I haue sene GOD face to face, & my life is preserued. And as he went ouer Pniel, ꝑ sōne rose vpon him, and he halted vpon his thie. And therfore is it that the chyldren of Israel eate not of ꝑ synow ꝑ shrancke in ꝑ place of the thye, vnto thys daye. because that he touched ꝑ place of Jacobs thye in the senowe that shroncke.

Osee. 12. b.

Gene. 35. b.

Iudi. 13. c

The xxxiij. Chapter.

¶ Esau and Jacob are agreed, and Jacob came into Sichem.

IAcob lyftynge vp hys eyes, loked, and beholde Esau came hauynge wyth hym foure hundred men. And he deuided the chyldren vnto Lea & vnto Rachel, and vnto

vnto the two maydens. And he put the maydens & theyr chyldren for moſte: & Lea and her chyldren after, & Rachel, and Joſeph hyndemoſt. And he went before them & *felle on the grounde seuē
Gene 19. d. tymes vntil he came vnto his brother.
Gene 27. g. Eſau* came to mete hym and enbra ced hym, and fel on hys necke & kyſſed hym, and they wepte. And he lyfte vp hys eyes, & ſawe the wemen and ỳ chil dren, and ſayde: whence haſt thou theſe (And do they belonge vnto the)? And he anſ wered: they are the chyldren whyche GOD hath geuen they ſeruaunt. Than came the maydens forth, & theyr chyl dren, and dyd theyr obeyſaunce. Lea alſo wyth her chyldrē came & did theyr obeſaunce. And laſt of all came Joſeph
B & Rachel, and dyd theyr obeyſaunce.

And he ſayde: what is all the droue whyche I mette? He anſwered: that I maye fynde grace in the ſyght of my lorde. And Eſau ſayde: I haue ynoughe my brother, kepe ỳ thou haſte vn to thy ſelfe. To whome Jacob anſwe red, oh nay, but yf I haue founde grace in thy ſyght, receaue my preſent of my
Heb. 15. d. hande: for I haue ſene thy face* as though I had ſene the face of GOD, & thou haſte had a good wyl towarde me Oh take my bleſſynge that is brought the, for GOD hath had mercy on me.
C (Geuing me all thinges.) And I haue y nough. And ſo he compelled hym, and he toke it. And he ſayde: let vs take our iourney and go, I wyll go before ỳ. Jacob anſwerede hym: my lorde thou knoweſt, that the chyldren are tendre, and the ewes and kyne with yong vn der myne hande, whych yf men ſhulde ouerdryue, but euen one daye al the ſhe pe wyl dye. Oh let my lorde goo be fore hys ſeruaunte, and I wyll dryue fayer and ſoftlye, accordyng as the ca tel that goth before me and the chyldrē be able to endure vntyll I come to my lorde vnto Seir.
D And Eſau ſayde: let me yet leaue ſo me of my floke with the. And he anſ we red, what nedeth it: & (Thys one thinge one ly haue I nede of) let me fynd grace in the ſyght of my lorde. So Eſau went hys waye agayne that ſame daye vnto Seir. And Jacob toke hys iourney to warde Sucoth, and buylte him an hou ſe, & made boothes for hys catell. And therfore is it, that the name of the pla ce is called* Sucoth.

And Jacob came to Salem a citie of Sichem, whyche is in the lande of Ca naā, after that he was come from Me ſopotamia, and pytched before the Ci tie, & bought a parcell of grounde (whe re he pytched hys tente) of the chyldrē of Hemor Sichems father for an hun dred peces of money. And he made the re an aulter, and called vpon the myght tye GOD of Iſrael.

The xxxiiij. Chapter.

¶ The rauyſhynge of Dina Jacobs doughter by the men of Sichem. And of the great bloudeſhed ynge done by the ſonnes of Jacob.

DIna the doughter of Lea* & whyche ſhe bare vnto Jacob wēte out to ſe the daughters of the lande. Whome whan Sichem the ſonne of Hemor the Heui te, lorde of that countre ſaw, he toke her, and laye wyth her, and forced* her and hys hart laye vnto Dina ỳ dough ter of Jacob. And he loued that dame ſell & ſpake kyndely vnto her, & Sichē ſpake vnto hys father Hemor ſayeng, get me thys mayden vnto my wyfe.

And Jacob herd that he had defyled Dina his doughter, his ſonnes beynge wyth theyr catel in the felde, and he hel de his peace, vntil they were come. And Hemor the father of Sichem went out vnto Jacob, to comen wyth hym. And when the ſonnes of Jacob commyng out of the felde heard it, it greued thē & they wer not a lytel wroth, becauſe he had wrought folye in Iſrael, in ỳ he had lyen wyth Jacobs doughter whyche thynge ought not to be done. And Hemor commoned wyth them ſa yenge: the ſoule of my ſonne Sichem lō geth for youre doughter: geue her hym to wyfe, and make mariages with vs, and geue your doughters vnto vs, and take our doughters vnto you, and ye ſhall dwel wyth vs, and the lande ſhall be before you, dwell and do your buſy nes, and haue your poſſeſſions therein. And Sichem ſayde vnto her father, & her brethren, let me fynde grace in you re eyes, and what ſoeuer ye appoynte me, that wyll I geue. Are freelye of me both the dowry and gyftes, and I wyl geue accordynge as ye ſaye vnto me, ſo that ye gyue me the damſel to wyfe.

But the ſonnes of Jacob anſwerd to Sichem and Hemor hys father tal

kynge

kynge among them selues deceytfully, because he had defyled Dina their syster. And they sayd vnto them: we can not do this thinge, that we should geue our syster to one that is vncircūcised, for that were a shame vnto vs. But in this wyll we consent vnto you, yf ye wylbe as we be, and all the men childrē among you be circumcised, then wil we geue oure doughters to you, and take your doughters to vs, and wyll dwell with you, and be one people. But yf ye wyl not harken vnto vs to be circumcised, then wyl we take our doughter and go our wayes. Their wordes pleased Hemor and Sichem his sonne. And the ponge man deferde not for to do the thing, because he had a luste to Jacobs doughter: he was also most lerne by of all that were in his fathers house. Thē Hemor and Sichē his sonne wēt vnto the gate of their citie, and comened with the men of their citie, sayng: these men are vnfayned towarde vs, and dwel in the lande and do their occupation therin. And in the lande is rowme ynoughe for them, we wil take their doughters to wyues, and geue them our doughters, onely herein wyl they consent vnto vs for to dwel with vs and to be one people: yf all the men childrē that are amonge vs be circumcised as they are. Shal not their goodes and their substaunce and all their catell be oures, onely yf we consent vnto them: for they wyll dwell with vs. And vnto Hemor and Sichem his sonne herkened all that wente out of the gate of his citie. And all the men childrē were circumcised, what soeuer went out of the gates of his citie. And it happened the thyrde daye (when it was paynfull to them) two of the sonnes of Jacob Simeon and Leui, Dinas brethren, toke either of them his * swearde and wente into the Citie boldely, and slewe al that was male, and slewe also Hemor and Sichem his sonne with ỳ edge of the swearde, and toke Dina out of Sichems house, and went their waye.

And ỳ sonnes of Jacob cōmyng vpō the deade, spoyled ỳ citie, because they had defyled their syster: and toke their shepe, oxen and their asses, and whatsoeuer was in the citie, and also in the feldes. And all their goodes and all their childrē, and their wyues toke they captiue, and made hauock of all ỳ was in ỳ house.

But Jacob sayde to Simeon and Leui: ye haue troubled me, and made me stynke before the inhabitours of the lande, before the Cananite, and the Pherezyte. And I beyng few in numbre, they shal gather thē selues togyther against me, and slaye me, and so shall I and my house be destroyed. And they answered: should they deale wt our sister as wt an whore?

The.xxxv.Chapter.

Jacob goeth vp vnto Bethel, and burieth his images vnder an oke. Debora dyeth. Jacob is called Israel. The lande of Canaan is promysed him. Rachel dyeth in labour. Ruben laye with his fathers concubine. The death of Isaac.

AND GOD sayde vnto Jacob, aryse, and get the vp to Bethel, and dwel there. And make there an alter vnto GOD, that appeared vnto the, *when thou fleddest from the face of Esau thy brother. Thē sayde Jacob vnto his housholde and to all that wer with him: put away the straunge goddes that are amonge you, and be clene: and chaunge your garmentes, for we wyll aryse and go vp to Bethel, and wyl make an alter there, vnto GOD whiche hearde me in the daye of my tribulatiō, and was wt me in the waye which I wēt. *Ge.xxviii.c.

And they gaue vnto Jacob all the straunge goddes whiche they had in their hāde, and al their earynges whiche were in their eares, and Jacob hyd them vnder an ooke which was by Sichem. And when they departed, the feare of God fell vpon the cities ỳ were rounde about thē. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan: The same is Bethel, he and al the people that was with him. And he builded there an alter, and called ỳ place: The GOD of Bethel: because that GOD appeared vnto him there, when he fled from the face of his brother.

*But Debora Rebeccas nurse, dyed, and was buryed beneth Bethel vnder an ooke. And ỳ name of it was called: the ooke of lamētacion. And GOD appeared vnto Jacob againe after he came out of Mesopotamia, and blessed him, and GOD sayde vnto him: thy name is Jacob. Norwithstādinge, thou shalt be nomore called * Jacob, but Israel shalbe thy name. And he called his name Israel. *Ge.xxxv.f.

And GOD sayde vnto him: I am GOD almightie, growe and multiplye: people & a multitude of people shall spryng of the: yea, and kinges shal come out of thy loynes. And the lande whiche I gaue Abraham and Isaac, wil I gyue vnto the, and vnto thy seed after þ, wyll I gyue that lade also. And so GOD departed vp from him in the place where he had talked with him. And Jacob sette vp a marke in the place where he talked with him: cuẽ a marke of stone, and poured drynkeoffryng theron, and poured also oyle theron, & Jacob called the name of þ place where GOD spake with him, * Bethel.

The house of God.

C And they departed from Bethel, and when he was but a felde breadth from Ephrath, Rachel beganne to trauayle: and in trauaylynge, she was in peryll. And it happened as she was in paynes of her labour, þ mydwyfe sayde vnto her, feare not, for this sonne is thyne also.

Then as her soule was a departinge, that she* must dye, she called his name Ben Ony. (The sonne of my sorowe.) But his father called him Ben Jamin (The sonne of the right hande) And thus dyed Rahel, and was buryed in the waye to Ephrath, whiche is Bethlehẽ. And Jacob set vp a stone vpon her graue, whiche is called Rahels graue stone vnto this daye. And Israel went thẽce, and pitched vp his tente beyonde the* towre of Eder. And it chaunced, as Israel dwelt in the lande, that Ruben wente and laye* with Bilha his fathers cõcubine, and it came to Israels care. The sonnes of Jacob were. xii. in nombre. The sonnes of Lea: Ruben Jacobs eldest sonne, & Simeon, Leui, Juda, Isachar, and Zabulon. The sonnes of Rahel: Joseph & Bẽjamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Silpha Leas mayde, Gad & Asser. These are þ sonnes of Jacob whiche were borne him in Mesopotamia.

Lyra in d.

Math. iii. c

Ben. xlix. D

And so Jacob came vnto Isaac hys father to Mamre vnto Kyriath Arba whiche is in Hebron: where Abraham and Isaac sotourned as straungers. And þ dayes of Isaac were an hũdred and. lxxx. yeres: & Isaac fel sycke and dyed, and was put vnto his people: beynge olde and full of dayes. And his sonnes, Esau and Jacob buryed hym.

C The. xxxvi. Chapter.

¶ The wyues of Esau. Jacob and Esau are riche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

THese are the generacions of Esau, The same is Edom. Esau toke his wiues of the doughters of Canaan. Ada the doughter of Elon an Hethite, and Ahalibama þ doughter of Ana, the doughter of Zibeon an Heuite, & Basmath Ismaels* doughter, & syster of Nebaioth. And Ada bare vnto Esau, Eliphas: & Basmath bare Reguel. And Ahalibama bare Jeus and Jaelam and Kozah. These are the sonnes of Esau whiche were borne him in the lande of Canaan. 1

And Esau toke his wyues & his sonnes, and doughters, and all the soules of his house: his goodes, & al his cattel, and all his substaunce whiche he had gotten in the lande of Canaan, & went into a countrye away from the face of his brother Jacob: for their* ryches was moche, and they coulde not dwell togyther, and the lande wherein they were straũgers, coulde not receiue thẽ, bycause of their possession. Gen.

Thus dwelt Esau in mount Seir. The same Esau is Edom. These are the generacions of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes * Eliphas, the sonne of Ada the wyfe of Esau, & Reguel the son of Basmath the wyfe of Esau. And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetham & Kenas. And Thimna was concubine to Eliphas Esaus sonne, & bare vnto Eliphas Amaleck. And these be the sonnes of Ada Esaus wyfe. And these are þ sonnes of Reguel: Nahath, Serah, Samma, & Mila: these were þ sonnes of Basmath Esaus wyfe. And these were þ sonnes of Ahalibama the doughter of Ana doughter of Zebion, Esaus wyfe, and she bare vnto Esau Jeus, Jaelam, and Kozah. 1 Pa. B

C These were dukes of the sonnes of Esau: The childzen of* Eliphas þ firste sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Kozah, duke Gaethã, and duke Amaleck. These are the dukes that came of Eliphas in þ lande of Edom, 1 Pa. C

Edom, & these were the sonnes of Ada. These also arethe childzen of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, & these are þ sonnes of Basmath Esaus wyfe. These were the childzē of Ihalibama Esaus wyfe: duke Jeus, duke Gaelam, duke Kozah: these dukes came of Ihalibama the doughter of Ana Esaus wyfe. These are the childzen of Esau, & these are the dukes of them: whiche Esau is Edom. These are þ childzē of Seir the Hozite, the inhabitoure of the lande: Lothan, Sobal, Zibeon, and Ana, and Dison, Eser & Disan. These also are the dukes of the Hozites the childzen of Seir in the lande of Edon. And the childzen of Lothan were Hozy and Heman. And Lothans sister was called Thimna.

The childzen of Sobal were these: Aluan, Manahat, & Ebal, Sepho, and Onam. These are the childzen of Zibeon: Aia and Ana, this was that Ana that founde Mules in the wyldernesse, as he fed his father Zibeons asses. The childzen of Ana were these: Dison and Ihalibama þ doughter of Ana. These are the childzen of Dison, Hemdan, & Esban, Jethzan and Cheran. The childzē of Ezer are these: Bilhan, Seauā, and Ikan. The childzen of Disan also are these: Uz, and Aran.

These are the dukes that came of Hozi: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hozi, after their dukedomes in the lande of Seir. These are the kynges that reigned in the lande of Edom, before there raygned any kinge vpon the childzen of Israel: Bela the sonne of Beoz, raigned in Edomea, and þ name of his citie was Dinhaba. And whē Bela died, Jobab þ sone of Serah out of Bozra, raygned in his stede. When Jobab also was deade, Husam of the lande of Themany raygned in his stede. And after the death of Husam, Hadad the sonne of Bedad, whiche slewe the Madianites in the felde of þ Moabites, raygned in his steade, & the name of his Citie was Awith. When Hadad was dead, Samla of Masrek raygned in his stede. When Samla was dead, Saul of þ ryuer Rehoboth raygned in his stede. When Saul was dead, Baalhanan the sonne of Achboz raygned in his stede. And after þ death of Baal Hanan the sonne of Achboz, Hadad raigned in his stede, & the name of his citie was Pahu. And his wyues name Mahetabeel þ doughter of Matred, the doughter of Melahab.

These are the names of þ dukes that came of Esau in the twelue kynredes, places and names: duke Thimna, duke Alua, duke Jether, duke Ihalibama, duke Ela, duke Pinō, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Jram. These be þ dukes of Edomea, accozdyng to their habitacions, in þ lande of their possessiōs. This Esau is þ father of þ Edomites.

¶ The.xxxvii.Chapter.

Joseph accuseth his brethzen. Joseph dzameth and is hated of his brethzen / and is solde to the Jsmaelites. Jacob bewayleth Joseph.

JAcob dwelt in the lande wherein his father was a straunger, euē in þ lande of Canaan. These are the generacions of Jacob: whē Joseph was seuentene yere olde, he kept shepe with his bzethzen, & the ladde was w the sonnes of Bilha and with þ sonnes of Silpha, his fathers wyues. And he bzought vnto theyz father an euyl sayinge of them. But Jsrael loued Joseph moze then all his childzen, bycause he begat him in his olde age, and he made him a coote of many colours.

And when his bzethzē sawe that their father loued him moze then all his bzethzen, they hated him, and coulde not speake peaceably vnto him. Moreouer, when Joseph* had dzeamed a dzeame, he tolde it his bzethzen, whiche hated him yet þ moze. And he sayde vnto thē: heare, J pzaye you, this dzeame which J haue dzeamed: Beholde, we were byndynge sheues in the felde: & lo, my sheue arose, and stode vp tyght, & youre sheues stode rounde about, and made obeysaunce to my sheue. To whome his bzethzen sayde: shalt thou be our kynge in dede, oz shalte thou in dede haue dominion ouer vs? And they hated him yet the moze, bycause of his dzeames and of his wozdes.

And he dzeamed yet an other dzeame, and tolde his bzethzen, sayinge: beholde

Gen.xlii.b

holde, I haue had one dreame moze: me thought the ſunne and the moone, and xi. ſtarres made obeyſaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked him, and ſayde vnto him: what is this dreame which thou haſt dreamed? ſhall I and thy mother, & thy brethren come to fal on the grounde before thee? And his brethrē hated him, but his father noted the ſaying. His brethren alſo went to kepe their fathers ſhepe in Sichem, & Iſrael ſayde vnto Joſeph: doe not thy brethren kepe in Sichem? come, and I wyll ſende the to them.

1. Ke. iii. c. He anſwered * here am I. And he ſayde vnto him: goe and ſe whether it be well with thy brethrē, and the ſhepe: and bringe me worde againe. And ſo he ſent him out of the vale of Hebron, and he wēt to Sichem. And a certaine man founde him, and beholde he was wandryng out of his waye in ỹ felde, & ỹ mā aſked him: what ſeke'ſt thou? He anſwered: I ſeke my brethrē, tell me I praye ỹ where they kepe ſhepe. And ỹ mā ſayde, they are departed hēce, for I hearde thē ſay: let vs go vnto Dothan. Thus went Joſeph after his brethren, and founde them in Dothā. And when they ſawe him a far of before he came at them, they toke councel againſt him, for to ſleye him. For one ſayde to another: Behold * this dreamer commeth: come nowe therfore and let vs ſley him and caſt him into ſome pyt, and we wil ſay a wicked beaſt hath deuoured him, and we ſhall ſe what wyll come of hys dreames. When Ruben heard that, he ryd him out of their hādes & ſayde, we wil not kyll him. And Rubē ſayd moreouer vnto them, ſhede not his * bloude, but caſt him into this pyt that is in the wyldernelle, and laye no hande vpon him. (Thus he ſayde) Namely, that he might rydde him out of their handes, and delyuer him to his father againe.

D Ma. xvi. d. Mar. xii. d. Luke. ix. c.

Deu. xix. d.

And it happened that when Joſeph was come vnto his brethrē, they ſtripte him out of his coate, his party coloured coote that was vpon him, and they toke him and caſte him into an emptye pitte: wherin was no water. And they ſat them downe to eate breade. And as they lyfte vp their eyes & loked aboute, there came a companye of Iſmaelites from Gilead, and theyr camels ladē wh ſpicery, baulme, & myrre, & were goyng downe to cary it into Egipte.

And Juda ſayde vnto his brethren: what auayleth it yf we ſlaye our brother, and kepe his bloude ſecrete? come on and let vs *ſell him to the Iſmaelytes, and let not our handes be vpon him: for he is our brother & our fleſhe. And his brethren were content. Then as the Madianytes marchaunte men paſſed by, they drewe and lyfte Joſephe out of the pytte and ſolde him vnto the Iſmaelytes for twentye peces of ſyluer. And they brought him into Egipt.

And when Ruben came againe vnto the pytte & foūde not Joſeph there, he rent his clothes & went againe vnto his brethren ſaying: the lad is not pender, and whether ſhall I go? And they toke Joſephs coote and kylled a goate, and dypped the coote in ỹ bloude. And they ſent that partye coloured coote, and brought it vnto their father and ſayde: This haue we foūde: ſe whither it be thy ſonnes coote or no. And he knew it ſayinge, it is my ſonnes coote, a wicked beaſt hath * deuoured him, Joſeph is rent in peces.

And Jacob rēt his clothes, & put ſacke cloth about his loynes, & ſorowed for his ſonne a long ſeaſon. But all his ſōnes and al his doughters roſe vp to cōforte him. Neuertheleſſe, he wolde not be conforted, but ſayd: I wil go downe into ỹ graue vnto my ſōne, mourning. And thus his father wept for him. And the Madianites * ſolde him in Egypte vnto Putiphar a lorde of Pharaos, and his cheſe ſtewarde.

¶ The. xxxviii. Chapter.

¶ The mariage of Juda. The treſpace of Er and Onan, and the vengeaunce of God that came therevpon. Juda laye with his doughter Thamar. The byrthe of Pharez and Sarah.

IT foꝛtuned at that tyme, that Judas went downe frō his brethren, & gate him to a mā called Hira of Odollan, and there he ſawe the doughter of a man called * Sua a Canaanite. And he toke her and went into her. And ſhe cōceaued and bare a ſonne & called his name Er. And ſhe cōceaued againe, & bare a ſonne & called him Onā. And ſhe cōceaued againe, & bare yet a ſonne, whome ſhe called Sela: and he was at Chelib when ſhe bare him.

And

And Juda gaue Er his eldest sonne a wyfe whose name was Thamar. And Er Judas eldest sonne was wicked in the sight of the LORDE, & the LORDE slewe him. And Juda sayde vnto Onã: go in to thy brothers wyfe, and marye her: that thou mayst stirre vp sede vnto thy brother. And whẽ Onan perceaued ỳ the sede should not be his, therfore when he went in to hys brothers wyfe, he spylled it on the grounde, and gaue not sede vnto hys brother. And ỳ thyng whiche he dyd, displeased the LORDE, wherfore he slew him also. Thẽ sayd Juda to Thamar his doughter in lawe: remaine a wydowe at thy fathers house, tyl Sela my sonne be growen, for he sayde: Lest peraduenture he dye also as his brethren dyd. And Thamar went and dwelte in her fathers house.

And in proces of tyme, ỳ doughter of Sua Judas wyfe, dyed. Then Juda when he had left mournyng, wẽt vnto his shepe sherers to Thimnath, he and his frende Hira of Odollam. And one told Thamar saying: behold, thy father in law goth vp to Thimnath, to *sheare his shepe. And she put her wydowes garmẽtes of from her, and couered her wyth a clooke, and disgysed her selfe: & sat her downe in a comon place whiche is by ỳ hie wayes syde to Thimnath, for because she sawe ỳ Sela was growen, & she was not geuẽ vnto hym to wyfe.

When Juda sawe her, he thought it had bene an whore, because she had couered her face. And he turned to her vnto the waye, & sayde: come I praye the, let me lye wyth the, for he knewe not ỳ it was his doughter in lawe. And she aunswered: what wylt thou geue me, for to lye wt me: Then sayde he, I wyll sende ỳ a kyd from ỳ flocke. She sayde: Then geue me a pledge tyll thou sende it. He sayde, what pledge shall I geue the: She answered: thy signet, thy bracelet, and thy staffe that is in thy hand. And he gaue it her and laye by her, and she was with child by him. And she gat her vp and wente & put her mantel frõ her, and put on her wydowes raymẽt. And Judas sent the kyd by hys frende of Odollam, for to receaue hys pledge agayne from the wyues hande. But he founde her not. Then asked he the mẽ of the same place, saying: where is the whore ỳ sat openly by the wayes syde: They answered: Ther was no whore here. He came therfore to Juda againe & sayde vnto hym: I cannot fynde her, and also ỳ men of ỳ place sayde, ỳ there was no whore there. And Juda sayde, let her take it to her, lest we be shamed. Beholde I sent the kyd & thou haste not founde her. And it came to passe ỳ after thre monethes, one tolde Juda saying: Thamar thy doughter in lawe hath playde the whore, & with playinge the whore is become great with child. And Juda sayde: bryng her furth, ỳ she may be brent. And when they brought her furth, she sent to her father in law saying: by the man vnto whom these thinges pertaine, am I wt chyld. And sayde also, loke whose are this seale, bracelet and thys staffe: And Juda knewe them and sayde: she hath bene more ryghteous then I, because I gaue her not to Sela my sonne. And he laye wyth her nomore. It fortuned when tyme was come ỳ she shulde be delyuered, behold, there was two twinnes in her wombe: And it fortuned that whẽ she traueled, the one put out his hande, and the midwyfe toke & bounde a red threde about it, saying: thys is come out fyrst. And it chaũsed, that he plucked his hand back agayne, and beholde hys brother came out. And she sayde: wherfore hast thou rent a rent vpon the? & called his name Pharez. Afterwarde came out his brother that had the red threde aboute his hande, & his name was called Sarah.

The.xxxix. Chapter.

¶ God prosperech Joseph. Pharaos wyfe tempterh him. He is accused and cast in prison. God hathe mercye vpon him.

JOseph was brought vnto Egipte, and Putiphar* a Lorde of Pharaos (and his chief stewarde an Egiptian) boughte him of the Ismaelites, whiche had brought him thyther. And God was with Joseph, & he became a lucky man, continuyng in the house of his master the Egiptian. And his master sawe ỳ God was with him, and ỳ God made all ỳ he dyd to prosper in his hande. And Joseph founde grace in his masters sighte, and serued him. And made him rular of his house, & put all ỳ he had in his hãd. And it fortuned from the tyme ỳ he had made him rular

ouer his houſe and ouer al that he had, the LORDE *bleſſed ỳ Egipcians houſe for Joſephs ſake, and the bleſſing of the LORDE was vpon al that he had in the houſe, and in the felde. And therfore he left al that he had in Josephs hand, and loked vpon nothinge ỳ was with hym, ſaue onely on the breade whiche he dyd eate. And Joſeph was a* goodly perſonne and a well fauoured. And it fortuned after this, that his maſters wyfe caſt her eyes vpon Joſeph, and ſayde: come lye with me. But he refuſed, and ſayde to his maſters wyfe: Beholde my maſter woteth not what he hath in the houſe with me, and hath committed all that he hath to my hande. There is no man greater in the houſe thē I. Nether hath he kepte any thinge from me, but onely the, becauſe thou art his wyfe. How then can I do this great wickednes, and ſynne againſt GOD? And after this maner ſpake ſhe to Joſeph day by day, but he harkened not vnto her, to ſlepe, nor beare, or to be in her cōpanye. And it fortuned on a certayne cōuenient daye, that Joſeph entred into the houſe, to do his buſines: and there was none of the houſholde by in the houſe. And ſhe caught him by the garmēt ſaying: come ſlepe with me. And he lefte his garment in her hande, and fledde, and got him out. And it chaunced, whē ſhe ſawe that he had lefte his garmente in her hāde, and was fled out. (And ſhe not regarded) ſhe called vnto the men of her houſe, and tolde them, ſaying: See, he hath brought in an Hebrue vnto vs to do vs ſhame: for he came into me, for to haue ſlepte with me. And I began to crye w a loude voice. And whē he heard that I lyfte vp my voice and cryed, he lefte his garment with me, and fledde awaye, and got him out.

And ſhe layde vp his garment by her, vntyl her lorde came home. And ſhe tolde him with theſe wordes, ſayinge: This Hebrues ſeruaunt whiche thou haſt brought vnto vs, came into me to doe me ſhame. But aſſone as I lyfte vp my voice & cried, he lefte his garmente with me, and fled out. When his maſter (beynge wyghte of credence) heardhe theſe wordes of his wyfe, whiche ſhe tolde him, ſaying: after this maner dyd thy ſeruaunt to me, he wared wrothe.

And the maſter toke Joſeph and put him in* priſon, euē into the place wher the kynges pryſoners laye bounde. And there continued he in priſon: but the LORDE was with Joſeph, & ſhewed him mercye, and got him fauoure in the ſight of the Lorde of the priſon. And the keper of the priſon committed to Josephs hande, all ỳ priſoners that were in the pryſon houſe. And what ſoeuer was done there, ỳ dyd he. And the keper of the pryſon loked vnto nothing ỳ was vnder his hād, ſeyng ỳ the LORDE was w̄ him. For what ſoeuer he dyd, the LORDE made it to proſper.

The. xl. Chapter.

¶ Joſeph expounderh the dreames of the two pryſoners

And it chaūced after this, that the butteler of the kynge of Egipte & his baker had offēded their Lorde the kyng of Egipte. And Pharao was angry againſt his two officers: againſt the cheſe butler and ỳ cheſe baker: and put thē in warde in his cheſe ſtewards houſe: euen in the priſon & place where Joſeph was bound. And the cheſe ſtewarde gaue Joſeph a charge w̄ them, and he ſerued them. And they continued a ſeaſon in ward. And they dreamed eyther of thē in one night both ỳ butler and the baker of the kynge of Egypte, whiche were boūde in the pryſon houſe, ether of them his dreame, and eache mannes dreame of a ſundry interpretacion. When Joſeph came in vnto thē in the morynge, and loked vpon them, beholde: they were ſad. And he aſked Pharaos officers that were with him in his maſters warde, ſaying: wherfore loke ye ſo ſadly to day? They anſwered him: we haue dreamed a dreame, and haue no man to declare it. And Joſeph ſayd vnto them: Do not interpretinges belonge to GOD? yet tell me: And the cheſe butler tolde his dreame to Joſeph, & ſayde vnto him: In my dreame me thought there ſtode a vyne before me, and in ỳ vyne were .iii. braunches, and it was as thoughe it budded, & her bloſſoms ſhotte furthe: and the grapes therof, wared rype. And I had Pharaos cup in my hāde, and toke of the grapes, & wrong thē into Pharaos cup, & deliuered Pharaos cup into his hand. And Joſeph ſayde vnto him: this is the interpretacō of it: The .iii. braunches

are

are thre dayes: for wythin thre dayes
shal Pharao lyfte vp thyne heade, & re-
store ꝑ vnto thyne office agayne, & thou
shalte delyuer Pharaos cup into hys
hande, after ꝑ olde maner wherin thou
wast wont to geue him drinke. But ꝑ
thou thynche on me wꝫ the, when thou
arte in good case, shew mercy (I praye
ꝑ) vnto me. And make mencio of me to
Pharao, & brynge me out of this house:
for I was stolē out of the lande of the
Hebrues, and here also haue I done no
thyng at all, wherfore they shuld haue
put me into this dongeon. Whē ꝑ chefe
baker sawe that ꝑ interpretacion was
good, he sayd vnto Joseph: me thought
also in me dream ꝑ I had thre wycker
baskettes on my heade. And in ꝑ opper
moste basket there was of all maner
bakemeates for Pharao. And ꝑ byrdes
D dyd eate them out of the basket ꝑ was
vpon my head. And Joseph answered &
sayde: thys is ꝑ interpretacion therof.
The thre basketes are thre dayes, for
thys day thre dayes shall Pharao take
thy heade from the, & shal hange ꝑ on a
tree, & ꝑ byrdes shall eate ꝑ flesh frō ꝑ.
And it came to passe the thyrd daye
Gen.40.a whych was Pharaos * byrth daye, ꝑ
he made a feast vnto all hys seruautes.
And he lyfted vp the head of the chefe
butler, and of the chefe baker amonge
hys seruauntes. And restored the chefe
butlar vnto hys butlarshyp agayne:
which also reached the cup in to Pha-
raos hande, but he hanged the chefe ba
ker: euen as Joseph had interpreted vn
to them. Nether dyd the chefe buttelar
remembre Joseph, but forgatte hym.

The xli. Chapter.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypte. He hath two sonnes, Manasses and Ephraim. The derth begynneth in Egypte.

AND it fortuned after ij. yeres,
that Pharao dremed, & behol-
de, he stode by a ryuers syde, &
there came out of the ryuer se
uen goodly kyne & fat flesshed,
and fed in a medow, & seuen other kyne
came vp after them out of ꝑ ryuer, euell
fauoured and leane flesshed, and stod by
the other kyne vpon the drynke of the
ryuer. And the euyl fauored and leane
flesshed kyne dyd eate vp the seuen wel
fauored and fat kine: & Pharao awoke.
And he slept agayn, & dreamed ꝑ scrōde
tyme. And behold, seuen eares of corne
grewe vpon one stalke, ranke and good
ly. And agayne, seuen thyn eares
blasted wyth the easte wynde sprange
vp after them: and the seuen thynne
eares deuoured the seuen rancke & full
eares. And Pharao awaked: and se, it
was a dreame. And when the mornyn-
ge came, his spirite was troubled. And B
he sent and called for all the sothsayers
of Egypte, and al the wyse men therof,
and Pharao tolde thē his dreame: but
there was none of them that coulde in-
terpretate it vnto Pharao. Then spake
the chefe buttelar vnto Pharao saying:
I do remember my fautes thys daye.
Pharao beynge angry wyth his ser-
uauntes put in warde in the chefe ste-
wards house both me and the chefe ba-
ker. And we dreamed both of vs in one
nyght, & ech mannes dreame of sondry
interpretacion. And there was with vs
a ponge man, an Hebrue borne, seruaūt
vnto the chefe stewarde. To whome
when we tolde them, he declared oure
dreames to vs accordynge to eyther of
oure dreames. And as he declared thē
vnto vs, euen so it came to passe. For he
restored me to myne office agayne, and
hāged hym. Pharao sente therfore, and
called Joseph, and they brought hi ha
stely out of *prysō. And he shaued hym Psal.104.b
selfe, & chaunged hys rayment, & came
into Pharao. And Pharao sayde vnto C
Joseph: I haue sene a dreame, and no-
man can interpretate it, & I haue hear-
de saye of ꝑ, that assone as thou hearest
a dreame, thou canste interpretate it.
Joseph answered Pharao saying: Not
I, but GOD shall geue Pharao an an-
swere of peace. And Pharao sayd vnto
Joseph: in my dreame my thought I
stode by a ryuers syde, & there came out
of the ryuer seuen fat flesshed, & wel fa-
uored kyne, & fed in the medd owe. And
then seuē other kyne came vp after thē,
poore and very euel fauored, and leane
flesshed: suche as I neuer sawe in all
thys land of Egypte, they were so euel
fauored. And the seuen leane and euell
fauored kyne dyd eate vp ꝑ fyrste seuen
fat kyne. And when they had eaten thē
vp, a man could not perceyue that they
had eaten them: but they were styll as
euell fauored as they were at the be-
gynnynge. And I awoke. And I sawe
agayne in my dreame and beholde seuē

eares ſprange out of one ſtalke, full and fayer, and ſeuen other eares agayne, wythered thyn & blaſteth wyth ꝑ eaſte wynde, ſprange vp after them. And the thynne eares deuoured the ſeuen good eares. And I haue tolde it vnto ꝑ ſothſayers, but there was no mā that could tel what it meaneth. And Joſeph anſwered Pharao: both Pharaos dreames are one. And GOD hath ſhewed Pharao what is he aboute to do. The ſeuen good kyne are ſeuen yeres: and ꝑ ſeuen good eares are ſeuen yeres alſo, and it is but one dreame. Lykewyſe, ꝑ ſeuen thynne and euel fauoured kyne ꝑ came out after them, are ſeuen yeres: & the ſeuen emptye & blaſted eares ſhall be ſeuē yeres of hunger. This which I haue ſayd vnto Pharao, it is ꝑ GOD is about to do, & ſheweth it vnto Pharao.

Behold there come ſeuē yere of great plenteouſnes throughe oute all ꝑ lande of Egypte. And agayne, there ſhal aryſe after them ſeuē yeres of hunger. And alſo the plenteouſnes ſhalbe forgotten in the lande of Egypte. And the hunger ſhal conſume the lande: nether ſhal the plenteouſnes be knowne in the lande, by reaſon of the hunger that ſhall come after, for it ſhalbe exceadyng great. And as concernynge that the dreame was doubled vnto Pharao the ſeconde tyme, beholde, the thynge is certaynly prepared of GOD, and GOD wyll ſhortly bryng it to paſſe.

Nowe therfore let Pharao prouide for a mā of vnderſtandyng & wyſdome, & ſet hym ouer the lande of Egypt. And let Pharao do this alſo ꝑ he make officers ouer the lande, & take vp the fyfth parte of the lande of Egypte in ꝑ ſeuen plenteous yeres, and let them gather al the food of theſe good yeres that come, and lay vp corne vnder the hande of Pharao, that there maye be foode in the cities, and there lette them kepe it: ꝑ there maye be found in ſtore in ꝑ lande, againſt the ſeuē yeres of hunger whiche ſhall come in the lande of Egypt, ꝑ the lande periſhe not thorowe hunger.

And the ſayinge pleaſed Pharao and all hys ſeruauntes. Then ſayde Pharao vnto hys ſeruauntes: where ſhall we fynde ſuche a man as this is, in whom is the ſpirite of GOD? And Pharao ſayd vnto Joſeph: for as much as GOD hath ſhewed the all thys, there is no man of vnderſtandyng or of wyſdome lyke vnto ꝑ. Thou therfore ſhalte be *ouer my houſe, & accordynge to thy worde ſhall all my people be ruled, onely in the kynges ſeate wyll I be aboue ꝑ. And Pharao ſayde agayne vnto Joſeph: behold, I haue ſet the ouer al ꝑ land of Egypt. And he toke of his ringe frō his hande, & put it vpon Joſephs hande, & arayed hym in cloth of raynes, & put a golden cheyne aboute hys necke, and ſet hym vpon the beſt charet ꝑ he had, ſaue one. And they cryed before hym: Bowe the knee, and Pharao made him ruler ouer all the lande of Egypte. And Pharao ſayd vnto Joſeph: I am Pharao, without the ſhall no man lyfte vp hys hand or foote in all the lande of Egypte.

And he called Joſephs name Zaphnath Paena. And he gaue hym to wyfe Aſnath ꝑ doughter of Potipher preaſt of On. Then wente Joſeph abrode in ꝑ lande of Egypte. And he was thyrtie yere olde when he ſtode before Pharao kynge of Egypte. And Joſeph departynge frō the preſence of Pharao, went thorowe out all the lande of Egypte. And in the ſeuen plenteous yeres they made ſhewes and gathered vp all the foode of ꝑ ſeuen plenteous yeres which were in the lande of Egypte, and layde vp the ſame in the cities. The foode of ꝑ feldes that grewe rounde about euery citie, layde he vp in the ſame. And Joſeph layde vp corne in ſtoore, lyke vnto the ſande of the ſee, in multitude out of meaſure, vntyl he lefte nombryng: for it was wyth out nombre. And vnto Joſeph were borne two ſonnes (before the yeres of hunger came) which Aſnath ꝑ doughter of Potipher preaſt of On bare vnto him. And Joſeph called ꝑ name of the firſte ſonne* Manaſſe, for GOD (ſayde he) hath made me forget all my labour and al my fathers houſeholde. The name of the ſeconde called he Ephraim, for GOD (ſayde he) hath cauſed me to growe in the land of my trouble.

And when the ſeuen yeres of plenteouſnes that was in ꝑ lande of Egypte were ended, then came ꝑ ſeuen yeres of *derth, accordyng as Joſeph had ſayd. And ꝑ derth was in al landes: but in al ꝑ lande of Egypte was there yet foode. And when ꝑ lande of Egypt alſo begā to hunger, the people cryed to Pharao for breade. And Pharao ſayde vnto all

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the Egyptians, go vnto Joseph, and what he sayth to you, that do. And the derth was throwout all ꝑ lande. And Joseph opened all that was in the cities, and solde vnto the Egyptians. For ꝑ hunger waxed sore in the lande of Egypte. And all cõtrees came to Egypte to Joseph for to bye corne: because ꝑ the hunger was so sore in all landes.

The xlij. Chapter.

Josephs brethren come into Egypte to bye corne and he knoweth them and tryeth them, Simeon is put in prison, the other returne to their father to fet the Ben Jamin. His father is loth to let hym go, but at the last he graunteth.

A And Jacob seynge ꝑ there was corne in Egypte, sayde vnto hys sonnes: why gape ye one vpon another? And he sayde: beholde, I haue heard that there is corne in Egypte. Get you downe thyther and bye vs corne from thence, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye corne of the Egyptians. But Ben Jamin Josephs brother wolde not Jacob send wyth hys other brethren, for he sayde: lest some myssortune happen hym. And ꝑ sonnes of Israel came to bye corne amonge other that came, for there was derth in the land of Canaan. And Joseph was gouerner in ꝑ land, & solde to all the people of the lande. And hys brethren came, & fell flat on the grounde before him. ¶ When Joseph sawe his brethren, he knewe thẽ: & made hym selfe straunge vnto them, & spake roughly vnto them, sayinge: Whence come ye? They answered: out of ꝑ land of Canaan, to bye vytayle. And Joseph knewe hys brethren, but they knewe not him.

B And Joseph remembred hys * dreames which he dreamed of them, & saide vnto them: ye are spyes, & to se where ꝑ land is weake is your comminge. And they sayde vnto hym: naye my lord, but to bye vitayle thy seruaũtes are come. We are all one mans sonnes, & meane truly, and thy seruaũtes are no spyes. And he sayde vnto them agayne, naye, but euen to se where ꝑ lande is weake, is youre commynge. And they sayde: we thy seruauntes are twelue brethrẽ the sonnes of one man in ꝑ lande of Canaan. And beholde, the yongest is this daye wyth oure father, and one no mã woteth where he is. And Joseph sayde vnto thẽ, that is it ꝑ I spake vnto you, saying: ye are spyes. Hereby ye shalbe proued. By the lyfe of Pharao, ye shall not go hence, except your yongest brother come hither. Sende out one of you whiche maye fet your brother, and ye shal be kepte in prison, that youre wordes maie be proued, whether there be any truth in you: or els by ꝑ lyfe of Pharao, ye are but spyes. And he put them in ward thre dayes. And Joseph sayd vnto them the thyrde day: Thys do & lyue, for I feare GOD. yf ye meane no hurte, lette one of your brethren be bounde in the house of your prison, & goo ye and bringe the necessarie foode vnto youre housholdes, but bryng your yongest brother vnto me: ꝑ your wordes maye be tryed, & ꝑ ye dye not. And they dyd so. And one sayde to another: we haue verely synned agaynste our brother, in that we sawe ꝑ anguish of hys soule when he besought vs, & we wolde not heare him, & therfore is this trouble come vpon vs. And Ruben answered them saying: sayde I not vnto you ꝑ ye shulde not * synne agaynste the lad: and ye wolde not heare. And se hys bloude is required. They were not aware that Joseph vnderstode, them for he spacke vnto them by an interpreter. And he turned from them, & wepte. * & turned to them agayne, & comened wt them, & toke out Simeon from amonge thẽ, & bounde him before theyr eyes: and Joseph commaunded to fyll theyr sackes wyth corne, & to put euery mans money in hys sacke, & to geue them vytayle to spende by the waye. And thus did he vnto them. And they laded theyr asses with the corne and departed thence. And as one of them opened hys sacke, for to geue hys asse prouendre in ꝑ Inne, he spied his money: for it was in hys sackes mouth. And he sayde vnto hys brethren, my money is restored me agayne: For lo, it is euen in my sacke. And theyr herte fayled them, & they were astoined, & saide one to another: why hath GOD dealte thus wt vs? And they came vnto Jacob theyr father vnto ꝑ lande of Canaan, and tolde him al that had happened them, saying: The man, euen the lorde of the land spake roughly to vs, and toke vs for spyes of ꝑ countre. And we sayde vnto him: we meane trulye, and are no spyes. We be twelue

D Gene. 37. d.

Gene. 42. g and. 45. a.

E

brethren, and sonnes of our father, one is awaye, and the yongest is thys daye wyth oure father in the lande of Canaan. And the lorde of the cõtre saide agayne vnto vs: herby shall I knowe yf ye meane truli: leaue one of your brethren here wyth me, and take sode necessarie for your housholdes & get you awaye, and bring your nygest brother vnto me, that I maye knowe that ye are no spyes, but meane truly. So wyll I deliuer you youre brother, & ye shall occupie in the lande.

And it fortuned as they emptied
G theyr sacks, beholde, euery mannes bũdel of money was in hys sacke. And when both they & theyr father sawe ỳ bundels of money, they were afrayde. And Jacob theyre father sayde vnto them: Me haue ye robbed of my childrẽ Joseph is awaye, & Simeon is awaye, & ye take Ben Jamin awaye. All these thynges are agaynst me. Ruben sayde vnto hys father: Slee my two sonnes yf I brig him not to ỳ againe. Deliuer him to my hande, & I wyl bryng him to ỳ agayne. And he sayde: my sonne shal not go downe wt you. For hys brother is deade, and he is lefte alone. Yf some misfortune happen vnto hi by ỳ waye
Gen.44.g whych ye go, ye shal * bryng my graye heade wyth sorowe vnto the graue.

The xliij. Chapter.

¶ When Ben Jamin was brought, they returned with gift[illegible]. Simeon is deliuered out of pryson. Joseph goth aside and weepeth. They feast together.

A AND the derth was greate in the lande. And it fortuned when thy had eaten vp the corne whych they brought out of ỳ lande of Egypt, theyr father sayde vnto them: goo agayne, & bye vs a lytle foode. Juda answered hi and sayde: the man dyd testifie vnto vs
Gene.43.d sayinge: * loke that ye se not my face, except your brother be wyth you. yf thou wylt sende our brother wyth vs, we wyll go downe, and bye the foode, But yf thou wylte not sende hym, we wyll not goo downe: for the man saide vnto vs: loke that ye se not my face, except your brother be wyth you. And Israel sayde: wherfore delt ye so cruelly wyth me, as to tell the man that ye had yet a
B brother: They answered: The man asked vs straytly of our kinred, saying, is your father yet alyue: haue ye not another brother: And we tolde hym accordynge to these wordes. Coulde we knowe that he wolde saye: bringe your brother downe wyth you. Then sayde Juda vnto Israel hys father: Sende the ladde wyth me, ỳ we maye ryse and go, and that we may lyue & not dye: both we, & thou & also your chyldren. I wyl be suretye for hym, of my handes shalte thou require hi, yf I bryng hi not to the agayne, and set hym before thyne eyes * then lette me beare the blame for Gen.44
euer. Truly excepte we had made thys tarynge: by thys, we had bene there twyse and come agayne. And theyr father Israel sayde vnto them: yf it must nedes be so now: then do thus. Take of the best frutes of ỳ lande in your vessel les, & bryng ỳ man a present, a curtesye of bawme, & a curtesy of hony, spyces & myrre, nuttes & almondes. And take double money in your hande. And the money ỳ was broughte agayne in your sackes, take it agayne wt you, lest peraduenture it was some ouersight.

Take also your brother wyth you, &
C aryse and go agayne to the man. And GOD almyghty geue you mercye in ỳ syght of the man, that he maye deliuer you youre other brother, and this Ben Jamin, and I shalbe robbed of my childe, as I haue bene. Thus toke they the present and twyse so much more money in theyr hande wyth Ben Jamin. And rose vp, went downe to Egypt and stode before Joseph. When Joseph sawe Ben Jamin wyth them, he sayde to ỳ rular of his house: bringe these men home & slepe and make reype, for these me
D shall dyne wyth me at none. And ỳ mã did as Joseph badde, and broughte thẽ vnto Josephs house. when ỳ men were brought into Josephs house, they wer afrayed, and sayde: because of the money that came in oure sackes mouthes at the fyrste tyme are we brought in, that he maye pycke a querel wyth vs, and to laye some thynge to our charge, and to bringe vs in bondage & our asses also. Therfore came they to the man that was the rular ouer Josephs house, and commened wyth hym at the
E dore of the house, and sayde:

Oh Syr, we came downe hither at ỳ fyrst tyme to bye sode: and as we came to an Inne, it happened ỳ we opened

our

out sackes, and beholde euery mannes
*money was in hys sacke with full
weyghte. And we haue brought it a-
gaine in our hande, and other money
haue we brought also in our handes,
to bye foode, but we can not tell who
put our money in our sackes. And he
saide peace be vnto you, feare not: your
GOD and ꝑ GOD of your father hath
geuen you ꝑ treasure in youre sackes,
I had youre money. And he brought
Simeō out to thē, & the man led thē in-
to Josephs house, & gaue thē water to
wash theyr fete, & gaue their asses prou-
ēder. And they made ready their pre-
sent agaynst Joseph came at none, for
they heard saye that they shoulde eate
breade there. Whē Joseph came home,
they brought ꝑ presente into ꝑ house to
hym, which was in their handes, and
fell flat on ꝑ grounde before hym. And
he welcomed them curteously, saying,
is your father that olde man which ye
tolde me of in good helth: and is he yet
alue: they answered: thy seruaunt our
father is in good helth, & is yet alyue.
And they bowed downe theyr heades,
and made obeysaunce.

And he lyfteyng vp his eyes, beheilde
his brother Ben Jamin hys mothers
sonne, and sayde: *is this your ponger
brother, of whom ye sayde vnto me:
And he sayed: GOD be mercifull vnto
thee my sonne. And Joseph made hast
(for *his hert dyd melte vpon his bro-
ther) and soughte where to wepe, and
entred into his chamber, & wept there.
And he washed his face & came oute, &
refrayned himselfe, and sayd: set bread
on the table. And they prepared for him
by himselfe, and for thē by themselues,
and for the Egipcians whiche did eate
with hym by themselues, because the
Egipcians maye not eate breade with
ꝑ Hebrues, for that is an abhominaciō
vnto the Egiptians. And they sat be-
fore hym, the eldest accordynge vnto
the age, and the yongest accordyng vn-
to his youth. And the men marueled a-
mong themselues. And they brought
rewardes vnto them from before hym:
but Ben Jamins part was fiue times,
so much as any of theyrs. And they
drynking were dronke with him.

The.xliii. Chapter

Joseph accuseth his brother of theftе / Juda
becommeth suretie for Ben Jamin.

AND he commaūded ꝑ rular of his A
house saying: fyll the mens sackes
wt foode, as muche as they can ca-
rie, & put euery mās money in his sacke
mouth, & put my siluer cup in the sac-
kes mouth of the yongest, & hys corne
money also. And he dyd accordyng to ꝑ
worde that Joseph had sayde. And in
the morning assone as it was light the
men were let go, they and theyr asses.
And when they were out of the cytie &
not yet farre awaye, Joseph sayde vn-
to the rular of his house: vp & folow af-
ter the men, & whē thou doest ouertake
them, thou shalt say vnto them: wher-
fore haue ye rewarded euell for good:
is not that ꝑ cup in the which my lorde B
drynketh, and for the which he prophe-
cieth: ye haue euel done ꝑ ye haue don.
And when he ouertoke them, he sayde
these same wordes vnto thē. And they
answered him: wherfore sayth my lord
suche wordes: GOD forbyd that thy
seruauntes shoulde do so: beholde, the
money which we found in our sackes
mouthes, we brought agayne to thee
out of the lande of Canaan: how then
shuld we steale out of thy lordes house,
eyther siluer or golde: with whomsoe-
uer of thy seruauntes it be founde, let
him dye, and we also wylbe my lordes
bondmen. And he sayed: Nowe also let
it be accordyng vnto youre wordes: he C
wt whom it is foūd, shalbe my seruaūt,
and ye shall be harmelesse. And at once
euery man toke downe his sacke to the
grounde, and euerye man opened hys
sacke. And he searched, and beganne at
the eldest and left at the yongest. And
the cuppe was founde in Ben Jamins
sacke. Then they rente* their clothes, Gen.37.d
and laded euery man hys asse, & wente
agayne vnto the Citie. And Juda and
his brethrē came to Josephs house for
he was yet there, & they fell before him
on the grounde. And Joseph sayed vn-
to them: what dede is thys whyche ye
haue done: wote ye not ꝑ suche a man
as I can prophecie: Then saide Juda:
what shal we saye vnto my lord: what
shall we speake or what excuse can we
make: GOD hath founde out the wyc- D
kednesse of thy seruauntes. Beholde
both he and we with whom the cuppe
is founde are my Lordes seruauntes.
And he answered: GOD forbyd that I
should do so, but the man with whom
the

the cup is found, he shalbe my seruaũt. And go ye in peace vnto your father.

Then Juda went vnto him and said: oh my Lorde, let thy seruaunt speake a worde in my lordes eares, & be not wroth with thy seruaunt, for thou art euen as Pharao. My lorde asked hys seruaunt sayinge: haue ye a father or a brother? And we aunswered: my lorde
Gene. 42 c *we haue a father that is olde, & a yõg
C lad which he begat in hys age: and the brother of ỳ laide lad is dead, & he is al ỳ is left of that mother. And his father loueth hym. And thou saydst vnto thy seruauntes: brynge hym vnto me, that I maye set myne eye vpon hym. And we answered my Lorde, that the lad coulde not go from his father, for if he shoulde leaue hys father, he were but dead. Thẽ saidst thou vnto thy seruaũ-
Gene. 43 a. tes *except your yongest brother come with you, loke ỳ ye se my face nomore. And when we came vnto thy seruaunt oure father, we shewed hym what my lorde had sayde: And our father sayde vnto vs: goe agayne, and bye vs a lytle foode. And we answered we can not
I goe downe. Neuertheleſſe, yf our yongest brother go wyth vs, then will we go down, for we may not se ỳ mannes face, except oure yongest brother be with vs. And thy seruaunt oure father sayde vnto vs: ye knowe that my wyfe bare me two sonnes. And the one went out from me, & I sayde: of a surety he is
Gen. 37 g * torne in peces, and I sawe hym not sence. And ye take this also awaye frõ me. yf some misfortune happẽ vpõ hym,
Gen. 42. g *ye shall bryngе my graye heade in sorowe vnto the graue.

G Nowe therfore, when I come to thy seruaunt my father, and the lad be not wyth vs (seynge that hys lyfe hangeth by the laddes lyfe) then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye. So shall
Gen. 42. g we thy seruaũtes *bryng the gray hed of thy seruaunt our father with sorow vnto the graue. For I thy seruaunte became suretye for the lad before my
Gen. 43. d father, and sayde: *yf I bryng hym not vnto the agayne, I will beare ỳ blame vnto my father all my life long. Nowe therfore let me thy seruaunt byde here for the lad, and be my lordes bõdman: and let the lad go vp with his brethrẽ. For howe can I goo vp to my father, yf the lad be not with me? onlesse I would se the wretchednes ỳ shall come on my father.

The. xlv. Chapter.

¶ Joseph maketh hym selfe knowen vnto hys brethren, and sendeth for hys father.

JOseph coulde no lẽger refrayne I
before al them that stode by him. Wherfore he cryed: bryngе furth all the men fro me. And there remayned no man wyth hym, whyle Joseph vttered hym selfe vnto hys brethren.
And he *wepte alowde so that the E- gen. 41 c
gyptians, and the house of Pharao and. 43 g
heard it. And Joseph sayde vnto hys brethrẽ: I am Joseph, doth my father yet lyue? And hys brethren could not answere hym, they were so abashed at hys presence. And Joseph sayde vnto hys brethren: come nere to me, & they came neare. And he sayde: *I am Jo- Act. 7 b
seph youre brother * whome ye solde & gen. 37
into Egypte. Nowe therefore be not B
greued therewith, neyther let it seme a cruel thyng in your eyes that ye sold me hyther. For GOD did sende me be-
f fore you to saue lyfe. *For thys is the Gen. 9 b
seconde yere of derth in the lande, and fyue mo are behynde, in whiche there shall nether be earyng nor harueſt.

Wherfore GOD sente me before you to make prouision, that ye might continue in ỳ earth, and to saue your lyues by a great delyueraunce. So nowe it was not you that sente me hyther, but GOD: whyche hath made me a father vnto Pharao, and lord of al hys house, & rular thorowe oute all the lande of C
Egypte. Haſt you and goe vp to my father and tell hym. Thys sayth thy sõne Joseph: GOD hath made me lord of al Egypte. Come downe therefore vnto me, tarye not. And thou shalte dwell in the lande of Gosen: and be by me, thou & thy chyldren, and thy chyldrens chyldren: thy shepe and thy beastes, & all that thou haste. And there wyll I make prouision for thee, for there remaine yet fiue yeres of derth, lest thou and thy houshold and al that thou hast come to pouertye. And beholde, youre D
eyes do se, and the eyes also of my brother Ben Jamin, ỳ myne owne mouth speaketh to you. Therfore tell my father of all my honoure in Egypte, and of al that ye haue sene, and make haste

and

& bring my father hither. And he fel on his brother Ben Jamins necke & wept, and Ben Jamin wepte on hys necke. Moreouer he kyssed all hys brethren and wepte vpon them. And after that his brethrē talked with him. And the tydynges came vnto Pharaos house, so that they sayde: Josephs brethren are come, and it pleased Pharao well and all his seruauntes.

C And Pharao spake vnto Joseph: say vnto thy brethren, this do ye: lade your beastes and get you hence, vnto the lande of Canaan. Take youre father, & your housholdes: and come vnto me, & I will geue you the good of the lande of Egipte, and ye shall eate of the fat of the lande. And thou also shalt cōmaūde thē. This do ye: take charrettes with you out of the land of Egipte, for your children and for your wiues: and bring your father, and come. Also regard not your stuffe, for the good of all the land of Egypte is yours.

And the children of Israell dyd euen so. And Joseph gaue them charettes, accordyng to the commaundemente of Pharao, and gaue them vytayle also to spende by the waye.

And he gaue vnto eche of thē chaunge of rayment: But vnto Ben Jamin he gaue three hundred peces of syluer, & fyue chaunge of raiment. And vnto his father he sente after the same maner ten asses ladē with good out of Egipte, and ten she asses laden wt corne, breade and mete: for his father by the waye.

So sente he his brethren awaye to departe. And he sayde vnto them: se that ye fall not out by the waye.

They departed therefore from Egypte, and came into ỳ lande of Canaan vnto Jacob theyr father, and tolde him, sayinge: Joseph is yet alyue and is gouerner ouer all the lande of Egypte. And Jacobs herte wauered: for he beleued thē not. And they tolde hym all the wordes of Joseph which he had sayde vnto them. And when he saw the charettes, whiche Joseph had sente to carye him, the spirite of Jacob their father reuyued. And Israel sayd: I haue ynough that Joseph my sonne is yet a lyue: I wyll go and se hym yer that I dye.

¶The.xlvi.Chapter.

Jacob with all his housholde goeth to Joseph into Egipte. The genealogie of Jacob. Joseph meeteth his father.

ISrael tooke his iourney with al that he had, and came vnto Bersaba, and offered offerynges vnto the GOD of his father Isaac. And GOD spake vnto Israel in a vision by nyghte, saying: Jacob, Jacob. And he answered: here am I. And he sayde, I am GOD the GOD of thy father, feare not to go downe into Egypte. For I wil there make of thee a great people. I wyll go downe wyth thee into Egypt, & I wyl also bryng thee agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Bersaba. And the sonnes of Israel caryed Jacob their father, and their children, and their wyues in the charettes whiche Pharao had sent to carye him. And they toke their cattel & the goodes whiche they had gotten in the land of Canaan, and came into Egypte: bothe Jacob and all hys sede wyth hym, hys sonnes & hys sonnes sonnes wt him, his doughters & his sōnes doughters, & al hys sede brought he wt him into Egipt. B

These are the names of the children of Israel whiche came into Egypte both Jacob and his sonnes: *Rubē, Jacobs first sonne. The childrē of Ruben: Hanoch, and Pallu, Hezron and Charmi. The chyldren of Simeon: Jemuel, Jamin, Ohad, Jachin, & Zohar, & Saul ỳ sonne of a Cananityssh woman. The childrē of *Leui, Gerson, Kahath and Merari. The children of *Juda: Er, & Onan, Sela, & Pharez, & Zelah: But Er, & Onan dyed in the lande of Canaan. The chyldren of Pharez also were Hezron and Hamul. The chyldren of Issachar: Tola, Phua, Job, and Simron. The children of Zabulon: Sered, Elon, & Jahelcleel. These be the childrē of Lea, which she bare vnto Jacob, in Mesopotamia, wyth ỳ doughter of Dina. All the soules of his sonnes and doughters, make thyrtye and three. C

The childrē of Gad, Siphion, & Haggi, Suni, and Ezbon, Eri, & Arodi, and Areli. The children of * Asser: Jemna, & Jesua, Jesui, and Bria, & Serah theyr syster. And ỳ children of Bria: Heber & Malchiel. These are the children of Silpha, whom Labā gaue to Lea hys doughter. And these she bare vnto Jacob euen

Exod.i.a and.vi.c
Nu.xxvi.a
1.Par.v.a
1.Par.vi.f
1.Par.vii.a.
1.Pa.vii.f.

rob euen.xlvi.soules. The childzen of Rahel Jacobs wyfe: Joseph, and Ben-Jamin. And vnto Joseph in ꝑ lande of Egypte were bozne Manasses, and Ephzaim, whiche* Asnath, ꝑ doughter of Putiphar pzest of On, bare vnto him.

Ge.xli.a.

1.Pa.vii.b and.viii.a. The childzē of* Ben Jamin, Bela, Becher, Asbel, Gera, Naeman, Ehi, & Ros, Mupim, Rupi, & Ard. These are ꝑ childzen of Rahel which she bare vnto Jacob. xiiii. soules altogether. The childzē of Dan, Husim. The childzen of Nepthali: Jahezeel, Guni, Jezer, & Sillem.

These are the sonnes of Bilha, which Laban gaue vnto Rahel his doughter, & she bare these vnto Jacob, all together. vii. soules. And so the* soules ꝑ came with Jacob into Egypte whiche came oute of his loynes (beside Jacobs sonnes wyues) were altogether. xlvi soules. And ꝑ sonnes of Joseph, which were bozne hym in Egipte were two soules: So ꝑ all the soules of the house of Jacob whiche came into Egypt, are lxx. And he sent Juda before hym vnto Joseph, to directe his face vnto Gosan, & they came into the lande of Gosan.

Deut.x.b.

D

And Joseph made redy his charet and went vp to mete Israel hys father vnto Gosan, and presented him selfe vnto hym, and fell on hys necke, and wepte vpon his necke a good whyle. And Israel sayde vnto Joseph: Now am I cōtent to dye, in somuche as I haue sene the, and because thou art yet aliue. And Joseph sayde vnto his bzethzen, & vnto hys fathers house: I wyll go vp and shewe Pharao, and tell him. My bzethzen and my fathers house, whiche were in ꝑ land of Canaan are come vnto me, & they are shepeheardes (for they were men of catel) & they haue bzought theyz shepe and their oxen, and all that they haue. And if it chaunce that Pharao call you, and aske you, what youre occupacyon is, ye shall aunswere, thy seruauntes haue bene men occupyed about catell, from our childhode vnto thys tyme we and oure fathers, that ye maye dwell in the lande of Gosan. For euery shepe kepez is an abhominacion vnto the Egipcians.

The.xlvii. Chapter.

¶ Jacob commeth before Pharao and vnto hym is geuen the land of Gosan, He maketh his sonne to sweare for his buriall

JOseph came therefore and tolde Pharao, and said: my father and my bzethzen, theyz shepe & theyz oxen, & all that they haue, are come out of the lande of Canaan, & beholde: they are in the lande of Gosan. And Joseph toke of the hynmost of his bzethzen: euē fyue men, & presented them vnto Pharao. And Pharao sayde vnto his bzethzen: what is your occupacion? And they answered Pharao: shepeheardes are thy seruauntes, bothe we and also our fathers. They sayd moreouer vnto Pharao: for to* sogeorne in ꝑ lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the famishment in ꝑ land of Canaan. Now therfore let thy seruauntes dwel in the lande of Gosan.

Ge.xlvi.a.

And Pharao sayde vnto Joseph: thy father and thy bzethzen are come vnto the. The lande of Egypte is before the: In the best place of the land make both thy father and thy bzethzen dwel: euen in the lande of Gosan let them dwell. Moreouer, yf thou knowe any man of actiuytie among them, make thē rulers ouer my catell. And Joseph bzought in Jacob his father, & set him before Pharao. And Jacob blessed Pharao.

B

And Pharao sayed vnto Jacob: how olde arte thou? And Jacob sayde vnto Pharao: the dayes of my pilgrimage are an hundzed and thyrtye yeres. Few & euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers, in the daies of theyz pylgrimages. And Jacob blessed Pharao and went out from him. And Joseph prepared dwellynges for hys father & his bzethzen, & gaue them possessions in the lande of Egypte, in the best of the lande: euen in the land of Rameses, as Pharao had commaunded. And Joseph made prouision for his father, his bzethzen, and all his fathers housholde, with bzeade, euen as ponge childzē are fedde. There was no bzeade in all the lande, for the dearth was exceedyng sore: so that the lande of Egipte and the lande of Canaan, were famished by the reason of the dearth. And Joseph bzoughte together all the money that was founde in the lande of Egypte, & of Canaan, for the corne which they bought: and he laide vp the money in Pharaos house. When mony fayled

C

in the

in the lande of Egypt, & of Canaan all the Egyptians came vnto Joseph and sayde: geue vs bread: wherfore sufferest thou vs to dye before thee when oure money is spent? Then sayde Joseph: bring youre cattell, & I will geue you for your cattel, yf ye be without money. And they brought their cattel vnto Joseph. And Joseph gaue them breade for horses & shepe and oxen, & asses, and fed them with breade, for all their cattell that yere. But whē ỳ yere was ended, they came vnto him the next yere, & said vnto him: we wyl not hyde it frō my lorde howe that our money is spent, my lord also had our cattell and beastes, neither is there ought left in ỳ sight of my lord, but euen our bodyes and oure landes. wherefore letterst thou vs dye before thine eyes, & the land to go to noughte? bye vs & our landes for bread: & both we & our landes wyl be bound to Pharao. Onely geue vs sede, ỳ we maye lyue & not dye, & that the land go not to wast. And so Joseph bought all ỳ land of Egypte for Pharao. For the Egipcians solde euery man hys lande because the derth was so sore vpon thē, & so the land became Pharaos. And he appointed ỳ people vnto ỳ cyties, frō one syde of Egipte vnto the other: only ỳ land of the Prestes boughte he not. For ỳ Prestes had an ordynaunce of Pharao, ỳ they should eate ỳ which was appointed vnto thē, which Pharao had geuen them: wherfore they solde not theyr landes.

Then Joseph sayde vnto the folke: beholde I haue bought you this daye and your lād for Pharao. Take there bread & seede & sow the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, & foure partes shal be your owne, for the sede of ỳ feld and for you, and thē of your housholdes, & for youre children, to eate. And they answered: Thou hast saued our lyues. Let vs find grace in the sight of my Lorde, and we wil be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egipte vnto thys daye: that Pharao should haue the fifte parte, excepte the lande of the Prestes onely, which was not Pharaos.

And Israel dwelte in Egypte: euē in the cōtrey of Gosā. And they had their possessiōs therin, & grewe & multiplyed exceadyngly. Moreouer, Jacob lyued in the lande of Egypte seuentene yeres, so that the whole age of Jacob was an hundred & .xlvii. yere. When the tyme drewe nye that Israel must dye, he sent for his sonne Joseph, & saide vnto him: yf I haue fond grace in thy syght, Oh, put thy hand now vnder my thigh, and deale mercyfully & truely with me, that thou burye me not in Egypte, but I wil lye with my fathers, & thou shalt carye me oute of Egipte, & burye me in their buriall. And he answered: I wyll do as thou hast sayd. And he sayd * swere vnto me, and he sware vnto him. And Israel worshypped towarde the beddes head.

The.xlviii. Chapter.

Jacob lyeth sicke. He desyreth Ephraim and Manasses for his sonnes, and blessed them.

After these dedes it happened, that a messaunger sayde vnto Joseph: thy father is sycke. And he toke with him his two sonnes Manasses and Ephraim. Then was it said vnto Jacob, beholde: thy sonne Joseph cōmeth vnto the. And Israel toke his strength vnto him and satte vpon the bed, and Jacob sayd vnto Joseph: God almyghtye appered vnto me at * Lus in the lande of Canaan, and blessed me, & said vnto me: beholde, I wyll make the growe, & wyl multiplye the, and wyll make a greate *nōber of people of the, & wil geue this land vnto thy sede after the to an euerlasting possession. And nowe thy two sonnes Manasses and Ephraim which were borne vnto the in the lande of Egypte, before I came to the into Egipt, are mine: euen as Ruben and Simeon are mine. And the children which thou hast gotten after thē, shalbe thyne own and shalbe called after ỳ names of their brethren in their enheritaunce. And when I came frō Mesopotamia, Rahel *died vpō my hand in ỳ land of Canaan, by the waye when there was but a feldes breadth to come vnto Ephrat. And I buried her there in the waye to Ephrat. The same is Bethlehem. And Israel beheld Josephs sonnes & saide: what are these? Joseph sayde vnto hys father, they are my sonnes which GOD hath geuen me here. And he sayde, oh, bring thē to me, & let me blesse thē. And the eyes of Israel were dym for age, so ỳ he could not well se. And he brought them to hym, and he kyssed them & embraced

braced them. And Israel sayd vnto Joseph: I had not thought to haue sene thy face, & yet lo, GOD hath shewed it me, & also thy sede: & Joseph toke them away frō his lap, & worshipped on the ground before him. Then toke Joseph thē both: Ephraim vp his right hande towarde Israels left hand, and Manasses with his lefte hande, towarde Israels right hande, & brought them vnto him. And Israel stretched out hys right hande, & layde it on Ephraims head, whiche was the yonger, & his lefte hande vpon Manasses head, guidig his hādes wisely for Manasses was the elder. And he blessed Joseph and sayde: GOD before whom my fathers Abraham & Isahac dyd walke, GOD which hath fed me all my lyfe long vnto this day, & the angell whiche hath delyuered me from al euel, blesse the laddes, & let my name be named in them, & the name of my fathers Abraham & Isahac and that they may grow into a multitude in ỹ myddes of the earth. When Joseph sawe that hys father layde his ryght hande vpon the head of Ephraim, it displesed him. And he lifted vp his fathers hande to haue remoued it from Ephraims head vnto Manasses heade, & Joseph sayde vnto his father: not so my father for this is ỹ eldest. Put thy ryght hande vpon hys head. And hys father wouldenot, but sayd: I know it well my sonne, I know it well. He shalbe also a people & shalbe great. But his yonger brother shalbe greater then he, and his sede shall be ful of people. And he blessed them ỹ day and sayde: In the, let Israel blesse and say: GOD make the as Ephraim before Manasses. And Israel sayde vnto Joseph: beholde, I dye. And GOD shalbe with you & bryng you agayne vnto the lād of your fathers. Moreouer, I haue
Joh.iiii.a geuen vnto the, a portion of * lande aboue thy brethren, whiche I gat out of the hand of ỹ Amorite in my swearde, and in my bowe.

¶ The.xlix. Chapter.

Jacob blesseth all his own sonnes, and sheweth them what is to come. He appoynteth where he wylde buryed, and dyeth.

AND Jacob called for hys sonnes & sayde: come together, that I maye tell you what shall happen you in the laste dayes. Gather you together, and heare ye sonnes of Jacob, harken vnto Israel your father. Ruben * myne eldest sonne, thou art my myghte and ỹ begynnynge of my strength, the noblenes of my dignitie, and the noblenes of power. Unstable as water. Thou shalt not be the chefest, because thou wentest vp to thy fathers bed. Euen then didest thou defyle it, and it was no more my couche.

Thy brethren Simeon and Leui, cruell instrumentes in their habitacyons. Into their secretes come not my soule, vnto their congregacion be my honour not coupled: for in their * wrath Gen.xxxiii
they slewe a man, and in their selfe wil they dygged downe a wall. Cursed be their wrathe, for it was shamefull, and their fearcenes, for it was cruell. I wil deuyde them in Jacob, and scater them in Israell.

Juda thou arte he, whō thy brethrē shall prayse. Thy hande shalbe in the Ps.
* necke of thyne ennemies, thy fathers childzen shall stoupe before the. Juda is a * Lyons whelpe. From thy spoyle Ge.
my sonne thou art come an hye. He laid him downe and couched him selfe as a Lyon, & as a * lyoness. Who wyll stere Ge.
him vp? The sceptre shall not departe from Juda, and a lawgeuer from betwene his fete, vntyll Silo come. And Ge.xx
vnto him shall the gatherynge of the people be. He shall bynde hys sole vnto the vyne, and hys asses colte vnto the braunche. He washed his garmente in wyne, and his mantell in the bloude of grapes. His eyes are redder thē wyne, and his teth whyter then mylke. * Za- Jos.
bulon shall dwell beside the hauen of the sea, and nye the hauen of shyppes. His border shalbe vnto Sidon.

Isahar a strong asse: couchyng hym C
downe betwene two burdens, & sawe that reste was good, and the land that it was pleasaūt, & bowed his shoulder to beare, and became a seruaunt vnto Jos.
trybute. * Dan shall iudge hys people Iud.ii
and the trybes of Israell, Dan shalbe tyt.ii
a serpente in the waye, an adder in the
path, bytyng the horse heles, and hys ryder fell bakwarde: after thy saluacion haue I loked O LORDE. Gad, an hoste of men shall ouercome hym, and he shall ouercome at the last. Of Asser: his breade shalbe fat, and he shall geue pleasures for a kyng.

Nephtalim is a swifte hinde, geuing

goodly

goodly wordes. That flourishing childe Joseph, that plenteous childe by ỹ wel syde, the doughters ranne vpon ỹ wal. They haue prouoked him, and shot him throughw darres. The archers haue enuied him: But his bowe abode fast, & the armes of his handes were made stronge, by the handes of the myghtye GOD of Jacob. Out of him shall come an herdmā, a stone in Israel: From thy fathers GOD whiche hath helped the, and with the almightie whiche bathe blessed the with blessinges from heauen aboue, with blessynges of the depe that lyeth vnder, and with blessynges of the breast, and of the wombe. The blessynges of thy father were stronger then the blessynges of mine elders, vnto the vtmost of ỹ hylles of the world, & they shalbe on the heade of Joseph, & on the toppe of the heade of hun ỹ was seperate from hys brethrē. Ben Jamin shall rauyshe as a wolfe. In the morning he shall deuoure the praye, and at nyght he shal deuyde ỹ spoyle. All these are the twelue trybes of Israel, & this theyr father spake vnto them & blessed them, euery one of them blessed he with a seueral blessyng. And he charged thē & sayd vnto them: When I shalbe gathered vnto* my people, bury me with my fathers, in the caue ỹ is in the felde of Ephron the Hethite, in ỹ double caue that is in the felde byfore Māre in the lande of Canaan. Whyche felde Abrahā bought of Ephron the Hethite for a possession to bury in, where as were buried Abrahā & Sara his wyfe. And where as were buryed Isahac & Rebecca hys wyfe. And there I buried Lea. The felde & the caue ỹ is therin, was bought of the chyldren of Heth.

And when Jacob had commaunded all that he wolde vnto hys sonnes, he plucked vp hys feete vnto the bed and dyed, & was* put vnto his people. And Joseph fell vpon his fathers face, and wepte vpon hym, and kyssed hym.

The.l.Chapter.

Jacob is buried/ Joseph forgeueth his brethren the iniurie that they dyd to him. And he dyeth.

AND Joseph commaunded hys seruauntes the Phisicions, to embaume hys father, and the phisicions embawmed Israel fortie dayes longe, for so longe doeth the embawmynge laste, and the Egipcians bewailed hym. lxx. dayes. And when the dayes of weppyng were ended, Joseph spake vnto ỹ house of Pharao, saying: yf I haue found fauoure in your eyes, speake in the eares of Pharao, saying: my father made me sweare and sayd: loe, I dye,* burye me in my graue, which I haue made me in the lande of Chanaan. Nowe therfore let me go and bury my father, and then wyll I come againe. And Pharao said: goe and burye thy father, according as he made the to sweare. And Joseph wēt vp to burye his father, & with him wēt al the seruauntes of Pharao ỹ wer the elders of his house, & all the elders of ỹ lande of Egipt, & all ỹ house of Joseph, and his brethren, & his fathers house: onely their childrē, and their shepe, and their cattell lefte they behynde in ỹ lāde of Gosan. And there went with him also charets and horsemē: and it was an exceedynge great company. And they came to the corne floze of Atad whiche is beyonde Jordane, & there they made a great and exceedinge sore lamentaciō: And he* mourned for his father seuen dayes. And when the inhabiters of the lande (euen the Cananites) saw the mournynge in the corne floze of Atad, they sayde: this is a great mournynge vnto the Egipcians: wherfore ỹ name of the place is called the mourninge of the Egipcians, & it is beyond Jordane: and his sonnes did vnto him, accordige as he had commaunded them. For his sonnes caryed him* into the lande of Canaan, and buried him in the double caue of the felde whiche caue* Abraham bought and the felde also, to be a place to burye in, of Ephrō the Hethite before Mamre. And Joseph returned into Egipte againe, he & his brethren (and al that went vp wt him to bury his father,) assone as he had buried hym.

And when Josephs brethren sawe that their father was deade, they said: Joseph might fortune to hate vs & *reward vs againe all the euel which we dyd vnto him,. And they dyd a commaundement vnto Joseph, saying: thy father charged vs before his death saying: This wyse shall ye saye vnto Joseph: forgeue (I praye thee) ỹ trespace of thy brethren, & their syn: for they rewarded ỹ euel. And now (we praye the) forgeue ỹ trespace of ỹ seruauntes of thy

fathers GOD. And Joseph wepte, whē they spake vnto him.

For his brethren came vnto him, and fell flatte before his face, sayinge: beholde, we be thy seruauntes. To whom Joseph sayde* feare not. Am I GOD? Gen.xlv.b
ye thought euell against me: but GOD turned it vnto good, to bringe to passe as it is this daye, & to saue muche people alyue. Feare not therfore. Nowe I will norysshe you, and your childrē, & he cōforted thē, & spake kyndely vnto thē.

Joseph dwelt in Egipte, he and his fathers house, & Joseph lyued an hūdred & ten yere. And Joseph saw* Ephraims Ge.l.m.a.
Job.xlii.d childrē, euen vnto the third generacion. And vnto Machir ꝑ sonne of Ma- Ps.cxxvii.a
nasses were childrē borne on Josephs knees. And Joseph sayde vnto his brethren: I dye. And GOD will surelye vyset you & bringe you out of this lande vnto the lande whiche he sware vnto Abraham, Isahac, & Jacob. And Joseph toke an oth of ꝑ childrē of Israel, saying: GOD wil not fayle but vyset you, & ye shal cary my* bones hence. Hebr.xi.b
Ge.l.m.d
And so Joseph dyed, when he was an Josu.xxiiii.g.
hundred & ten yere olde. And they embawmed him with spices, puttyng him in a chest in Egipte.

The ende of the booke of Genesis.

The seconde boke of Moses called in ꝑ Hebrue: Uelleth Schemoth. And in ꝑ Latin, Exodus.

The first Chapter.

The children of Jacob are nombred. The new Pharao oppresseth thē. The acte of the godly midwyues.

THese are ꝑ names of the childrē of Israel, which came to Egipt with Jacob euery man came wt his household: Rubē Ge.xlvi.d.
Simeō Leui, & Iuda, Isachar, Zabulō, & Bēiamin, Dan Nephtali, Gad, & Asar. All the soules that came out of ꝑ loynes of Jacob were. lxx. But Joseph was in Egipt already. And Joseph dyed and all his brethren, and all the ge- Actes.vii.c
neracion, and the* childrē of Israell Ps.cv.a
grewe encreased, multiplyed, & wared exceadig mightye: & ꝑ lād was ful of thē.

But there rose vp a new kyng in Egipt, whiche knewe not Joseph. And he sayde vnto his folke: beholde, ꝑ people of the childrē of Israel are greater and mightier then we. Come on, let vs play wysely with them, lest they multiplye, and lest it happen, that (yf there chaūce any warre) they ioyne them selues vnto our enemyes, and fyght against vs, and so get them out of the lande. Therfore did they set taskemasters ouer thē, to kepe them vnder with burdens. And they buylt vnto Pharao treasure cityes: Phiton and Rameses. But ꝑ more they vered them, ꝑ more they multiplied & grew, so ꝑ they abhorred ꝑ childrē of Israell. And the Egipcians helde the childrē of Israel in bondage without mercye. Therfore was their lyfe bitter vnto them in that cruel bōdage, in clay and bricke, and al maner of worke in ꝑ feldes. For al their bondage which they serued them, was full of tyrannye.

And the kyng of Egipte sayde vnto the mydwyues of the Hebrues women, of which ꝑ ones name was Sephora and the other Phua: when ye do the office of a midwyfe to the women of ꝑ Hebrues and se in ꝑ birthe tyme that it is a boye, ye shal kyl it. But if it be a doughter, it shal lyue. Notwithstandinge the mydwiues feared GOD, & did not as ꝑ kyng of Egipt cōmaunded them, but saued ꝑ men childrē. And the kyng of Egipte called for ꝑ midwyues, & said vnto thē: why haue you delt on this maner, and haue saued ꝑ men childrē? And ꝑ mydwyues answered Pharao, that ꝑ Hebrues wemen are not as the wemen of Egipte: for they are stur dy wemō, and are delyuered yer the mydwyues come at them. And GOD therfore delt wel wt the mydwyues And the people multiplyed & wared very mightie. And it fortuned because the mydwyfes feared GOD, he made them houses. And Pharao charged all his people: sayinge. All the men childrē that are borne caste into the ryuer, and saue the maydechildren alyue.

The .ii. Chapter.

¶ Moses is borne and cast into the flagges. He is taken vp of Pharaos doughter. He kylleth the Egipcian. He flyeth and marieth a wyfe. The Israelites crye vnto the Lorde

And

AND there went a man of* ꝑ house of Leui: And toke a doughter of Leui. And the wyfe cõceaued, and bare a sonne. And whẽ she sawe that it was a prouyde childe* she hyd him three monethes: And when she coulde no lẽger hyde him, she toke a basket of bulrushes & daubed it with slyme & pitche, and layde the childe therin & put it in the flagges by ꝑ ryuer brynke. And his syster stode a far of to wete what wold come of it.* And the doughter of Pharao came downe* to washe her selfe in ꝑ ruer, & her maydens walked a lõg by the ryuers syde. And when she saw the basket amonge the flagges: she sẽte her mayde to fetche it. And when she had opened it, she sawe it was a childe: and beholde, the babe wepte. And she had compassion on it, and sayde: it is one of the Hebrues childrẽ. Then sayde his syster vnto Pharaos doughter: shall I goe & cal vnto thee a nurse of ꝑ Hebrue wemen to nurse thee the childe? Pharaos doughter answered her: So. And the maide ranne and called the childes mother. To whom Pharaos doughter sayde: Take this childe awaye, & nurse it for me, I wyll rewarde the. And the woman toke the chylde and nursed it vp. The chylde grewe, and she brought it vnto Pharaos doughter, and it was made her son, and she called the name of it Moses, because (sayde she) I toke him out of the water. And it happened in those daies, whẽ Moses was wared greate, that he went out vnto his brethren and loked on their burdens, and spyed an Egipcian smyting an Hebrue whiche was one of his brethrẽ. And he loked rounde about, and when he sawe no mã by, he slew the Egipciã, and hyd him in ꝑ sande. And when he was gone out another day, beholde: two Hebrues stroue together. And he sayd vnto him that dyd the wrong: wherfore smytest thou thy felowe? He answered:* who made the a man of auctorite to iudge vs? Speakest thou to kyll me, as thou killedst the Egipciã? And Moses feared, and sayde: of a suerte this thinge is knowne: And Pharao hearde of it, and went about to slee Moses.

And Moses flyng frõ ꝑ face of Pharao, dwelt in the lande of Midian, & he sat downe by a welles syde. The preast of Midian had seuen doughters which came and drewe water, and fylled the troughes, for to water their fathers shepe. And the shepherds came & droue them awaye: but Moses stode vp and helped them, and watered their shepe. And when they came to Raguel theyr father, he sayde: how happeneth it that ye are come so soone to daye? And they answered: a man of Egipte delyuered vs from the hãde of the shepherds, and so drew vs water, & watered ꝑ shepe. He said vnto his doughters. And wher is he: why haue ye so lefte ꝑ man? Call him that he maye eate bread. And Moses was contento dwel with the mã.

And he gaue Moses zephora his doughter, which whẽ she bare a sonne, D
* called him Gerson: for he said, I haue bene a straunger in a straunge lande. Ex.ii.b

(And she bare yet another sonne, whome he called Eliezer sayyng, the God of my father is myne helper and hath ryd me out of the handes of Pharao.)

And it chaunced in processe of tyme ꝑ the kynge of Egipte dyed, and ꝑ childrẽ of Israel syghed by the reason of bondage, & cryed. And their complaynt came vp vnto GOD from the bondage: and GOD hearde their mone. And GOD remembred his promyse with Abrahã, Isahac & Jacob. And GOD loked vpon the childrẽ of Israel, and GOD had respect vnto them.

The.iii. Chapter.

Moses kepeth shepe. God appeareth vnto him in a bushe, and sendeth him to the children of Israel, and to Pharao that straunge.

MOses kepte ꝑ shepe of * Jethro his father in law, preast of Midian, and he droue the flocke to the backeside of the desert, and came to the mountaine of GOD, Horeb.* And the angell of the LORDE appeared vnto him in a flame of fyre out of the myddes of a bushe. And he loked, & beholde, the bushe burned with fyre, and the bushe was not cõsumed. Therfore Moses sayde: I wyll go nowe, and se this greate syghte, howe it commeth that the bushe burneth not. And when the LORDE sawe ꝑ he came forto se, GOD called vnto him out of the myddes of ꝑ bushe, and sayde: Moses, Moses. He answered: here am I. And he sayde: B
come not hither, put thy shoes of thy fete: for ꝑ place wheron thou stodest is holy groũde. And he said: I am ꝑ God

Mat.xxii.c. Mar.xii.c. Luke.xx.c. of thy father, the GOD of Abraha, the GOD of Isahac, and the GOD of Jacob. And Moses hyd hys face, for he was afrayde to loke vpon GOD.

And the LORDE sayd, I haue surely sene ꝑ trouble of my people which are in Egipte, and *haue heard theyr crye Exo.iii.c. Deut.xxi. from the face of their taskmasters. For I knowe their sorowes, and am come C downe to deliuer them out of the hãde of the Egipcians, & to bryng them out of that lande vnto a good lande and a large: & vnto a lande that floweth with mylke and hony euen vnto the place of the Cananites & Hethites, and Amorites, and Pherezites, and Heuites, and of the Iebusites. Nowe therfore, the complaint of the childzen of Israel is come vnto me, and I haue also sene the oppression wherwith ꝑ Egipcians oppresse them. Come thou therfore, and I wyll sende the vnto Pharao, that thou mayest bryng my people the childzen of Israel out of Egipte. And Moses sayd D vnto GOD: what am I to go vnto Pharao, and to bryng the childzen of Israel out of Egipte? And he answered: I wyll be with the. And this shalbe a token vnto the, that I haue sente the: after that thou haste brought the people out of Egipte, ye shall serue GOD vpon this mountayne. And Moses sayd vnto GOD: beholde, whẽ I come vnto the childzen of Israel I shal say vnto them: the GOD of your fathers hath sent me vnto you: and if they say vnto me, what is his name, what answere shal I giue them? And GOD answered Moses: I am that I am: & he sayd, this shalt thou saye vnto the chyldzen of Israel: I am hath sent me vnto you. And God spake further vnto Moses: thus shalte thou Deut.xi.c saye vnto the chyldzen of Israel * the LORD GOD of your fathers, the GOD of Abraham, the GOD of Isahac, & the GOD of Jacob, hath sent me vnto you: this is my name for euer, & this is my memorial into generatiõ & generatiõ. Go & gather the elders of Israel together, & thou shalt say vnto thẽ: ꝑ LORD GOD of your fathers, ꝑ GOD of Abra- I ham, the GOD of Isahac, & the GOD of Jacob appeared vnto me, and sayd: In visiting haue I visited you and knowe that whyche is done to you in Egipte. And I haue said, I wyll bryng you out of the tribulacion of Egipte vnto the lande of the Cananites, and Hethites, & Amorites, & Pherezites, & Heuites, and Iebusites: euen vnto a lande that floweth with mylke & hony. And when they heare thy voice then go: both thou and the elders of Israel shall go vnto the kynge of Egipt, and say vnto hym: The LORD GOD of the Hebrues hath met wyth vs: & nowe wyll we go therfore .iii. dayes iourney into the wildernesse, and do sacrifice vnto the LORDE G our GOD. And I am sure, that ꝑ kyng of Egipt wyll not let you go: no not in a myghtye hande: & I wyll stretch out myne hande and smyte Egipt wyth all my wonders whyche I wyll do in the myddest therof. And after that he wyll let you go. And *I wyl get this people Exo.xi. and xii.c fauoure in the syght of the Egipcians: so that when ye go, ye shal not go empty: but a wyfe shall borow of her neyghbours and of her that sogeorneth in her house, iewels of syluer & golde, and raymẽt. And ye shal put them on your sonnes and doughters, and shal robbe the Egipcians.

¶ The.iiii. Chapter.

¶ Moses reteareth signes of his calling, and was sent into Egipt. His wife Sephora circumcised her son. Aaron meteth with Moses. Moses taketh his leaue of his father in law.

MOses answered & said: Se, they wyll not beleue me nor hearken vnto my voyce: but wyll saye, the LORD hath not appeared vnto the. And the LORDE sayd vnto him: what is that which is in thy hande? he answered, a rodde. And he sayd: caste it on the grounde. And he caste it on the ground, & it became a serpẽt. And Moses fled frõ the syght of it. And ꝑ LORD sayd vnto Moses: put forth thyne hãde & take it by the tayle. And therfore he put forth hys hande and caught it, & it became a rodde in hys hande. For this thyng (sayeth he) shal they beleue the that the LORD GOD of theyr fathers, ꝑ GOD of Abrahã, ꝑ GOD of Isahac, & ꝑ GOD of Jacob hath appered vnto ꝑ.

And the LORDE sayd forthermore vnto hym: thrust thyne hande into thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde: his hãde was leprous euen as snowe. And he sayd: put thyne hãd into thy bosome agayn. And he put his hãd into his bosome again, & pluckt it out

it out of his bosome, & beholde, it was turned againe as his other flesshe.
Therfore yf they wyl not beleue ỹ, nether heare the voyce of ỹ first tokē, yet wyll they beleue for the voyce of the seconde token. But and yf they wyl not beleue the two sygnes, nether herken vnto thy voice, thou shalte take of the water of the ryuer, and powre it vppon the drye lande. And the water whiche thou takest out of the riuer, shall turne to bloude vppon the drye lande.

C Moses sayd vnto the LORDE: oh my LORDE, I am not eloquente from yesterday and peryesterdaye, and namely sence thou hast spokē vnto thy seruaūt: but I am slow mouthed & slow tunged. Exo.iv.a
And ỹ LORD sayd vnto him: who hath made mās mouthe, or who hath made ỹ dūme or the deafe, ỹ syeng or ỹ blynd: haue not I the LORDE? Therfore* I Meth.i.f
wylbe with thy mouthe, and teache the what thou shalte saye. He sayde: oh my LORDE, sende I praye the by the hande of him whome thou wilt sende. And the LORDE was angry with Moses, and sayde: Do not I knowe Aaron thy brother ỹ Leuite, that he can speake? For lo, he commeth forthe to mete the, and when he seeth the, he wylbe glad in his herte. Therfore thou shalte speake vnto him, and put these wordes in his D
mouthe, & I wyll be with thy mouthe & with his mouth, & wil teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shall be thy mouthe, & thou shalte be his GOD: and thou shalt take this rod in thy hād, wherwith thou shalte do miracles.
Therfore Moses wēt and returned to Iethro his father in lawe againe, and sayde vnto him: I wil go nowe, & turne againe vnto my brethren whiche are in Egipt, and se whether they be yet alyue. And Iethro sayde to Moses, goe in peace. And ỹ LORDE sayd vnto Moses in Midian: goe and returne again into Egipte, *for they are deade which wēt Exo.iv.b
about to kyll the. And Moses toke his E
wyfe, and his sonnes, and put them on an asse, and went againe to Egipt, and Moses toke ỹ rod of GOD in his hāde. And ỹ LORDE sayd vnto Moses: Whē thou art entred and come into Egipte againe, se that thou do all these wonders before Pharao, which I haue put F
in thy hād: but I wil holde* his herte, and he shall not let the people go: And Exo. i.c
thou shalte say vnto Pharao, thus sayeth the LORDE: Israel is myne eldest sonne, & I haue sayd vnto the that thou shuldest let my sonne go, ỹ he may serue me, and thou woldest not let him go: behold, I wil*slē thyne eldest sonne.
And it chaunced by ỹ way in the inne Exo. iiii.e.
ỹ the LORDE met him, & wolde haue kylled him. And Zephora toke a stone, & cut away ỹ foreskynne of her sonne, and fell at his fete, and sayd: a bloudy husbande arte thou vnto me. Then he let him go. And she sayd a bloudye husbande, because of the circumcisiō. Thē
sayde the LORDE vnto Aaron: go mete G
Moses in the wyldernesse. And he wēt and met him in the mount of GOD and kyssed him. And Moses tolde Aaron al the wordes of the LORDE whiche had sent him, & all the tokens which he had charged him withal. So wente Moses and Aaron, and gathered al the elders of the children of Israel. And Aaron tolde all the wordes whiche the LORD had spoken vnto Moses, & dyd the miracles in the sight of the people, & the people beleued. And when they hearde that ỹ LORD had visited the childrē of Israel, & hadloked vpō their tribulaciō, they bowed their heade, & worshypped.

¶ The.v. Chapter.

Moses and Aaron do go vnto Pharao. The people of Israel are oppressed more and more, and they cry out vpon Moses and Aaron therfore.

MOses and Aaron went in afterwarde, and tolde Pharao, thus I
sayth ỹ LORDE GOD of Israel: Let my people go, that they maye kepe holy day vnto me in the wyldernesse.
And Pharao said: who*is the LORDE, Iob.xxi.b
that I shoulde heare his voyce, and let Israel go: I knowe not the LORDE, neyther wyll I let Israel go. And they sayde: the GOD of the Hebrues hath met with vs: & therfore wyl we go thre dayes iourney in the deserte and sacrifice vnto ỹ LORD our GOD: leest there happen vnto vs, either pestilence or swearde. Then sayd the king of Egipt vnto them: wherfore do ye (Moses and Aaron) lette ỹ people frō their worke: get you vnto your labour. And Pharao sayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue their worke. And Pharao cōmaūded ỹ same daye vnto ỹ

taskmasters whiche were amonge the people, and vnto the officers, saying: ye shal geue the people nomore strawe to
B make bricke withal, as ye dyd in tyme passed, but let them go and gather them straw them selues, and the nombre of bricke which they wer wonte to make in tyme passed lay vnto their charges also, and mynisshe nothinge therof, for they be ydle, & therfore crye saying: we wil go and do sacrifice vnto our GOD. They muste haue more worke layde vpon them, that they may labour therin and not regarde vayne wordes.

Then went the taskmasters of ꝑ people & ꝑ officers out, and tolde ꝑ people: Thus sayeth Pharao: I wyl geue you nomore strawe, go your selues and gather you strawe where ye can fynde it, yet shall none of your labour be mynished. And so were the people scatered abrode throwout al ꝑ lande of Egipt: for to gather stubble in steade of straw.
C And the taskemasters hasted them forwarde, saying: fulfyl our worke day by daye, euen as yf ye had strawe. And the officers of the childzen of Israel which Pharaos taskemasters had set ouer them, were beaten. And they sayd vnto them: wherfore haue ye not fulfylled your taske in makynge bricke, bothe yesterday and to daye, as well as in tymes past? The officers also of the childzen of Israel came and complayned vnto Pharao, sayinge: wherfore dealest thou thus with thy seruauntes? ther is no strawe geuen to thy seruaũtes, and they saye vnto vs: make bricke. And thy seruauntes are beatẽ, and thy people is foule intreated. He sayde, ydell are ye, ydell, and therfore ye saye: we wyll go and do sacrifice vnto ꝑ LORD. Go therfore now and worke and there shall no strawe be geuen you, & yet shal ye delyuer the whole tale of bricke.
D And the officers of the childzen of Israel did with heuinesse loke on thẽ that sayd: ye shall mynisshe nothinge of your dayly e makyng of bricke. And they met Moses and Aaron which stode in their waye as they came out from Pharao, and sayde vnto them: The LORD loke vpon you and iudge you, whiche hathe made the sauoure of vs stincke in the eyes of Pharao and in the eyes of his seruaũtes: & haue put a swearde in their hãde to slee vs. Moses returned vnto the LORDE, & sayd: LORD, wherfore hast thou delt cruelly w̄ this people, & wherfore haste thou sent me? for sence I came to Pharao to speake in thy name, he hath tared foule w̄ this folke, & yet thou hast not deliuered thy people at all. Then the LORD sayd vnto Moses: Nowe shalt thou se, what I wil do vnto Pharao, for in a mighty hãd shal he let them go, and *in a mighty hande shall he dryue them out of his lande. Exo.xi.

The. vi. Chapter.

God promyseth the delyueraunce of the Israelytes and the lande of Chanaan. The genealogy of Ruben Simeon, and Leui.

AND GOD spake vnto Moses, and sayd vnto him: I am ꝑ LORDE: I appeared vnto Abrahã, Isaac, and Iacob as an almighty GOD: and in my name Iehouah, was I not knowẽ vnto thẽ. Moreouer* I made an appointment w̄ them to geue them the lãde of Chanaan: ꝑ lande of their pilgremage, wherin they were straũgers. And I haue also herde the gronynge of ꝑ childrẽ of Israel, whó the Egiptians kepe in bondage, & haue remẽbred my couenaunt. Wherfore saye vnto the childrẽ of Israel: I am ꝑ LORDE, I wil bring you oute from the burthens of ꝑ Egiptians, and wil ryd you out of their bondage, and wyll delyuer you in a stretched out arme & in greate iudgemẽtes. And I wil take you for my people, and wil be to you a GOD. And ye shal know that I am ꝑ LORDE your GOD, which brynge you out from ꝑ burthens of the Egiptians. And I wyll bryng you vnto the lande concernynge the which I wyll lyft vp myne hande to gyue it vnto Abraham, Isahac and Iacob, and wyll gyue it vnto you for a possession: euen in the LORDE. And Moses tolde the childrẽ of Israel euen so. C

But they herkened not vnto Moses, for anguysh of spirite and for cruel bõdage. The LORDE spake vnto Moses, sayinge: Go in, and speake vnto Pharao kynge of Egipt, that he let the childrẽ of Israel go out of this lãde. And Moses spake before the LORD, saying: beholde, the childrẽ of Israel hearken not vnto me, howe then shall Pharao heare me, which am of vncircũcised lippes? And ꝑ LORDE spake vnto Moses

and

and vnto Aaron, & gaue them a charge vnto the childrē of Israel, & vnto Pharao kyng of Egipte, to bryng ꝑ childzen of Israel out of the lande of Egypte.

These be the heades of their fathers houses. The* childrē of Ruben ꝑ eldest sonne of Israel are these: Hanoh and ꝑ allu, Hezron & Charmi, these be the housholdes of Ruben. The childzen of Simeon Gemuel and Jamin, Ohad, & Jachin, Zoar, and Saul the sonne of a Cananitish wyfe: these are ꝑ kynredes of Simeon. These also* are the names of the childzen of Leui in their generacions: Gerson & Kahath and Merari. Leui lyued an hundzed and thyrty and seuen yere. The sōnes of Gerson: Libni & Semei by their kinredes. The childzen of Cahath, Amram & Jesear. Hebzon & Uliel. And Kahath lyued an hūdzed & thirtye & thzee yeare. The childzen of Merari: Maheli & Musi: these are the kinredes of Leui by their generacions. *Amram toke* Jochebed his nice to wyfe, & she bare him Aaron and Moses (and Mariam) And Amram liued an hundzed and thirtie & seuen yeare. The childzen of Jezear, Kozah, Nepheg, & Sichzi. The childzen of Uliel, Misael, Elzaphan, and Sichzi. And Aaron tooke Elizaba doughter of Amminadab: & syster of Nahalon to wyfe, whiche bare him Nadab, & Abihu, Eleazar & Ithamar. The childrē of Kozah: Assir, and Elcana, and Abiasaph: These are the kynredes of the Kozahytes. Eleasar Aarons sonne toke him one of ꝑ doughters of Putuel to wyfe, which bare him Pinehas, and these are the principall fathers of the Leuytes thorowout their kynredes. This is that Aaron and Moses to whome the Lozd sayde: cary the childzen of Israel out of the lande of Egypte, accozding to their armies. These are that Moses & Aarō which spake to Pharao kyng of Egipt, that they might bzyng the childzen of Israel out of Egipt. And in ꝑ day whē the LORDE spake vnto Moses in ꝑ lād of Egipt he spake vnto him, sayinge: I am the LORD, speake thou vnto Pharao the kynge of Egipte all that I saye vnto the. And Moses sayde before the LORD: Beholde, I am of* vncircumcised lyppes, and howe shall Pharao gyue me audience?

¶ The.vii.Chapter.

¶ The tokens to know God. The rod of Moses is turned to a serpent. The sorcerers do euen the same. The waters are turned into bloude.

AND the LORD sayde vnto Moses: beholde, I haue made the Pharaos GOD, & Aarō thy brother shall be thy prophet. Thou shalt speake all that I commaunded the, and Aarō thy brother shall speake vnto Pharao, that he sende the childrē of Israel out of his lande. And* I wyll harden Pharaos herte, and multiply my miracles & my wondzes in the lande of Egypte. But Pharao shall not hearken vnto you, ꝑ I may set myne hande vpon Egipt and bzynge out myne armyes and my people ꝑ childzen of Israel out of the lande of Egipte in great iudgementes, & the Egipcians shall knowe that I am the LORDE, when I stretche forth my hāde vpon Egipte, and bzyng out the childrē of Israel from amonge them.

Moses and Aaron did as the LORD commaunded them, euen so dyd they. Moses was. lxxx. yere olde, and Aaron. lxxxiii. when they spake vnto Pharao. And the LORDE spake vnto Moses & Aaron, saying: yf Pharao speake vnto you, saying: shewe a wondze, thou shalt say vnto Aaron: take thy rod and caste it before Pharao, that it maye be a serpent. Then went Moses and Aaron in vnto Pharao, & did euen as ꝑ LORD had commaunded. And Aarō cast forth his rod before Pharao & before his seruauntes* & it turned to a serpēt. Then Pharao called for the wyse men & sorcerers, and those wyse men of Egipte dyd in lyke maner with their sorcery. For they cast downe euery mā his rodde, and they turned to serpētes: but Aarons rodde dyd eate vp their rodes: and he hardened Pharaos herte, ꝑ he herkened not vnto them, euen as the LORDE had sayde.

The LORDE also sayd vnto Moses: Pharaos herte is hardened, he refuseth to let the people go. Get the vnto Pharao in ꝑ morninge, lo, he wil come vnto the water, & thou shalt stāde vpon the ryuers bzynke againste he come, & the rod whiche turned to a serpēt, shalt thou take in thine hāde. And thou shalt say vnto him: the LORDE GOD of the Hebzues hath sent me vnto the, saying:

Exo.vii.c *let my people go, that they may serue me in the wildernesse: And beholde, hytherto thou woldest not heare. Thus saith ꝑ LORD. In this thou shalt know that I am the LORDE. Beholde, I wyll smyte (with the staffe that is in myne hande) the water that is in the ryuer, & it shall turne to bloude. And the fysshe that is in the ryuer shall dye, & ꝑ ryuer shall stynke, & it shall greue the Egyptians to drynke of ꝑ water of the riuer: and the LORDE spake vnto Moses, say vnto Aaron, take thy staffe, and stretch D out thyne hande ouer ꝑ waters of Egipt, ouer their streames, ouer their riuers and pondes, & all pooles of water whiche they haue, that they maye be bloude, and that there maye be bloude throwout al the lande of Egipte: both in vessels of wood & also of stone: And Moses & Aaron dyd euen as ꝑ LORDE commaũded. And he lyfte vp the staffe, and smote the waters that were in the ryuer in the sight of Pharao, and in the syght of his seruauntes: and al the water ꝑ was in the ryuer, tourned into bloude. And the fysh ꝑ was in the riuer dyed,* and the ryuer stanke: and the Egyptians coulde not drynke of the waters of ꝑ ryuer. And there was bloude throwout all the lande of Egipte. And the enchaunters of Egypte dyd lykewyse with their sorceries: and he hardened Pharaos herte: neyther dyd he herken vnto them* as the LORDE had sayde. And Pharao turned hym selfe, & went againe into his house and set not his heart there vnto. And ꝑ Egipcians dygged roũde about ꝑ ryuer for water to drynke, for they coulde not drinke of the water of ꝑ riuer. And it cõtinued a weke after ꝑ LORD had smitten ꝑ riuer,

Exo.vii.d and.viii.a

¶ The .viii. Chapter.

¶ The plage of frogges. Moses prayeth for Pharao. The plage of lyce

I THe LORDE spake vnto Moses: Go vnto Pharao, & tel him, thus saith the LORDE* let my people go, ꝑ they maye serue me. yf thou wilt not let them go: behold, I wil smyte al thy border with frogges. And ꝑ ryuer shall scrall with frogges whiche shall go vp and come into thyne house: and into thy pryuye chambre, where thou slepest, and vpon thy bed, & into ꝑ house of thy seruauntes, and vpõ the people, and into thyne ouens, & vpon thy meates. And ꝑ frogges shal come vpõ the, & on thy people, & vpõ al thy seruauntes.

Exo.viii.c & ix.a.c.a

*And the LORDE spake vnto Moses: B saye vnto Aaron: stretche forthe thyne hande with thy rod ouer the streames, ouer ꝑ ryuers, & ouer the pondes, that thou mayest bringe vp frogges vpõ the lande of Egipte: And Aaron stretched his hande ouer the waters of Egipte, and the frogges came vp, and couered the lande of Egipt. And the sorcerers dyd lykewyse with their sorcery, and brought frogges vp vpon the lande of Egypte. Then Pharao called for Moses and Aaron, & sayde: *praye ye vnto the LORDE that he may take away the frogges from me: and from my people, and I wil let the people go, ꝑ they may do sacrifice vnto the LORDE. And Moses sayde vnto Pharao: reioyce thou ouer me and appoynt whẽ I shal pray for the & for thy seruaũtes, and for thy people, to dryue awaye the frogges frõ the and thy houses, and that they maye remayne but in the ryuer onely. He sayde: to morowe. And he sayde: euẽ as thou hast sayde that thou mayest know that there is none lyke vnto the LORD our GOD. And so ꝑ frogges shal depart from the and from thy houses, from thy seruauntes: and from thy people, and shall remayne in the ryuer onely. Moses and Aaron went out from Pharao, and Moses cryed vnto ꝑ LORDE vpon the appoyntment of frogges, whiche he had made vnto Pharao. And ꝑ LORD dyd accordynge to ꝑ saying of Moses. And ꝑ frogges dyed out of the houses, out of ꝑ courtes & feldes. And they gathered them together vpõ heapes, and the lande stanke of thẽ. But whẽ Pharao sawe that he had rest geuen him, he D hardened his hert, & herkened not vnto them, as the LORD had sayde. And the LORDE sayde vnto Moses: saye vnto Aaron, stretche out thy rodde & smyte the dust of the lande, ꝑ it maye turne to lyse throwout all the lande of Egypt. And they dyd so. And Aaron stretched out his hãd, & wt his rod he smote ꝑ dust of ꝑ earth whiche turned to lyse in mẽ & beast so ꝑ al ꝑ dust of ꝑ lande tourned to lyse, throwout al ꝑ lãde of Egypt.

And the enchaũters assayde likewyse E wt their enchauntmẽtes to bryng forth lyse, but they coulde not. And the lyse

were

were both vpon men and beastes. The sayde the enchaunters vnto Pharao: it is the fynger of GOD. And Pharaos herte remained obstinate, and he harkened not vnto them, euen * as the LORDE had sayde.

And the LORDE sayde vnto Moses: ryse vp earely in the mornyng, and stād before Pharao for he wyll come forth vnto ẏ water, and thou shalte say vnto him: thus sayeth the LORDE: Let my people goe, that they maye serue me. Els, if thou wylt not let my people go, beholde, I wyll sende al maner of flies both vpon the and thy seruaūtes, and thy people, and into thy houses. And the houses of ẏ Egyptians shalbe full of flyes, and the grounde wheron they are. And ẏ lande of *Gosan where my people are, wyll I cause to be wonderfull in that daye: so that there shall no flies be there. Wherby thou shalt know that I am the LORD in the myddes of ẏ earth. And I wyll put a deuysion betwene my people and thyne. And euen to morowe shall this miracle be done. And the LORDE did euen so: and there came noysom flyes into the house of Pharao, and into his seruauntes houses, and into all the lande of Egypte: & the land was corrupt with these flyes. And Pharao called for Moses & Aarō, and sayde. Go and do sacrifyce vnto your GOD in the lande: And Moses answered: It is not mete ẏ we do so. For then we must offre vnto the LORD our GOD, that which is an abhominacyon vnto the Egypcians. But and yf we sacrifice that whiche is an abhominacion vnto ẏ Egypcians before their eyes, should they not stone vs: we will go three dayes iourney into the desert, & sacrifice vnto the LORDE our GOD, *as he hath commaunded vs.

And Pharao sayde: I wyl let you go that ye maye sacrifyce vnto the LORD your GOD in the wyldernesse: but go not farre awaye, praye for me. And Moses sayde: beholde, I wyll go oute from the, and praye vnto the LORDE, that the flyes maye depart from Pharao, & from his seruauntes, & from his people tomorowe. But let Pharao frō henceforth deceiue nomore, that he wil not let the people go to sacrifice vnto ẏ LORDE. And Moses wente out from Pharao & prayed vnto ẏ LORDE. And ẏ LORDE dyd accordyng to the saying of Moses, and the flyes departed from Pharao, and from his seruaūtes, and from his people, & there remayned not one. And Pharao hardened hys herte euen then also, and dyd not let the people go.

The.ix. Chapter.

The morayne of beastes. The plage of botches and soren. The horyble hayle, thundre / and the lightenyng.

THe LORDE sayde vnto Moses: go in vnto Pharao & thou shalt tel him, thus sayeth the LORDE GOD of the Ebrues* let my people go, that they maye serue me. yf thou wylt not let them go, and wylte holde them styll, beholde: the hande of the LORDE is vpon thy flocke which is in the feld: for vpon horses, asses, camels, oxen, & shepe, there shalbe a myghty great morayne. And the LORDE shall do wonderfully betwene the beastes of Israel and the beastes of Egypt: so that there shall nothing dye of al that pertayneth to the children of Israel. And ẏ LORDE appoynted a tyme, sayinge: to morowe the LORDE shall fynishe this worde in the lande. And the LORDE did it on the morowe, and all the catell of Egypte dyed: but of the catell of the children of Israell died not one. And Pharao sent, and beholde: there was not one of the catell of the Israelites dead. And the hearte of Pharao was hardened that he would not let the people go.

And the LORDE sayde vnto Moses and Aaron: take youre handes full of asshes oute of the fornace, and Moses shall sprynkle it vp into the ayre, in the syghte of Pharao, and it shall turne to dust in all ẏ lande of Egypt: that there maye be swellyng sores with blaynes both on man & beast throughout al the lande of Egypte. And they toke asshes out of the furnace, & stode before Pharao, and Moses sprynkled it vp in to ẏ ayre. And there were sores wyth blaynes both in men and in beastes: and the sorcerers coulde not stand before Moses because of ẏ blaynes, for there were botches vpon the enchaūters and vpon all the Egypcians. And the LORDE hardened the herte of Pharao, and he harkened not vnto them * as ẏ LORDE had sayde vnto Moses.

And the LORDE sayde vnto Moses:

ryse vp early in the mornyng, & stand before Pharao, & thou shalte tell hym: thus saith ỳ LORD GOD of ỳ Ebrews:
Exo.viii.c *Let my people go, ỳ they maye serue me: or elles I wil at this tyme send al my plages vpon thyne herte, & vpō thy seruauntes and on thy people, ỳ thou mayste knowe, that there is none lyke me in al ỳ earth. For now I wil stretch oute my hande, that I maye smyte the and thy people with pestylence, & thou shalte pery she from the earth. And in very dede, *for this cause haue I kepte
Rom.ix.c. psa.xlvii.c the, for to shew the my power: and that they myghte declare my name throw oute all the worlde.

D yet thou exaltest thy selfe agaynste my people, that thou wilte not let them go: behold, to morowe this tyme I will sende downe a myghtye greate hayle: euen suche a one as was not in Egipt, sens it was grounded vnto this tyme. Sende therfore nowe, and gather thy beastes, and all that thou hast in ỳ feld. For vpon all the men and the beastes which are founde in the felde, and not brought home, shall the hayle fall and they shall dye. And as manye as feared the worde of the LORDE amonge the seruauntes of Pharao, made theyr seruauntes and their beastes flee into the houses: but he that regarded not the worde of the LORDE, lefte his seruantes and his beastes in the felde. And ỳ
E LORDE sayde vnto Moses: stretche furth thyne hande vnto heauen, that there maye be hayle in all the lande of Egipte: vpon man and vpon beastes, & vpon all the herbes of the feld, throw out all the lande of Egipt. And Moses stretched out his rod vnto heauen: and the LORDE thundred and hayled, & the fyre ran a longe vpon the grounde.
Psalme. lxxviii.c and.cv.c. *And the LORDE so hayled in the land of Egypte, ỳ there was hayle and fyre myngled with the hayle, so greuous, & suche as there was none throwoute al the lande of Egypte, sence people inhabited it. And ỳ hayle smote throwout al the land of Egypte, all that was in the felde both man & beaste. And the
F hayle smote all the herbes of the felde, and broke all the trees of the feld: only in the land of Gozam, where ỳ chyldrē of Israel were, was ther no haile. And Pharao sent and called for Moses and Aaron, & sayde vnto them I haue now synned: the LORDE is ryghteous, and I and my people are vngodly. *Praye Exo.ix.c
ye vnto the LORDE: for it is much that there should be thunders of GOD and hayle. I wyll let you go, and ye shal tary no longer. Moses sayde vnto hym: assone as I am out of the Cytie, I wyl spreade abrod my hādes vnto ỳ LORDE, and the thūder shall cease, neyther shal there be any more hayle, ỳ thou mayste know how that ỳ earth is ỳ LORDES. But I knowe that thou and thy seruauntes yet feare not the face of the LORDE GOD.

And so the flare and the barlye were G smytten for the barly was shut vp, and the flare was boyled: but the wheate and the rye were not smytten for they were late sowen. And Moses went out of the cytie from Pharao and spreade abrod his handes vnto the LORDE: and the thunder & hayle ceased, neither rained it vpon the earth. And when Pharao sawe that the rayne and the hayle and thunder were ceased, he synned agayne: and hardened his herte, he and his seruauntes. And the herte of Pharao was hardened: nether would he let the children of Israel go, as the LORD had sayd by the hande of Moses.

¶ The.x. Chapter.

The herte of Pharao is hardened of God The gresshoppers The thycke darkenes.

AND the LORDE sayde vnto Moses, goe in vnto Pharao: for * I Exo.iii.c haue hardened his herte, and the herte of his seruauntes, that I myght put these my sygnes amongest them, & that thou tel in ỳ audience of thy sonne and of thy sonnes sonne, what thynges I haue done in Egypte, and the myracles whiche I haue done amōg them: ỳ ye maye know how ỳ I am the LORD. And so Moses and Aaron came vnto Pharao and sayde vnto hym: Thus sayth the LORDE GOD of the Ebrues, howe longe shall it be or thou wylte submit thy selfe vnto me? *Let my peo- Exo.ix.c and.x.c
ple go, that they maye serue me. Or elis (yf thou do refyse) and wylt not let my people go: beholde, to morowe wil I bring gresshopers into thy coastes, and they shall couer the face of the earth, that it can not be sene: and they shall eate
B the residue whyche remayneth vnto you and is escaped from the haile: and they shall eate euerye grene tree that beareth

beareth you frute in ỳ felde, & they shall fyll thy houses, and all thy seruauntes houses, and the houses of al the Egipcyans after suche a maner, as neyther thy fathers, noz thy fathers fathers haue sene, sence the time they were vpon the earth vnto this daye. And he turned him selfe about, and went oute from Pharao.

And Pharaos seruauntes sayd vnto him. Howe longe shall he be a slaũder vnto vs: Let the men go, that they maye serue the LORDE their GOD: knowest thou not that Egypte is destroyed: And Moses and Aaron were brought agayne vnto Pharao, and he sayde: then goe, and serue the LORDE youre GOD. Who are they ỳ shal goe: And Moses answered: we wil go with our yong and with our old: yea, and wt our sonnes and with our doughters, & with our shepe and with our oxen we must go. For we must holde a feast vnto the LORDE.

And he sayde vnto them: let it be so. The LORDE be with you. When I let you go, and youre children also, take hede, for ye haue some mischefe in hãd. Naye, not so: but go they that are men & serue the LORDE: for that was your desyre. And they thruste them oute of Pharaos presence. And the LORDE sayde vnto Moses: Stretch out thyne hand ouer the land of Egypt for grashoppers that they maye come vpõ the lande of Egypte and eate all the herbes of ỳ land, and all that the hayl left behynde. And Moses stretched furthe his rod ouer the lande of Egypte: and the LORDE brought an east wynd vpon the lande all that daye, and all that nyght. And in the moznyng, the easte wynde *brought the grashoppers, and the grashoppers wente vp ouer all the lande of Egypte: and remayned in all quarters of Egypt very greuously.

Before them were there no suche grashoppers, neyther after them shalbe: for they couered al the face of ỳ earth, so ỳ the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle hadde lefte: there was no grene thynges left in the trees and herbes of the felde throzow al the land of Egipt.

Therefoze Pharao called for Moses and Aaron in haste, & sayde: I haue synned agaynst the LORDE youre GOD and agaynst you. And now forgeue me my synne only this once: and *pray vnto the LORDE youre GOD, that he may take awaye from me thys death onlye. And Moses wente out from Pharao, and prayed vnto the LORDE. And the LORDE turned a myghtie strong west wynde, and it toke away the grashoppers, and cast them into the red sea, so that there was not one grashopper in al the coast of Egypte. And the LORD *hardened Pharaos herte, so that he woulde not let the chyldren of Israell goe.

And the LORDE sayde vnto Moses: stretch out thy hand vnto heauen, that there maye be vpon the lande of Egipt darkenesse whiche maye be felte. And Moses stretched furth his hand vnto heauen, & there was a thycke* darkenesse vpon all the lande of Egypte thze dayes longe, no man sawe another, neyther rose vp frõ the place wher he was by the space of thzee dayes: but all the children of Israell had lyghte where they dwelled.

And Pharao called for Moses and saide: go and serue the LORDE, only let your shepe and youre oxen abyde, and let your children go with you. And Moses sayde: thou muste geue vs also offerynges and burnt offrynges for to sacrifyce vnto the LORDE oure GOD: our catell also shall go with vs, & there shall not one hose be lefte behynde, for thereof must we take to serue ỳ LORD our GOD. Neyther do we know what we shall offre vnto the LORDE, vntyll we come thyther.

But the LORDE hardened Pharaos herte: and he woulde not let thẽ go. And Pharao sayde vnto hym: get thee fro me, and take hede to thy selfe, and se my face nomoze. For when soeuer thou commest in my syghte, thou shalte dye. And Moses sayde: Let it be as thou haste sayde, I wyll se thy face no moze.

¶ The.xi. Chapter.

The Lorde commaundeth to robbe the Egypcians. The death of all the first begotte in Egypt.

AND the LORDE said vnto Moses: yet wyll I bzyng one plage moze vpon Pharao and vpon Egypte: and after that he wyll let you go hence. And when he letteth you goe, he shall vtterly dzyue you hence. Speake thou therfoze

therfore in the eares of ỳ people ỳ euery man borowe of his neyghbour, and euery woman of her neyghbours * iewels of syluer and iewels of gold. And the LORDE shall geue the people fauour in the syghte of the Egipcians.

Exod. iii. g end. xii. c.

Ec. xlv. a

Moreouer, * Moses was very greate in the lande of Egypte, in the syght of Pharaos seruauntes, and in the syght of the People.

B

And Moses sayde: thus sayeth the LORDE: * At mydnyght wyll I go out into the myddes of Egypte, and all the fyrste borne in the lande of Egypt shall dye, euen from the fyrst borne of Pharao that sytteth on his seate, vnto the fyrst borne of the mayd seruáunte ỳ is behynd ỳ myl, & al ỳ fyrst gendred of the catel. And there shalbe a great cry thorowout all ỳ lande of Egypte, suche as there was neuer none lyke, nor shalbe.

Exo. xii. c.

C

But amóg ỳ childrẽ of Israel shal not a dog moue hys tunge, nor yet man or beast: that ye maye knowe howe that ỳ LORDE (by a great myracle) putteth a difference betwene the Egypcyans and Israell. And these thy seruauntes shal all come downe vnto me. And fall before me, and saye: get the out and al the people that are vnder the, and then wil I depart. And he went out from Pharao with an angry countenaunce. And the LORDE sayd vnto Moses: Pharao

D

shall not heare you, that my wonders maye be multiplyed in the lande of Egypte. And Moses and Aaron dyd all these wonders (And tokens which are written) before Pharao. And the LORDE hardened Pharaos herte, so that he would not let the chyldren of Israell go out of his lande.

The. xii. Chapter.

¶ The passeouer is eaten. The swete breed They must teache theyr children what the passeouer sygnifyeth. The destruccyon of the fyrst begotē in Egypte. The robberie of the Egypcyans. The goyng out of the Israelytes.

A

AND the LORD spake vnto Moses and Aaron in the lande of Egypt, sayinge: This moneth shalbe vnto you the begynning of monethes and the fyrste moneth of the yere shall it be vnto you. Speake ye vnto all the congregation of Israel, saying: In ỳ tenth day of this moneth euery man take vnto him a lambe accordyng to the house of ỳ fathers, a lambe thorowout euery house. yf the housholde be to lytle for ỳ lambe, let hym take hys neyghboure whiche is nexte vnto hys house, accordyng to the nombre of ỳ soules: euerye one of you, according to his eating, shal make your count for a lambe. And let ỳ lambe of yours be without blemyshe, a male of a yeare olde which ye shal take out from amonge the shepe, or from among the goates.

And ye shal kepe him vntyl the * xiiii. day of the same moneth. And euery mā of the multytude of Israel shal kyl him about euen. And they shall take of the blonde, and streke it on the two syde postes and on the vpper dore post, euen in ỳ houses where they shall eate him. And they shall eate the flesshe the same nyght, rost with fyre and with vnleuened bread, and with sower herbes they shall eate it. Se that ye eate not therof rawe nor sodē in water, but roste with fyre: the head, fete, & purtenaunce therof. And ye shall let nothynge of it to remayne vnto the morning. That which remayneth of it vntyl the morow, shal ye burne with fyer.

Exo. xii. g

Of this maner shall ye eate it wyth your loynes girded, and your shoes on your fete, and your staues in your hāndes. And ye shal eate it in haste for it is the LORDES passeouer: for I wyll passe thorowe the lande of Egypt this same nyght, and wyl smyte al the fyrste borne in the lande of Egypte bothe of man and beast, and vpō all the goddes of Egipte wyl I the LORDE do execucion. And the blonde shalbe vnto you a token in the houses wherin you are. And when I se the blonde, I wyl passe ouer you, & the plage shall not be vpon you to destroye you, when I smyte the lande of Egipte. And thys daye shalbe vnto you a remembraunce: and ye shal kepe it holy vnto the LORD, euen thorow out your generatiōs shal ye kepe it holy daye, ỳ it be a custome for euer.

B

C

Ex. xiii. aa. xxiii. a

* Seuen dayes shal ye eate vnleuened breade: and the fyrst day ye shall put away leuē out of your houses. For who soeuer eateth leuened breade from the fyrst daye vntyl the seuenth daye, that soule shalbe plucked out from Israel.

Ex. xii. aa. xxiii. a

* The fyrst daye shalbe an holy conuocation, and the seuenth daye shalbe an holy cōuocacion vnto you. There shall

be

be no maner of woorke done in them, saue al oute that onely whiche euerye man must eate: that onely may ye do.
And ye shall obserue vnleuened breade. For this same daye haue I broughte your armyes out of the land of Egipt, therfore ye shal obserue this daye, and all your childrē after you, by a custome for euer. * The firste moneth, and the fourtene daye of the moneth at euen, ye shall eate swete breade vnto the.xi. day of the moneth at euen agayne. Seuen dayes shall there be no leuened breade found in your houses. And whosoeuer eateth leuened bread, that soule shalbe roted out from the multytud of Israel: whether he be a straunger or borne in the land. ye shal eate nothing leuened: but in all your habitacions shal ye eat swete breade.

D Moses called for the elders of Israel and sayde vnto them: chose out & take you to euery housholde of you a shepe, & kil it for passeouer. And take a bunch of yisope, & dyp it in the bloud that is in the bason, and stryke ỹ vpper post & the two syde postes with the bloud that is in the bason, and none of you goe oute at the doze of his house, vntyl the mornyng. For the LORDE wyll go aboute to smyte the Egipcians. And when he seeth the bloud vpon ỹ vpper doze post and on the two side postes: he wyl passe ouer the doze, and wyll not suffre ỹ destroier to come into your house to plage you. Therfore shall ye obserue thys thyng, that it be an ordinaunce both to the and thy sonnes for euer.

And when ye be come into the lande whiche the LORDE wyll geue you, accordyng as he hath promysed, ye shall kepe this seruyce. * And when youre childrē aske you what maner of seruice is this ye do: ye shal say: it is ỹ sacrifice of ỹ LORDES passeouer whiche passed ouer ỹ houses of ỹ childrē of Israell in Egipte, as he smote the Egipcians, & saued our houses. And ỹ people bowed themselues, & worshypped: And ỹ children of Israell wente, and dyd as the LORDE had commaūded Moses and Aaron: Euen so dyd they. And at * midnyght, the LORDE smote all the fyrste borne in the lande of Egipte, from the fyrst borne of Pharao that sate on hys seate, vnto ỹ fyrst borne of the captyue that was in prison, and al the fyrst gendred of catell. And Pharao rose vp in the nyghte, he and all his seruauntes & all the Egipcians: * and there was a greate crying in Egipte, for there was no house where there was not one deade. And he called vnto Moses and Aaron by nyghte, sayinge: ryse vp and get you oute from amonge my people: bothe ye and also ỹ childrē of Israel, and go & serue the LORDE as ye haue sayde. And take youre shepe and youre droues with you as ye haue sayd, and departe and * bidde me. And the Egipcians were fearce vpō the people, that they myghte sende them out of ỹ lande in haste: for they sayde, we dye all. And the people toke their dough before it was sowred, and their vitayles bound in clothes vpon their shoulders. And ỹ childrē of Israel did accordyng to the saying of Moses: And they borowed of the Egipcians * iewels of siluer, iewels, of golde, and rayment. And the LORD gaue the people fauoure in the syght of the Egipcians: so that they graunted suche thynges as they requyred. And they robbed the Egipcians. And the * childrē of Israel toke their iourney from Rameses to Suchoth * syre hundred thousande men of fote, beside childrē. And muche commen people went out also with them, and shepe and orē, an exceadyng greate flocke. And they baked swete cakes of ỹ dough whiche they brought out of Egipte, for it was not sowred. For whē they were thrust out by the Egipcians, they coulde not tary to prepare them selues any prouision of meate. The dwelling of the childrē of Israell, which they dwelled in Egipte, was * foure hundred and thirtie yeares: and whē the foure hundred and thyrtye yeres were expyred, euē ỹ selfe same daye departed all the hostes of the LORDE out of the land of Egipt. It is a nyghte to be obserued to the LORDE, in the whiche he brought thē out of the land of Egipte. This is that nyghte of the LORDE whiche all the childrē of Israel must kepe thorowout theyr generacions. And the LORDE sayde vnto Moses and Aaron: This is the lawe of the passeouer: there shal no straunger eate thereof. But euery seruaunt that is bought for money (after that thou haste circumcised hym) shall eate therof. A straunger and an hyred seruaunte

Exo.xii.b
Exo.xii.a
Exo.xii.g.
Exo.xii.a
‡ Nu.xi.c
Gene.xv.c
Judic.v.b
Gala.iii.c
Acte.vii.a

seruaunt shall not eate therof. In one house shall it be eaten. Thou shalte carye none of the flesshe out at ꝑ house.
Ioh.xix.g 1 Cor.v.b *Neither shall ye breake a*bone therof. All the multitude shall obserue it.
yf a straunger also dwell among you, & wyl holde passeouer vnto the LORD, let hym circumcise all that be males, & then let him come and obserue it, and he shalbe as one that is borne in ꝑ lād. For the vncircumcised person shal not eate therof. One maner of lawe shalbe vnto hym that is borne in the lande: and vnto the straunger that dwelleth among you. And all the children of Israell dyd as the LORDE commaunded Moses and Aaron: Euen so dyd they. And the selfe same day dyd the LORDE bryng the children of Israel out of the lande of Egipt with their armies.

¶ The.xiii. Chapte.

The first begotten must be sanctified vnto the Lorde. The memoryall of their deliuerance. Why they were caryed thorow the wyldernes. The bones of Joseph. The pyller of the cloude.

A Exo.xxii.d Nu.viii.c Luke.ii.d AND the LORDE spake vnto Moses, sayinge:* Sanctifye vnto me all the first borne, that opē all maner matrymonyes amonge the children of Israel, aswell of man as of beaste: for it is myne. And Moses sayde vnto the people: thinke on this daye in which ye came out of Egipte, out of the house of bondage: for thorowe a myghtye hand the LORDE brought you out frō thēce. There shall no *leuened bread be eaten. This daye come ye out in the moneth when corne begynneth to rype.
1.Cor.v.c
Exo.xxiii.c xxxiv.g. d.xxiii.a Gen.xv.b & xxvi.iii.c *When the LORDE hath brought thee into the lande of the Cananites, Hethites, Amorites, Heuites, and Iebusites: * whiche he sware vnto thy fathers, that he wouldē geue the a lande wherein mylke and hony floweth, thou shalt kepe this seruice in this same moneth. Seuē dayes thou shalt eat swete
Deute.v.b breade: and in the * seuenth daye, it is the feast of the LORDE.

B Swete breade shalbe eaten seuen dayes, and there shal no leuened bread be sene, nor yet leuen wyth thee in all thy quarters. And thou shalte shewe thy sonne in that daye, sayinge: this is done because of that whiche ꝑ LORDE dyd vnto me, when I came oute of Egypte. And it shall be a sygne vnto the vpon thyne hande, & for a remēbraūce betwene thyne eyes, that the LORDES lawe maye be in thy mouth. For * in a strong hande the LORDE brought the out of Egipte. Kepe therfore this ordinaunce in his season from yere to yere. And it wyll come to passe, ꝑ the LORD shall bryng the into the land of the Cananites, which he* sware vnto the and to thy fathers: and shall geue it thee. And then thou shalt appoynte vnto the LORDE al that openeth the matrycē. And euery cast thyng that fyrste doeth open the matrycē of a beast which thou haste: yf they be males, they shalbe the LORDES. And euery fyrste gendred of an asse, thou shalte redeme wt a lambe: yf thou redeme hym not, thou shalte breake his necke. All the fyrste borne among thy chyldren also shalt thou bye out. And when thy sonne asketh the to morow, saying: what is this, thou shalt saye vnto him: With a myghtie hande the LORDE brought vs out of Egipte, out of the house of bondage. And when Pharao was loth to let vs go, ꝑ LORD slewe all the fyrste borne in ꝑ lande of Egipt: aswel ꝑ first borne of man as of beaste. Therefore I sacrifice vnto the LORDE all the males ꝑ open the matryce: and all the fyrst borne of my children I redeme. This shalbe a tokē vpon thyne hande, and a remembraunce betwene thyne eyes, that the LORDE brought vs out of Egypte thorowe a myghty hande.

D It came to passe that when Pharao had let ꝑ people go, GOD caryed them not thorowe the waye and lande of the Philystines whiche was the more nye waye. But GOD sayde: leste the people happly repent when they see warre: & so turne agayne to Egypte. But GOD led the people about thorowe the way of the wyldernes of the rede sea. And the children of Israel went vp harnessed out of the lande of Egipte. And Moses toke the bones of Joseph with him: for he made the children of Israel sweare, saying: * GOD wyl surely viset you, and ye shall take my bones awaye hence with you. * And they toke theyr iorney from Sucoth: & abode in Etha in ꝑ edge of the wyldernesse. * And the LORDE wente before them by daye in a pyller of a cloud to lead thē the way: and by nyght in a pyller of fyre to geue them lyght, that they myghte go both

by day

by day and nyght.*The pyller of the cloud departed not by day, nor the pyller of fyre by nyght, out of the syght of the people.

The.xiiij.Chapter.

¶Pharaos herte is hardened/and folowth the Israelites with all his host and captaynes, and is drowned. The Israelytes grudge. They go thorowe the red sea.

AND the LORDE spake vnto Moses, saying: Speake to the childrē of Israell, that they turne and remayne before Pi Hiroth betwene Migdol and the sea, ouer against *Baalzephon: and before that shall they pytche by the sea. For Pharao will saye of the childzen of Israel: they are tangled in the lande, the wyldernes hath shut thē in. And I wyll harden Pharaos heart that he shall folowe after you: and I wyll get me honour vpon Pharao and vpon all his hoste: the Egipcians also shall knowe that I am ỳ LORDE. And they dyd euen so. And it was tolde the kyng of Egipte that ỳ people fled. And the herte of Pharao & of his seruaūtes turned against ỳ people, & they said: why haue we this done ỳ we haue let Israel go out of our seruice: and he made redy his charets: and toke his people with him, and toke sixe hundzed chosen charettes, and al the charettes of Egypte, and captaynes vpon euery one of thē. And the LORDE hardened the hert of Pharao kynge of Egypte, and he folowed after the childzen of Israell. But the childzen of Israel went out wyth *an hye hand, and the Egipcians folowed after them: and all the hozses & charets of Pharao and hys hozsemen and hys hoste ouertoke them abydyng by ỳ sea, beside Pi Hiroth before Baalzephon. And when Pharao drewe nye, the childrē of Israel lyft vp their eies, and behold, the Egipcians folowed after them, and they were soze afrayde: *and the childzen of Israel cryed out vnto the LORDE. But they sayed vnto Moses: because there were no graues in Egipte, haste thou therfore brought vs awaye for to dye in the wyldernes: wherfore hast thou serued vs thus, for to carye vs out of Egipte? Dyd not we tell the this in Egypte, saying: let vs be in rest, that we maye serue the Egipcians? For it had bene better for vs to haue serued the Egipcians then for to dye in the wildernesse. And Moses sayde vnto ỳ people *feare ye not, stand styll, and beholde, howe the LORD shal saue you this day. For ye ỳ haue sene ỳ Egipcians this day, shal se thē nomore for euer. The LORDE shall fyghte for you, and ye shall holde your peace.

And the LORDE sayde vnto Moses: wherfore cryest thou vnto me? speake vnto the childzen of Israel that they go forwarde. But lyfte thou vp thy rod, & stretche out thy hande ouer the sea and deuide it a sunder, and let the chyldzen of Israell go on dzye grounde thorowe the myddest of the sea. And beholde, I wyll harden the herte of the Egipcians that they maye folowe them. And I wyll get me honoure vpon Pharao, & vpon all his hoost, and vpō his charets and vpon his hozsemen. And the Egipcians shall know that I am ỳ LORDE when I haue gotten me honour vpon Pharao, vpon his charettes, and vpon his hozsemen. And the angell of GOD whiche wente before the hoost of Israell remoued and beganne to go behynde them. And ỳ clouden pyller that was before the face of them began to stande behynde them, & came betwene the hoost of the Egipcians & the hoost of Israel. It was also a darke cloud, & gaue lyght by nyght: and all the nyght longe the one came not at the other.

And Moses stretched furth his hande ouer the sea: and the LORDE caryed awaye the sea, by a verye stronge Easte wynd all that nyght, and made the sea dzye lande, and the waters were deuided. And the childzen of Israell wente out into the mydst of the sea: vpon the dzye grounde. And the waters were a walle vnto them on the ryghte hand, & on the left hande. And the Egipcians folowed and wente in after them to ỳ myddest of the sea, euen all Pharaos hozses, his charettes and his hozsemē. And in the mozning watche, ỳ LORDE loked vnto the hoost of the Egipcians out of the fyrye and cloudye pyller: and troubled the hoost of the Egipcians, & toke of his charet wheles & caried them awaye violently. So that the Egipcyans sayde: Let vs flee from the face of Israel, for the LORDE fyghteth for thē agaynst the Egipcians. And ỳ LORD sayde vnto Moses: stretche out thyne hande ouer the sea, that ỳ waters may

rome agayne vpon the Egipcian, vpon his charettes & vpon his horsemen.

G And Moses stretched furth his hād ouer the sea, and it came agayne to his course earely in the morninge, and the Egipcians fled agaynste it. And the Sapi.s.d *LORDE ouerthrewe the Egipcyans in the myddest of the sea: and the water returned and couered the charets and the horsemen: and all the hooste of Pharao that came into the sea after them, so that there remayned not one of them. But the childrē of Israel walked vpon drye land *thorowe the mid- Pſal.77.b. dest of the sea, and the waters were a wall vnto them on the ryght hande of them, and on the lefte. *Thus ỳ LORD 1.mac.iiii.a delyuered Israel the selfe same day out of the hande of the Egipcians: & Israel sawe ỳ Egipcians dead vpon ỳ sea syde. And Israel sawe ỳ mighty power which the LORD shewed vpon ỳ Egipcians: Pſal.cv.d *and the people feared the LORDE, & beleued ỳ LORD & his seruaūt Moses.

¶ The.xv. Chapter.

¶ Moses and the people with the wemen sing. At the prayer of Moses / the bytter waters were swete. God must be heard. They come to Elim.

A Then Moses and the childrē of Exo.xv.c. Israel sange this song vnto the LORDE and sayde: *I wyl synge vnto ỳ LORDE: for he hath trumphed gloriously: the horse and him that rode Pſal. xx.a vpon hym hath he ouerthrowne in the Ex.xiiii.c sea. *The LORDE is my strength and prayse, and he is become my saluacion. He is my GOD, and I wyll glorifye him: my fathers GOD, and I wyll exalte him. The LORDE is a mā of warre. The LORDE is hys name. Pharaos charettes and his hooste hath he cast into the sea. His chosen captaynes also are drowned in the red sea, ỳ depe waters haue couered them: they soncke to the botome as a stone. Thy right hand LORDE, is become glorious in power: thy ryght hande LORDE hathe all to dashed the enemie. And in thy greate glory thou hast ouerthrowē them that rose vp against the: thou sentest furthe thy wrath which consumed thē euē as stobble. Thorow ỳ windof thy nostrels ỳ water gathered together, ỳ floudes stode still as an heape, & ỳ depe water congeled together in ỳ herte of the sea.

B The enemye sayde: I wyll followe on them: I wyll ouertake them, I wil deuide the spoyle, I wyll satisfye my lust vpon them, I wyll drawe my swearde, myne hande shall destroye them. Thou blewest wyth thy wynde, the sea couered them, they soncke as leade in the myghty waters. Who is lyke vnto the O LORDE, among goddes: Who is like the, so glorious in holynes, fearfull in prayses, shewynge wonders? Thou stretchedest oute thy ryght hande, the earth swalowed them. Thou in thy mercye haste caryed this people which thou deliueredst: and hast brought thē in thy strength vnto thy holy habitacion. The nacyons hearde and were afrayed, sorowe came vpō ỳ Philistines. Then the Dukes of ỳ Edomites were amased, and the myghtiest of the Moabytes, tremblyng came vpon them: all the inhabiters of Canaan waxed fainte harted: Let feare and dread fall vpon thē in ỳ greatnes of thyne arme, let thē be as stil as a stone, tyl thy people passe thorowe, O LORDE whyle thys people passe thorowe whiche thou hast gottē. Thou shalt bryng them in, and plante them in the mountaine of thine enheritaunce, ỳ place LORDE which thou haste made for to dwell in the sanctuarye, O LORD, which thy handes haue prepared. The LORDE shal raine euer and alwaye. For Pharaos horse went in with his charettes and horse men into the sea, and the LORD broughte the waters of the sea vpon them.

But the childrē of Israell wente on drye lande in the mydst of the sea. And Mir Iam a prophetysse, the syster of Aaron toke a tymbrell in her hand, and al the wemen came out after her with tymbrels, and daunced. And Mir Iam sange before them: *Syng ye vnto the Exo.xv LORDE: for he hath tryumphed gloryously: the horse and his ryder hath he ouerthrowne in the sea. And so Moses broughte Israell frō the red sea, & they wēt out into ỳ wildernes of Sur. And they went thre dayes long in the wildernes, and founde no waters. And when they came to Mara, they coulde not drynke of the waters of Mara: for they were bytter, therfore the name of the place was called Mara, (that is to say bytternes). And the people murmured agaynste Moses, saying: what shall we drinke *And he cryed vnto ỳ LORD: & Exo.xv.a the LORDE shewed him a tree, whiche

when

when he had cast into the water, ꝑ waters were made swete. There he made them an ordinaunce and a law, & there he proued him, and sayde: yf thou wylt
Deu.15.f. herken* vnto the voyce of the LORDE thy GOD, and wylt do that whiche is right in his sight, and wilte geue eare vnto his commaundementes, and kepe all his ordinaunces: then wyll I put none of these dyseases vpon the which I brought vpon the Egipcians: for I am the LORD that healeth the.

¶ The.xvi. Chapter.

The Israelites come into the desarte of Sin. It rayneth quayles and Manna. They grudge.

I
Exo.15.b. *THe* childre of Israell came to Elim where were twelue welles of water, & lxx. palme trees, and they abode there by ꝑ waters. And they toke their iorney from Elim: & all the whole company of the childrē of Israel cam to ꝑ wildernes of Sin (which is betwene Elim & Sinai:) the fiftene daye of the seconde moneth after theyr departyng out of the lande of Egipte. And the hole multitude of the childre
Num.11.a of Israell* murmured against Moses and Aaron in the wyldernes: and the childre of Israel sayd vnto thē: wolde to GOD we had dyed in the hāde of the LORD, in ꝑ lande of Egipt whā we sat by the flesshe pottes, and when we dyd eate breade our bellyes ful: for ye haue brought vs out into this wyldernesse, to kyl this hole multitude with hūger. Then sayde the LORDE vnto Moses:
B beholde, I wyl rayne* breade from Heauen to you, and the people shall go out,
Deut.16.f & 33.f. Psal.77.d. and gather day by day, ꝑ I may proue them, whether they wyll walke in my lawe or no. The syxte daye they shall prepare for thē selues that which they wyll bryng in, & let it be twyse asmuche as they gather in dayly. And Moses & Aaron sayde vnto all the childrē of Israell: at euen ye shall know that it is ꝑ LORD, whiche brought you out of the lande of Egipte: and in the morning, ye shall se the glory of the LORD, because he hath heard your grudgynges against ꝑ LORD. And what are we that ye haue murmured againste vs? And Moses sayde: At euen shall the LORD
Num.11.d *geue you flesshe to eate, and in ꝑ mor-
C ninge breade ynoughe: for the LORDE hath heard your murmuringes: which ye murmur againste him: for what are we? your murmurynges are not against vs, but against the LORDE. And Moses spake vnto Aaron: Saye vnto al the company of the childrē of Israel, come for the before the LORDE: for he hath heard your grudgynges. And as Aaron spake vnto ꝑ whole multitude of the childre of Israel, they loked towarde the wyldernes: & beholde, the glorye of the LORDE appeared in the cloude. And ꝑ LORD spake vnto Moses, saying: I haue heard the murmuringe of the childre of Israell, tell thē therfore and saye: at euen ye shall eate flesshe, and in the morninge ye shalbe fylled with breade, and ye shall knowe that I am the LORDE your GOD. And at euen the* quailes came and couered
Num.11.g D the grounde where they laye. And in ꝑ morninge, the dew laye rounde about the host. And when ꝑ dewe was fallē, beholde: it laye vpō the grounde in the wyldernes, smal, & rounde & thinne, as the hore frost on ꝑ groūde. And when ꝑ childrē of Israel saw it, they said euery one to his neighbour: It is Manna. For they wist not what it was. And Moses saide vnto thē: this is ꝑ breade which ꝑ LORD hath geuē you to eate. This is ꝑ word which ꝑ LORD hath cōmaūded, gather of it euery man for him selfe to eate: a gomer ful for a mā accordinge to ꝑ numbre of you, & take euery mā for thē which are in his tente. And the childre of Israell dyd euen so and gathered, some more, some lesse, & whē they dyd meate it with a gomer, * vnto him that had gathered much, remayned nothinge ouer, and vnto hym that
2.Cor.8.c had gathered lytle, was ther no lacke: euery mā gathered sufficiēt for his eatyng. And Moses sayde vnto them.

Se that no man let ought remayne
E of it tyll the morninge. Notwithstandynge they harkened not vnto Moses: but some of them lefte of it vntyll the morninge, and it wared full of wormes and stancke, and Moses was angry with them. And they gathered it al morninges, euery man for his eating. And assone as the heate of the sunne came, it moulte. And the syxte day they gathered twyse so much breade, two gomers for one man: and all the rulers of the multitude came & tolde Moses. He sayd vnto them: this is ꝑ which the LORDE hath sayde: to morow is ꝑ rest of ꝑ holy Sabboth vnto ꝑ LORD: bake.

that whych ye wyll bake, and seth that ye will seth, and that which remaineth, laye vp tyll the morynyng. And they layde it vp tyll the morning, as Moses bad, and it stanke not, nether bred ther any wormes therin. And Moses sayde: that eate thys daye: for it is the Sabboth vnto the LORDE: to daye ye shall not fynde it in the felde. Syxe dayes shall ye gather it, & in the seuenth daye whych is the Sabboth, there shall be none. Notwythstandyng, there wente out some of the people in the seuenth day for to gather, and they founde none. And the LORD sayd vnto Moses: how longe refuse ye to kepe my cõmaundementes, & my lawes? Se, the LORDE hath geuen you a Sabboth, therfore he geueth you ỳ syxte daye breade for two dayes. Bide therfore euery mã at home and let no man go out of his place the seuenth day. And the people rested the seuenth day. And ỳ house of Israel called it Manna. * And it was lyke vnto Coriandre sede, whyte: and the taste of it was lyke vnto wafers made wt hony. And Moses sayde: this is that whiche the LORDE cõmaundeth, fyll a gomer of it, which may be kepte for your childzen after you: that they maye se the bread wherwith I haue fed you in wylderneffe, when I brought you out of ỳ lãde of Egipte. And Moses spake vnto Aaron: take a cruse & put* a gomer ful of Manna therin, and lay it vp before the LORDE to be kept for your childzen after you, as the LORDE cõmaunded Moses. So Aaron laid it vp before the testimony to be kept. * And the childzen of Israel dyd eate Mãna forty yere, vntyl they came vnto a lãde inhabyted. And so they dyd eate Mãna euen vntyll they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Epha.

The .xvii. Chapter.

The Israelites come into Raphidim. They grudge. Water is geuen thẽ out of the rocke. Moses holdeth vp his handes, and they ouercome the Amalechites.

AND all the company of the childrẽ of Israell thorowout all their armies went from the wylderners of Syn after the commaundement of the LORDE, and pytched in * Raphidim: where was no water for the people to drynke. And the people chode with Moses, and sayde: geue vs water to drynke. Moses sayde vnto them: why chyde ye with me? wherfore doe ye tẽpt the LORDE? There the people thyrsted for water, and the people murmured against Moses, and sayde: * Wherfore haste thou thus brought vs out of Egipte: to kyll vs and our childzen and cattel with thirste.

And Moses cryed vnto the LORD, saying: what shall I do vnto thys people: they be almost redy to stone me? And the LORD sayde vnto Moses: go before the people, and take with the of the elders of Israell, and thy rodde wherwith thou smotest the ryuer, take in thine hande, & go: Beholde, * I stande before the besyde a rocke that is in Horeb: and thou shalt smyte the rocke, and there shall come water out therof, that the people maye drynke. * And Moses dyd euen so before the eyes of ỳ elders of Israell. And he called the name of ỳ place * Massa and * Meriba, because of the chidynge of the childzen of Israell, and because they tempted the LORDE, saying: is the LORD among vs or not?

Then came Amalech and fought with Israell in Raphidim. And Moses sayde vnto Josua: chose vs out mẽ, and go fyght with Amalech, & to morowe I wyll stande on the coppe of the hyl, and the rod of GOD shalbe in my hande. Josua dyd as Moses bad him, & fought with Amalech. And Moses, & Aaron, and Hur went vp to the toppe of the hyll. And it happened, that when * Moses helde vp his hãde, Israel had the better. And when he let his hande downe, Amalech had the better.

But Moses handes were heuy, and therfore they toke a stone & put it vnder him, and he sat downe theron. And Aaron and Hur stayed vp his handes, the one on the one syde, and ỳ other on the other syde. And his handes remayned stradye vntyll the goyng downe of the sun. And Josua dyscõfited Amalech & his people, with ỳ edge of ỳ swearde.

And the LORDE sayde vnto Moses: wryte this for a remẽbraũce in a boke, and committe it vnto the eares of Josua, for * I wyl vtterly put out ỳ remẽbraunce of Amalech from vnder heauen. And Moses made an aulter & called the name of it: The LORDE is he ỳ worcheth

worketh miracles for me. For he saide: the handes on the seate of GOD, the LORDE wyll haue warre wyth Amalech from generacion to generacion.

¶ The.xviii.Chapter.

¶ Jethros councell is receyued of Moses.

I JEthro the preast of Madian Moses father in law, hearde of all ỳ GOD hadde done for Moses, and for Israel his people, and that the LORDE had brought Israel out of Egipt* Therfore he toke Zephora Moses wyfe. (After he had sẽt her backe) & her two sonnes, of which the one was called* Gersõ, for he said: I haue bene an aliant in a straũge lande. The name of the other was: Eliesar: for the GOD of my father (sayd he) was myne helpe, and delyuered me from the swearde of Pharao. And Jethro Moses father in lawe came wt his two sonnes, and his wyfe vnto Moses into the wyldernes: where he abode by the mount of GOD. And he sayd vnto Moses: I thy father in lawe Jethro am come to the, and thy wife also, and her two sonnes with her.

B And Moses went out to mete his father in lawe, and dyd obeysaunce and kyssed him, & eache asked other of his health, and they came into the tẽt. And Moses tolde his father in lawe all that the LORDE had done vnto Pharao & to the Egipcians for Israels sake, and al the trauayle that had happened thẽ by the way, and how the LORD delyuered them. And Jethro reioyced ouer all the goodnesse which ỳ LORD had done to Israell, and because he had delyuered them out of ỳ hande of the Egipcians. And Jethro sayde: blessed be the LORD whiche hath deliuered you out of ỳ hãd of the Egipcians, and out of the hande of Pharao, which hath also delyuered his people from the captiuitye of the Egipcias. Now I know that ỳ LORD is greater then all gods, for in ỳ thing wherby they dealte cruelly with them, are they thẽ selues perysshed. And Jethro Moses father in law offred burnt offrynges and sacrifices vnto GOD. And Aaron and al the elders of Israel came to eate breade with Moses father in lawe before GOD.

C And it chaunced on the morowe, that Moses sat to Judge the people, & the people stode aboute Moses from morynge vnto euen. And when Moses father in lawe sawe all that he dyd vnto the people, he sayde: what is this ỳ thou dost vnto the people? why sytteſt thou thy selfe alone, and all the people stande aboute the from morynge vnto euen? And Moses sayde vnto his father in lawe: because the people come vnto me to seke councel of GOD. Whẽ they haue a matter, they come vnto me, and I iudge betwene euery man and his neyghbour, and shewe them the ordinaunces of GOD and his lawes.

And Moses father in lawe sayd vnto him: it is not well that thou dost. Thou bothe weryest thy selfe, and this people that is wt the: for this thing is of more weyght, then* thou arte able to perfourme thy selfe alone. Heare nowe therfore my voice, and I wyll geue the councel, and GOD shalbe with the. Be thou vnto ỳ people to godwarde, that thou mayste bryng their causes vnto GOD, and thou shalte teache them ordinaunces, and lawes, and shew them the waye wherin they must walke, and the worke that they must doe. Moreouer, thou shalt seke out among all the people, men of actiuytie, and suche as feare GOD: true men, hating couetousnes: & make thẽ heades ouer ỳ people, captains ouer thousandes, ouer hundreds, ouer fifty, & ouer ten. And let thẽ iudge ỳ people at al seasons. And euery *great matter that happeneth, let thẽ bryng vnto the, but let them iudge all smal causes them selues, and so shall it be easyer for thy selfe, & they shall beare with the. If thou shalt do this thinge, (& GOD charge the withal) thou shalt be able to endure, and yet ỳ people shal come to their place in peace.

D Deute. 1.

Deute. 1.

And so Moses obeyed the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israell, and made them as heades ouer the people: namely captaynes ouer thousandes, ouer hundreds, ouer fyfty, and ouer ten. And they iudged the people at all seasons, but broughte the harde causes vnto Moses: and iudged all small matters them selues. And Moses let his father in lawe departe, and he went into his owne lande.

¶ The.xix.Chapter.

a The chyldren of Israel come to the mount Sinay The people of God are / holy and a royal prestehode. He that toucheth the hil dieth God appeareth vnto Moses vpō the mount in thūder and lightenyng.

A IN the thyrde moneth, when the chyldrē of Israel were gone out of the lande of Egipte, the same daye came they into the wylderneſſe of
Exo.19.a. Sinai.* For they were departed from Raphidim, and were come to the deſert of Sinay, and had pitched their tentes in the wylderneſſe. And there Israel abode before the mounte. * But Moſes
Exo.24.a. went vp vnto GOD, & the LORDE called to hym out of the mountayne, saying: thus ſhalte thou saye vnto ỳ houſe of Jacob, & tell the chyldren of Israel: ye haue ſene what I dyd vnto the Egiptians, & toke you vp vpō Egles wynges, & haue brought you vnto my ſelfe.
Gen.17.b. Nowe therfore * yfye wyll heare my voyce in dede, and kepe myne appointment, ye ſhalbe myne owne, aboue all naciōs, for al the earth is myne. ye ſhal
Exo. be vnto me alſo a kingdō of *Prieſtes, & an holy people: and theſe are ỳ wordes whiche thou ſhalt saye vnto ỳ children of Israel. Moſes came and called for the elders of the people, and layde before their faces all theſe wordes whiche the LORDE commaunded him. And the people answered all together, and sayde.* All that the LORDE hath
Exo.24.a. sayde, we wil doe. And Moſes brought
Deu.5.d. the wordes of ỳ people vnto ỳ LORD.
Deu.26.d. And the LORDE sayde vnto Moſes: Lo, I come vnto the in a thicke cloude, ỳ the people maye heare me talkynge w the, & beleue ỳ for euer. Moſes shewed the wordes of ỳ people vnto ỳ LORD.

B And the LORDE sayd vnto Moſes: Go vnto the people, and ſanctifie them to daye & to morowe, & let them waſhe their clothes: and be redy againſte the thirde daye. For the thirde daye the LORDE wyll come downe in the ſighte of all ỳ people vpon mount Sinai. And thou ſhalte ſet markes rounde aboute the people and say: beware, that ye goe not vp into the mount, or touche the borders of it. Who ſoeuer toucheth the
C. iii. 12.c *mounte, ſhall ſurely dye. There ſhall not an hande touche it: Els he ſhalbe ſtoned or ſhot thorowe whyther it be beaſt or man, it ſhal not lyue: when the trumpe bloweth longe, then maye they come vp into the mountayne.

And Moſes went downe from the mounte vnto the people, and ſanctified C them, and they waſhed their clothes: And he sayde vnto the people: be redye againſt the thirde daye, and come not at your wyues. And the thirde daye in the morninge there was thunder, and lightning, and a thicke cloude vpon the mount, and the voyce of ỳ trumpe exceading lowde, ſo that al ỳ people that was in ỳ hoſte was afrayde. And Moſes brought the people out of ỳ tentes to mete with GOD, and they * ſtode vn-
Deu. 4.b der the hyll. And mount Sinay was altogether on a ſmoke: becauſe ỳ LORD deſcended downe vpon it in fyre. And ỳ ſmoke therof aſcended vp, as the ſmoke of a kele, and all the mount was exceadynge fearful. And when the voyce of the trumpe blewe and wared lowder and lowder: Moſes spake, and GOD answered him by a voyce.

And the LORDE came downe vpon D mount Sinay, euen in the toppe of the hyll, and when the LORDE called Moſes vp into the toppe of the hyl, Moſes went vp. And the LORDE sayde vnto Moſes: Go downe: charge the people, that they preaſe not vp to ſe ỳ LORDE, and ſo, many of them perysh e. And let the preſtes alſo which come to ỳ LORD ſanctifye them ſelues, leſte the LORDE deſtroy them. And Moſes sayde vnto the LORD: the people can not come vp into the mount Sinay, for thou chargedſt vs saying: ſet markes about ỳ hil and ſanctifye it. And the LORDE ſaide vnto him: awaye, and get the downe: & thou ſhalte come vp, thou and Aaron with the. But let not ỳ preſtes and the people preſume for to come vp vnto the LORDE: leſt he deſtroye them. And ſo Moſes wente downe vnto the people and tolde them.

¶ The .xx. Chapter.

The ten commaūdemētes are geuē, the altare of erth.

A AND GOD ſpake all theſe wordes, I and sayd: I am ỳ LORD thy GOD,
Deu.5.c which haue * brought the out of the lande of Egipte, out of the houſe of bondage. Thou ſhalte haue none other goddes in my ſight. * Thou ſhalt make
Leu.26.d. Deu.4.f. and.17.d. the no grauen ymage, neyther any ſymilitude that is in Heauen aboue, eyther in the earth beneth, or in the waters vnder the earthe. * Thou ſhale not

not worship them, neither serue them: for I the LORD thy GOD, am a gelouse GOD: and vysyte the synne of ỹ fathers vpon the children vnto the thirde and fourthe generacion of theim that hate me: and shewe mercy vnto thousandes in them that loue me, and kepe my cõmaundementes.

Thou shalt not *take the name of the LORDE thy GOD in vaine, for ỹ LORD wyl not holde him gyltlesse that taketh his name in vayne. * Remember the Sabboth daye, that thou sanctifye it. Syx daies shalt thou laboure and doe al that thou hast to doe: but the seuenth daye is ỹ Sabboth of the LORDE thy GOD, in it thou shalte doe no maner of worke, thou & thy sonne, & thy doughter, thy manseruaunte, and thy maydeseruaunte, thy catell, and the straunger that is within thy gates. For in syxe dayes the LORDE made Heauen and earthe, the sea, and all that in them is, and *rested the seuenth daye, wherfore the LORDE blessed the Sabboth daye, and halowed it. * Honour thy father and thy mother, that thy daies may be longe in the lande whiche the LORDE thy GOD geueth the.

*Thou shalt not kyll.

*Thou shalt not breake wedlocke.

*Thou shalte not steale.

*Thou shalte not beare false witnesse against thy neighbour.

Thou shalte not couet * thy neyghboures house: neyther shalt thou couet thy neyghbours wyfe, or his man seruaunt, or his mayde, or his Oxe, or his asse, or what soeuer thy neyghboure hath. And al ỹ people saw the thunder, and the lyghtenynge, and the noyse of ỹ trumpe, and the mountayne smokinge.

And when the people sawe it, they remoued and stode a far of, and sayde vnto Moses: talke * thou with vs, and we wyll heare: but lette not GOD talke with vs, leste we dye. And Moses sayd vnto the people: feare not, for GOD is come to proue you, & ỹ his feare may be in your face, that ye synne not. And the people stode a far of: And Moses went into ỹ thicke cloude where GOD was. And the LORDE sayde vnto Moses: thus thou shalte saye vnto the children of Israel, ye haue sene that I haue talked with you from out of heauẽ. ye shal not make therfore with me gods of syluer, neyther shall ye make you gods of golde. *An aultar of earth thou shalte make vnto me, & theron offer thy burnt offeriges, and thy peace offeringes, thy shepe, & thyne oxen. In al places where I shall put the remembraunce of my name thither I wil come vnto the, and blesse the. And yf thou wylt make me an aultar of stone, se thou make it not of hewen stone. Els yf thou lyfte vp thy toole vpon it, thou hast polluted it. Neither shalt thou goe vp by steppes vnto myne aultar, that thy fylthinesse be not shewed theron.

¶ The.xxi. Chapter.

Temporall and ciuyle ordynaunces.

These are the lawes whiche thou shalt set before thẽ: If thou bye a seruaũt ỹ is an Hebrue. vi. yeres he wal serue, & in ỹ seuenth he shal goe out free, paying nothing. yf he came alone, he shal goe out alone. And yf he cã maried, his wyfe shal go out with him.

And yf his maister haue geuen him a wyfe, & she haue borne him sonnes or doughters: then the wyfe and her children shal be her masters, and he shal go out alone. And yf the seruaunt saye: I loue my master, my wyfe & my children, I wyl not goe out free. His master shal bryng him vnto the Judges, & set him to the dore or to the dore poste, and his master shall bore his eare thorowe wt a nawle, & he shalbe his seruaũt for euer.

And yf a man sell his doughter to be a seruaunt: she shal not goe out as ỹ men seruauntes doe. yf she also please not her master, & he geueth her to no mã to wyfe, then shall he lette her goe free: to sell her vnto a straunge nacion shall he haue no power, seyng he despysed her. yf he haue promysed her vnto his son to wyfe, he shall deale with her, as men doe wt their doughters. And yf he take him another wyfe, yet her fode, her rayment, and dutye of marriage shall he not mynyshe. And yf he do not these thre vnto her, then shal she goe out free, and paye no money. *He that smyteth a mã that he dye, shal be sleyne for it. yf a mã laye not a wayte, but GOD deliuer him into his hãde, thẽ I wil poynte ỹ a place whither he shal flee. yf a mã come presumpteously vpõ his neighbour to sley him wt gyle, ỹ shalt take him fro myne *aulter that he dye. He that smyteth hys father or his mother, lette hym be

Deu.28.a. Ios.8.f. Mal.4.f.

Exo.20.d. Deu.5.d.

Exo.20.d. Deu.5.d.

Exo.20.d. Deu.5.d

Deut.24.b slayne for it. * He that stealeth a man & selleth him (yf it be proued vpō him) Leui.20.b shalbe slayne for it. * And he ꝑ curseth Pro.20.c his father or mother, shall be put to Mat.15.a death for it. Yf men stryue together, & Mat.7.b. one smyte another with a stone or with his fyste, & he dye not, but lyeth in bed: yf he ryse againe & walke without vpon his staf, then shall he ꝑ smote him goe quyte: saue onely he shall beare his charges for lesyng his tyme, and shall pay for his healynge. And yf a C man smyte his seruaunt or his mayde with a rodde, and they dye vnder hys hande, it shall be auenged in dede.

And yf they continue a daye or two, it shall not be auenged, for they are his money. Yf men stryue and hurte a woman with childe, so that her frute departe from her, and yet no mysfortune followe: then shall he be mercyed accordyng as the womans husbande wyll laye to his charge, and he shall paye as the dayes men appoynte him. * And yf Le.24.c. any mysfortune followe: then shall Deut.19.b * Mat.5.c he paye lyfe for lyfe, * eye for eye, tothe for tothe, hande for hande, fote for fote, burnynge for burnyng, wounde for wounde, strype for strype. And yf a man smyte his seruaunte or his mayde in the eye, and it perysshe, he shall let thē goe free for the eyes sake.

Also yf he smyte out his seruaunte or his maydes tothe, he shall lette thē goe oute free for the tothes sake. Yf an ore gore a man or a woman: that they dye, then the * Ore shall be stoned, and hys Gen.9.a flesshe shall not be eaten, but the owner of the Ore shall goe quyte.

D Yf the ore were wonte to pusshe in tyme past, & it hath bene tolde his master: & he hathe not kepte him, but that he hath kylled a man or a woman: then the Ore shall be stoned, and his owner shall dye also. Yf there be sette to him a summe of money, then he shall geue for the delyueraunce of his lyfe what soeuer is putte vnto him. And whither he hath gored a sonne, or hurte a doughter, he shalbe serued after the same maner. But yf it be a seruaunt or a maide that the Ore hath gored, then he shall geue vnto their master thirty syeles of syluer, and the Ore shall be stoned. Yf a man open a well, or dygge a pytte and couer it not, & an ore or an asse fal therin, the owner of the pyt shall make it good, and geue money vnto their master, and the deade beaste shall be his.

Yf one mannes ore hurte another that he dye, then they shall sell the lyue Ore, and deuyde the money, and the deade ore also they shall deuyde. Or yf it be knowen that the Ore hathe vsed to pusshe in tymes paste, and his master hathe not kepte him, he shall paye Ore for Ore, and ꝑ deade shall be his owne.

¶ The.xxii.Chapter.

* Suche lyke lawes as are in the chapter aboue

If a man * steale an Ore or a I Pa. shepe, and kyll it or sell it, he shal restore fyue Oxen for an Ore, ‡ Ma. *and foure shepe for a shepe. If a theefe be founde breakyng vp, & be smytten ꝑ he dye, there shall no bloude be shed for him: but yf ꝑ sōne be vp whē he is foūde, then there shall be bloudshed for him.

A theefe shall make restitution: yf he haue not wherwith, he shalbe solde for his theefte. If the theefte be founde in his hande alyue, (whither it be ore, asse, or shepe) he shall restore double. If a man do hurte felde or vyneyarde, and put in his beast to fede in another mans felde: of the beast of his owne felde, and of the best of his owne vineyarde, shall he make restitution.

If fyre breake out, and catche in the B thornes and the stackes of corne, or the standynge corne, or felde be consumed therwith, he that kindled the fyre, shall make restitucion.

If a man delyuer his neighboure money or stuffe to kepe, and it be stollē out of his house, yf ꝑ theefe be foūde, let him paye double. And yf the theefe be not founde, then the good man of the house shal be brought vnto the Judges. (And shal sweare) whither he haue put his hande vnto his neyghboures good.

And in all maner of trespace, whether it be for oxen, asse, shepe, rayment, or any maner of lost thing whiche another chalengeth to be his, the cause of bothe parties shall come before the Judges. And whō ꝑ Judges cōdempne: let him paye double vnto his neyghboure.

If a man delyuer vnto his neighbour C to kepe, asse, Ore, shepe, or what soeuer beaste it be, & it dye or be hurte, or taken awaye (and no man se it:) then shall an othe of the LORDE be betwene them, ꝑ he hath not put his hande vnto hys neyghboures good, and the owner of

of it shall take the othe, and the other shall not make it good. And if it be stolen frō him, then he shal make restitutiō vnto the owner therof. Yf it be torne with wylde beastes, then let him bring recorde of the tearynge, and he shall not make it good. And yf a man borowe ought of his neighbour, and it be hurte or els dye, and the owner therof be not by, he shall make it good.

But yf the owner therof be by, he shall not make it good: namely, yf it be an hyred thing, and came for his hyre.

*yf a man entyse a mayde that is not betrouthed, and lye with her, he shall endote her, and take her to his wyfe. And yf her father refuse to geue her vnto him, he shal paye money accordig to the dowrye of Virgines. Thou shalt not suffre a * witche to lyue. Who soeuer lyeth with a beast, shall be slayne for it. He that offereth vnto any goddes saue vnto the LORDE onely, lette him be vtterly rooted oute. * Vexe not a straunger, neyther oppresse him: for ye were straungers in the lāde of Egipte. *ye shall trouble no wydowe, nor fatherlesse childe. yf ye shal trouble them, and they crye vnto me, I wyll surely heare their crye, and then wil my wrath ware hote, & I wil kyl you with the swearde, & your wyues shalbe wydowes, and your childzen fatherlesse.

*yf thou lende money to any of my people þ is poore by the, thou shalte not be as a tyraunte vnto him: nether shalt thou oppresse him wt vsury. * yf thou take thy neyghbours raymēt to pledge, thou shalte delyuer it vnto him againe by that the sunne go downe. For that is his couerynge onely: euen the rayment for his skynne wherin he slepeth. And when he cryeth vnto me, I wyll heare him, for I am mercifull.

*Thou shalt not raile vpon the goddes *nether blaspheme the ruler of thy people. Thy frutes (whether they be drye or moyst) se thou kepe not backe. *Thy first borne sonne thou shalt geue me, lykewise also shalt thou do wt thine oxen and with thy shepe. Seuen dayes it shalbe with the damme, & the eyghte day thou shalt geue it me. Ye shalbe holy people vnto me, neyther shall ye eate any flesshe that is torne of beastes in þ felde. But shall cast it to dogges.

The

The.xxiii. Chapter.

Here I set no sūme, because I would al mē should reade the Chapter thorowe out, and the two that are nexte before also.

Thou shalte not accepte a vayne tale, neither shalt put thine hāde wt the wicked, to be an vnrighteous witnesse. Thou shalte not folowe a multitude to do euel: neyther answer in a matter of plee þ thou woldest (to folowe many) turne asyde frō þ trueth, neither shalte thou paynte a poore mānes cause. *yf thou mete thine enemyes ore or asse goynge astraye, thou shalt bringe them to him againe. * yf thou se thyne ennemyes asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalte helpe him to lyfte him vp againe.

Thou shalte not hynder the right of the poore, in their sute. Kepe thee farre from a falce matter, *and the innocent and righteous se thou sleye not, for I wyll not Justifye the wicked. * Thou shalte take no gyftes, for gyftes blynde the seyng, and peruert the wordes of þ righteous. Thou shalte not oppresse a straunger, for ye knowe the herte of a straunger, seyng ye were straungers in the lande of Egypte.

* Syxe yeres thou shalt sowe thy lande, & gather in þ frutes therof: and the seuenth yere thou shalte let it reste & lye styll, þ the poore of thy people may eate, and what they leaue, the beastes of the felde shall eate. In lyke maner thou shalte do also with thy vineyarde, and thyne olyue trees. * Syxe dayes thou shalt do thy worke, & in þ seuenth daye thou shalt rest. that thyne ore and thyne asse maye rest, and þ sonne of thy mayde and the straunger maye be refresshed. In al thiges þ I haue sayd vnto you be circūspecte. And make no rehersal of þ names of straūge gods, *neither let it be hearde out of thy mouthe.

Thre feastes thou shalt hold vnto me in a yere. *Thou shalt kepe the feast of swete breade, that thou eate vnleuened breade seuē dayes lōg as I cōmaūded the, in þ tyme of the moneth whē corne begynneth to rype, for in that moneth ye came out of Egipte: * and se that no man appeare before me emptye. And the feaste of Haruest when thou reapest the fyrste frutes of thy labours,

whi che thou hast sewen in the felde. And the feast of ingatherynge, whiche is in the ende of the yere whē thou hast gathered in thy labonres out of ꝑ felde.

Deu.xvi.c *Thre tymes in a yere shal al thy mē childrē appeare before ꝑ LORD GOD.

Ex.xxxiiii.d * Thou shalte not offer the bloude of my sacrifice vpon leuened bread: neyther shall the fatte of my feast remaine

ex.xxxiiii.g vntyll the morynge.* The fyrst of the

deu.xxvi.a first frutes of thy lade thou shalt bring into the house of the LORDE thy GOD,

deu.xiii.c. *thou shalt also not seth a kydde in his

ex.xxxiii.b mothers mylke. Beholde, I sede an angell before the, to kepe the in the waye, and to bringe the into the place which I haue prepared. Beware of him, and heare his voyce, & resyste hym not: for he wyll not spare your misdedes, and my name is in hym. But and yf thou shalte herken vnto his voyce, and do all that I speake, I wil be an enemy vnto thine enemyes, and an aduersary vnto thine

Exo.xxi.a aduersaryes. For myne angel* shal go before the, and bringe the in vnto the Amorites, and Hethytes, and Pherezites, and Cananites, Heuites, & Iebusites, and I shall destroy them. Thou

Deu.xii.a. shalte not worship their* goddes, neyther serue them, neyther do after the workes of them: but ouerthrow them,

Deu.vii.b & breake downe ꝑ ymages of thē. And ye shall serue ꝑ * LORDE youre GOD, and he shall blesse thy bread & thy water, and I wyll take all sickenesse awaye from the myddes of the.

There shalbe no woman childlesse or vnfrutefull in thy lande: the nombre of thy dayes wyll I fulfyll. I wyll sende my feare before the, and wil trouble all the people whither thou shalte goe. And I wil make al thine enemies turne their backes vnto the, and I wyl sende hornettes before the, whiche shal drive out the Heuites, ꝑ Cananites, & ꝑ Hethites before thee. Neuertheles, I wil not cast thē out in one yere, lest ꝑ lāde growe to a wildernesse: and the beastes of the felde multiplye against the. By lytle and lytle I wyll dryue them out before the, vntyl thou be increased, and inherit the lande. And I wyl make thy coastes frō the red sea vnto the sea of ꝑ Philistynes, and from the deserte vnto the ryuer. For I wyll delyuer the inhabiters of the lande into thine hande, & thou shalt dryue them out before the.

* Thou shalt make none appopintmēt with them, nor with their goddes. Neyther let them dwel in thy lāde, lest they make thee syn against me: for yf thou serue their gods, it wyll be thy decaye. Deu.vii.

¶ The.xxiiii.Chapter.

¶ Moses ascendeth vp to the mounte and wryteth the wordes of the Lord. The bloud of the couenaūte. The elders of Israell iudge the people.

AND he sayde vnto Moses: come vp vnto the LORDE: thou & Aaron, Nadab and Abihu, and the.lxx.elders of Israel, and ye shall worshyppe a farre of. And Moses him selfe alone shall go vnto the LORDE, but they shal not come nye, neyther shal ꝑ people goe vp with him. And Moses came, & tolde Exo.xx.a the people* all the wordes of ꝑ LORD and all the lawes. And all the people answered with one voyce, and sayde: al the wordes whiche ꝑ LORDE hathe sayde, wyl we doe. And Moses wrote al the wordes of ꝑ LORDE, and rose vp Exo.xx.g early, and set vp an* aulter vnder the hyll, & twelue stones accordynge to the twelue trybes of Israel, and sent yong men of the childrē of Israell, whiche brought burnt offriges, & offered peace offeringes of oxen vnto ꝑ LORD. And Moses toke halfe of ꝑ bloude, & put it in basens, and ꝑ other halfe he sprynkled on the aulter. And he toke the boke of the appointment and red it in ꝑ audience of ꝑ people. And they sayde: All that the LORDE hath sayde, we wil doe and be obedient. And Moses toke the *bloude, and sprinkled it on the people, i.pet. and sayde: beholde, * this is the bloud of the appointmēt, which the LORD hath made with you vpō all these wordes.

Then went Moses and Aaron, Nadab, and Abihu, and the.lxx.elders of Israell vp, and sawe the GOD of Israell, and there was vnder his fete as it were a worke of a Saphir stone, and as it were the Heauē whē it is cleare, and vpon the nobles of the childrē of Israel he set not his hād. And they saw GOD and dyd eat and drynke.

And the LORDE sayde vnto Moses: come vp to me into the hyl, & be there, & I wyll geue the tables of stone, and a lawe and commaundementes, whiche I haue wrytte, that thou mayst teache thē. And Moses rose vp and his minister

ster Iehosua, and Moses went vp into the hyl of GOD, & sayd vnto the elders: tarye ye here, vntill we come agayne vnto you. Beholde here is Aaron, and Hur with you. yf anye man haue anye matter to do: let him come to the. And Moses went vp in to the mounte, and a cloude couered the hyll, and the glorye of the LORDE abode vpon ỹ moũte Sinay, and the cloude couered it syxe dayes. And the seuenth daye he called vnto Moses oute of the cloude. And ỹ fashion of the glory of the LORDE was lyke consumynge fyre on the toppe of the hyll, in the syght of the chyldren of Israel. And Moses went into ỹ cloud, and got him vp into the mountayne.

Exxxiii.d And Moses was in the * mounte foxtye dayes, and foxtye nyghtes.

¶ The xxv. Chapter.

The Lorde sheweth Moses the fashion of the holy place, and the thinges pertaining therto

AND the LORDE spake vnto Moses, sayinge: speake vnto the chyldren of Israel, that they bryng me an heueoffryng: of euery man that geueth it willyngly with his hert, ye shal take it. * This is the heueofferynge whyche ye shall take of them, gold and syluer, and brasse: yelowe silke, purple, scarlet, white silke, and goates heare, rammes skynnes that are red, and the skynnes of taxus, & sethim wood, oyle foz lyght, spyces foz anoyntyng oyle, & foz swete sẽce. Onix stones, & stones to be set in ỹ Ephod, and in the brestlap.

Exxxv.a

And let them make me a sanctuarye (that I maye dwel among them.) And accozdyng to all that I shewe the both after the fashion of the habitacion, and after the fashion of al the oznamentes therof, euẽ so shal ye make it. And they shall make an * arke of Sethim wood, two cubites and an halfe long, a cubite and an halfe brode, and a cubite and an halfe hye. And thou shalt ouerlay it w̃ pure golde, within and without shalte thou ouerlaye it: and shalte make an hye vpon it a crowne of golde rounde about. And thou shalt cast foure ringes of gold foz it, and put them in the foure cozners therof: two ynges shalbe in the one syde of it, and .ii. in the other.

Exxxvij.a

And thou shalt make barres of Sethim wood, and couer them with gold, and put the barres in the ringes along by the sides of ỹ arke, to beare it withal and the barres shall be in the ynges of the arke, and shal not be taken away from it. And thou shalt put in the arke the witnesse whiche I shall geue thee. And thou shalte make a mercyseat of pure golde .ii. cubites & an halfe longe, and a cubyte and a halfe brode.

And thou shalte make two cherubins of golde: euen of a whole wozke shalte thou make them in ỹ two endes of the mercy seate: and the one cherub shalte thou make on the one ende, and the other on the other ende. Euẽ of the same mercy seate shall ye make Cherubins in the two endes therof. And ỹ Cherubins shall stretche their wynges abzode ouer an hye, couerynge the mercyseate with their wynges, & theyr faces shall loke one to another: euen to ỹ mercyseate warde shal the faces of the Cherubyns be. And thou shalt put the * mercyseate aboue vpon the arke, and in the arke thou shall put the wytnesse whiche I wyl geue the. And frõ thence I wyl testifie vnto the, and wyll comõ with the from vpon the mercyseate: frõ betwene the two Cherubins whiche are vpon the arke of witnes, of al thinges whiche I wyll geue the in commaundement vnto the chyldren of Israell.

Exxxvij.b Exod.xxv.d Deut.x.a

¶

* Thou shalte also make a table of Sethim wood of .ii. cubytes long, and one cubyte brode, and a cubite and an halfe hye. And thou shalt couer it with pure gold, and make thereto a crowne of golde rounde about. And make vnto that an whope of foure syngers brode rounde aboute. And make a golden crowne also to ỹ whope, round about. And make foz it foure ynges of gold, and put the ynges in the cozners that are on the foure sete thereof: euen ouer agaynst the whope shal the ynges be, to put in barres, to beare ỹ table with al. And thou shalte make the barres of Sethim wood, and ouerlay them with gold, that the table may be bozne with them. And thou shalt make his dishes, and spones, flatpeces, and pottes to powze out withall: Euen of syne golde shalt thou make them. And thou shalte set vpõ the table, shewbzead before me alwaye. * And thou shalt make a candelstycke of pure golde euen of a whole wozke shall the candelstycke be made w̃ his shafte, braunches, bolles, knoppes and

Exxxvij.d Exod.xxv.a

Exod.xxxix.c

pes and flowres proceadyng there out: Syre braunches also shal proceede out of the sydes of it: three braunches of ꝑ candelstycke out of the one syde, & thre out of the other. Three cuppes like vnto almondes with knoppes & flowres in one braunche. And three cuppes like almondes in the other braunche, with knoppes and flowres. And euen so thorowe out the syre braunches ꝑ proceede out of the candelstycke: and in the candelstycke selfe foure cuppes lyke vnto almõdes wᵗ their knoppes & flowres, & there shalbe a knop vnder euery two braunches (in three rowmes,) of the sire that proceede oute of the candelstycke. And the knoppes and the braunches shalbe of it. And it shalbe one worke euen of pure golde. And thou shalt make the seuen lampes of it: and the seuen lampes thereof, shalte thou put an hye thereon, to geue lyghte vnto the other side that is ouer against it. The tonges and snuffers therof shalbe of pure gold. Of an hundred pounde weyght of fyne golde shalte thou make it with all apparell. *Loke therfore that thou make them after the fashyon that was shewed the in the mount.

Heb. viii. a
Act. vii. f

The.xxvi.Chapter.

¶ This chapter also describeth the thinges pertayning to the holy place

I THe tabernacle shalte thou make with.x. curtaynes of whyte twined sylke yelowe sylke, purple & skarlet. And in them thou shalte make pyctures of broydered woorke. The length of one curtayne shalbe eyght & twentye cubytes, and the bredth of one courtayne four cubytes, and euery one of the courtaynes shall haue one measure: fyue curtaynes shall be coupled together one to another: and fyue curtaynes shalbe coupled together one to another.

B And thou shalt make lowpes of yelowe sylke a long by the edge of ꝑ one curtayne whiche is in ꝑ seluedge of the couplyng curtayne. And likewise shalt thou make in the edge of the vtmoste curtayne that is to be coupled therwith on the other syde. Fyftye lowpes shalte thou make in the one curtayne, & fiftye lowpes shalte thou make in the edge of the curtaine that is to be coupled therwyth on the other syde: that ꝑ lowpes maye take holde one of another. And thou shalt make fyftye buttõs of gold, and couple the curtaynes together wᵗ the buttons and it shalbe one habytacyon.

*And thou shalt make eleuen curtaynes of goates heare, to be a couerynge vpon the tabernacle. The length of a curtayne shall be thyrtye cubytes, and the bredth foure, and they shall be all euẽ of one measure. And thou shalte couple fyue curtaynes by them selues, and the syre by them selues, and shalte double the syxte in the fore fronte of ꝑ tabernacle. And thou shalte make fyftye lowpes in the edge of the vtmoste curtayne on the one syde: euẽ in ꝑ edge of the couplynge curtayne: and fyftye lowpes in the edge of the other curtain that muste be ioyned vnto it. And thou shalte make fyftye buttons of brasse, & put them on ꝑ lowpes: and couple the couerynge together, that it may be one.

Ex. xxvi. C

And the remnaunt that resteth in ꝑ curtaines of the couerynge: euen ꝑ halfe courtayne that resteth, shall be left on the backe sydes of the habytacion: that a cubyte on the one syde, and a cubyte on the other syde maye remayne in the length of ꝑ curtaynes of the couering, and that it may remayne of eyther syde of the habitacion to couer it withall. And vpon the tabernacle thou shalte make a couerynge of rammes skynnes dyed red: and yet a couerynge aboue all of tarus skynnes.

And thou shalt make bordes for the habitacyon, of Sethim wood to stande vpryght: ten cubytes longe shall euery borde be, and a cubyte & an halfe brod. Two fete shall there be in one borde: & they shalbe separate one frõ an other. And thus shalt ꝑ make for all ꝑ bordes of ꝑ tabernacle. *And thou shalt make twentye bordes for the habitacion on the southe syde, and thou shalte make sockettes of syluer, vnder the twentye bordes: two sockettes vnder one bord, for his two fete, and two sockettes vnder another borde for hys two fete.

D

Ex. xxvi.

In lyke maner in the north syde of ꝑ habitacion there shalbe. xx. bordes and xl. sockets of syluer: xx. sockettes vnder one borde, and two sockettes vnder a nother borde. And in the west ende of ꝑ habitacion, shalte thou make syxe bordes, and two bordes shalte thou make in the

in the cozners of the habitacion in the metyng together of the two sides. And they shalbe coupled together beneth, & lykewyse aboue to a ryng. And thus shal it be for the two bordes that are in the cozners. And they shalbe eyghte bordes hauing sockettes of siluer, euen syrtene sockettes: that there maye be two sockettes vnder one borde, & two sockettes vnder an other borde.

And thou shalt make barres of Sethim wood, fyue for the bordes of the tabernacle in one syde, and fyue barres for the bordes of the tabernacle in the other syde, and fyue barres for þ bordes of the tabernacle in the west ende. And þ mydle barre shall go along thorowe the myddes of the bordes frō the one ende vnto þ other. And thou shalte couer the bordes with gold, and make their ringes of golde, to put the barres thorow, and thou shalt couer þ barres with golde also. And thou shalt rere vp the habitacion accordyng to the fashiō thereof, as it was shewed thee in the mounte. And thou shalte make a vayle of yelowe sylke, of purple, scarlet, and white twyned sylke. Of broydered worke wyth pyctures shalt thou make it. And hange it vpon foure pyllers of Sethim wood couered with golde. Whose heades shalbe of golde, stāding vpon four sockettes of siluer. And thou shalt hang vp the vayle wyth rynges, that thou mayst bryng in (wythin the vayle) the arke of wytnesse. And þ vaile shall vnto you deuide the holy from the most holy. And thou shalt put þ mercy-seate vpō the arke of wytnesse in þ holyest place. And thou shalte put the table without the vayle: and the candelsticke ouer against the table on þ south syde of þ habitacion. And put the table on þ nozth syde. And thou shalte make an hangynge for the doze of the tabernacle of yelowe sylke, purple, scarlet, & whyte twyned sylke wrought with nedle worke. And thou shalte make for þ hanging, fyue pillers of Sethim wood and couer them with golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasse for them.

¶ The.xxvii.Chapter.

¶ The forme of the alter of the burnt offeryng with his homes/rynges/staues/gredierne/ and other ornamentes.

AND thou shalte make an * altar of Sethim wood, fyue cubytes long and fyue cubytes brode. For it shalbe foure square, and three cubytes hye. And thou shalte make it hornes in the foure cozners of it, the hornes shall be of it selfe, & thou shalte couer it wyth brasse. And make his ashepannes, shouels, basēs, fleshokes, fyrepānes, & al þ apparell thereof for the same of brasse. And þ shalt make vnto it a gredyerne also (like a net) of brasse. And vpō that net shalte thou make foure brasen ryngs in the foure cozners therof: & thou shalte put it vnder the compasse of the altare beneth, that the net may be in þ myddes of the altare. And thou shalte make (two) barres for þ altare of Sethim woode, and couer thē with brasse, and let them be put in ryngs along by the sydes of the altar to beare it wyth all. And make the altar hollowe wyth bordes: euen as it was shewed thee in the mount, so shall they make it.

And thou shalte make the courte of þ habytacyon, that there maye be in the south syde hangynges of whyt twined sylke, of an hundred cubites longe, for one syde, & twentie pyllers therof, with their twentye sockettes of brasse: but þ knoppes of the pyllers and theyr whopes shalbe syluer. In lykewyse on the nozth syde there shall be hanginges of an hundred cubytes longe, and .xx. pyllers with theyr .xx. sockettes of brasse, and þ knoppes and the whopes of syluer. And the breadth of þ court whiche is eastwarde shal haue fyftye cubytes. Hangynges of fyftene cubytes in the one syde, and theyr pyllers with theyr three sockettes: and lykewyse on the other syde shall be hangynges of fyftene cubytes with theyr three pyllers and sockettes.

And in the gate of the courte shal be a vayle of twentye cubytes of yelowe sylke, purple, and skarlet, and whyte twyned sylke wrought w nedle worke: and foure pyllers with theyr foure sockettes. All the pyllers rounde aboute the courte shalbe whoped with syluer, and their knoppes shall be of syluer, and their sockettes of brasse. The length of the courte shalbe an hundred cubytes, and the bredth fyftye, and the heygth fyue. And the hangynges shall be of whyte twyned sylke, & theyr sockettes

dettes of braſſe. All ꝑ veſſels of the habitacion in al maner ſeruice & the pynnes therof: yea, and all the pynnes alſo
D of ꝑ court, ſhalbe of braſſe. * And thou
Leui. 10.d. ſhalt cõmaunde the childzen of Iſrael, that they giue the pure oyle olyue beaten for the lyght, to powre alwaye into the lampes. In the tabernacle of wytneſſe wythout the vayle whyche is before the wytnes, ſhall Aaron and hys ſõnes dreſſe it both euenyng and mornyng before the LORDE: and it ſhalbe a ſtatute for euer vnto the generaciõs of the childzen of Iſrael.

¶ The.xxviii. Chapter.

Aarons apparell and his ſonnes.

1 AND take thou vnto the Aaron thy brother, and his ſonnes with him, from among the childzẽ of Iſrael, that they may myniſter vnto me, Aaron, Nadab, and Abihu, Eleaſar, & Ithamar, Aarõs ſonnes. And thou ſhalt make holy rayment for Aaron thy brother, that they maye be vnto glory and bewtye. And thou ſhalte ſpeake vnto all that are wyſe harted, and whomſoeuer I haue fylled with the ſpyrete of wyſedome: ꝑ they make Aarons rayment to conſecrate hym wt, that he may miniſter vnto me. These are the garmentes which they ſhall make: a breſtlap, Ephod, a tunicle, a ſtrayt coate, a myter, and a gyrdell. These holye garmentes ſhall they make for Aaron thy
2 brother: and his ſonnes, that they may miniſter vnto me. And let them take gold, yelowe ſylke, purple, ſkarlet, and whyte twined ſylke. They ſhal make ꝑ Ephod of golde, yelowe ſylke, purple, ſkarlet, and whyte twyned ſylke wyth broydered wozke. The two ſydes ſhal come together, and be cloſed vp in the two edges therof. And the gyrdle of ꝑ Ephod ſhalbe of the ſame wozkemanſhyppe, and of the ſame ſtuffe, euen of golde, yelowe ſilke, purple, ſkarlet and white twyned ſylke. And thou ſhalte take two Onix ſtonnes, and graue in them the names of the childzen of Iſrael: ſyxe names of thẽ in the one ſtone, and the other ſyxe in the other ſtone: accordyng to (the order of) theyr byrth.
After the wozke of a ſtone grauer, and of hym that graueth ſygnettes ſhalte thou graue the two ſtones wyth ꝑ names of the childzen of Iſrael, and ſhalt make them to be ſet in golde. And thou ſhalte put the two ſtones vpon the two ſhoulders of the Ephod, that they may be ſtones of remembraunce vnto the childzen of Iſrael. And Aaron ſhall beare their names before the LORDE vpon his two ſhoulders, for a remembraunce. And thou ſhalt make hokes of
C gold, & two chaines of fine golde, lynkwozke and wzethed, and faſten ꝑ wzethed cheynes to the hokes. And thou ſhalt make the breſtlap of iudgemente with broydered wozke, euen after the wozke of the Ephod ſhalte thou make it: namely of golde, yelow ſylke, purple ſkarlet, and white twyned ſylke, ſhalte thou make it. Fourſquare it ſhalbe & double, an hande breade longe and an hande breade brode. And thou ſhalt fyl it wt foure rowes of ſtones. In the firſt rowe ſhalbe a Sardios, a Topas and Smaragdus: in ꝑ ſeconde rowe, a Ruby, Saphir, and Diamonde: in ꝑ thirde Ligurios, an Achat, and Amatiſt: in ꝑ fourth, a Turcas, Onix, and Jaſpis.
And they ſhalbe ſet in golde in their incloſers. And the ſtones ſhalbe grauen as ſygnettes be grauen wt the names of the childzen of Iſrael, euen with twelue names, euerye one wt his name
D accordyng to the twelue trybes. And thou ſhalt make vpon the breſtlap, two faſtenyng cheynes of pure golde, and wzethen wozke. And thou ſhalt make lykewiſe vpon the breſtlap two ringes of golde: and put them on the edges of the breſtlap, and put the two wzethen cheynes of gold in the .ii. ringes which are in the edges of the breſtlappe. And the other two endes of the two cheynes, thou ſhalt faſten in two cloſe hokes, and put them vpon the ſhoulders of the Ephod on the forẽſyde of it. And thou ſhalte yet make two ringes of golde, whiche thou mayſt put in ꝑ two edges of ꝑ breſtlap, euen in the borders therof, towarde ꝑ inſyde of the Ephod ouer againſt it. And yet two other ringes of golde thou ſhalte make and put them on the two ſydes of the Ephod, beneth ouer againſt the breſtlap, alowe where the ſydes are ioyned together
E vpon ꝑ broydered gyrdle of ꝑ Ephod.
And they ſhal bynd the breſtlap by hys ringes vnto ꝑ ringes of the Ephod, wt a lace of yelowe ſylke, ꝑ it maye lye cloſe abou ꝑ broidered gyrdell of ꝑ Ephod, and that the breſtlappe be not loſed frõ

the

the Ephod. And Aaron shall beare the names of the childzen of Israell in the brestlap of Judgement vpon his herte, when he goeth into the holy place, for a remembraunce before the LORDE alwaye. And thou shalte put in the brestlap of iudgement Urim & Thumin: and they shall be euen vpon Aarons herte, when he goeth in before the LORDE: & Aaron shal beare the iudgement of the childzen of Israell vpon hys herte before the LORD alway. And thou shalte make the tunycle vnto the Ephod altogether of yelowe sylke. And there shalbe an hole for the heade in the myds of it, haupnge a bonde of wouen wozke round about the coller of it (as it were the coller of a partlet) that it rent not. And beneth vpon the hem, thou shalte make pomgranates of yelow silke and of purple and skarlet, rounde aboute ꝑ hem, and belles of gold betwene them rounde aboute: and let there be euer a golden bel and a pomgranate, a golde bel and a pomgranate, rounde aboute vpon the hem of the tunycle.

* And Aaron shal haue it vpon him, when he ministreth, and the sound shal be heard, when he goeth into the holy place before the LORDE, and when he commeth out, and he shall not dye. And thou shalt make a plate of pure golde, and graue thereon, as sygnettes are grauen, The holynesse of the LORDE, and put it on a yelowe sylke lace to be vpon the mytre, euen vpon ꝑ fore tröte of it. And it shalbe vpon Aarons forehead: that Aaron maye beare ꝑ signe of the holy thynges whiche the childrē of Israel halowe in all their holy gifts. And it shalbe alwayes vpon hys forehead, for the reconcilyng of thē before the LORDE. And thou shalt make a lynnen cote, and thou shalte make a mytre of lynnen and a gyrdel of nedle wozke. And thou shalte make for Aarons sonnes also cotes, gyrdels, and bonettes, glorious and bewtyfull, and thou shalte put them vpon Aaron thy brother, and on his sonnes with him: & shalt annoynt them, and fyl their handes, and sanctifye them, that they may minister vnto me. And thou shalt make them lynnē breches to couer their previtpes from the loynes vnto the thyes shal they reache. And they shalbe vpon Aaron and his sonnes when they come into the *tabernacle of wytnes, or whē they come vnto the altar to minister in holynesse, that they beare no sinne, and so dye. And it shalbe a lawe for euer vnto Aaron and his sede after hym. Exod.27.a

The.xxix.Chapter.

The consecracyon of Aaron and of his sonnes.

THis thing also shalt thou do vnto thē whē thou *halowest them to be my prestes. Thou shalte take a calfe, euen a yonge ore, and two rammes that are without blemyshe, and vnleuened breade & cakes of swete bread tempered with oyle, and wafers of swete breade anoynted with oyle (of wheten flower shalt thou make them) and put them in a maunde, and brynge them in the maunde with the calfe and the two rammes. And bryng Aaron & his sonnes vnto the dore of the tabernacle of wytnes, and washe them with water, and take the garmentes, & put vpon Aaron: the strayte cote the tunycle of the Ephod, and the Ephod, and ꝑ brestlap: and gyrde them to hym with the broydered gyrdel whiche is in the Ephod. And put the mytre vpon hys heade: & put the holye crowne vpon the mytre. Then shalte thou take the anoyntyng oyle, and powre it vpon hys heade, and anoynte him. And bryng his sonnes, and put albes vpon them, and gyrde them with gyrdels aswell Aarō as his sonnes. And put the myters on them, and the prestes office shalbe theyrs for a perpetual lawe. And thou shalt fyl ꝑ handes of Aaron and of hys sonnes: and brynge the calfe before the tabernacle of wytnes. *And Aaron & his sonnes shal put theyr handes vpon the head of the calfe, and thou shalt kyl him before the LORD, by the dore of the tabernacle of wytnes. And take of the bloud of the calfe & put it vpon the hornes of the altar with thy fynger: and powre all the bloud beside the bottō of the alter, and take al the fatte that couered the inwardes, and the kall that is on the lyuer, and the two kydneys, & the fat that is vpō them and burne thē vpon the altar. But the flesshe of the calfe and his skynne, & hys donge shalt thou burne wt fyer without the hoost. It is a synne offeryng. Thou shalte also take one ramme, and Aaron and his sonnes shal put theyr handes vpon the head of the ramme, & when thou haste slayne Exod.29.b Leui.8.b Leui.1.b

slayne the ramme, thou shalte take his bloud, and sprynkle it round about vpon the altar, and cut the ramme in peces, and washe the inwardes of hym & hys legges, and put them vnto the peces and vnto his head: and then burne the whole ramme vpon the altar for a burnt offrung vnto the LORDE, and for a swete sauour and a sacrifice vnto the LORDE.

Leuit. 8. d. * And take the other ramme, & Aarō and his sonnes shall put their handes vpon his heade. Then shalte thou kyll hym, and take of his bloude and put it vpon the typ of the ryght eare of Aarō and of his sonnes, and vpō the thumbe of their right hādes, and vpon ṕ greate too of theyr ryght fote, and sprynkle the bloude vpon the altar rounde aboute.

D And thou shalte take of the bloude that is vpon the altar, and of the anoynting oyle, and sprynkle it vpon Aaron and his vestimentes, and vpon hys sonnes, and vpon their garmentes with hym. And he shalbe halowed, & hys clothes, and his sonnes, and their clothes with

Leuit. 8. e hym. * And thou shalte take the fat of ṕ ramme and his rompe, and the fat that couereth the inwardes, and the kall of the lyuer, and the two kidneys, and the fat that is vpon them, and the ryghte shoulder: for that ramme is a full offerynge: and a symnel of breade, & a cake of oyle bread, and a wafer out of ṕ basket of swete breade that is before the LORDE, and put all vpon the handes of Aaron, & on ṕ handes of his sonnes: and waue them for a waue offerynge before the LORDE. And againe, thou shalte take it from of theyr handes, and burne it vpon the altar for a burnt offering, to be a sauour of swetnes before the LORDE. For it is a sacrifyce vnto

Leuit. 8. f the LORDE. * And thou shalte take the

E breest of the ram of Aarons consecration, & waue it for a waue offerynge before ṕ LORDE: and it shal be thy part. And thou shalt sanctifie the breest of the waue offeryng: & ṕ shoulder of ṕ heue offerynge, whiche is waued and heued vp of the ramme of the cōsecratyon for Aaron and for hys sonnes. And it shalbe Aarons and his sonnes by a statute for euer, of the childzen of Israel: for it is an heue offerynge: Even an heue offeryng of the childzen of Israell, and of their peaceofferynges, Their heue offerynges is the LORDES. And the holy garmentes of Aaron shalbe hys sonnes after hym, to be anoynted therin: and to fyll their handes therin. And that sonne that is Priest in his stede after hym, shal put thē on .vii. dayes whē he cōmeth into the tabernacle of wytnes, to ministre in the holy place. * And Leu. thou shalte take the ram of the consecracyon, and seth his flesshe in an holye place. And Aaron and his sonnes shall eate the flesshe of the ram, and ṕ breade f that is in the basket, euē by the doze of the tabernacle of witnes: and they shal eate them, because ṕ attonement was made therwith, to fyll theyr hādes, and to consecrate thē: but a straunger shall not eate therof, because they are holy. And yf ought of the flesshe of the consecration, oz of the breade remayne vnto the moznyng, thou shalt burne it with fyre, & it shall not be eaten, because it is holy. Therfoze shalt thou do vnto Aaron and his sonnes, euen so, accozding to all thynges whiche I haue cōmaūded the, seuen dayes shalt thou fil their handes, & offer euery daye a calfe for a synne offeryng, for to reconcyle withal: that thou maiest clense the altar when thou reconcilest vpon it: and thou shalt anoynte it, to sanctifye it. Seuen dayes thou shalt reconcyle vpon the altar, & sanctifie it, and it shall be as an altare most holy. Euery one that toucheth the altar, let him be holy. * This is ẏwhich Exo. thou shalt offer vpon the altare: euen 6 two lambes of one yere olde, daye by daye contynually: the one thou shalte offre in ṕ moznyng, & the other at euē. And wyth ṕ one lambe a tenthe deale of floure, mingledwith ṕ fourth parte of an hyn of beten oyle, and the fourth part of an hyn of wine, for a drynke offryng. And the other lambe thou shalt offer at euen, and shalte do thereto accozding to the meate offering & drinke offering in ṕ moznyng, to be an odoure of a swete sauoure and a sacrifyce vnto the LORDE. And let this be a cōtynual burnt offrynge amonge youre childzen after you before the dooze of the tabernacle of wytnesse, before the LORDE, where I wyll * mete you, to Exo. speake there vnto thee. There I wyll mete with the childzen of Israell, and wyl be sanctified in myne honour. And I wyll sanctifie the tabernacle of witnesse

nes & the altar. And I wil sactifie also both Aaron & his sones to be my pries-
Exo.16.d. Le.6.d. stes. And I wyll *dwell amonge the childzen of Israel: & wylbe their GOD.
And they shall knowe that I am the LORDE theyr GOD, that brought the out of the lande of Egypte, for to dwel among them: euen I the LORDE their GOD.

The.xxx.Chapter.

¶ The altar of innocencia. The brasen lauer. The anoynting oyle.

A AND thou shalte make an altar to burne incense: of Sethim woode shalte thou make it, a cubyte long and a cubite broade: euen foure square shall it be and two cubites hie, the hornes therfore shall procede oute of it, & thou shalt ouerlaye it with fyne golde, both the roofe and the walles rounde aboute, and his hornes also, and shalte make vnto it a crowne of golde rounde aboute, and two golden rynges on eyther syde, euen vnder the crowne: that they maye be as places for the barres to beare it withall. And thou shalte make the barres of Sethim wood, and couer them with golde. And thou shalt put it before the vayle, þ is by the arke of wytnesse, before the mercyseate that is vpon the wytnes where I wyl mete
B thee. And Aaron shall burne thereon swete incense euery mornyng, when he dresseth the lampes, euen then shall he burne it: and lykewyse at euen, whē he setteth vp the lampes he shal burne incense: and this incensing shalbe perpetually before the LORDE thorowoute youre generations. Ye shall put no
Deu.32.g. *straunge incense thereon, burnte sacrifice, or meate offring, neither powre any drynkeofferyng theron.

And Aaron shal reconcile vpon the hornes of it once in a yeare: wyth the bloude of the synne offeryng of reconcylyng: euen once in the yeare shall he reconcyle it thorowe youre generacyons. It is most holy vnto the LORDE.
Exo.38.a. And the LORDE spake vnto Moses, saying: *yf thou takest the summe of þ childzen of Israel after theyr numbre, they shal geue euery mā a reconciling of his soule vnto the LORD when thou tellest them, that there be no plage among them, when thou tellest them.
And thus muche shal euery man geue, and that goeth into the numbre: halfe a sycle, after the sycle * of þ sanctuarye: Leui.27.b. Nume.3.g. Ezec.45.b.
a sycle is twentye halfe pence. An halfe sycle shalbe the heueofferynge of the LORDE. All that are numbred from twenty yere olde and aboue, shal geue an heueoffryng vnto the LORDE. The ryche shall not passe, and the poze shall not go vnder halfe a sycle. But ye shall geue an heue offeryng vnto the LORD that he maye haue mercye vpon youre soules. And thou shalt take the reconcilyng monye of the childzen of Israel, and shalte put it vnto the vse of the tabernacle of wytnesse, that it maye be a memozyall vnto the childzen of Israel before the LORDE, that he maye haue mercy vpon your soules. And þ LORD spake vnto Moses, saying: * thou shalt C
Exo.40.b make a lauer of brasse, and his fote also of brasse to washe withall, and shalt put it betwene the tabernacle of wytnes, and the alter, and put water therin. For Aarō and his sonnes shal wash theyr handes and their fete therin: euē when they go into þ tabernacle of witnes, or when they go vnto the alter to minister and to burne the LORDES offeryng, they shall washe themselues wt water, leste they dye. And it shalbe an ordynaūce vnto them for euer, both vnto hym and his sede thorowoute theyr generations. And the LORDE spake vnto Moses sayinge: Take vnto the principall spyces: of the moost pure myrre fyue hundzed sycles, of swete cinamon halfe so muche, euen two hundzed & fyftye sycles: of swete calamus, two hundzed and fyftye, of cassia, two hundzed and fyftie, after the holy sicle, and of oyle olyfe an hyn. * And thou Leu.3.d.
shalte make of the oyle an holye oyntment, euen an oyntment compound after the crafte of the apotecarye. And thou shalte noynte the tabernacle of wytnesse therwith, and the arke of witnes and the table, and all his apparel, and the candelsticke, & all his apparel: D
and the altar of incense, and the altar of burnte sacryfyce with al his vessels, and the lauer & his fote. And thou shalt sanctifye them, that they maye be most holye: so that no man touche them but they that be halowed. And thou shalt anoynte Aaron and hys sonnes, and consecrate them, that they may ministre vnto me. And thou shalt speake vn-

to the

to the chyldren of Israell, sayng: thys shall be an holy oyntyng oyle vnto me, throwout your generacions. Upon mannes flesshe shall it not be powred: neyther shall ye make anye other after the makynge of it, for it is holye: and shalbe holye vnto you: whosoeuer maketh lyke that, or whosoeuer putteth any of it vpon a straunger, shal perisshe from amonge his people.

And the LORDE sayd vnto Moses: take vnto the swete spyces: balme, Onicha, swete galbanum, these spyces w pure frankincēse, of eache lyke much, and make of them swete smellynge incense, after the crafte of the apoticary, myngled together, pure and holye. And beate it to pouder and put of it before ỳ wytnesse in the tabernacle of wytnes, where I wyll mete thee. It shalbe vnto you most holy. And se that ye make none after the making of that. It shalbe vnto you holy for the LORDE. Whosoeuer shal make like vnto that, to smel therto, shall perysshe from amonge his people.

¶ The.xxxi. Chapter.

The calleng of Bezaleel and Aholiab the workmen. The Sabboth is commaunded. The tables of stones are geuen Moses.

AND the LORDE spake vnto Moses sayinge: beholde, * I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of ỳ trybe of Juda. And I haue fylled him w the spryte of God, in * wysedome, and vnderstandyng, in knowledge and in al maner of worke, to fynde out sotle feates, and to worke in golde, syluer and brasse: and in the craste to set stones, and to carue in tymber, and to worke in all maner of workemanshyp. And beholde, I haue geuen hym to be his companyon Aholiab the sonne of Ahisamach of ỳ tribe of Dan, & in the hertes of all that are wyse harted, haue I put wysedome to make al that I haue commaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercyseate that is thereupon: and all the ornamentes of the tabernacle, and the table, & hys ornamentes, and the pure candelsticke w all his apparell, and ỳ altar of ensence: and the altar of burnt offerynges and all hys vessels, and the lauer wyth hys sote. The vestymentes to minister in & the holy garmentes for Aaron ỳ preest, and ỳ garmentes of hys sonnes to minister in, and the annoyntynge oyle: & swete ensense for ỳ sanctuary, accordyng to all that I haue cōmaunded the, shal they do.

The LORDE spake vnto Moses, sayinge: Speake vnto the chyldren of Israell and saye: In any wyse se that ye kepe my * Sabbothes: for it is a sygne betwene me and you in your generacions, for to know that I the LORD am he that doeth sanctifye you. * Kepe my Sabboth therefore: for it is holye vnto you. He that defileth it, shalbe slayne. For whosoeuer worketh therin, ỳ same soule shalbe roted out from among his people. Syx dayes shall men worke. And in the seuenthe daye is the Sabboth of the holye rest of the LORDE. Whosoeuer doth any worke in ỳ Sabboth daye, shall dye: wherefore let the chyldren of Israel kepe the Sabboth, that they obserue it throwoute their generacions, that it be an appoyntmēt for euer. For it is a sygne betwene me and the chyldren of Israell for euer. * For in syx dayes the LORDE made heauen and earthe: and in the seuenth daye he rested, and was refreshed. And when the LORDE had made an ende of comenyng with Moses vpon ỳ moūte Sinai * he gaue him two tables of wytnes: euen tables of stone, wrytten with the fynger of GOD.

¶ The.xxxii. Chapter.

The golden calfe. Moses prayeth for them. He breaketh the tables for anger. He chydeth Aarō The ydolatrers are slayne.

AND when the people sawe, that it was long or Moses came downe out of the moūtayne, they gathered themselues together vnto Aaron, and sayde vnto hym: * Up, make vs goddes to go before vs: for of this Moses (the felowe that brought vs out of the land of Egypt) we wote not what is become. And Aaron sayde vnto thē: * plucke of the golden earinges which are in the eares of youre wyues, youre sonnes, and of your doughters: & bring them vnto me. And all the people plucked of the golden earynges, whyche they had in their eares and brought them vnto Aaron. And he * receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten

molte̅ mera l. And they sayd:* These be
B thy gods, O Israel which brought the
out of the lande of Egipte. And when
Aaron saw that, he made an aulter be-
fore it. And Aaron cryed, sayinge: to
morowe is the holy day of the LORDE.
And they rose vp in the mornynge: and
offered burnt offeringes, and broughte
peace offringes also. And* ꝑ people sat
them downe to eate and drynke & rose
vp againe to playe.

And the LORDE sayde vnto Moses:
*go, get the downe: thy people whiche
thou broughtest out of the lande of E-
gipte, haue marred all, they are turned
at once out of the waye, whiche I com-
maunded them:* for they haue made
them a calfe of molten metall, and haue
worshipped it, and haue offered therto,
saying: These be thy goddes, O Israel
which haue brought the out of ꝑ lande
of Egipte. And the LORDE sayde vnto
Moses:* I haue sene this people: and
C beholde it is a styffenecked people, and
now suffre me, ꝑ my wrath maye ware
hote against them, and consume them:
& I wil make of the a mightye people.
And Moses besought the LORDE his
GOD, and said: O LORD, why doth thy
wrath ware hote againste thy people,
whiche thou hast brought out of ꝑ lāde
of Egipt, with great power and with a
mightye hande:* wherfore should the
Egiptians speake & say: For a mischefe
dyd he bringe them out, euen for to sley
them in the mountaynes, & to consume
them from the face of the earth. Turne
from thy fearce wrath: and turne from
this euell (deuysed) against thy people.
D Remembre Abraham, Isahac, and Is-
rael thy seruauntes to whō thou swa-
rest by thy owne selfe: and saydest vnto
them.* I wyll multiplye your sede, as
the starres of heauen, and al this lande
that I haue spoken of wyll I geue vn-
to your sede, and they shall enheryt it
for euer. And the LORD refrayned him
selfe from that euel whiche he sayde he
wolde do vnto his people. And Moses
turned his backe and went downe frō
the hyll and the* two tables of wytnes
were in his hande: and the same tables
wer written on both the leaues & were
the worke of GOD, and the writynge
was the writinge of GOD graue̅ in the
tables. And when Iosua hearde the
noyse of the people, as they showted, he
sayde vnto Moses: there is a noyse of
warre in the host. And he answered: it
is not the crye of them that haue the
mastry, nor of them that haue ꝑ worse:
but I do heare the noyse of them ꝑ sing.

And it fortuned, assone as he came C
nye vnto the hoste, he saw the calfe and
the daunsynge: & Moses wrath wared
hote, and he caste the tables out of his
handes, and brake them beneth the hil.
*And he toke the calfe which they had Deu.9.f.
made, & burned it in the fyre, & stampte
it vnto powder, and strowed it in ꝑ wa-
ter, & made ꝑ children of Israel drinke
of it. And Moses sayde vnto Aaron:
what dyd this people vnto the, ꝑ thou
hast brought so great a synne vpon thē
And Aaron answered: let not ꝑ wrath
of my LORD ware fearce, thou know-
est the people that they are euen set on
mischefe: for they sayd vnto me: make
vs gods to goe before vs, for we wot
not what is become of Moses, the fe-
lowe that brought vs out of the lande
of Egipte. And I sayde vnto them: let
them ꝑ haue golde plucke it of, & bring
it me: and I dyd cast it into the fire: &
therof came out this calfe.

Moses therfore saw that the people
were naked (and that Aaron had made
them naked vnto their shame amonge
their enemyes) and he wente and stode
in the gate of the hoste, and sayde: yf
any man pertayne vnto ꝑ LORD, lette
him come vnto me. And all the sonnes
of Leui gathered themselues together,
and came vnto him. And he sayde vnto
them. Thus sayth the LORDE GOD of
Israel, put euery man his swearde by
his syde, and goe in and out, from gate
to gate: thorowout the hoost, and slaye
euery man, his brother and euery man
his companion, & euery man his neigh-
bour. And the children of Leui dyd as
Moses had said. And there fel of ꝑ peo-
ple the same daye about thre thousande
men. And Moses sayde: fyl your hādes
vnto the LORDE this daye, euery man
vpon his sonne and vpon his brother, G
& ꝑ there maye be geuen you a blessinge
this daye. And on the morowe it fortu-
ned that Moses sayde vnto the people:
ye haue sinned a great synne. And now
I wyll go vp vnto ꝑ LORDE: yf parad-
uenture I may purchase an attonemēt
for your synne. Moses therfore wente
againe vnto the LORDE, and sayde:

Oh, this people haue synned a greate
sinne, and haue made them goddes of
golde. And now I praye, the eyther for-
geue them their synne: or (yf ỳ wyl not)
Psal. 69. c. *wype me out of thy booke, whiche
thou hast wrytten. And the LORD said
vnto Moses: I wyll putte him out of
my booke that hath synned against me.
And nowe go thou, bryng ỳ people vn-
Exo. 33. a. to the place whiche I sayde vnto thee,
beholde, *myne angell shall go before
the. Neuer the later in the day when I
visit, I wyll visit their synne vpon the.
And ỳ LORD plaged ỳ people, because
they made ỳ calfe whiche Aaró made

¶ The. xxxiii. Chapter.

The Lorde sendeth an angel before his people. The Lord denieth to go vp with the people. The people lamenteth their synne. Moses talketh with the Lorde.

AND the LORD sayd vnto Moses,
depart and go hence: thou and the
people, whiche thou hast brought
out of the lande of Egipt, vnto the lãde
whiche I sware vnto Abrahã, Isahac,
Gen. 22. d. and Jacob, saying: *vnto thy sede wyll
Deut. 1. c. I geue it* (and I wyll sende an angell
and. d. before the: and wyll cast out the Cana-
nites, the Amorites, and the Hethites,
the Pherezites, the Heuites, and ỳ Je-
busytes) a lande ỳ floweth with mylke
and hony. For I wyll not go amonge
Ex. 32. c. you my selfe: * for ye are a styffnecked
people: lest I consume the in the waye.
And when the people hearde this euel
tydinges, they sorowed: and no mã put
on his best rayment. And the LORDE
spake vnto Moses: say vnto the childrẽ
of Israel: ye are a styffnecked people: I
must come once sodenly vpon you, and
make an ende of you. Therfore nowe
put thy goodly rayment from the that
I may wete what to do vnto the. And ỳ
childrẽ of Israel laid their goodly ray-
mẽt frõ them, euẽ by ỳ mõut of Horeb.

B And Moses toke the tabernacle, and
pitched it without the hoost a farre
from the hoste, and called it ỳ taberna-
cle of wytnesse. And so it came to passe
that euery one whiche wolde pray vnto
the Lorde, went out vnto ỳ tabernacle
of wytnes, whiche was without the
hoste. And it forturned, that when Mo-
ses went out vnto the tabernacle, al the
people rose vp: and stode euery man at
his tẽt dore: & loked after Moses vntill
he was gone into ỳ tabernacle. And as
sone as Moses was entred into the ta-
bernacle, the cloudy pyller descended, &
stode at ỳ dore of the tabernacle, and he
talked with Moses. And all the people
sawe the cloudy pyller stande at the
tabernacle doore, and they rose vp, and
worshipped euery man in his tẽt dore.

And the LORDE spake vnto Moses
*face to face, as man speaketh vnto
his frende: and he turned againe into ỳ
hoste. And the childe Josua his seruaũt
the sonne of Nun, departed not out of
the tabernacle. And Moses said vnto ỳ
LORDE: se, thou sayst vnto me: leade
this people furth, & thou hast not she-
wed me whom thou wylt sende wt me.
And thou hast said more ouer: I know
the by name, and thou haste also foũde
grace in my syghte. Nowe therfore yf I
haue founde fauour in thy syghte, then
shewe me thy waye, that I may know
the, and that I may fynde grace in thy
sight. And consyder also that this natiõ,
is thy people. And he sayde: my pre-
sence shall go with the, and I wyl geue
the reste. He sayd vnto him: If thy pre-
sence go not with me, cary vs not hẽce:
for how shall it be knowen here, that
I and the people haue foũde fauour in
thy syght, but in that thou goest with
vs: If thou go with vs, shal not I and
thy people haue preeminence before all
the people that are vpon the face of the
earth? And the LORDE sayd vnto Mo-
ses, I wyll do this also that thou haste
sayde, for thou hast founde grace in my
sight, and I knowe the by name.

D And he sayde, I beseche the: shew me
thy glorye. And he sayde: I wil make al
my good go before the, & I wyll be cal-
led in this name of the LORDE before
the *and wyll shewe mercye to whome
*I wil shewe mercy, & wyll haue com-
passion on whome I wil haue cõpassiõ.
And he sayd furthermore: thou mayest
not se my face for *there shal no man se
me, and lyue. And the LORDE sayd: be-
holde, there is a place by me, and thou
shalt stande vpon a rocke: and whyle
my glory goeth furth, I wil put the in
a clefte of ỳ rocke: & wil put myne hãde
vpon the whyle I passe by. And I wyl
take awaye myne hande, & thou shalte
se my backe partes: but my face shall
not be sene.

¶ The. xxxiiii. Chapter.

The tables are renued. The mercye of God.

To

To haue felowshyp with the Gentyle is forbydden/ and their idolatrye also. Of thre feastes.

AND the LORD sayde vnto Moses *hewe ỹ two tables of stone, lyke vnto the first, and I wyll wryte vpon theim ỹ wordes that were in the first tables which thou brakest. And be ready in the morninge, that thou maist come vp early vnto ỹ mount of Sinai: and stande there with me in the top of the mount. There shal no man come vp with the, neyther let any man be sene thorowout al the mount, nether let the shepe nor oxen fede before the hyl. And Moses hewed two tables of stone like vnto the first, and rose vp early in the morninge, and went vp vnto the mount of Sinai, as the LORDE had cõmaunded him: and toke in his hande the two tables of stone. And the LORD descended in ỹ cloude, & stode with him there: and he called vpon ỹ name of ỹ LORD: And when the LORDE walked before him, he cryed, LORDE *LORDE GOD, mercyful and gracious, long suffering, and aboundant in goodnes and truthe, & keping mercy in store for thousands, forgeuinge wickednes, vngodlynesse & synne, & not leauinge one innocent, visityng ỹ wickednes of the fathers vpon ỹ childzen and vpõ childers childzen, euẽ vnto the third & fourth generatiõ. And Moses bowed him selfe to the earthe quickly, and worshipped, and sayde: yf I haue founde grace in thy sighte (O LORDE) then let my LORDE go wt vs: for it is a stubburne people, and thou shalt haue mercye vpõ our wickednes and our synne, & shalt take vs for thine enheritaunce. And he sayde: beholde, I make an appointment before all ỹ people, & I wil do meruailes: such as haue not bene done in all the worlde, nether in all nacions. And al the people amõg whiche thou arte, shal se the worke of the LORD: for it is a terrible thing that I wil do with the: kepe those thinges ỹ I commaunde the this daye. Beholde, I caste out before the, the Amorytes, Cananites, Hethites, Pherezytes, Heuytes & Jebusytes. *Take hede to thy selfe, that thou make no compacte with the inhabiters of ỹ lande whither thou goest, lest yt be cause of ruyne amonge you. But ouerthrow their aulters, and breake their ymages & cut downe their groues. Thou shalt worship no straũge GOD. For ỹ LORD is * called gelous, because he is a gelous GOD: lest yf thou make any agrement with ỹ inhabiters of the lande, and they go a whorying after their goddes, and do sacrifyce vnto their gods, they call the, & thou eate of their sacrifice: and thou take of their doughters vnto thy sonnes, and their doughters go a whorynge after theyr gods, and make thy sonnes go a whoring after their goddes also.

Thou shalte make the no goddes of metall. The *feaste of the swete breade shalt thou kepe. Seuẽ dayes shalt thou eate vnleauened breade as I cõmaunded the, in the tyme of the moneth, when corne begynneth to rype. For in ỹ moneth whẽ corne beginneth to rype, thou camst out of Egipte. *Al that breaketh vp the matrice is myne: and all ỹ breaketh ỹ matrice among ỹ cattell yf it be male: whether it be oxen or shepe. But the first of the asse thou shalte bye out with a lambe. And yf thou redeme him not, thou shalt breake his necke. Al the first borne of thy sonnes shalt thou redeme. *And se that no man appere before me emptye.

*Syx dayes thou shalte worke, and in the seuenth daye thou shalt rest, both from earynge & reaping. *Thou shalte obserue the feast of weekes, wt thy fyrste frutes, of whete harueste, and the feaste of ingatheringe at ỹ yeres ende. Thrise in a yere shal all your men childzen appere before the LORD Jehoua, GOD of Israel. Whẽ I cast out thy nacions before the, & enlarge thy coastes, so that no man shal desyre thy lãde, thou shalt go vp to appeare before the LORDE thy GOD thryse in ỹ yere. *Thou shalt not offer the bloude of my sacrifice vpõ leuen, neither shal ought of the sacrifice of the feast of Passeouer be lefte vnto the morninge. * The first frute frutes of my lande, thou shalte bringe vnto ỹ house of ỹ LORD thy GOD. And ỹ shalt not *seth a kyd in his mothers mylke.

And ỹ LORD said vnto Moses: wryte these wordes: for after the tenour of these wordes I haue made a couenaũt with the & with Israel. * And he was there with the LORD fourty dayes and fourtye nightes, and dyd neither eate breade nor drynke water. * And he wrote vpõ the tables ỹ wordes of ỹ couenaũt, euẽ ten verses. And it forturned

when Moses came downe from mount Sinai, the two tables of witnesse were in Moses hande, when he came downe from the mount. And Moses wyst not ꝑ the skinne of his face shone in maner of an horne, while he talked with him. And Aaron and all the childzen of Israell loked vpon Moses: and beholde, the skynne of hys face shone, and they were afrayde to come nye hym. And when he had called them, Aaron and al the chefe that were in ꝑ company came vnto him, and Moses talked with thē. And afterwarde all the childzen of Israel came nye, and he commaunded thē all ꝑ the LORDE had sayde vnto him in mount Sinai. And when Moses had made an ende of comenyng with them,
2. Cor. 3. d *he put a couerynge vpon his face.
And againe, when Moses went in be-
b Lor. 1. c. fore the LORD to speake with him * he toke ꝑ couerynge of vntil he came out. And he came out, & spake vnto ꝑ childzē of Israel that whiche he was cōmaūded. And the childzen of Israel saw the face of Moses, that the skynne of Moses face shone. And Moses put the couerynge vpon his face againe, vntyll he went in to comen with him.

¶ The. xxxv. Chapter.

The Sabboth. The first frutes are required. The reddines of the people to offer. Besaleel and Aholiab are praysed of Moses, and set to worke.

AND Moses gathered all ꝑ company of the childzen of Israell together, and sayde vnto thē: these are the wozdes whiche the LORDE hathe commaunded that ye shoulde do them.
Exod. 20. b *Syxe dayes ye shall wozke: but ꝑ seuenth daye shall be vnto you the holy Sabboth of the LORDES rest: who soeuer doth any wozke therin, shall dye. ye shall kyndle no fyre throwout all your habitacions vpō ꝑ Sabboth day.
And Moses spake vnto all the multitude of the childzen of Israell saying:
Exod. 25. a *this is the thing whiche ꝑ LORD cōmaūded, saying: Take from amōg you an heue offring vnto ꝑ LORD. Who soeuer is of a wylling hert, let him bzing it for the heue offering of ꝑ LORD. Namely golde, syluer, and bzasse, & yelowe sylke, purple, skarlet, whyte sylke, goates heare, and rammes skynnes redde, & taxus skynnes, with Sethim woode: oyle for lyght, and spices for the anoyntynge oyle, and for the swete encense,
And Onix stones, & stones to be set in ꝑ Ephod, and in the brestelappe. And let all them that are wyse harted amonge you, come and make all that ꝑ LORDE hath commaunded: the habitacō with the tent therof, and his couerynge, and his rynges, & his bozders, his barres, his pyllers, and his sockettes, the arke, and the staues therof: with the mercy seate, and the vayle that coureth it: the table and his barres, & all his vessels, and ꝑ shewbzeade, the candelstycke of lyght and his apparell and his lampes with the oyle for the lyght: ꝑ cense aultar and his barres, ꝑ annoyntyng oyle and the swete cense, and the hangynge of the doze at the entrynge in of the tabernacle: the aultar of burnte sacrifyce with his bzasen gredyzen, his staues & all his vessels: the lauer and his fote, & the hangynges of the courte, with his pyllers and their sockettes, and ꝑ hangynge in the doze of the courte: the pynnes of the habitacion, and ꝑ pynnes of the courte wᵗ their cozdes: ꝑ ministring garmētes to minister in the holy place: and the holy vestimentes for Aaron the Preaste, and ꝑ vestimentes of his sonnes: that they maye minister in.
Exod. 31. a
And all the company of the childzen of Israel departed from the presence of Moses. And euery one came (as many as their hertes cozaged them, and as many as their spzites made them wyllyng) & brought a present for ꝑ LORD, to the makynge of ꝑ tabernacle of witnesse, and for al his vses, and for ꝑ holy vestimentes. And they came both men and wemen (euen as many as wer wyllynge herted) and brought bzacelettes, & earynges, rynges, & chaynes, whiche iewels were all of golde: and all ꝑ men brought a waue offerynge of gold vnto the LORDE. And euery man wᵗ whom was founde yelow sylke, purple, skarlet, whyte sylke, & goates heare, & red skinnes of rammes, & taxus skins, brought thē: All ꝑ dyd heaue vp an oblacion of golde & bzasse, & brought an heue offrig vnto ꝑ LORD. And al men wᵗ whō was founde Sethim woode for any maner wozke of ꝑ ministracion, brought it.
And all the wemen ꝑ were wyse herted, dyd spynne with their handes: and brought the spunwozke both of yelowe sylke, purple, skarlet, and whyte sylke. And all the wemen whoose their owne

heare

herte moued, ſpanne goates heare wyſely. And the LORDES brought oniſtones, and ſtones to be ſet in ꝑ Ephod, and in the brestlap, and ſpyce, and oyle for lyght, and for the anoyntynge oyle, and for the ſwete cenſe. And the childrē of Iſrael brought a wyllynge offeringe vnto the LORD both men and wemen, as many as had wyllynge hertes to bryng, for all maner of workes whiche the LORD had cōmaunded to be made, by the handes of Moses.

And Moses ſayde vnto the childzen of Iſrael: beholde, *the LORDE hath called by name Bezaleel ꝑ ſonne of Uri the ſon of Hur of ꝑ trybe of Juda, and hath fylled him with ꝑ ſpzete of GOD, in wyſedome and vnderſtandynge, in knowledge, and in all maner worke, to fynde out curious wozkes whiche are made in golde, ſyluer, and brasſe. In the crafte of ſtones to ſet thē, & in caruinge of woode to make any maner of ſotle wozke. And he hath put in his hart that he maye teache: bothe he and Aholiab the ſonne of Ahiſamach of the trybe of Dan. Them hath he fylled with wyſedome of herte, to wozke all maner of grauen, and ſotle, & nedle wozke in yelowe ſylke, and purple, in ſcarlet, and whyte ſylke, and in weuynge. And to do all maner of wozke and ſotle feates.

¶ The.xxxvi. Chapter.

The thinges that Bezaleel and Aholiab made.

AND Bezaleel wzought, and Aholiab & al wyſe herted men, to whome the LORD gaue wyſdom and vnderſtandynge, to knowe how to wozke all maner wozke for the ſeruyce of the ſanctuary, and all that the LORDE had commaunded. And Moſes called Bezaleel, Aholiab and all the wyſe herted men, and ſuche as the LORDE had geuen wyſdome vnto, & as many as their hertes couraged to come vnto ꝑ wozke to wozke it. And they receaued of Moſes all the ꝑſent, whiche the childzen of Iſrael had brought for the wozke of the ſeruice of the ſanctuary, to make it. And beſyde that they brought gyftes vnto it euery daye in the moznynge.

And all the wyſe men that wzoughte al ꝑ holy wozke, came euery mā frō his wozke whiche they made, & ſpake vnto Moſes, ſaying: ꝑ people bzyng to much and moze then ynough, for the ſeruice & wozke which ꝑ LORDE hath cōmaunded to be made. And then Moſes gaue a commaundement, and they cauſed it to be ꝓclamed thozowout the hooſt, ſayinge: ſe that neyther man nor womā ꝓpare any moze wozke for the ꝓſēt of the ſanctuarye: and ſo ꝑ people were forbydden to bzynge: for the ſtuffe they had was ſufficient for all the wozke, to make it, and to muche. *Al ꝑ wyſe herted men therfore, and they ꝑ wzoughte for the habitation, made ten curtaynes of white twined ſylke, yelowe ſylke, purple and ſcarlet: w̄ pictures of bzodzed wozke made he thē. The length of one curtayne was .xxviii. cubytes, and the bzedth foure, & the curtaynes were al of one ſyſe. And he coupled fyue curtaynes by them ſelues, & other fyue by thē ſelues. And he made lowpes of yelowe ſilke along by ꝑ edge of one curtaine, euē in ꝑ ſeluage of ꝑ couplig curtayne. And lykewyſe he made on ꝑ ſyde of ꝑ coupling courtaine on ꝑ other ſide. Fyfty lowpes made he in the one curtayne, and fyfty in the edge of the couplynge curtayne on the other ſyde: and the lowpes helde one curtayne to another. And he made fifty ringes of gold, and coupled the curtaynes one to another with the rynges: & ſo was it made one dwellynge place.

* And he made eleuen curtaynes of goates heare, to be a tent ouer ꝑ tabernacle. The length of a curtaine, had thirty cubytes and was four cubytes bzode, and they all eleuen of one ſyſe. And he coupled fyue curtaynes by thē ſelues, and ſyxe by them ſelues, and he made fyftye lowpes alonge by the bozder of ꝑ vtmoſt coupling curtaine, and fyftie in the edge of the other coupling curtain. (That they might be ioyned together.) And he made fyfty rynges of bzaſſe to couple ꝑ tent together, that it might be one. And he made a couerynge vpon the tent of rams ſkynnes red, and yet another of tarus ſkynnes aboue that.

*And he made ſtandynge bozdes (for the tabernacle) of Sethim woode. The length of a bozde was ten cubytes, the bzedth one cubite & an halfe. One bozd had .ii. fete, wherby thei wer ioyned one to another. And thus made he for al ꝑ bozdes of ꝑ tabernacle. And he made twenty bozdes for the ſouthe ſyde of the habitation, and foztye ſockets of ſyluer vnder the twentye bozdes,

two sockettes vnder one bozde, foz his two fete, and two sockettes vnder another bozde foz his two fete (where the sockettes of the sydes end in the corners) And foz ꝑ other syde of ꝑ dwellinge whiche is towarde ꝑ nozthe, he made twentye bozdes, and their fourty sockettes of siluer two sockettes vnder one bozde, & two sockettes vnder ꝑ other. And towarde the west ende of the tabernacle. (That is to saye, at that ende of the tabernacle whiche enclineth towarde the sea.) he made syxe bozdes, and two other bozdes made he in ꝑ cozners of the habitacion, foz eyther syde, and they were ioyned close beneth and aboue with a clampe. & thus they dyd to bothe the cozners. And there were eyght bozdes & syxtene sockettes of siluer: vnder euery bozde two sockettes.

D And he made barres of Sethim woode, fyue foz the bozdes of the tabernacle in the one syde: & fyue foz the bozdes of ꝑ tabernacle in ꝑ other syde: and fyue barres foz the bozdes of ꝑ habitaciõ in ꝑ west ende (towarde the sea.) And he made the mydde barre to shote thozowe the bozdes: euen from the one ende to the other, and ouerlayde ꝑ bozdes with golde, and made rynges of golde to thruste the barres thozowe, & couered ꝑ barres with golde. And he made an hangyng of yelowe sylke, purple, skarlet, & whyte twyned silke, euen with pictures made he it of brodred worke. And made therunto foure pillers of Sethim wood, and ouerlayde them with golde. Their knoppes were also of golde, and he cast foz them four sockets of syluer. And he made an hangynge foz the Tabernacle doze: of yelowe silke, purple, skarlet, and wt white twyned sylke of nedle worke. And the fyue pyllers of it with their knoppes, & ouerlayde the knoppes of them and the whopes wt golde. Their fyue sockets also were of brasse.

¶ The. xxxvii. Chapter.

The arke of witnes. The mercy seate. The table: The candelsticke. The lightes. The aulare and the incense

A ND Bezaleel made ꝑ *arke of Sethim wood, two cubites & an halfe long, and a cubyte & a halfe brode, and a cubite and a halfe hye: and ouerlayde it with fyne golde within & without, and made a crowne of golde to it rounde aboute, and caste foz it four rynges of golde foz the foure cozners of it two rynges foz the one syde, and two foz ꝑ other, & made barres of Sethim wood, & couered thẽ with gold, & put ꝑ barres in the rynges along by the syde of the arke, to beare it withall.

And he made ꝑ mercy seat. (That is to say, Goddes answeryng place) of pure gold: two cubytes & a halfe was the length therof, & one cubyte and a halfe the breadth: and he made two Cherubyns of thicke golde vpon the two endes of the mercy seate. One Cherub on the one ende, and another Cherub on the other ende.

Euen of the mercy seate made he the Cherubins: namely, in ꝑ endes therof. And ꝑ Cherubins spred out their wynges aboue an hye, & couered the mercy seate therwith. And their faces were one to another: euẽ to the mercye seate warde, were ꝑ faces of the Cherubyns.

*And he made ꝑ table of Sethim wod, two cubites was the length therof, & a cubite ꝑ bredth, & a cubite and a halfe ꝑ heigth of it. And he ouerlayde it with fine golde, & made therto a crowne of golde rounde about, & made therto an whope of an hãde bread, roũde about, & made vpõ ꝑ whope a crowne of gold rounde about, and cast foz it foure rynges of golde, & put ꝑ rynges in ꝑ foure cozners ꝑ wer in ꝑ four fete therof. Euen hard by ꝑ whope wer ꝑ ringes, into ꝑ which the barres wer put, to beare the table withal. And he made ꝑ barres of Sethim woode, & couered thẽ with golde to beare the table withall, and made the vessels (foz the table) of pure golde: the dysshes, spones, flat peces, & pottes to powre withal.

*And he made the candelstycke of pure golde: euen of one pece made he the candelsticke. Foz his fote, his shafte, his cuppes, his knoppes, & his flowres, wer of one pece. Syxe braũches proceadyng out of the sydes therof, thre out of the one syde, & thre out of ꝑ other. And in one braũche thre cuppes made lyke vnto almondes with knoppes & flowres: and in another braunche thre cups made lyke almondes with knoppes and flowres.

And so thozowout the syxe braũches that proceded out of the candelsticke. And vpon the candelsticke selfe were four cuppes after the facion of almõdes, wt knoppes & flowres: vnder euery two braunches a knoppe. And the knoppes

knoppes & the braunches proceded out of it, & it was all one pece of pure thicke golde. And he made his seuen lampes with the tonges and snoffers therof, of pure golde: Eue of an hudred weyght of pure golde, made he it, with all the vessels therof. And he made the cens D aultar of Sethim wood. The length of it was a cubyte, and ꝑ bredth a cubite, for it was foure square, and two cubites hye, with hornes proceading out of it. And he couered it w pure gold, both the toppe and the sydes therof rounde about, and the hornes of it, and made vnto it a crowne of golde roude about. And he made two rynges of golde for it, euen vnder the crowne therof in the two corners of it and in the two sydes therof to put barres in, for to beare it withall: and made ꝑ barres of Sethim wood, and ouerlayde them with golde. And he made the holy anoyntyng oyle, and the swete pure incens after the apotecaries craffte.

¶ The.xxxviii. Chapter.

¶ The aultar of burnt offerynges. The brasen lauer. The summe of that the people offered.

A Nd he made the burnt offeringe aultar* of Sethim wood, fyue cubytes was the length therof, and fiue cubytes ꝑ bredth: euen. iiii. square, and. iii. cubytes hye. And he made vnto it hornes in the foure corners of it procedyng out of it, and he ouerlayde it w brasse. And he made all the vessels of ꝑ aultar: the cauldrons, shouels, basyns, flesshokes, and cole pannes. All the vessels therof made he of brasse. And he made a brasen gredyron of networke vnto the altar, rounde about, a low beneth vnto the myds of the aultar, & cast foure rynges of brasse for the foure endes of the gredirons to put barres in. And he made the barres of Sethim wood, and couered them with brasse, & put the barres into ꝑ rynges in ꝑ foure corners of the aultar, to beare it withal, and made the aultar holowe within the bordes. And he made the lauer of brasse, and the fote of it also of brasse, in the syght of them that dyd watche at ꝑ dore of the tabernacle of witnesse. And he made ꝑ courte on the southe syde, & ꝑ hangynges of ꝑ courte were of white twined silke, hauig an hudred cubites. Their pyllers were twenty, and theyr brasen sockettes twenty. But ꝑ knoppes of the pyllers, & their whopes wer of syluer. And on the northe syde: the hangynges were an hudred cubites. Their pillers were twenty, & their sockettes of brasse twenty. But ꝑ knoppes & ꝑ whopes of ꝑ pyllers were of siluer. On the west syde, were hangynges of fyfty cubytes, ten pyllers and their ten sockettes (Of brasse.) But the knoppes and the whopes of the pyllers were of siluer. And towarde the east syde, were hangynges of fyftye cubites: the hangynges of the one syde of the gate, were fyftene cubites long, with thre pyllers, and thre sockettes. And of ꝑ other syde of the courte gate were hangynges also of fyftene cubytes longe, with thre pyllers and thre sockettes.

All the hangynges of ꝑ courte roude C about were of whyte twyned sylke: but the sockettes of ꝑ pyllers wer of brasse: and the knoppes, and ꝑ whopes of the pyllers were of syluer, & the couerynge of the heades was of syluer, and all the pyllers of the courte were whoped about with syluer. And the hanging of ꝑ gate of the court was nedle worke, of yelowe sylke, purple, scarlet and whyte twined sylke. xx. cubytes long, and fiue in the bredth, ouer against ꝑ hanginges of the courte. And their pyllers were foure, & their foure sockettes of brasse: and the knoppes of syluer, and the heades ouerlayde with siluer, and whoped about with syluer, and al the pynnes of the tabernacle and of the court rounde aboute, were of brasse. This is the sum of the habitacion of witnes, as it was counted accordyng to the commaundement of Moses for the office of the Leuites by the hand of Ithamar sonne to Aaron ꝑ preast. And Bezaleel ꝑ sonne of Uri the sonne of Hur of the trybe of Juda, made all that ꝑ LORDE comaũded Moses, and with hym was Aholiab sonne of Ahisamach of ꝑ trybe of Dan, a cunninge grauer and a worker of nedle worke in yelowe sylke, purple, scarlet, and white twyned sylke. All ꝑ golde D that was occupied for all the worke of the holy place was the golde of ꝑ waue offringe, euen. xxix. hundred weyght, & seuen hundred and. xxx. sycles, accordig to the sycle of the Sanctuarye. And the summe of syluer ꝑ came of ꝑ multitude, was fyue score hundred weyght,

& a thousande, seuen hundred & .lxxv. sycles, after ꝑ sycle of the Sanctuary.

For euery man an halfe weyght, euen halfe a sycle after the sycle of the Sanctuarye, for al them that went to be nōbred from .xx. yere olde and aboue, euen for syre hundred thousande and three thousande and fyue hūdred and .l. men.

And of the fyue score hundred weyght of syluer, wer cast ꝑ sockets of ꝑ sanctuarye, and the sockets of ꝑ vayle, an hundred sockets of the fyue score hundred weyght, an hundred weyght to euery socket. And of the thousande seuē hundred and .lxx. sycles, he made knoppes to the pyllers, & ouerlayde ꝑ heades, and whoped them (with syluer.) And the brasse of the waue offring was .lxx. hundred weyght, and two thousande, & fyue hundred sycles. And therwith he made the sockettes to the doze of the tabernacle of witnesse, and the brasen aultare, and the brasen gredyron for it, with all the vessels of the aultar, and the sockets of the court rounde about, and the sockets for the court gate, and all the pinnes of the habitacion, & al the pyns of the court rounde about.

¶ The .xxxix. Chapter.

The apparell of Aaron and his sonnes. Wether the Lorde commaunded, was offered.

A AND of ꝑ yelowe sylke, purple, and scarlet, they made the vestumentes of ministracion to do seruyce in ꝑ holy place, and made the holy garmentes for Aaron, as the LORDE cōmaunded Moses. And he made the Ephod of golde, yelowe sylke, purple, skarlet, & whyte twined silke. And they dyd beate the golde into thynne plates, and cut it into wyers: to worke it in the yelowe sylke, purple, scarlet, & in ꝑ fyne white, with broyderd worke. And they made two sydes for it, to close them vp by the two edges. And ꝑ broydryng of ꝑ gyrdel ꝑ was vpon it, was of ꝑ same stuffe, and after ꝑ same worke: of gold yelow sylke, purple, scarlet, & twyned whyte sylke, as ꝑ LORD cōmaūded Moses.

B And they wrought Onix stones, closed in ouches of golde, and graued as sygnettes are grauen with the names of ꝑ children of Israel, and put them on the holders of the Ephod, that they shulde be stones for a remembraunce of ꝑ children of Israel, as the LORDE cōmaūded Moses. And he made ꝑ brestlap of cunning worke, and lyke the worke of ꝑ Ephod: euē of golde, yelowe sylke, purple, scarlet, and twined whyte sylke. It was foure square, and they made the brestlappe double, an hāde breadth lōg, and an hande bredth broade.

And they fylled it with foure rowes of stones. The first rowe, a Sardios, a Topas and *Smaragdus: the seconde rowe, a* Rubye, a Saphir and a Dyamonde: in the thirde rowe, Ligurios, an Ichat, and an Amatist: in the fourth row, a turcas, an Onix, and a Jaspis. And they were closed in ouches of gold in their inclosers. And the twelue stones were grauen as sygnets with the names of the children of Israell: euery stone with his name, accordinge to the twelue trybes. And they made vpō the brestlap, two fastening cheynes of wrethē worke, & pure gold. And they made two hokes of golde, & two golde rynges: & put the two rynges in the two corners of the brestlappe. And they put ꝑ two cheynes of golde in the two ringes, in the corners of the brestlappe.

D And the two endes of the two cheynes they fastened in the two hokes, and put them on ꝑ sholders of ꝑ Ephod vpon the fore syde of it. And they made two rynges of golde, and putte thē on the two corners of the brestlappe vpon the edge of it, whiche was on the inside by the Ephod. And they made two goldē rynges, & put them on the two sydes of the Ephod, beneth on ꝑ forefyde of it, & ouer against his felow aboue vpon the broydryng of ꝑ Ephod, & they strained ꝑ brestlappe by his rynges vnto ꝑ ringes of ꝑ Ephod, with a lace of yelow silke, that it might be vpon the broyderynge of the Ephod, and ꝑ the brestlap should not be lensed from of the Ephod: as the LORDE commaunded Moses. And he made the tunycle vnto the Ephod of woue worke, altogether of yelow silke

C and there was an hole in ꝑ myddest of the tunicle, as the coler of a partlet, wt a bonde rounde aboute the coler, that it shulde not rent.

And in the tunycle they made hemmes wt pomgranates, of yelow sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, & put them amonge the pomgranates rounde about vpon the edge of the tunycle: a bell and a pomgranate, a bell

And

and a pomgrauate rounde aboute the hemmes of the tunycle to minister in, as the LORDE commaunded Moses. And they made cotes of fyne whyte of wouen wozke foz Aaron and his sons, and a mytre of fyne white, and goodly bonettes of fyne whyte, and lynen bzeches of twyned whyte, and a gyzdell of twyned whyte, yelowe sylke, purple & scarlet: euen of nedle wozke, as the LORDE cõmaunded Moses. And they made the plate foz the holye crowne of fyne golde, and wzote vpõ it with grauen wozke, the holines of the LORDE: and tyed vnto it a lace of yelowe sylke to fasten it an hye vpon the mytre, as ỹ LORDE commaunded Moses.

f Thus was all the wozke of the habitacion and of the Tabernacle of witnesse fynished. And the chyldzen of Israel dyd accozdyng to all that ỹ LORD had commaunded Moses: euen so dyd they. And they bzought the habitacion vnto Moses: the tente and all his apparel, buttons, bozdes, barres, pyllers, and sockets, the couerynge of rammes skynnes redde, and the couerynge of tarus skynnes, and the hanging vaile, the arke of witnesse and ỹ barres therof, and the mercy seate: the table, and al the vesselles therof, & the shewe bzead: the pure candelsticke, with the lampes therof: euen with the lampes to be pzepared, and all the vesselles therof, and the oyle foz lyght: the golden altar and the annoyntynge oyle, and the swete tens, and the hanging of the Tabernacle doze, and the bzasen altar wyth his gredyzen of bzasse, hys barres and all his vessels, the lauer and hys fote: the hangynges of the courte with his pyllers and sockettes: the hangyng to the courte gate, and his pynnes & coardes, and all the vessell of the seruyce of the habytacion foz the Tabernacle of witnesse: the mynistrynge vestimentes to serue in the holy place, and ỹ holy vestimentes foz Aaron the Pzieste, and hys sonnes raymentes to minister in: accozdyng to all that the LORDE commaunded Moses: euen so the chyldzen of Israell made all the wozke. And Moses beheldе all the wozke, and see: they had done it euen as the LORDE commaunded: euen so had they done, and Moses blessed them.

¶ The.xl. Chapter.

The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude, couerynge the tabernacle.

AND the LORDE spake vnto Moses, sayynge. In the fyrst daye of ỹ fyrste moneth, shalte thou set vp the habitacion and the Tabernacle of wytnes, and put therin ỹ Arke of wytnes, and couer the arke with the vaile, and bzynge in the table, and apparel it accozdyng to ỹ ozder therof. And thou shalte bzynge in the candelstycke, and lyght his lampes, and set the cense altar of gold befoze the Arke of witnes, and put the hangyng at the doze of the habitacion.

And set the burnt offeryng altar befoze the doze of the habitacion, and Tabernacle of wytnesse, and set the lauer betwene the Tabernacle of wytnes & the altare, and put water therein, and make the courte rounde aboute, and hange vp the hangynge at the courte gate. *And thou shalt take the anoyntyng oyle, and anoynte the habitacion, and all that is therin, and halowe it wt all the vesselles thereof, that it maye be holy. And thou shalt anoynte the altar of burnt offeryng, and all his vessels, and sanctifie the altar, that it maye be an altar most holy. Exod.30.g B

And thou shalte anoynt also the lauer and his fote, and sanctifie it. And thou shalt bzynge Aaron and his sons vnto the doze of the tabernacle of witnes, and washe them wyth water. And thou shalt put vpon Aaron ỹ holy vestymentes, and anoynte him, & sanctifie him that he may minister vnto me. And thou shalte bzynge his sonnes, & clothe them wyth garmentes, and annoynte them as thou dydest annoynte theyr father, that they maye mynyster vnto me. Foz their annoiting shalbe an euerlastynge pziesthoode vnto thẽ thorowout their generacions. *And Moses dyd accozdyng to al that ỹ LORDE commaunded hym: euen so dyd he. Num.7.f C

Thus was the Tabernacle reared vp the fyrste day in the fyrst moneth in the second yere. And Moses reared vp the tabernacle and fastened his sockettes, and set vp the bozdes therof, and put in the barres of it, and reared vp his pyllers, and spzeade abzode the tent ouer the habitacion, and put the couerynges of the tent an hye aboue it: as ỹ LORD

commaunded Moses.

And he toke the testimony, and put it in the Arke, and sette the barres to the arke, and put the mercyseate aboue vpon the Arke, and brought the Arke into the habitacion, and hanged vp the vayle, and couered the Arke of witnes, as the LORDE commaunded Moses.

And he put ꝑ table in the tabernacle of wytnes in the Northside of the habitacion, (but without the vayle) & set the breade in ordre before the LORDE, euen as the LORDE had commaunded Moses. And he put the candelstycke in ꝑ Tabernacle of wytnes ouer agaynst the table towarde the south syde of the habitacion, & set vp the lāpes before the LORDE: as ꝑ LORDE cōmaunded Moses. And he put the golden altar in the Tabernacle of witnesse before the vayle, & brent swete sense theron, as the LORDE commaunded Moses. And he hanged vp the hangyng at the doze of the habitacyon, and set the burnt offerynge altar by the entryng in of the habitacion of ꝑ Tabernacle of wytnesse, & offered burnt offerynges & meate offerynges theron, as ꝑ LORD cōmaūded Moses.

D
Lect. 30.c * And he set the lauer betwene the Tabernacle of wytnesse and the altar, & powred water therin, to washe wal. And Moses, Aaron and hys sonnes, washed their handes & their fete therat: when they went into the Tabernacle of wytnes, and when they wente to the altar: they washed themselues, as the LORDE commaunded Moses. And he reared vp the courte rounde about the habitacion and the altar, and sette vp an hangyng at the courte gate: and so Moses finished the worke.

Numb. 9.c * And the cloude couered the Tabernacle of wytnesse, and the glory of the LORDE fylled the habitacion. And Moses could not entre into the tabernacle of wytnes, because ꝑ cloud abod theron, & the glory of ꝑ LORD fylled ꝑ habitacion. (For the cloud had couered all.

And when the cloude was taken vp from of the habitacion, the chyldren of Israell toke their iorneys thorowout their armies. And when ꝑ cloude was not taken vp, they iourneyed not tyll it was take vp: for the cloud of ꝑ LORD was vpon the habitacion by daye, and fyre by nyght: in the syght of all ꝑ house of Israell, thorowout al their armies.

¶ The ende of the .ii. booke of Moses.

The thyrde boke of Moses called in the Hebrue Uariah: and in the Latyn, Leuiticus.

¶ The .i. Chapter.

¶ The order of the brunt offerynges.

AND the LORDE called Moses, and spake vnto hym oute of the Tabernacle* of wytnesse, sayinge: Speake vnto the chyldren of Israell, and thou shalte say vnto them. ¶ If a man of you bryng a sacrifice vnto the LORDE ye shal bryng your sacrifice from amōg these catell, euen from among the oxen and ꝑ shepe. ¶ If his sacrifice be a burnt offeryng, let hym offre a male of ꝑ oxen without blemyshe, and bryngе hym (of his owne voluntary wyll) vnto ꝑ doze of the tabernacle of witnesse before the LORDE. And he shall put his hand vpon the heade of the brent sacrifice and it shalbe accepted for hym, to be his attonement. And he shal kyll the calfe of the droue before the LORDE. And the prestes Aarons sonnes, shall bryngе the bloude, and shall sprynkle it rounde about vpon the altar, that is by ꝑ doze of the Tabernacle of wytnesse. And then shall he flaye the burnt offeryng, and hewe him in peces. And the sonnes of Aaron the Preest shal put fyre vpon the altar, and put wood vpon the fyre. And the prestes Aarons sonnes shall laye the partes (euen the head and the fatte) vpon the wood that is on the fire in the altar. But the inwardes and the legges therof he shall washe in water, and the preest shal burne al on ꝑ altar, that they maye be a burnt sacrifice for a swete odour vnto the LORDE.

And ¶ his sacrifice be of the flockes (namely of the shepe or goates) let him C bryng a male without blemyshe for a burnt offerynge. And let hym kyll it on the Northside of the altare before the LORDE. And the prestes Aarons sons shall sprynkle the bloude round about vpon the altare. And it shalbe cut in peces: euen with his head and his fat, and the preeste shall put them vpon the woode that lyeth vpon the fyre on the altar. But he shal washe the inwards, and the legges with water: & the preest shal

shal bryng al together & burne it vpon the altar for a burnt offering of a swete sauour vnto the LORDE. ¶ If the burnte offerynge for the sacrifice of ꝑ LORDE be of the foules, he shall bryng hys sacrifice of the turtyl doues or of ꝑ yong pygeons. And the ꝓiest shall bryng it vnto the altar, and wrynge the necke a sunder of it, and burne it on the altar.

But the blonde therof shal runne out vpon by the syde of the altar. And he shall plucke away his croppe with his fethers, and caste them beside the altar on the east parte in the place of asshes. And he shall breake the wynges of it, but plucke them not a sunder. And the ꝓiest shal burne it vpon the altar, euē vpon the woode that is vpon the fyre, that it maye be a burnte sacrifice for a swete sauour vnto the LORDE.

¶ The.ii. Chapter.

The order of meateofferynges.

¶ The soule that wyll offre a meate offerynge vnto the LORDE, the same offerynge shall be of fyne floure, and he shall powre oyle, vpō it, and put frankencens thereon, and shal bryng it vnto Aarons sonnes the ꝓiestes. And he shal take therout his hanfull of the floure, and of the oyle wyth all the frankencens, and the ꝓiest shal burne it for a memorypall of hym vpon the altar: to be an offeryng for a swete sauour vnto the LORDE. And the remnaunt of the meate offering shalbe Aarons and his sonnes, a thyng most holy of the sacrifices of the LORDE. ¶ If thou bryng also a meateoffering that is baken in the ouen, let it be a swete cake of fyne floure myngled wᵗ oyle, or an vnleuened wafer anoynted with oyle. If thy meatofferyng be baken in the frying pan, it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, and powre oyle thereon, that it maye be a meate offerynge. And yf thy meate offeryng be a thyng broyled vpon the gredyrō, let it be of floure mingled with oyle. And thou shalte bryngе the meate offerynge (that is made of these thinges) vnto the LORDE, & shalt delyuer it vnto the ꝓiest that he may offre it vpon the altar, and the ꝓieste shall take of the meate offeryng a memorial, and shal burne it vpon ꝑ altar that it maye be a burnt offerynge for a swete sauour vnto the LORDE. And that whiche is lefte of the meate offerynge shalbe Aarons and his sonnes. ¶ It is a thing most holy of ꝑ offeringes of the LORDE. Al the meate offeringes which ye shall bryngе vnto the LORD, shall be made withoute leuen. For ye shall neyther burne leuen nor hony in any offeryng of the LORDE.

Notwithstandyng ye shall bryng the fyrstlynges of them vnto the LORDE: but they shall not come vpon the altar for a swete sauoure. * All the meate offerynges also shalte thou season with salte: nether shalt thou suffer ꝑ salt of ꝑ couenaunt of thy GOD to be lackynge from thy meate offeryng: but vpon all thyne offerynges thou shalte bryngе salte. And yf thou offre a meatofferyng of thy fyrst ripe frutes vnto the LORD, thou shalte offer for the meatofferyngе of thy fyrst frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, & laye frankensence thereon, that it maye be a meatofferyng. And ꝑ ꝓiest shall burne part of the beaten corne, & part of that oyle with al the frankensence, for a remembraunce. And it shalbe a sacrifyce vnto the LORDE.

Matth. 5.b Marth. 9.g Colos. 4.a

¶ The.iii. Chapter.

The order of peace offerynges.

¶ And yf his sacrifice be a peace offeryng and he take it from amonge the droues (whether it be male or female) he shall bryng such as is withoute blemyshe, before the LORDE: and put hys hande vpon the heade of hys offering, & kyl it at the dore of ꝑ tabernacle of wytnesse. And Aarons sonnes the ꝓiestes shall sprynckle the blonde vpon the altar rounde aboute. And he shall offer somewhat of the peace offeryng to be a sacrifyce vnto the LORD: euen the fat * that is about ꝑ inwards, and the two kydneys, and the fat that is on them and vpon the loynes and ꝑ aboundance that is on the liuer shal he take awaye with the kydneis. And Aarons sonnes shall burne thē on the altar vpon the burnt sacrifice whiche is vpon the wood that is on the fyre to be a burnt sacrifyce for a swete sauoure vnto the LORDE. ¶ If he bryngе a peace offeryng vnto the LORDE from of the

Exod. 29.e

flocke,

flocke, let him offer male or female: but
wout blemithe. And yf he offer a shepe
for his sacrifice, he shal bryng it before
the LORDE, and put his hande vpō his
offerynges heade, and kyll it before the
dore of the Tabernacle of wytnes, and
Aarons sonnes shall sprynkle ꝑ bloud
therof rounde aboute the altar. And of
the peace offeryng, let hym bryng a sa-
crifice vnto the LORDE: the fat therof,
C and the rumpe altogether, which they
shall take of, hard by ꝑ backe bone: and
the fat ꝑ couereth the inwardes, & all ꝑ
fat ꝑ is vpon the inwardes & the two
kydneys, & the fat that is vpon thē and
vpon the loynes, and ꝑ aboūdance that
is vpon the lyuer shal he take away w
the kydneys. And the priest shal burne
them vpon the altar, to be the foode of
a sacrifice vnto the LORDE. If hys
offeryng be a goate, he shall bryngе it
before the LORDE, and put hys hande
vpon the head of it, and kyll it before ꝑ
D tabernacle of the couenaunt, & the sons
of Aaron shal sprynkle the bloud ther-
of vpon the altar rounde aboute. And
he shal bryng therof his offeryng euen
a sacrifice vnto the LORD: the fat that
couereth the inwardes, and all the fat
that is vpon the inwardes, and the two
kydneys, & the fat that is vpon them &
vpon the loynes, & the abundaunce vp-
on the lyuer shall he take awaye wyth
the kydneys. And the priest shal burne
them vpon the altar for the food of the
sacrifice: that al the fat may be a swete
sauour vnto the LORDE. Let it be a
perpetuall statute for youre generacy-
ons, thorowout your dwellinges, that
ye eate nether fat nor* bloude.

Gene. 9. a. Leui. 19. d. and. 19. f

¶ The. iiii. Chapter.

The offerynges made for synnes done of ignorauncе.

AND the LORD spake vnto Moses,
saying: speake vnto the chyldrē of
Israell, and saye: If a soule synne
thorowe ignorauncе, and hath done a-
nye of those thynges whych the LORD
hath forbidden in his cōmaundemētes
to be done. As yf the priest that is an-
noynted do synne (accordynge to the
synne of the people) let hym bryngе for
hys synne whiche he hathe synned a
ponge ore without blemyshe vnto the
LORD for a synne offering. And he shal
bryng the ponge ore vnto the dore of ꝑ
tabernacle of wytnes before the LORD,
and shall put his hande vpon the pong
ore head, and kyll the ponge ore before
the LORDE. And the priest that is ap-
poynted * shall take of the ponge ore
bloude, and bryng it into the taberna- Lxx.
cle of witnesse, and the priest shal dippe
his fynger in the bloude, and sprynkle
thereof seuen tymes before the LORD,
euen before the hangynge of the holye
place. And he shall put some of ꝑ bloud
before the LORDE, vpon the hornes of
the altar of swete cens, whiche is in ꝑ
tabernacle of wytnes, and shal powre
all the bloude of the pong ore vnto the
botome of the altar of burnt offeryng,
whych is at the dore of the tabernacle
of wytnesse. And he shal take away al
the fat of the ore that is for synne, the
fat that couereth the inwards, and all
the fatte that is aboute the inwards,
and the two kydneys, and the fat that
is vpon them, and vpon the loynes and
the abundaunce of ꝑ lyuer shal he take
awaye with the kydneys: as it was ta-
ken awaye in the ore of the peace offe-
rynges, and let the Priest burne them
vpon ꝑ altar of burnt offerynge. * But
the skynne of the pong ore, and all hys
flesshe, with his heade, and hys legges,
with his inwards, and his dunge, shall
he beare out and carie the pong ore al-
together out of the hoost vnto a cleane
place: euen where as the asshes are
powred oute, and burne hym there on
wood in the fire: euē by ꝑ place where
the asshes are cast out, shal he be brent.
yf the whole congregacyon of Israell
sinne thorowe ignorauncе, & the thing
be hyd from their eyes, so ꝑ they haue
cōmitted any of those thynges which
the LORDE hath forbydden to be done
in hys commaundementes, and haue
offended. When the synne whiche they
haue sinned in, is knowen, the congre-
gacion shall bryng a ponge ore for the
syn: and bryngе hym before the taber-
nacle of wytnesse, and the elders of
the multytude shall put theyr handes
vpon the head of the ponge ore before
the LORDE. And the ponge ore shalbe
slayne before the LORDE. And the
priest that is anoynted, shall bryng of
his bloude into the tabernacle of wyt-
nes, and the preyest shall dyppe his fin-
ger in the bloude, and sprynkle it seuen
tymes before the LORDE, euen before
the vayle.

And

D And shall put the bloude vpon the hornes of the altar, whiche is before þ LORDE in the tabernacle of wytnes, & shall powre all the bloude vnto þ bottome of the altar of burnte offerynge whiche is before the dore of the tabernacle of wytnesse, and shall take all his fatte from hym, and burne it vpon the altar, and shall do with this yonge ore, as he dyd with the yonge ore for synne: euen so shall he do with this. And the Priest shall make an attonemente for them, and it shalbe forgeuen them. And he shall bryng thys yonge ore without the hoste, and burne him as he burned the fyrste. For it is an oblacyon for the synne of the congregacyon.

E when a Lorde synneth, and cõmytteth thorowe ygnoraunce any of these thynges (whych the LORDE his GOD hath forbydden to be done in his commaundementes) and hath offended: And yf hys synne be shewed vnto him whiche he hathe done, he shall bryngе his offeryng: euen an he goate without blemysshe, and laye his hand vpon the heade of the he goate, and kyll it in the place where the burnt offeryng is vsed to be kylled before the LORDE. For it is a synne offerynge. And lette the priest take of the bloud of the offeryng wyth hys fynger, and put it vpon the hornes of the burnte offerynge altar, and powre hys bloud vnto the botome of the burnt offeryng altar, and burne all hys fatte vpon the altar, as the fat of the peace offerynges. And the priest F shall make an attonement for hym, as concernynge hys synne, and it shall be forgeuen him. yf one of the comen people of the lande, synne thorowe ygnorraunce: and commyt any of the thynges whiche the LORDE hath forbyddē in his commaundementes to be done, & so hath trespaced, yf hys synne whiche he hath sinned, come to his knowledge: he shall bryngе for hys offerynge, a he goate from among the flockes, without blemyshe, for his syn which he hath synned, and laye his hand vpon þ head of the offeryng, and slee it in þ place of burnt offerynges. * And the priest shal take of the bloud therof wyth his finger, and put it vpon the hornes of the burnt offerynge altar, and powre all þ bloud vnto the botome of thealtar, and shall take awaye all his fat, as the fat of the peace offerynges is taken away. And the priest shall burne it vpon the altar, that it maye be a swete sauoure vnto the LORDE, and the Priest shall make an attonemente for hym, and it shalbe forgeuen hym. And yf he bryng a shepe for a synne offerynge, he shall bryng a female without blemyshe, and laie his hand vpon the head of the offeryng, and slee it for a synne offerynge, in the place where they kyll the burnte offeryng.

And the priest shal take of the bloud G of the offeryng wyth hys fynger, & put it vpõ the hornes of the burnt offering altar, and shall powre the bloud therof vnto the botome of the altar. * And he Leui.3.d. shall take awaye all the fat therof, as the fatte of the shepe of the peace offeryng is wonte to be taken awaye. And the priest shall burne it vpon the altar: that it maye be the LORDES burnt sacrifyce, and the priest shal make an attonement for hys synne, that he hathe commytted, and it shall be forgeuen hym.

¶ The.v. Chapter.

¶ Of othes. The clensenge of hym that toucheth vncleane thynges. The purgacyon of an othe/ and of synne done by ygnorsaunce.

I If a soule sinne and heare þ voyce of swearynge, and is a wytnesse: whether he hath sene or knowen of it, yf he haue not vttered it, he shall beare hys syn. Eyther yf a soule touch any vncleane thyng: whither it be a cary̆ of an vncleane beast, or of vncleane cattell, or vncleane wormе, and is not ware of it: beholde, he is vncleane and hath offended. Eyther yf he touch any vnclenes of man (whatsoeuer vnclennes it be that a man is wont to be defyled withal) and is not ware of it, and cõmeth to the knowledge of it, he hath trespassed. Either if a soule sweare and pronounceth with hys lyppes to do euell, or to do good (whatsoeuer it be þ a man vseth to pronoũce with an oth) and the thynge be hyd from hym, and commeth to the knowledge of it, & hath offended in one of these. And it shal come to passe that when he hathe synned in one of these thynges, he shall confesse that he hath synned in that thynge. Therfore shall he bryngе hys trespasse offeryngе vnto the LORDE, for hys

synned

synne whiche he hath synned. A female from the flocke, a lambe or a she goate for a synne offeryng. And the preest shal make an attonement for hym. concernyng his synne. * And yf he be not able Lem. 12.d. Luke. 2.d to bryng such a shepe, he shal bryng for his trespace which he hath synned, two turtyl doues, or two yong pigeons vnto ꝑ LORDE, one for a synne offering, & the other for a burnte offeryng. And he shal bryng them vnto the preest, which shall offer the synne offeryng fyrst, and wryng ꝑ necke a sider of it, but plucke it not cleane of. And he shal sprynkle of the bloude of the synne offeryng vpon the syde of the altar: and the rest of the bloude shal he powre by the botome of the altar: for it is a synne offerynge.

And he shall offer the seconde for a burnt offeryng as the maner is: and so shal the preest make an attonement for hym (for the synne whyche he hath sinned) and it shalbe forgeuen hym. And yf he be not able to bryngе two turtle doues, or two ponge pygeons, then he that hathe synned, shall bryngе for hys offerynge, the tenth parte of an Epha of fine floure for a synne offeringe, but put none oyle therto, neyther put anye frankensence thereon, for it is a synne offeryng. And let the preest offer it: and the preest shal take his hande ful of it, for a remembraunce therof, and burne it vpon the altar, to be a sacryfice for ꝑ LORDE, it is a synne offeryng. And the preest shall make an attonemente for hym as touchyng hys synne ꝑ he hath synned in one of these, and it shalbe forgeuen. And the remnaunte shall be the preestes, as a meate offeryng.

D And the LORDE spake vnto Moses, saying: yf a soule trespace & synne throwe ygnoraunce in thynges that are consecrated vnto the LORDE, let hym bryngе for hys trespace vnto ꝑ LORD a ramme wythout blemyshe out of the flockes, valued in money at two sicles, Exod. 30.b after the * syete of the sanctuary, that it maye be for a trespace offering. And he shal make amendes for the harme that he hath done in the holy thyng, and let hym put the fyfte parte moze thereto, and geue it vnto the preest. And ꝑ preest shall make an attonemēt for him with the ramme that is for the trespace, and it shalbe forgeuen hym.

Yf a soule synne and commit anye of these thynges which are forbydden to be done by the commaundementes of the LORDE and wyste it not, and hath offended, he shall beare hys synne: and shall bryngе a ramme woute blemyshe vute of the flocke that is estemed to be wurth a trespace offering, vnto ꝑ preest: And the preest shal make an attonemēt for hym concerninge hys ygnoraunce, wherein he erred and was not ware, and it shall be forgeuen hym. Thys is the trespace offerynge which he offred vnto the LORDE for that trespasse.

¶ The. vi. Chapter.

¶ The offeringes for synne whiche are done wilfyngly. The lawe of the burnt offryngeo. The fyre must abyde euermore vpon the altar. The offeryngeo of Aaron, and his sonne.

AND the LORDE spake vnto Moses, saying: yf a soule synne & trespace agaynst the LORDE, & denye vnto his neyghbour that whiche was taken him to kepe, or that was put into hys handes, or doeth violent robberye or wrong vnto his neyghbour, or if he haue founde that whiche was lost, and denyeth it, and sweareth falsely, vpō whatsoeuer thyng it be that a mā doeth, and synneth therein: yf he haue so sinned or trespaced, he shal restore agayne that he toke violently away, or the wrong whych he dyd or that which was deliuered him to kepe, or the loste thynge whiche he founde: & all that aboute whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shal ad the fyfte part more therto, and geue it vnto hym to whome it pertayneth, the same daye ꝑ he offereth for his trespace: & let hym bryngе for his trespace vnto the LORD a ram wythout blemyshe out of the flocke (ꝑ is estemed worth a trespace offeryng) vnto the preest.

And the preest shal make an attonemente for hym, before the LORDE, & it B shal be forgeuē him, whatsoeuer thing it be that he hath done & trespaced therin. And the LORD spake vnto Moses: saying: commaunde Aaron & his sons, saynge: this is the lawe of the burnte offerynge. * The burnt offeryng shal be En vpon the harth of the altar all nyghte vnto the morenyng, and the fyre shalbe kyndled on the altar. And ꝑ preest shal put

put on his *linnen albe, and his lynnen
brzyches vpō his flesche, and take away
the asshes vpon the whych the fyre cō-
sumed the burnt sacrifice in the altar, &
he shall put them besyde the altar, and
put of his raymente, and put on other,
and cary the asshes out without ꝑ hoste
vnto a cleane place. The fyre vpon the
altar shall burne styl, and neuer be put
oute. But the prieste shall laye wood
on it euery daye in the morenyng, & put
the burnt sacrifice vpon it, and he shall
burne therō the fatte of the peace offe-
rynges. The fyer shal euer burne vpon
the altar, and neuer go oute. * This
is the law of the * meate offerynge:
whiche Aarons sonnes shal bzyng be-
foze the LORDE, euen before the altar:
and one of them shall take his handful
of the floure of the meate offeryng, and
of the oyle, & al the frankencens which
is vpon the meate offerynge, and shall
burne it vnto a remembzaunce vpon ꝑ
altar foz a swete sauour, euen a memo-
ryall of it vnto the LORDE.

C And of the reste therof, shall Aaron &
hys sonnes eate: vnleuened shall it be
eaten in the holy place: euen in ꝑ court
of the tabernacle of wytnesse they shal
eate it. It shal not be baken with leuē.
I haue geuē it vnto thē foz theyr poz-
cyon of my sacrifices. It is most holy
as is the synne offeryng & trespas offe-
ryng. All the males amonge the chyl-
dzen of Aarō shal eate of it: It shalbe a
statute foz euer in your generacyons
concernyng the sacrifice of ꝑ LORDE:
let euery one that toucheth it, be holy.
And the LORDE spake vnto Moses,
saying: this is the offeryng of Aaron &
of hys sonnes whyche they shall offer
vnto the LORDE in the daye when he
is anoynted: the tenth part of an Epha
of floure, foz a meate offerig perpetual:
halfe in the morenyng & halfe at nyght:
In the fryng pan it shalbe made with
oyle. And when it is fryed, thou shalte
bzyng it in, and the baken offerynges of
thys oblacyon mynsed smal, shalt thou
offer foz a swete sauour vnto ꝑ LORD.
And the prieste of hys sons ꝑ is anoyn-
ted in his steade: shall offer it: It is the
LORDES dutie foz euer, it shalbe burnt
altogether.

D Foz euery meate offeryng ꝑ is made
foz the prieste, shalbe burnt altogether,
and shall not be eatē. And the LORDE
spake vnto Moses, saying: speake vnto
Aaron, and vnto his sonnes, and saye:
This is the lawe of the synne offering.
In the place where the burnt offering
is kylled, shal the synne offeryng be kil-
led before the LORDE foz it is most ho-
lye. *The prieste that offereth it, shall Oſee.4.b.
eate it: In the holy place shall it be ea-
ten: euen in the courte of the taberna-
cle of wytnesse. No man touche ꝑ flesche
therof, saue he that is halowed. And
who so sprynkleth of the bloud thereof
vpon any garment, thou shalt washe it
in the holy place, there as it is sprynk-
led vpon. *But the earthen pot that it Leuit.15.b
is soden in, shalbe broken. And yf it be
soden in a brasen potte, it shalbe scou-
red and rynsed in the water. All ꝑ ma-
les amonge the prieستes shal eate ther-
of, foz it is moste holye. And no synne
offeryng, whose bloude is brought in-
to the tabernacle of wytnes to recon-
cyle withall in the holye place, shalbe
eaten: but shalbe burnt in the fyre.

¶ The.vii. Chapter.

¶ Tresspace offerynges. Synne offerynges and peace offerynges. The fat and the bloud maye not be eaten.

THis is the lawe of tresspace offe-
ryng: it is moste holy. In ꝑ place A
where they kyll the burnte offe-
ryng, shall they kyll the tresspace offe-
ryng also, & his bloude shal he sprynkle
rounde aboute vpon the altar. All the
fatte therof shall they offer: the rumpe
and the fatte thereof that couereth the
inwardes, and the two kydneys, & the
fat that is on them and vpon ꝑ loynes:
and the aboundance that is on ꝑ lyuer
shalte thou take awaye with the kyd-
neys, & the prieste shall burne them vp-
on the altar, to be a sacrifyce vnto the
LORDE foz it is a tresspasse offerynge.
All the males among the prieستes shall
eate thereof in the holy place, foz it is
moste holy. As the syn offeryng is, so
is the tresspace offerynge: one lawe ser-
ueth foz both, and it shalbe the prieستes
that reconcyleth therwith. And the
prieste that offereth any mannes burnt
offerynge, shall haue the skynne of the
burnt offeryng which he hath offered.
And all the meate offeryng that is ba-
ken in ꝑ ouen & that is dressed vpon ꝑ
gredyzen, & in the fryinge pan, shall be
the prieستes that offereth it. And euery
meate

meate offeryng that is myngled wyth
oyle and that is dryc, shal pertaine vn-
to all ꝑ sonnes of Aaron, and one shall
B haue as much as another. This is the
lawe of the peace offeryng, when it is
offered vnto the LORDE. ¶ If he offer it
to geue thankes, he shal bring vnto his
thankeofferyng swete cakes myngled
with oyle, and swete waters anoynted
wyth oyle, & cakes myngled wt oyle, of
fyne floure fryed. He shall bringe hys
offryng vpon cakes of leuened breade,
for his peace offerynges to geue thākes:
and of al the sacrifice he shall offer one
for an heue offeringe vnto the LORDE,
and it shall be the priestes that sprink-
led the bloud of the peace offerynges.
And the flesche of the thankeoffering in
hys peace offerynges, shal be eaten the
same day that it is offered. And let him
laye vp nothynge of it vntyl ꝑ morow.
But yf he offer hys sacrifice by reason
of a vowe, or of hys owne free wyll, it
shalbe eaten the same day that he offe-
reth his sacrifice.

And yf ought remayne vntyll ꝑ mo-
rowe, it maye be eaten: but as much of
the offred flesche as remaineth vnto the
thyrde daye, shalbe burnte with fyre.
And yf any of the flesche of his peace of-
frynges be eaten in the thyrd day, then
shall he that offereth it obtayne no fa-
uour, neyther shall it be rekened vnto
hym, but shall be an abhominacyon.
C Therfore ꝑ soule that eateth of it shal
beare hys synne. And the flesche that
toucheth any vncleane thinge, shal not
be eaten, but burnt with fyre: and all ꝑ
be cleane shall eate the flesche. But yf
anye soule eate of the flesche of the peace
offerynge that pertaynethe vnto the
LORDE hauyng hys vnclennesse vpon
hym, the same soule shall perysche frome
among hys people. Moreouer, ꝑ soule
that doth touch any vncleane thyng, ꝑ
is of the vnclennesse of man, or of anye
vncleane beast: or any abhominacyon
that is vncleane, and then eate of the
flesche of the peace offering whiche per-
tayneth vnto the LORDE, that soule
shall perysche from his people. And the
LORDE spake vnto Moses, sayinge:
speake vnto the chyldren of Israel, and
saye. *ye shal eate no maner fat of oxē,
of sheep, and of goates: neuertheiater ꝑ
fatte of the beast that dyeth alone, and
the fatte of that whiche is torne wyth
wylde beastes, shall be occupied in any
maner of vse, but ye shall in no wyse
eate of it. For whosoeuer eateth ꝑ fatte
of the beast of which men vse to bryng
an offerynge vnto the LORDE, ꝑ soule
that eateth it, shall perysche from hys
people. Moreouer, ye * shall eate no
maner of bloude, whether it be of soule
or of beaste. What soeuer soule it be ꝑ
eateth any maner of bloude, the same
soule shall perysche from his people.
And the LORDE talked with Moses,
sayinge: speake vnto the chyldrē of Is-
raell & saye: he that bryngeth hys peace
offerynge vnto the LORDE, lette hym
bringe hys gyfte vnto the LORDE of
his peace offering: let his own handes
bryng the offerynges of the LORDE: e-
uen the fat with the brest shal he bring:
that ꝑ brest may be waued for a waue
offering before the LORDE. And the
priest shal burne the fat vpon the altar,
and the brest shall be Aarons and hys
sonnes.

And the ryght shoulder shal ye geue
vnto the priest, for an heue offeryng, of
your peace offerynges. The same that
offreth the bloud of the peace offeryn-
ges and the fat, amonge the sonnes of
Aaron, shall haue the ryghte shoulder
for his parte, for the * wauebrest and ꝑ
heue shoulder haue I taken of the chil-
dren of Israel, euen of theyr peace offe-
rynges, and haue geuē it vnto Aaron
and vnto hys sonnes: by a statute for e-
uer of the chyldren of Israell.

This is the anoyntynge of Aaron &
the annoyntynge of hys sonnes in the
sacrifyces of the LORDE, in the daye
when he offred them to be priestes vn-
to the LORDE. And these be the sacry-
fyces whiche the LORDE commaūded
to be geuen them, (in the daye of theyr
anoynting) of the chyldren of Israell,
by a statute for euer in their generacy-
ons. This is the lawe of the burnte
offeryng and of the meatofferyng, and
of the sacrifyce for synne and trespace,
for consecracion and for the peace offe-
ryng: which the LORDE commaunded
Moses in the mounte of Sinay, when
he commaunded the chyldren of Israel
to offer theyr sacrifices vnto ꝑ LORD,
in the wylderneſſe of Sinai.

¶ The. viii. Chapter.

¶ The anoyntyng of Aaron and his sonnes.

And

AND the LORDE spake vnto Moses, sayinge: take *Aaron and hys sonnes with him, and ꝑ vestures and ꝑ anoyntinge oyle, and a yong ore for synne, and two rammes, & a basket with swete breade: and gather thou al the congregacion together vnto ꝑ doze of the tabernacle of wytnes. And Moses dyd as the LORDE commaunded him, and the people were gathered together vnto the doze of the tabernacle of wytnes. And Moses sayde vnto the congregacion: this is the thing which the LORDE commaunded to be done.

And Moses brought Aaron and hys sonnes, and washed them wt water, & put vpon him the albe, and girded him with a girdle, and put vpō him the tunicle, (of yelowe sylke) and put the Ephod thereon, whiche he girded with ꝑ brodērd girdel that was in the Ephod, & bounde it vnto him therwt. And he put the brestlappe theron, & put in ꝑ brestlappe Urim and Thumim. And he put the miter vpon his heade, & put vpon ꝑ miter, (euen vpon the forefrunte of his face) ꝑ golden plate or the holy croune, as the LORDE commaunded Moses.

*And Moses toke the anoyntyng oyle, and anoynted the Tabernacle and all that was therin, and sanctified them, & sprinkled therof vpon the aultar seuen tymes, & anoynted the aultar & all hys vessels, the lauer and his fote, to sanctifye them (with the oyle.) And he powred of the anoyntinge oyle vpon Aarons head, & anoynted him, to sanctifye him. And Moses brought Aarons sonnes, and put albes vpon them, & gyrded thē with girdels, & put bonettes vpō theyr heades: as the LORDE commaunded Moses. *And he brought the yong ore for synne. And Aaron & his sonnes put their handes vpō the head of the yong ore that was for synne. And Moses slewe him, and toke of ꝑ bloude, which he put vpon ꝑ hornes of ꝑ aultar roūde about with his fynger, and purified it, and powred the bloud vnto the botom of the aultar, and sanctified it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abūdaunce of the lyuer, and the two kydneyes, and their fat, & Moses burned it vpon the aultar. But the yong ore and hys hyde, his flesshe and his dunge, he burnt with fyre without the hoste, as the LORDE commaūded Moses. And he brought the ram for the burnt offering, and Aaron & his sonnes put their handes vpon the head of ꝑ ram, which Moses kylled, and sprinkled ꝑ bloude, vpon the aultar rounde about, & Moses cut the ram in peces and burnt the head, the peces and ꝑ fat, and washed the inwardes & the legges in water, & Moses burnte the ram euery whit vpon the aultar, for a burnt sacrifice, that it might be a swete sauour, & an offrig vnto the LORDE, as the LORDE commaunded Moses.

*And he brought the other ram, namely ꝑ ram of cōsecration (of the priestes) and Aaron & his sonnes put their handes vpon the heade of the ram, whiche Moses slew, and toke of the bloude of it, and put it vpon the typ of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great too of his right fote. And Moses brought Aarons sonnes, and put of the bloude (of the ram) on the tippe of the right eare of them, and vpō the thumbes of their right handes, and vpon the great toes of their right fete, & Moses sprinkled ꝑ bloude vpon the aultar rounde aboute.

*And he toke the fatte and ꝑ rumpe, and al the fat that was vpon ꝑ inwardes, and the aboundaunce of the liuer, and the two kydneys with their fat, & the right shulder. And out of ꝑ basket of swet breade ꝑ was before ꝑ LORDE, he toke one swete cake of oyled breade, and one wafer, and put them on ꝑ fat, and vpon the right shulder: & put altogether vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offering before the LORDE. And Moses toke them from of their handes, and burnt them vpon the aultar, euen vpon the burnt offrig aultar: for it was the sacrifice of consecration, for a swete sauour and a sacrifice vnto the LORD. *And Moses toke the breaste & waued it for a waue offerig before the LORDE, for it was of the ram of ꝑ consecration, and it was Moses parte, as the LORDE commaunded Moses.

And Moses toke of the anoyntinge oyle, & of the bloude whiche was vpon the aultar, and sprinkled it vpō Aaron & vpon his vestimētes, vpō his sonnes and sonnes vestimentes with hym, and sanctyfied Aaron, his vestures,

and his sonnes, and his sonnes vestures with him. And Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doze of the tabernacle of wytnesse, and there *eate it with ꝑ breade that is in the basket of consecration, as I cõmaunded, sayinge: Aaron and his sonnes shal eate it. And that which remaineth of the breade, shal ye burne wꝑ fyre. And ye shall not departe from the doze of the tabernacle of witnesse seuen daies, vntyll the dayes of youre consecration be at an ende. For seuen dayes shal he fyll your handes as he dyd this daye: euen so the LORD hath commaũded to doe, to reconcyle you withal. Therfoze shall ye abyde in the doze of the tabernacle of witnesse day & night seuen daies long: & kepe the watche of ꝑ LORD, and ye shall not dye: for so I am commaũded. And so Aaron and his sonnes dyd all thinges which the LORD commaunded by the hande of Moses.

Exo. 29. f.

G

¶ The.ix. Chapter.

The first offeringes of Aaron. Aaron blesseth the people, the glory of the Lorde is shewed.

I

AND it fortuned that in ꝑ eight day Moses called Aaron and his sonnes, and the elders of Israel: and sayde vnto Aaron: take the a calfe, a yong one out of the droue, for syn, and a ram for a burnt offring: both without blemyshe, and bryng them before the LORDE. And vnto the children of Israel thou shalt speake, sayinge: take ye an he goate for synne, and a calfe, and a lambe both two of a yere olde, without blemyshe, for a burnt sacrifice, & an ore and a ram for peace offringes, to offer before the LORD, and a meate offering myngled with oyle: for to day ꝑ LORD wyll appere vnto you.

B

And they brought that (which Moses commaunded) before the tabernacle of witnes, and al ꝑ congregacion came and stode before ꝑ LORD. And Moses sayd, this is the thinge, which ꝑ LORD commaunded ꝑ ye shoulde do: and the glorye of the LORD shal appeare vnto you. *And Moses said vnto Aaron: go vnto the aultar & offer thy sacrifice for synne, & make an attonemẽt for thee & for the people: and thou shalte offer the offering of the people, to reconcyle thẽ, as the LORDE commaunded.

Hebr. 5. & and 7. 8.

Aaron therfoze went vnto the aultar, and slewe the calfe whiche he had for synne. And ꝑ sonnes of Aaron brought the bloude vnto him, and he dypte hys fynger in the bloude, and put it vpõ the hoznes of the aultar, & powred ꝑ bloud vnto the botome of the aultar. But the fat and the two kydneyes and the abũdaunce of the lyuer of the synne offerig, he burnt vpon the auiter, as the LORD commaunded Moses: The flesche & the hide he burnt with fire without ꝑ host.

C

Leui. 4.

And he slewe the burnt offering, * and Aarons sons brought vnto him the bloude, whiche he sprynkled rounde about vpon ꝑ aultar. And they brought the burnt offering vnto him with ꝑ peces therof, and the head: and he burnte it vpon the aultar, and dyd washe the inwardes and the legs, and burnt thẽ vpon the burnt offring on the aultar.

And then he brought ꝑ peoples offerig taking the goate that ꝑ people had for the sacrifice of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought ꝑ burnt offerig, & offered it as the maner was, *and brought the meate offring, & fylled his hande therof, and burnt it vpon the aultar, besyde the burnt sacrifice of the moznynge.

Leui.

He slew also the ore and the ram for the peace offeringe, that the people had for thẽ selues, & Aarõs sonnes brought vnto him ꝑ bloude, which he sprinkled vpon the aultar rounde aboute, & toke the fatte of the ore and of the ram, the rumpe, and the fat that couereth ꝑ inwardes and the kidneys and the abundaunce of the lyuer: and they put ꝑ fat vpon ꝑ brestes, and he burnt the fat vpon the aultar: but ꝑ brestes & the right shulders Aaron waued for a waue offering before the LORD, as the LORD cõmaunded Moses. And Aaron lyfte vp his hande ouer the people, & blessed them, and came downe from offring of the synne offringe, burnte offringes and peace offringes. And Moses and Aaron went into ꝑ tabernacle of witnes and came out, and blessed ꝑ people, and the glozy of the LORDE appeared vnto al the people. * And there came a fyre out from before the LORD and cõsumed vpon ꝑ aultar that burnt offrige and the fat. Which when all the people sawe, they gaue thankes, and fell on theyr faces.

1. Pa. 1. Kin.

¶ The.x. Chapter.

Nadab and Abihu are slayne. Israel mourneth for them. The prestes are forbydden wyne.

1 AND *Nadab & Abihu, the sonnes of Aaron, toke either of them his cēser, and put fyre therin, & put cens therupon, and offered straunge fyre before the LORDE, *whiche he commaūded them not: and there went a fyre out from the LORDE, and consumed them, and they died before the LORDE. Then Moses sayde vnto Aaron: this is that the LORDE spake, saying: I wyl be sāctified in them that come nye me, and before all the people I wyl be glorifyed. And Aarō held his peace. And Moses called Misael and Elsaphan the sonnes of Oziel the vncle of Aaron, & sayd vnto them: come on, cary your brethren from the holy place out of the host. And they wente to them and caryed them in their albes out of the hoste, as Moses had sayd. And Moses sayde vnto Aarō and vnto Eleazar & Ithamar his sonnes *vncouer not your heades, nether rent your clothes, lest ye dye, and leste wrathe come vpon all the people: But let your brethren the hole house of Israel bewepe the burnynge whiche the LORDE hath kyndled. And go not ye out from the doore of the tabernacle of wytnesse, lest ye dye: for ỳ anointinge oyle of GOD is vpon you. And they did as Moses sayde. And the LORD spake vnto Aaron, sayinge. Thou shalte not drynke wyne & strong drinke, thou and thy sons that ar wt the, when ye go into ỳ tabernacle of witnesse, lest ye die. Let it be a lawe for euer thorowout youre generations, & that ye maye (haue knowledge to) put difference betwene holy and vnholy, betwene cleane and vncleane, & that ye may teache ỳ children of Israel al ỳ statutes whiche ỳ LORD hath spoken vnto them by the hande of Moses. And Moses sayde vnto Aaron & vnto Eleazar and Ithamar his sonnes that were lefte: take ỳ meat offering ỳ remaineth of the sacrifices of ỳ LORD, & eate it without leuen beside the aultar: for it is most holy: ye shal eate it in ỳ holye place, because it is thy dutye & thy sons duty of the sacrifices of ỳ LORD: for so I am cōmaunded. And the wauebreste and heue shulder shal ye eat in a cleane place: thou & thy sonnes & thy doughters with the. For they be thy duty and thy sonnes duty geuen out of the peace offeringes of ỳ children of Israel. The heueshulder & the wauebreste shal they bring in with the sacrifices of ỳ fat, to waue it before the LORDE, and it shal be thine and thy sons wt thee by a lawe for euer as the LORD hath cōmaūded.

And Moses sought the goate ỳ was offered for syn, & se, it was burnte. And he was angry wt Eleazar & Ithamar ỳ sons of Aarō, whiche wer leite alyue saying: wherfore haue ye not eaten the synne offering in the holy place, seyng it is most holy: and GOD hath geuen it you, to beare the sinne of the congregacion, to make agrement for them before the LORDE. Beholde, the bloude of it was not brought in wt in ỳ holy place: ye shoulde haue eatē in the holy place, as I commaunded. And Aaron sayde vnto Moses: Beholde, this daye haue they offered their synne offering & their burnt offering before the LORD, & it is chaunced me after this maner. And yf I had eaten ỳ sacrifice to day, should it haue bene accepted in the syghte of the LORD? And when Moses heard that, he was contente.

¶ The.xi.Chapter.

Of beastes which be cleane, and which be vncleane:

AND the Lorde spake vnto Moses, & Aaron & said vnto them: speake vnto the childzen of Israel, and say *these are the beastes whiche ye shall eate, among al the eatell that are on ỳ earth: what soeuer parteth ỳ hoofe, and deuydeth it into two clawes, and chaweth cud among the beastes, that shall ye eate. Neuertheless, these shal ye not eate, of them that chewe cud, and deuideth ỳ hooues: as is the Camel, whiche chaweth the cud, but he deuydeth not the hoofe, therfore is he vncleane vnto you, euen so the conye, whiche chaweth ỳ cud but deuydeth not the hoofe. He is vncleane to you. And ỳ hare, thoughe he chaweth ỳ cud, yet because he deuideth not the hoofe, he is therfore vncleane to you. And againe, ỳ swyne though he deuyde the hoofe into two clawes, yet he chaweth not ỳ cud. He is vncleane to you. Of their flesh shal ye not eate, and their carkesses shall ye not touche but lette them be vncleane to you.

These shal ye eate of al that are in the waters: what soeuer hath synnes and skales in the waters, seas and ryuers, that shal ye eate. And all that haue not syns and skales in the sea, and ryuers, of all ỳ moue and lyue in the waters,

let them be abhomination vnto you; ye shall not eate of their flesh, but abhorre their carkases. Let al þ haue no fynnes nor skales in the waters, be abhominable vnto you.

These are they, which ye shal abhorre C among the foules, and that ought not to be eaten, for they are an abhomination. The eagle the gosshauke, and the cormorawnte, the vultur, and the kyte after his kynde, & al rauens after theyr kynde: the estriche, the nyghte crowe, the cockowe, and the owle after hys kynde, the falcon, the storke, the greate owle, the backe, the pelycane, the pye: the heron, the Jape after his kinde, the lapwynge and the swalowe. Let all foules that crepe and goe vpō al foure, be an abhomination vnto you.

D Yet these maye ye eate, of euery crepynge thing that hath wynges and go vpon four fete euen those þ haue knees aboue vpon their fete, to leape withall vpon the earthe, euen these of them ye may eate* the Arbe after his kinde: the Bizethus. Celaam. Locusta. Attachus. *Selaam after his kynde: þ *Hargol after his kynde, and the *nagab after hys kynde. All other foules that moue and haue foure fete, shalbe abhomination vnto you. In suche ye be vncleane, and who soeuer toucheth þ carkas of them, shal be vncleane vnto the euen: and who soeuer beareth the carkasse of them, shal washe his clothes & be vncleane vntyll euen.

E And euery beaste that hath hoofe and deuydeth it not into two clawes, nor chaweth cudde, suche are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And what soeuer goeth vpon his handes among all maner beastes that go on al four fete: such are vncleane vnto you: and who so dothe Leui. 15. a. Agg. 2. c. touche their carkasse* shalbe vncleane vntyl the euen. And he that beareth the carkasse of thē, shall washe his clothes, and be vncleane vntyl the euen, for such are vncleane vnto you. And let these also be vncleane to you amonge þ thinges that crepe vpon the earth, þ weasel, and the mouse, and the toode, after their kynde, the hedgehog, the stellio, þ lacerte, the snayle, and the molle: these are vncleane to you among al þ crepe: who so euer doth touche thē whē they be deade, shalbe vncleane vntyl þ euē. And what soeuer any of the dead carkasses of them doth fal vpon shalbe vncleane: whether it be vessel of woode, or rayment, or skynne, or bagge, or what soeuer vessell it be that any worke is wrought in. And it must be plunged in the water, and it shalbe vncleane vntil the euen, and so shal it be clensed.

All maner of earthen vessel wherin- 1 to any of them falleth, shalbe vncleane, Leui. 11. with all that there in is: and* it shalbe broken. All maner meate also þ is vsed to be eaten yf any such water come vpon, it shalbe vncleane. And all maner drynke that is vsed to be dronke in all maner suche vessels shal be vncleane. And euery thing that their carcase falleth vpon, shal be vncleane. Whether it be ouen or kettel, let it be broken. For they are vncleane, and shalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectiō of waters shall be cleane styl. And who so toucheth their carkases, shall be vncleane. yf the deade carkasse of any such fal vpon any sede vsed to sowe, it shall yet be cleane styl: but and yf any water be powred vpō þ sede, and a deade carkasse fal theron, it shal be vncleane vnto you. Yf any beast of whiche ye may eate, dye and any man touche the dead carkasse therof, he shalbe vncleane vntyl the euen, he that eateth of the deade carkasse of it, shal wash his clothes and be vncleane vntil þ euen. And he also þ 6 beareth the carkasse of it, shal wash his clothes, and be vncleane vntyl euen.

Let euery crepyng thing that creepeth vpon the earth be an abhomination, & not be eaten. What soeuer goeth vpon þ brest & what soeuer goeth vpon foure, or that hath moo fete among al creping thinges that crepe vpon the earthe, of that ye eate not, for they are abhominable. ye shal not make your soules abhominable with nothing that crepeth, neyther make your selues vncleane wt them: that ye shoulde be defiled therby. For I am the LORDE your GOD. Be sanctifyed therfore, and ye shalbe holy, Leui. 19. *for I am holye: and ye shal not defyle your soules with any maner of creping thing, that crepeth vpon the earth. For I am the LORDE that brought you out of the lande of Egipte, to be your GOD, ye shalbe holy therfore, for I am holy. This is the lawe of beastes & foules, and of euery lyuyng creature that moueth

moueth in ꝑ waters, and of euery creature that creepeth vpon the earth, that there maye be a differẽce betwene the vncleane and cleane, & betwene ꝑ beast that maye be eaten, and the beaste that ought not to be eaten.

¶ The.xii. Chapter.

¶ Lawe howe women shoulde be purged after their delyueraunce.

AND the LORD spake vnto Moses, saying: speake vnto the childzen of Israel and saye: yf a woman hath conceaued, and bozne a manchilde, she shalbe vncleane seuen dates: euẽ in like maner as whẽ she is put a part in tyme of her natural disease. And in the eight daye the flesshe of ꝑ childes * fozeskyn shalbe cut awaye. And she shal thẽ cõtynue in ꝑ bloude of her purifying thze and thirty dayes. She shal touche no halowed thinge, noz come in to the sãctuary, vntil ꝑ tyme of her purifying be out. yf she beare a mayde chylde, she shalbe vncleane two wekes, whẽas she hath her naturall dysease. And she shal continue in ꝑ blonde of her purifyinge thze scoze and syre dayes.

* And when the dayes of her purifying are out, whether it be foz a son oz foz a doughter, she shall bzyng a lambe of one yere olde foz a burnt offeringe, & a yong pygeon oz a turtyl doue foz sin vnto the doze of the tabernacle of witnes, and vnto the preast: whiche shall offer them befoze the LORD, and make an attonement foz her, and she shal be pourged of ꝑ yssue of her bloude. * And this is the lawe foz her that hath bozne a male oz female. But & yf she be not able to bzyng a lambe, she shal bzynge * two turtyls oz two yong pigeons: ꝑ one foz the burnt offeringe, & the other foz syn. And the preast shal make an attonemẽt foz her, and she shalbe cleane.

¶ The.xiii. Chapter.

The prestes must iudge who are Lepers.

AND the LORD spake vnto Moses and Aaron saying: when there appeareth a rising in any mans flesh, eyther a cabbe, oz a glistrynge white: & the plage of lepzosy be in the skin of his flesshe, he shalbe bzought vnto Aaron ꝑ preast, oz vnto one of his sonnes ꝑ prestes: and the preast shall loke on ꝑ soze in the skyn of his flesshe.

And when the heare in the soze is turned vnto white, & the soze also seme o be lower then ꝑ skyn of his flesshe, it wil be a plage of lepzosy: & the preastes shal loke on him, & iudge him vncleane. yf there be but a white pleeke in ꝑ skin of his flesh, & seme not to be lower then ꝑ skyn, noz ꝑ heare therof is turned vnto whyte, the preast shal shut him vp seuen dayes. And ꝑ preast shal loke vpon him againe the seuenth daye. And yf the plage seme to him to abyde styl, and the plage growe not in the skin, the preast shal shut him vp yet seuen dayes mo. And the preast shal loke on him againe the seuenth day. Then yf ꝑ plage be darker, and not growen in the skin, the preast shal iudge him cleane, foz it is but a skyrfe. And he shal washe hys clothes, and be cleane. But and yf the scabbe growe in the skyn after that he is sene of the preast, and iudged cleane, he shalbe sene of the preast agayne. yf the preast se that the scab be growẽ abzode in the skynne, the preast shall make him vncleane: foz it is a lepzosye.

When the plage of the lepzosye is in a mã, he shalbe bzought vnto the priest, & the priest shal se hym. And yf the rysyng be white in the skin, & haue made the heare whyte, and there be rawe flesshe in the soze, it wyl be an old lepzosye in ꝑ skyn of his flesshe. And ꝑ priest shal make him vncleane, & shal not shut hym vp: seyng he is vncleane. yf a lepzosye breake out abzode in ꝑ skynne, and couer al the skinne, from his heade to his sote, where socuer the priest loketh, & the priest loke vpon hym: And yf the lepzosye haue couered all hys flesshe, he shall iudge the plage to be clene, because it is al turned into whitnesse, and he shalbe cleane. But and yf there be rawe flesshe on him when he is sene, he shal be vncleane.

And the Pzest shal se the rawe flesh, and declare him to be vncleane. Foz ꝑ rawe flesshe is vncleane, seyng it is a lepzosy. Oz yf ꝑ raw flesh depart agayne and chaunge vnto whyte he shal come to the preast, and the preast shal se hym and beholde: yf the soze be chaũged vnto whyte (and couer the whole man) ꝑ preast shal iudge the plage cleane and he shalbe cleane. The flesshe also in whose skin there is a byle and is healed, and in the place of the byle there appeare a white rysyng, ether a shinyng whyte and som what reddishe, it shalbe sene of ꝑ preast.

And yf when the preast seeth him, it
D appere lower then the skynne, and the
heare therof be chaunged vnto whyte,
the preast shall iudge him vncleane: for
it is a plage of leprosy, broken out of
the byle. But and yf the preast loke on
it and there be no white heares therin,
and yf it be not lower then the skynne,
but be darker, the preast shall shut hym
vp seuen dayes. And yf it spreed abrode
in the flesshe, the Preast shall make him
vncleane, seyng it is the plage. But and
yf the spot stande styll, and growe not,
it is the prynte of an hoote byle, & ther-
fore the preast shall declare him to be
cleane. If there be any flesshe, in whose
skynne there is a hote burnynge, and ꝑ
flesshe that burneth haue a white spot,
somwhat reddishe or white, the Preast
shall loke vpon it. And yf the heare in
the bryght spot be chaunged to whyte,
and it appeare lower thē the skynne, it
is a leprosie broken out of the burning:
And therfore the preast shal iudge him
vncleane, seing it is ꝑ plage of leprosy.
But yf the preast loke on it and there
be no whyte heare in ꝑ bryght spot, and
be no lower then the other skynne, but
be darker, the preast shall shut him vp
seuen dayes. And the Preast shall loke
on him the seuenth daye: And yf it be
growen abrode in the skynne, ꝑ preast
shal iudge him vncleane, seyng it is the
plage of leprosye. And yf the spot stāde
styl in it, & growe not in the skynne, but
is darke, it is a risyng of the burnynge,
and ꝑ preast shall therfore declare him
cleane, seyng it is ꝑ print of ꝑ burnyng.

yf a man or woman hath a sore vpon
E the head or the beарde, the preast shall
se it. And yf it appeare lower then the
skynne, and ther be in it a yelow heare:
& thin (more then it was wont to be,) ꝑ preaste
shall iudge him vncleane, seyng that ꝑ
same fretting is a token of leprosy vp-
on ꝑ heade or beard. And yf the preaste
loke on the sore of the print, and it seme
not lower then the skyn, and that the
heare is not blacke, the preast shal shut
vp the fretting sore seuen dayes. And
in the seuenth daye the preast shall loke
on the sore and yf the sore be not gro-
wen, and there be in it no yelowe heare,
and ꝑ sore seme not lower then ꝑ skyn,
he shalbe shauen: but the place of ꝑ sore
shal he not shaue, and the preast shall
shut vp the sore seuen dayes mo. And
in the seuenth daye the preast shal loke
on the sore: And yf ꝑ sore be not growē
in the skynne, nor seme lower then the
other skynne, the preast shal clense him,
and he shal washe his clothes, and be
cleane. But yf the sore growe in the
flesshe after his clensyng, the priest shal
loke on him.

And yf the sore be growen in ꝑ skin, I
the priest shal not seke for yelow heare,
for he is vncleane. But yf he se ꝑ prynt
stande styl, & that there is blacke heare
growne vp therin, the sore is healed, &
he shalbe cleane, and the priest shal de-
clare him to be cleane. yf ther be white
spottes in the skyn of the flesshe of man
or woman, the preast shal loke vpon it.
And yf the spottes in the skyn of theyr
flesshe be somwhat darke and white wa-
al, (he maye be sure, that it is no leprosie) it is a
frekel growyng in the flesshe. Therfore
is he cleane. And the man whose head
is destytute of heare, (whereby he is
made balde) is cleane. And he that hath
his heare out in his forehead, is fore-
heed balde, and cleane. If there be in ꝑ
bauld head or balde forehead, a whyte
reddyshe sore scabbe, there is leprosye
sprong vp in his baulde head or baulde
forehead.

And the preast shal loke vpon hym,
and yf the risynge of the sore be whyte G
reddyshe in his baulde head or baulde
forehead, after the maner of leprosye
which is in ꝑ skin of the flesshe, thē he is
a leperous mā & vncleane. And ꝑ priest
shal make him vncleane, for the plage
therof is in his head. The leper in whō
the plage is shal haue his clothes rent,
and his head bare, and shal put a couer-
ing vpon his lyppe, and shalbe called
vncleane and defyled. And as long as ꝑ
dysease lasteth vpon him, he shalbe de-
fyled and vncleane: he shal dwel alone,
euen* without the hoost shal his habi- Num.
tatiō be. The cloth that the plage of le- 4.
prosye is in, whither it be lynnen or
wollē, whither it be in ꝑ warpe or woofe
of lynnē or of wollē: ether in a skyn or
any thing made of skyn, yf ꝑ dysease be
pale or somwhat reddyshe in the clothe
or skyn: whether it be in the warpe or
woofe, or any thing that is made of skin,
then it is a plage of leprosye, and shal-
be shewed vnto the preast.

The Preast therfore shal se ꝑ plage,
and shut it vp seuen daies, and loke on
the

the plage the seuenth day. Whiche yf it be encreased in ỳ clothe (whether it be in the warpe or woofe, or in a skyn) or in any thing that is made of skynne, it is the leprosy of a fretynge sore: it is vncleane: and that cloth shalbe burnt, ether warpe or woofe, whether it be wollen or lynnen, or any thing that is made of skynne, wherin ỳ plage is, for it is a frettyng leprosy, it shalbe burnt in ỳ fire. If the preast se that the plage is not growen in the cloth: ether in the warpe of woofe, or in what soeuer thing of skynne it be, the preast shal cõmaũde them to washe ỳ thing wherin ỳ plage is, & he shall shut it vp seuen dayes mo. And the preast shall loke on the plage againe, after that it is washed. And yf ỳ plage haue not chaunged his colour, and is spred no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it is a frette inwarde: in parte or in altogether. And yf the preast se that the plage is darker after ỳ it is washed, he shall rent it out of the clothe, or out of the skyn, or out of the warpe, or out of the woofe. And yf it appeare any more in the clothe (eyther in the warpe or in the woofe, or in any thig made of skyn) it is a warynge plage. Thou shalte burne ỳ plage that is in it. Moreouer the clothe, eyther warpe or woofe, or what soeuer thing of skyn it be whiche thou haste washed, yf the plage be departed there from, it shall be washed once again: & thẽ shal it be cleane. This is the lawe of the plage of leprosy in a clothe whether it be wollen or lynnen: ether in ỳ warpe or woofe, or in any thig of skynnes, to make it clene or vncleane.

The.xiiii. Chapter.

The clensyng of the leper, and of the house that he is in

AND the LORD spake vnto Moses, saying* this is the lawe of the leper in the day of his clensynge: He shalbe brought vnto the priest, and the preast shall go out without the hoost, and loke vpon him. And yf the plage of leprosy be healed in the leper, then shal the priest cõmaunde ỳ he whiche is to be clensed, bringe two liuynge birdes and cleane, and cedar wood, and purple cloth, and hysope. And ỳ preast shal cõmaũde that one of the birdes be killed in an earthẽ vessel, & vpõ renning water. And he shall take ỳ liuyng birde wh the cedar wood, the purple & the hysope, and shall dip them and the liuing birde in the bloude of the slayne birde, vpon the rennyng water, and sprynkle vpon him (that must be clensed of his leprosye) seuen tymes, and clense him, & shall lette ỳ liuing birde goe fre into ỳ felde.

And he that is clensed, shal washe his clothes, and shaue of all his heare, and washe him selfe in water, that he maye be cleane. And after that shall he come into the hoost, & shal tary without his tent seuen dayes, but in ỳ seuenth day he shall shaue of all his heare, namely, his heade, his beard, and his browes: euen all his heare shalbe shauẽ of. And he shall washe his clothes and his flesh in water, and he shalbe cleane.

In the eyght daye he shall take two lambes without blemyshe, and an ewe lambe of a yere olde without blemishe, and thre tenth deales of fyne floure for a* meate offeryng myngled with oyle and a logge of oyle. And the preast that maketh him cleane, shal bryng the man that is to be made cleane, & those thinges, before the LORDE, euen before the dore of the tabernacle of wytnes. And the preast shall take one lambe, & offer him for trespace, and the logge of oyle, and waue them before the LORD. And he shal sle the lambe in the place where the synne offering & the burnt offering are slayne, euẽ in the holy place. For as the synne offering is, euen so is ỳ trespace offeryng the Preastes: seyng it is most holy. And the preast shall take of the bloude of the trespace offering, and put it vpon the typ of the righte eare of him that is to be clensed, and vpon the thumbe of his right hande, & vpon the great too of his right foote.

The preest shal take of ỳ logge of oyle, & powre it into ỳ palme of his lefte hãde, & dyp his righte fynger in the oyle that is in his lefte hande, and sprynkle of the oyle with his finger seuen tymes before the LORDE. And of the rest of the oyle that is in his hande, shal the preast put vpon the typpe of the right eare of him that is for to be clensed, and vpon the thumbe of his right hande, and vpõ the great too of his right foote, euen vpon the bloude of ỳ trespace offering. And the remnaunt of the oyle that is in the preastes hande, he shall powre vpõ the heade of him that is for to be clensed: &

the Preast shall make an attonemente for him before the LORDE.

And the preast shall offer the synne offeryng, and make an attonement for him that is to be clensed, for his vnclenesse. And then shall he kyll the burnte offeringe, and the preast shall offer the burnt offering and the meate offringe vpon the aultar: & the preast shal make an attonement for him, and he shalbe Leui. 5. b. cleane.* If he be poore, & can not get so muche, he shall take one lambe for a trespace offering to waue it for his clensynge, and a tenth deale of fyne floure myngled with oyle for a meat offering, and a logge of oyle, and two turtyl doues, or two yonge pygeons, suche as he is able to get, wherof ỳ one shalbe for synne, and the other for a burnte offeryng. And he shal bryng them ỳ eight daye for his clensinge vnto the preaste before ỳ dore of the tabernacle of wytnes before the LORDE.

And the priest shal take ỳ lambe that is for the trespas, and ỳ logge of oyle, and shal waue them before the LORD. And he shal kil ỳ lambe for ỳ trespas, and the preast shall take of the bloude of the trespas offering, and put it vpon the tippe of his right eare that is to be clensed, & vpon the thumbe of his right hande, and vpon the great too of hys right fote. And the preast shal powre of the oyle into his righte hande, and the preast shall with his fynger sprinkle of the oyle that is in his lefte hande, seuen tymes before the LORD. And ỳ preast shall put of the oyle that is in his hand vpō ỳ tippe of ỳ right ear of him ỳ is to be clensed, & vpō ỳ thumbe of his right hande and vpon the greate too of his right fote: euen in the place wher the bloude of ỳ trespas offringe was put.

And the rest of the oyle that is in the Preastes hande, he shall put vpon the heade of him that is to be clensed: that he maye make an attonement for hym before the LORD. And he shal offer one of the turtyll doues: or of ỳ yonge pygeons: suche as he can get: the one for a synne offering, & the other for a burnt offering, with the meate offering. And the preast shall make an attonemēt for him ỳ is to be clensed before ỳ LORDE. This is the lawe of him in whome is ỳ plage of leprosye, and whose hād is not able to get that whiche pertayneth to his clensynge. And the LORDE spake vnto Moses and Aaron, saying: when ye be come vnto the lande of Canaan whiche I geue you in possession.

And yf I put the plage of leprosye in a house of the lande of your possession, he that oweth the house shal come, and tell the preast, sayinge: me thinke that there is as it wer a leprosye in ỳ house. And the preast shall commaunde them to emptye the house before ỳ Preast go in to it to se the plage: that al that is in the house be not made vncleane, & then must the preaste go in to se the house. yf the preast also se that the plage is in the walles of the house, and that there be holowe strakes, pale or red whiche seme to be lower then the wall it selfe, ỳ preast shall go out at ỳ house doores, and shut vp the house seuen daies. And the preast shal come againe the seuenth daye, & yf he se that the plage be increased in the walles of the house, ỳ preaste shall commaunde them to take awaye the stones in whiche the plage is, and let them caste them in to a foule place without the citie, and he shall cōmaūde the house to be scraped within roūde about, & powre out ỳ duste (ỳ they scrape of) without ỳ citie into a foule place.

And they shall take other stones, and putte them in the places of those stones, & other morter, to playster ỳ house withall. And yf the plage come againe and breake out in the house, after that he hath taken awaye the stones & scraped the walles of the house, and after ỳ he hath playstred the house a newe: the preast shal come and se it. And if he perceaue that the plage hath growen further in the house, it is a fretting leprosy in the house. It is therfore vncleane. And he shal breake downe the house. And the stones of it, & the tymber therof, and al the morter of the house, shall he carye out of the cytie vnto a foule place. Moreouer, he that goeth into ỳ house all the whyle that it is shut vp, shalbe vncleane vntil the euen. He that slepeth in the house shal washe his clothes: he likewise ỳ eateth in ỳ house, shal washe his clothes.

And yf the preast come and se, that the plage hath spred no further in the house (after that it is new plastered) ỳ preast shal iudge ỳ house cleane, because the plage is healed. And let him take

to

to clense the house withal, two byrdes, cedar wood, purple cloth and yssope.
And he shall kyll one of the byrdes in an earthen vessell, and vpon runnynge water: and take the cedar woode, and the yssope, and the purple wyth the lyuyng byrde, and dyppe thē in the bloud of the slayne byrd, and in the runnyng water, & sprinkle the house seuē tymes, and clense the house with the bloud of the byrde, and wyth the runnyng water, with the liuyng byrde, with the cedar woode and the yssope, and the purple cloth. But he shall let the lyuinge byrde flee out of the towne into ỳ brod feldes, & so make an attonement for the house, and it shalbe cleane. This is the lawe for all maner plage of leprosye, & breakyng out, & of the lepprosye of cloth and house, for a swellyng, for a scabbe, and for a whyte blyster. To teach whē it must be made vncleane and cleane. This is the lawe of lepprosye.

¶ The.xv. Chapter.

¶ The maner of purgeyng the vnclennesse both of men and wemen.

1 And the LORDE spake vnto Moses, and Aaron, sayinge: Speake vnto the chyldren of Israell, & say vnto thē: Whosoeuer hath a runninge yssue oute of his flesshe, is vncleane by reason of that yssue. And thys shal be ỳ token of hys vncleannesse in hys yssue, whē he is vncleane. yf hys flesshe rūne, or yf his flesshe congele by the reason of his yssue, then is it vnclennes. Euerye couche wheron he lyeth that hathe the yssue, is vncleane, and euerye thynge wheron he sytteth, is vncleane: Whosoeuer toucheth his couche, shal washe hys clothes, and bath hym selfe in water, and be vncleane vntyll the euen.
And he ỳ sytteth on any thyng wheron he sat that hathe the yssue, shall washe his clothes and bath himselfe in water, and be vncleane vntyll the euenynge.
He that toucheth the flesshe of him that hath the yssue, shall washe his clothes, & bath hymselfe in water, & be vncleane vnto the euen. If he also that hathe the yssue, spyt vpon hym that is cleane, he shall washe his clothes, and bath hym selfe in water, & be vncleane vntyl euē.
5 And what horse harnesse so euer he ryeth vpon that hath the yssue, shall be vnclean. And whosoeuer toucheth any thynge that was vnder hym, shall be vncleane vnto the euen. And he that beareth any suche thinges, shal washe his clothes, & bath himselfe in water, & be vncleane vnto the euen. And whoso euer he toucheth that hathe the yssue (& haue not yrste washed his handes in water) shall washe his clothes, and bath himselfe in water, and be vnclean vnto the euen. * The vessell of earthe that he toucheth, which hath the yssue, shalbe broken: and all vessels of wood shalbe rynsed in water. When he also that hathe any yssue, is clensed of hys yssue, he shall nomber seuen dayes for his clensyng, and washe his clothes, & bath hys flesshe in runnyng water, and so shall he be cleane. Leuit.6.d and.11.f

And the eyght daye he shal take vnto hym two turtyl doues or two yonge pygeons, and come before the LORDE vnto the doore of the tabernacle of witnes, and geue them vnto ỳ preiste. And the preyst shall offer them: the one for a synne offeryng, & the other for burnt offeryng: and ỳ preist shall make an attonement for hym before the LORDE, as concernyng hys yssue. yf any mans sede departe from hym in hys slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes and all ỳ furres wherin is suche sede of slepe, shall be washed with water, and be vncleane vnto the euen.
And yf he that hathe suche an yssue of sede, do lye w a woman, they shall both washe them selues with water, and be vncleane vntyll euen.

yf a womans natural course of bloud do runne, she shall be put a parte seuen dayes: whosoeuer toucheth her, shalbe vnclene vnto the euen. And all that she lyeth vpon, in the tyme of her naturall dysease, shalbe vncleane: lyke as euery thyng also that she sytteth vpon, is vncleane. Whosoeuer toucheth her bed, shall washe his clothes, and bath hym selfe wyth water, and be vncleane vnto the euen: And whosoeuer toucheth any thing that she sat vpon, shal washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen: so ỳ whether he touch her couch, or any vessell wheron she hathe sytten he shalbe vncleane vnto the euen. * And yf a mā lye wyth her, and her vnclennes come vpon hym, he shall be vncleane seuen dayes, and all the couche wherron he Leuit.18.

lyeth shalbe vncleane.

Marke. 5. 4 D * When a womans blonde runneth longe tyme out of the tyme of her naturall course: or yf it runne beyond her naturall course, let all the dayes of the yssue be iudged vncleane, euen as the dayes of her naturall dysease. And she shal be vncleane. All her couches whereon she lieth (as log as her yssue lasteth) shalbe as her couche whē she hath her naturall disease. And what so euer she sytteth vpon, shalbe vncleane, as is her vnclennes when she is put aparte.

And whosoeuer toucheth any of these, shalbe vncleane, and shall washe hys clothes, and bath hymselfe in water, & be vncleane vnto euen. And after that she is clensed of her yssue, she shal cōt her seuen dates, and after that, she shal be cleane. In ỳ eyght day she shall take vnto her two turtyls or two yonge pygeons, and bryng them vnto ỳ preste before the doore of the Tabernacle of wytnesse. And the preest shall offer the one for a synne offeryng, and the other for a burnt offeryng: and make an atonement for her before the LORDE, as concerning the yssue of her vnclennes. Therfore shall ye seperate the childrē of Israell from theyr vnclennesse, that they dye not in theyr vnclennes: if they defyle my habitacion that is amonge them. This is the lawe of hym ỳ hathe a runnyng yssue, and of him whose sede runneth from hym in hys slepe, and is defyled therein, and of her, that (for her naturall disease) is put a parte, and of whosoeuer hath a running yssue: whether it be man or woman, and of hym that lyeth wyth her which is vncleā.

¶ The. xvi. Chapter.

¶ What Aaron must do. The clensing of the same marye. Of the feast of the clensyng. Aaron confesseth the synnes of the children of Israell.

Leuit. 10. 1 AND the LORDE spake vnto Moses, * after the death of the two sonnes of Aaron, when they offered before the LORDE, and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he come not at all tymes into the holye place within the vayle before the mercyseate, whiche is vpon the arke, that he dye not. For I 3. Reg. 8. 1 wyll appeare in the * cloude vpon the mercyseate. But with thys thyng shal Aaron come into the holye place: euen with a bullocke for synne, and wyth a ramme for a burnt offeryng. He shall put the holy lynnen albe vpon hym, and shall haue the lynnen breche vpon hys flesche, and shalbe gyrded with a lynnē gyrdell, and put the lynnen mytre vpō his head: These are ỳ holy garmentes: therefore shall he washe hys flesche in water, when he doeth put them on.

And he shall take of the multitude of ỳ chyldren of Israell, two he goates for synne, and a ram for a burnt offeringe. Vers. B And Aaron shall offer hys bullocke for synne, * and make an attonemente for him, and for his house. And he shal take the two goates, and present them before the LORDE at the dore of the Tabernacle of wytnes. And Aaron shall cast lottes ouer the two goates: one lot shalbe for the LORD, and the other for the scapegoate. And Aaron shal bryng the goate vpon which the LORDES lot fell, and offer hym for synne. But the goate on whiche the lotte fell to scape, shalbe set alyue before the LORDE, to reconcyle with, and to let hym go (as a scape goate) free into the wyldernesse. And Aaron shal bring his bullocke for sinne, & reconcyle for hym selfe, & for hys house, & shal kyl his bullocke for synne.

And he shall take a censer ful of burnyng coles oute of the altar before the C LORDE, and shall fyll hys handfull of swete cense beaten small, and bryng them within the vayle, and put ỳ cense vpon the fyre before the LORDE: that ỳ cloude of the cens maye couer the mercyseate that is vpon the wytnes, & that he dye not. And he shal * take of ỳ bloud Ebrue. vnder. of the bullocke, and sprinkle it with his fynger vpon the mercyseate eastward: f and before ỳ mercyseate shal he sprynkle of the bloude with hys fynger seuen tymes. Then shal he kyl the goate that is the peoples synne offeryng, & bryng his bloude within the vayle, & do with that bloud, as he dyd with the bloud of the bullocke, sprynklynge it vpon the mercyseate, and before the mercyseate. And he shall reconcile the holye place from the vnclennesses of ỳ chyldren of Israel, and from theyr trespaces in all theyr synnes. And so shall he do for the tabernacle of wytnes that is set amōg them, euen among theyr vnclennesse.

* And let there be no bodye in ỳ Ta- Exod. 34. 3 D bernacle of wytnes, when he goeth in to make an attonemente in the holye place,

place, vntyll he come oute. And let hym make an attonement for him selfe and for his housholde, & for all the multytude of Israell. And he shal go out vnto the altar that is before the LORDE, and reconcyle vpon it, and shall take of the bloud of ꝑ bullocke, and of ꝑ bloude of the goate, and put it vpō the hornes of the altar rounde aboute, & sprynkle of the bloude vpon it wyth hys fynger seuen tymes, and clense it, and halowe it from the vnclennesses of the chyldren of Israel. And when he hath made an ende of reconcilynge the holye place, & the tabernacle of wytnesse, and the altar, he shall brynge the lyue goate: and Aaron shall put both his handes vpon the head of the lyue goate, and confesse ouer hym all the mysdedes of the chyldren of Israell, and al theyr trespaces, in all their synnes, puttyng them vpon the head of the goate, and sende hym awaye (by the hande of a conuenyente man) into the wyldernes. And ꝑ goate shall beare vpon him all their mysdedes vnto the wyldernes, and he shal let the goate go free into the wyldernes.

And Aaron shall come into the tabernacle of wytnes, and put of the lynnen clothes which he put on (when he wēt in into the holy place) & leaue thē there. And let him washe his flesche with water in the holy place, & put on his owne rayment, and then come oute, and offer his burnt offeryng, and the burnt offeryng of ꝑ people, & make an attonemēt for him selfe, and for the people, and ꝑ fat of the synne offeryng shal he burne vpon the altar.

And he that caryed forth the goate to Azazell, shal washe his clothes, & bath his flesche in water, and then come into the hoost. And the bullocke whiche is for synne, and the goate that is for syn, (whose bloud was brought in, to clēse the holy place) shal one carye out with out the hoost to be burnt in the fyre, wt their skinnes, theyr flesche & their dūge. And he that burneth them shal washe his clothes, and bath his flesche in water, and then come into the hoste. And this shalbe an ordynaunce for euer vnto you that in ꝑ tenth day of the seuēth moneth, ye humble your soules, and do no worke at all, whether it be one of your selues or a straunger that sojourneth amonge you, for that day shal the priest make an attonemente for you to clēse you, & that ye may be cleane frō al your synnes before the LORDE. Let it be a Sabboth of rest vnto you, & ye shal humble your soules, by an ordynaunce for euer. And the priest that is anoynted, and whose hande was consecrated (to minister in his fathers steade) shall make the attonement, and shall put on the lynnen clothes and holy vestimentes, and reconcyle the holy sanctuarye and the Tabernacle of wytnes, & shall clense the altar, & make an attonement then for the priestes and for al ꝑ people of the congregacion. And this shalbe an *euerlasting ordynaunce vnto you, that he make an attonement for ꝑ children of Israel for al their synnes once a yere: and he dyd as the LORDE commaunded.

The.xvij.Chapter.

¶ All sacrifyce muste be broughte to the dore of the tabernacle. To deuyls maye they not offer.

AND the LORDE spake vnto Moses, saying: speake vnto Aaron, to his sons, and vnto al the childrē of Israel, & saye vnto them: Thys is the thynge whiche the LORDE hath charged, saying: what mā so euer of ꝑ house of Israel kylleth an ore, or lambe, or goate in the hoost, or that kylleth it oute of the hoost, and bringeth it not vnto the dore of ꝑ tabernacle of witnes, to offer an offryng vnto the LORDE before the dwellyng place of the LORDE, bloude shalbe imputed vnto ꝑ mā, as thoughe he had shed bloude, & that man shalbe roted out from amonge his people.

Wherfore, when the children of Israel bryng theyr offeringes, that they offer in the wyde felde, they shoulde brynge them vnto the LORDE: euen vnto the doore of the tabernacle of witnesse to ꝑ priest, to offer them for peace offerynges vnto the LORDE. And the priest must sprynkle the bloude vpon the altar of the LORDE whiche is before the dore of the tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE. And lette them no more offer theyr offerynges vnto deuyls, after whom they haue gone a whorynge. Thys shal be an ordynaunce for euer vnto them in theyr generacions.

And thou shalt say vnto them: what soeuer mā it be of the house Israel, or of the

of the straungers whyche sotourne a-
monge you that offereth a burnt offe-
rynge or sacrifice, and bryngeth it not
vnto the dore of the tabernacle of wit-
nes to offer it vnto the LORD, that mā
shal perysshe from amonge hys people.
And what soeuer mā it be of ꝑ house of
Israell or of ꝑ straūgers that sotourne
among you, that eateth anye maner of
blonde, I wyl set my face agaynst that
soule that eateth blonde, & wil destroye
him from among his people: for ꝑ lyfe
of the flesshe is in the blonde, & I haue
geuē it vnto you vpō the altar, to make
an attonemēt for your soules, for blond
shal make an attonement for ꝑ soule.
And therfore I sayde vnto the chyldrē
of Israel, let no soule of you eate blond.
Neyther let any straūger that sotour-
neth among you, eate blonde.

D And what soeuer man it be of ꝑ chil-
dren of Israel, or of the straūgers that
sotourne among you, which hunteth &
catcheth any beast or foule that maye
be eaten, let hym powre out the blonde
therof, and couer it with earth, for the
lyfe of al flesshe is in ꝑ blond of it, ther-
fore I sayde vnto the chyldren of Is-
rael *ye shal eate the blonde of no ma-
ner of flesshe, for the lyfe of al flesshe is ꝑ
blond therof: whosoeuer eateth it, shal
perysshe. And euery soule that eateth it
whiche dyed alone, or that which was
torne wt wylde beastes, whether it be
one of youre selues or a straunger, he
shal washe his clothes, & bath himselfe
in water, & be vncleane vnto ꝑ euē, and
thē shal he be cleane. yf he wash thē not
nor bath his flesh, he shal beare his sin.

¶ The .xviii. Chapter.

¶ What degrees of kynred maye marye together

I AND the LORDE spake vnto Mo-
ses, saying: speake vnto the childrē
of Israel, and say vnto them: I am
the LORDE your GOD. After the do-
ynges of the lande of Egypte: wherein
ye dwelte, shal ye not do: and after the
doynges of the lande of Canaan, whyp-
ther I wyl bryng you, shal ye not doe,
neyther walke in theyr ordynaunces:
but do after my iudgementes, & kepe
my ceremonyes, to walke therin: I am
the LORDE your GOD. ye shal kepe
therefore myne ordynaūces, & my iud-
gementes *whiche if a man do, he shal
lyue in them. I am the LORDE.

Rom. 10. a
Gala. 3. b
Ezec. 20. d.

O; that none go to his nyghest kyn-
red, for to vncouer their secrets. I am
the LORDE. * The secrettes of thy fa- Ge.
ther, & the secrettes of thy mother, shalt Exo.
thou not vncouer: for she is thy mother
therfore shalt ꝑ not discouer her secret
tes. * The secrettes of thy fathers wife Deu.
shalte thou not discouer, for it is thy fa- am.
thers secrets. * Thou shalte not dyscō- Le.
uer ꝑ pryuytie of thy syster, ꝑ doughter *De.
of thy father or of thy mother, whither 2. Ki.
she be borne at home or woute. Thou B
shalt not vncouer ꝑ secrets of thy sons
doughter or thy doughters doughter,
for that is thyne owne pryuytie. Thou
shalte not vncouer the secrettes of thy
fathers wyues doughter, whiche was
begottē of thy father, and is thy syster:
thou shalte not discouer her secrettes.
* Thou shalt not vncouer the secrettes Le.
of thy fathers syster, for she is thy fa-
thers nerre kynswoman. Thou shalte
not dyscouer the secrettes of thy mo-
thers syster, for she is thy mothers nerr
kynswoman. Thou shalte not vncouer
the secrettes of thy fathers brother: ꝑ
is, ꝑ shalt not go vnto his wyfe, whych
is thyne aunte.

Thou shalte not discouer ꝑ secrettes C
of thy doughter in lawe: For she is thy
sonnes wyfe: therefore shalte thou not
vncouer her secrettes. * Thou shalte Le.
not vnheale the secrettes of thy bro- Ma.
thers wyfe, for ꝑ is thy brothers pryui-
tie. Thou shalt not dyscouer ꝑ pryuytes
of thy wyfe and her doughter, neyther
shalte thou take her sonnes doughter,
or her doughters doughter, to vncouer
theyr secrettes: For they are her nerre
kyn and it were wyckednes. * Thou Ge.
shalte not take a wyfe & her syster also,
to vexe her, that thou wouldest vnco-
uer her secrettes as long as she liueth.
*Thou shalt also not go vnto a womā Le.
to vncouer her pryuytye, as longe as
she is put a parte for her vncleannesse.
*Moreouer, thou shalte not lye wyth Le.
thy neyghbours wyfe, to defyle her wt
seede. Thou shalte also not geue of thy
sede to offer it vnto *Moloch: nether Le.
shalt thou defile the name of thy GOD.
I am ꝑ LORDE. * Thou shalte not lye Ro.
with mankynde as wyth womankind, &
for it is abhominacyon. * Thou shalte D
lye wyth no manner of beaste to defile
thy selfe therewith, neyther shall anye
woman stande before a beaste, to lye
downe therto, for it is abhominacyon.

ꝑ:

ye shall not defile your selues in any of these thynges, wherin all the nacions are defiled whiche I cast oute before you: Where thorowe the lande is defiled, and I wyll vyset the wyckednesse therof vpon it, yea and the lande it selfe hath cast out her inhabiters. * ye shall kepe therfore myne ordynaunces, and my iudgementes, and commit none of these abhominacyons: neyther anye of you, nor any straunger that soiourneth amonge you (for all these abominaciõs haue the men of the lande done whiche were there before you, and the lande is defyled.) Shal not the land spewe you out also (yf ye defyle it) as it spued out the people that were before you? For whosoeuer shall commyt anye of these abhomynacions, the same soules that commytte them, shall perysshe from amonge theyr people. Therfore shall ye kepe my watche, that ye commytte not one of these abhommable customes whiche were commytted before you: & that ye defyle not youre selues therin. I am the LORDE your GOD.

¶ The.xix. Chapter.

¶ A repeticion of lawes perteynyng to the ten commaundementes. A consyderacyon for the poore/wyth the crafte to forbydden.

AND the LORDE spake vnto Moses, sayng: speake vnto all ỹ multytude of the children of Israel, & say vnto thẽ: * ye shalbe holy, for I the LORDE your GOD am holy. Ye shall feare euery mã his father and his mother, and kepe my Sabbothes: I am ỹ LORDE your GOD. ye shall not turne vnto ydolles, nor make you goddes of metal. I am the LORDE your GOD.

If ye offer a peaceofferynge vnto the LORDE ye shal offer it that ye may be accepted. * It shalbe eaten ỹ same day ye offer it, and on the morowe. And yf ought remayne vntyl the thyrd daye, it shalbe burnt in the fyre. And yf it be eaten the thyrde day, it is vncleane and not accepted. He that eateth it, shall beare his synne, because he hath defiled the halowed thyng of the LORDE, and that soule shal perysshe frõ among hys people. * When ye reape downe ỹ frute corne of your lande, ye shall not reape downe the vtmost border of your felde, neyther shalt thou gather that whiche is lefte behynde in thy haruest. Thou shalte not pluckе in all thy vyneyarde cleane, neyther gather in the grapes that are ouerscaped. But thou shalte leaue them for the poore and straunger. I am the LORDE your GOD.

C

* ye shall not steale, neyther lye, neyther deale falsely one with another. * ye shall not sweare by my name in vayne: nether shalt thou defile ỹ name of thy GOD. I am the LORDE. Thou shalte not do thy neyghboure wrong, neyther robbe hym violently, * neyther shall the workemans laboure abyde wt the vntyll the morowyng. Thou shalte not curse the deaffe, * neyther put a stumblynge blocke before the blynde: but shalte feare thy GOD. I am the LORDE. ye shal do no vnrighteousnes in iudgemẽt. * Thou shalt not fauoure the poore: nor honour the myghty, but in ryghteousnesse shalt thou iudge thy neyghboure.

Exod. 4. c
Zach. 8. c.
* Mat. 5. c
Ero. 20. b.
Deute. 5. a
Deut. 27. c
Tob. 4. c
Deut. 27. c
Deut. 1. c
and. 16. d
Jacob. 2. b

D

Thou shalt not go vp and doune as a prynce accuser amonge thy people, neyther shalt thou stande agaynste the bloude of thy neyghboure. I am the LORDE. * Thou shalte not hate thy brother in thyne harte, but shalte in any wise * rebuke thy neyghbour: ỹ thou beare not synne for hys sake. * Thou shalt not auenge thy selfe, nor be mindfull of wronge agaynst the chyldren of my people: * but shalte loue thy neighboure euen as thy selfe. I am ỹ LORD.

1. Joh. 2. b
and. 3. c.
Mat. 18. b
Eccl. 19. b.
‡ Mat. 5. g
Mat. 22. b
Mat. 12. c.
Rom. 13. b
Gala. 5. c
Jacob. 2. b

ye shall kepe myne ordinaunces. Thou shalte not let cattel gendre with a contrarye kynde, neyther sowe thy felde with myngled sede neyther shalt thou put on any garment of lynnẽ and wollen. Whosoeuer lyeth & medleth wt a woman that is a bonde mayd, neuertheless appoynted to a husbande, but not redemed, nor fredome geuẽ her, she shalbe scourged with a lethẽ whippe, and they shal not dye, because she was not fre. And he shall brynge for hys trespasse vnto the LORD: before ỹ dore of the tabernacle of wytnes, a ramme for a trespasse offerynge. And the preest shall make an attonemente for hym wt the ramme whiche is for the trespasse before the LORDE, concernyng his sin whyche he hathe done: and the synne whyche he hathe done, shall be forgeuen him.

E

When ye come to the lande, & haue planted all maner of trees conuenient to be

to be eaten of, ye shall putte awaye the foreskinne of euery one, with the fruite therof: euen three yere shal they be vncircumcysed vnto you, & shal not be eaten of. But in the fourth yeare all the frute of them shal be holy, & commendable to the LORDE. In the fyfte yeare shall ye eate of the frute of them, and ye maye gather in the increase of them. I am the LORDE your GOD.

Deut.22.d f Ye shal not eate vpon bloud, neither shal ye vse witchcraft, nor obserue ti-
Exod.23.c Leui.19.c mes. *Ye shall not rounde the lockes of your heads, neither shalt thou marre the tuftes of thy berade.

Ye shal not rente your flesshe for any soules sake, nor prynt any markes vpon you. I am the LORDE. Thou shalte not make thy doughter commen, þ thou wouldest cause her to be an whore: lest the lande also fall to whoredome, and be full of wickednes. Ye shall kepe my sabbothes and feare my sanctuarye: I am the LORDE. Ye shal not regard the
1.Re.21.c that worke with spirites *neither seke after sothsayers to be defiled by them: I am the LORDE your GOD.

Leui.3.a *Thou shalt ryse vp before the hore-
1.Tim.5.a head, and reuerence the face of the olde man, and dreade thy GOD. I am the LORDE. If a straunger sojourne with thee in your land, ye shal not vexe him.
Exod.22.c *But the straunger that dwelleth w you, shalbe as one of your selues, and thou shalt loue him as thy selfe, for ye were straungers in the land of Egipt. I am the LORDE your GOD. Ye shall do no vnryghteousnesse in iudgement, in meteyarde, in weight or in measure. True balances, true weyghtes, a true Epha, and a true Hyn, shall ye haue. I am the LORDE youre GOD, whiche brought you out of the lande of Egipt. Therfore shall ye obserue all myne ordynaunces: and all my iudgementes, & do them. I am the LORDE.

¶ The.xx. Chapter.

¶ They that gene of their sede to Moloch, shal dye therfore. Other goodly lawes.

AND the LORDE spake vnto Moses, sayinge: This shalte thou saye to þ childzen of Israel, whosoeuer he be of the chyldzen of Israel or of the straungers that dwell in Israell, that
Leuit.18.c geueth of hys sede vnto *Moloch, let hym be slayne: the people of the lande shall stone hym. And I will set my face against that man, and wil destroye him from amog his people: because he hath geuen of his sede vnto Moloch, for to defyle my sanctuarie, and to polute my holy name. And though he that the people of the land hyde theyr eyes frō the man that geueth of his sede vnto Moloch, and kil him not, I wil put my face agaynst that man, and against his kinred, and wyll destroye hym, and al that go a whoryng after hym to commytte whoredome with Moloch, frō among their people. If a soule turne hym selfe after suche as worke with spyrites, and after southsayers, to go a whoring after them, I wyll put my face agaynste that soule, and wyll destroye him from amonge his people. Sanctifye youre selues therfore* and be holy, for I am the LORDE youre GOD, kepe ye myne ordynaunces, and do them. I am the LORDE whiche doeth sanctifie you.

Whosoeuer he be, that curseth hys father or his mother, lette hym dye: for he hath cursed hys father and mother, his bloude be vpon him. And the mā that breaketh wedlocke with a nother mannes wife: euen he þ breaketh wedlocke with his neyghbours wyfe: lette him be slayne both the aduouterer and the aduoutresse. And the man that lieth *with hys fathers wyfe, and vncouereth his fathers secretes, let them both dye: theyr bloude be vpon them. *If a man lye with his doughter in law, let thē both dye of thē: they haue wrought abhomynacion, theyr bloude be vpon them. * If a man also lye with man kynde: after the maner as with womā kynd they haue both committed abhominacion, let them die. Their bloud be vpon them. And yf a man take a wife & her mother also, it is wickednes. They shalbe burnt with fire both he and she, that there be no wickednes amōg you. And *yf a man lye with a beast, let him dye, and ye shall slee the beast also.

If a woman go vnto any beaste, and lye downe therto: thou shalt kyll þ woman and the beast also, let thē die, their bloud be vpon them. If a man take his syster, his fathers doughter: or his mothers doughter, and se her secrets and she his secrets, it is a shamefull thyng. They shall perishe in the syght of theyr people, he hath vncouered hys systers secrets, he shall beare his synne.* If a

man lye

man lye with a woman hauing her naturall dysease, and vncouer her secrets, and open her fountayne, & she also opē the fountayne of her bloude, they shall both perishe from among their people. *Thou shalt not vncouer the secretes of thy mothers syster, * nor of thy fathers syster, for he that doth so, hath vncouered his next kinne: they shal beare their mysdoynge. If a man lye wyth his vncles wyfe, and vncouer his vncles secretes: they shall beare theyr synne, and shall dye chyldlesse.

If a man take hys brothers wyfe, it is an vncleane thyng, he hath vncouered his brothers secretes, they shalbe chyldlesse. *ye shall kepe therefore all myne ordynaunces and all my iudgementes, and do thē: that the land whyther I bryngе you to dwell therein, spewe you not out. ye shal not walke in the maners of this nacyon whiche I caste out before you: for they cōmitted all these thynges, *and therfore I abhorred them. But I haue sayde vnto you: ye shall enioye theyr lande, and I wil geue it vnto you to possesse it, euē a lande that floweth wyth mylke and honye. I am the LORDE youre GOD, whiche haue seperated you from other nacyons, *& therfore shal ye put differēce betwene cleane beastes & vnclean, betwene vnclean foules and cleane. ye shal not defyle your soules in beastes & foules, & in al maner creping thinges þ the grounde bryngeth furth whiche I haue seperated from you as vncleane. Therfore shal ye be holy vnto me, for I the LORDE am holy: and haue seuered you from other nacions, that ye should be mine. *If there be a man or woman that worketh with a spyrite, or that is a sothsayer, lette them dye. Men shall stone them with stones, their bloude be vpon them.

¶ The.xxi.Chapter.

¶ A lawe for the priestes.

AND the LORDE sayde vnto Moses, speake vnto the priestes the sonnes of Aaron, and say vnto thē. Let none be defyled vpon a soule amōg hys people: but vpō hys kynsman that is nye vnto hym: vpon his father, and his mother, vpon sonne and doughter, and hys brother, and on hys syster a mayde that is nye vnto hym, whom no man hath knowen, vpon her shal he be defyled. But he shall not be defiled vpon him that hath auctoritie among his people, to polute hym selfe for him. Let them not make * baldnes vpon their heade, nor shaue of the lockes of theyr beарde, nor make any markes in theyr flesshe. They shall be holye vnto their GOD, and not polute the name of theyr GOD, for the sacrifices of the LORDE which are as the breade of their GOD they do offer: therfore they shalbe holy. *Let them not take a wyfe that is an aduoutresse, or polluted, nor put frō her husband: for such a one is holy vnto his GOD. Thou shalt e sanctifie hym therfore, for he offereth vp the breade of thy GOD: he shal therfore be holy vnto the, for I the LORDE whiche sanctifye you am holy. If a Priestes doughter fal to playe þ whore, she poluteth her father: therfore must she be burnt with fyre.

He that is the hye pryeste amonge hys brethren, vpon whose heade the anoyntynge oyle was powred, and that consecrated his hand to put on þ vestimētes, shal not vncouer his head, nor rēt his clothes, *nether go to anye deade body, nor make hym selfe vncleane on hys father or his mother, neyther shall go out of the sanctuary, nor polute the holy place of his GOD: for the croune of the anoyntyng oyle of his GOD, is vpon him: I am the LORDE. * He shal take a mayde vnto his wife: but a widowe, a denoysed woman, or an harlot, shall he not marye. But shall take a mayde of his own people to wyfe. Nether shall he defyle his sede among his people: for I am the LORDE whyche sanctifie hym.

And the LORDE spake vnto Moses, sayinge: speake vnto Aaron, & say. Whosoeuer of thy sede in theyr generacions hathe any deformitie, let hym not preace for to offer breade vnto hys GOD. *For whosoeuer hathe any blemyshe, shall not come nere, as yf he be blynde or lame, or that hathe a brused nose, or that hath any myshapē membre, or is broken foted, or broken handed or haue no heare on hys eye browes, or haue a wed or other blemyshe in hys eyes, or be maūgie, or skauld, or hath his stones broken. No man that hathe a blemyshe, and is of the sede of Aaron the prieste, shal come nye to offer the sacrifyces of the LORDE, when he hath

man hat

hath a deformitie let him not preace to offer ꝑ bread of his GOD. Let him eate ꝑ bread of his GOD: eue of ꝑ most holy & of ꝑ holy: Onely let him not go in vnto the vayle, nor come nye the aultar, whe he is deformed, that he polute not my sanctuarye, for I am the LORDE that sanctifie them. And Moses tolde it vnto Aaron and to his sonnes, & vnto al the children of Israel.

¶ The. xxii. Chapter.

¶ Who ought to abstayne from eatyng the thinges that were offered. Howe, what and when they should be offered.

AND the LORDE spake vnto Moses, saying: Speake vnto Aaron & oys sonnes, that they be seperated from the holy thynges of the chyldren of Israell, and that they polute not my holy name in those thinges, which they halowe vnto me: I am the LORDE. Saye vnto them: whosoeuer he be of al your sede amonge youre generacyons after you, that goeth vnto the holye thynges whiche the children of Israel halowe vnto the LORDE, hauinge hys vnclennesse vpon him: that soule shall perysshe from oute of my syghte. I am the LORDE.

Leuit. xv. 8 * What man so euer of the sede of Aaron is a leaper: or hath a runnynge issue, he shall not eate of the holy thinges vntyll he be cleane. And who so toucheth any man that is vncleane ouer the soule of the deade, or a manne whose sede runneth from hym in hys slepe: or whosoeuer touchethe anye wormе, whereby he maye be made vncleane, or a man, of whome he maye take vnclennesse (whatsoeuer vnclennes he hath) the same soule that hathe touched any suche, shalbe vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed hys fleshe w water. And when the sunne is downe, he shall be cleane, and shall afterwarde eate of the holye thynges: Leuit. xxi. 1 for asmuche as it is his foode. * Of a beast that dyeth alone, or is rent wyth wylde beastes (wherby he maye be defyled) he shall not eate. I am ꝑ LORD. Lette them kepe therefore myne ordynaunce, lest they for the same, lade syn vpon them, and dye for it, if they defile it. I the LORDE sanctifie them.

There shall no straunger eate of the holye thynge, neyther a geste of the Priestes, neither shal an hyred seruaūt eate of the holy thynge. But yf ꝑ priest bye any soule with money, he shall eate of it, lyke as he ꝑ is borne in hys house, shal they eate of his bread. If ꝑ priestes doughter also be maryed vnto a straūger, she maye not eate of the halowed heue offerynges. Notwythstandynge if ꝑ priestes doughter be a wydowe, or deuorced and haue no childe, but is returned vnto her fathers house again, she shall eate of her fathers breade, as well as she dyd in her youth. But there shall no straunger eate therof. If a mā eate of the holy thynge vnwyttyngly, he shall put the fyfte parte therunto, & gene it vnto the Priest with the halowed thyng. And the Priestes shall not defyle the holy thynges of the children of Israell, (whiche they offer vnto the LORDE) to lade them selues with misdoynge and trespasse whyle they eate theyr holye thynges, for I the LORDE do halowe them. And the LORDE spake vnto Moses, saying: speake vnto Aaron and his sonnes, and vnto al the chyldren of Israel, and saye vnto them: what so euer he be of the house of Israell, or straunger in Israel, that wyll offer his sacrifyce for all his vowes, & for all hys frewyllofferynges whiche they wyll offer vnto the LORDE: for a burnt offerynge, ye shal offer (to reconcyle youre selues) a male without blemyshe of the oxen, of the shepe, or of the goates. But whatsoeuer hathe a blemishe, that shall ye not offer, for ye shal get no fauoure therwith. And whosoeuer bryngeth a peace offeryng vnto ꝑ LORD (accordyng as he is appointed:) or a vowe, or a free wyll offerynge, in ore or shepe that is without deformytie, he shalbe accepted. There shall be also no blemyshe therin: blynde or broken, or wounded, or haue a wenne, or be maungie, or scabbed, ye shall not offer suche vnto the LORDE, nor put an offerynge of any suche vpon the aultar vnto the LORD. An ore or a shepe that hath anye membre oute of proporcion, mayste thou offer for a frewil offering, but for a vowe it shall not be accepted. ye shall not offer vnto the LORDE that whiche is brosed or broken, or plucked out, or cut awaye, neyther shal ye make anye suche in youre lande, neyther of a straungers hande shall ye offer breade

vnto

vnto your GOD of any suche. Because
they? corrupcio is in them, & they haue
deformitie in thē selues, & therfore shal
they not be accepted for you. And the
LORDE spake vnto Moses, sayinge:
when an Oxe, or a shepe, or a goate is
brought forth, it shalbe seuen daies vn
der ỳ dam. And frō the eyght day forth,
it shalbe accepted for a sacrifice vnto ỳ
LORD. And whether it be oxe or shepe,
ye shal not kyll it, and her yonge bothe
in one day. Whē ye wyl offer a thanke
offering vnto the LORDE, offer it that
ye may be accepted. And the same day
it muste be eaten vp, so ỳ ye leaue none
of it vntyl the morowe. I am ỳ LORD.
Therfore shall ye kepe my cōmaundē-
mentes & do them. I am the LORDE.
Neyther shal ye pollute my holy name,
but I wyl be halowed among the chil-
dren of Israel. I am the LORD whych
halowe you, and that brought you out
of the lāde of Egipte, to be your GOD:
I am the LORDE.

¶ The.xxiij. Chapter.

Of the holy dayes, that they shulde kepe.

AND the LORD spake vnto Moses,
saying: speake vnto the chyldrē of
Israel, & say vnto them: These are
my feastes: euē the feastes of ỳ LORD,
whych ye shall call holy conuocations.
*Sixe dayes ye shal worke, but the se-
uenth daye is the Sabboth of reste, an
holy conuocation: so ỳ ye do no worke
therin, it is the Sabboth of the LORD,
in all your dwellynges. These are the
feastes of the LORD, euen holy conuo-
cations, whyche ye shall proclayme in
theyr seasons. In the .xiiij. daye of the
fyrst moneth at euen is the LORDES
*passeouer. And on the fyfteneth daye
of the same moneth is ỳ feaste of swete
breade vnto the LORD: seuen dayes ye
muste eate vnleuened breade. * In the
fyrst daye ye shal haue an holy conuo-
cation: ye shall do no laborious worke
therin. But ye shall offre sacrifyces vn-
to the LORDE thorow out those seuen
dayes, and in the seuenth day is an ho-
ly cōuocation: ye shal do no laborious
worke therin. And ỳ LORD spake vnto
Moses, saying: speake vnto the chyldrē
of Israel, & say vnto them *when ye be
come into the lande (which I geue vn-
to you) & reape down the harueste ther-
of, ye shal bring a sheafe of the fyrst fru-
tes of youre harueste vnto the Priest,
whych shall waue the sheafe before the
LORD to be accepted for you: & euē the
morowe after the Sabboth, the Priest
shal waue it. And ye shal offer that day
when ye waue the sheafe, an he lambe
without blemyshe, of a yeare olde, for a
burnt offeryng vnto the LORDE: & the
meatoffring therof, shalbe made of two
tenth deales of fyne floure mingled wt
oyle, to be a sacrifice vnto the LORDE
for a swete sauoure: & the drinke offe-
ryng therof shalbe of wyne, euen the
fourth deale of an hin. And ye shall eate
neyther breade nor parched corne, nor
fyzmenty, nor new corne vntyl the selfe
same daye that ye haue brought an of-
feryng vnto your GOD. Let thys be a
lawe for euer in your generations and
in al your dwelliges. And ye shal cōt
from the morowe after the Sabboth:
euen frō the daye ỳ ye brought ỳ sheafe
of the waueoffering seuen Sabbothes
cōplete: euen vnto the morow after the
seuenth Sabboth shal ye nūbre fyftye
dayes. And ye shal bring a newe meat-
offeryng vnto the LORD. And ye shall
bringe out of your habitacions two
waue loues made of two tenth deales
of fyne floure, & that are made wyth le-
uen for fyrst frutes vnto the LORDE.
And ye shall bryng wyth the bread *se-
uen lambes without deformitie of one
yere of age, and one yonge ore and two
rammes, whych shal serue for a burnt-
offeryng vnto ỳ LORD, wt meatoffryn-
ges & theyr drinkofferinges, to be a sa-
crifice for a swete sauour vnto ỳ Lord.
Then ye shall offer an he goote for a
synofferyng: & .ii. lābes of one yere olde
for a peace offerynge. And ỳ priest shall
waue thē wt ỳ bread of the fyrste frutes
before ỳ LORD, & with the two lābes.
And these holy thinges of ỳ LORD, shal
be the priestes. And ye shall proclayme
the same day, ỳ it may be an holy cōuo-
catiō vnto you: ye shal do no laborious
worke therin: let it be a law for euer in
al your dwellynges, & in al your gene-
racions. *And when you reape downe
your harueste thou shalt not make clene
ryddaūce of thy feld, nether shalt thou
make any after gatherynge of thy har-
neste: but shalt leaue it vnto the poore &
the straūger. I am ỳ LORD your God.
And ỳ Lord spake vnto Moses, saying:
speake vnto the chyldrē of Israel, and
say. In the seuenth moneth, in the fyrst

daye of the moneth shall ye haue reste,
Num.29.c *euen the remembraunce of blowyng,
C an holy cõuocation: ye shal do no labo-
rious worke therin, but offer sacrifice
vnto the LORD. And the LORD spake
Leui.16.f. vnto Moses, saying: the *tenth day al-
so of the selfe seuenth moneth is a daye
of reconcilyng, therfore shal it be an ho-
ly conuocation vnto you, and ye shall
humble your soules, and offer sacrifice
vnto the LORDE. Ye shall do no worke
the same daye, for it is a daye of recon-
cilyng, to make an attonement for you
before the LORDE your GOD.

For what so euer soule it be that hũ-
bleth not hym selfe that daye, he shalbe
destroyed frõ amonge hys people. And
what so euer soule do any maner worke
þ daye, þ same soule wil I destroy from
amonge his people. Ye shall do maner
worke therfore: Let it be a lawe for e-
uer in your generations, and in al your
dwellynges. Let it be vnto you a Sab
both of reste, and ye shal humble youre
soules in the nynthe day of the moneth
at euen: from euen to euen shall ye reste
in your Sabboth.

I And the LORD spake vnto Moses,
saying: speake vnto the chyldren of Is-
Nu.29.b rael, and say: * the fyftenth daye of the
Esd.8.c same seuenth moneth is the feast of ta-
2.Mac.10 bernacles, seuen dayes vnto þ LORD.
The fyrst day is an holy cõuocation: ye
shall do no labozious worke. Seuen
dayes ye shall offre sacrifice vnto the
LORD, & in þ eyght day shalbe an holy
cõuocation vnto you, & ye shal offer sa-
crifices vnto the LORD. It is þ collec-
cion, & ye shall do no laborious worke
therin. These are þ feastes of the Lord,
whiche ye shall call holye conuocacti-
ons, for to offer sacrifice vnto the Lord,
burnt offeryng, meate offerynge, peace
offering, and drynke offerynges, euery
day his due sacrifice beside the Sabbo-
thes of the Lord, & besid your giftes, be
side al your vowes, & al your frewil of-
ferynges, which ye geue vnto þ LORD.
G Moreouer in the fifteenth day of the
seuenth moneth, whẽ ye haue gathered
in the frute of the lande, ye shall kepe
holye day vnto the LORD seuen dayes.
The fyrst daye shal be as a Sabboth:
lykewyse in the eyght daye shalbe the
reste of the Sabboth. And ye shall
take you in the fyrste daye, the frutes of
goodly trees, braunches of Palme tre-
es, and þ boughes of thycke trees, and
wyllowes of the brooke, and shall re-
ioyce before the LORDE your GOD se-
uen dayes. And ye shall kepe this feaste
vnto þ LORD. vii. dayes in the yere. It
shalbe a lawe for euer in your genera-
cions, þ ye kepe it in the seuenth mo-
neth. Ye shal dwel in boothes. vii. dayes
euen al that are Israelites borne, shall
dwell in boothes, that your childrẽ af-
ter you may knowe how þ I made the
children of Israell to dwell in boothes,
whẽ I brought them out of the land of
Egipt: I am the LORDE your GOD.
And Moses spake vnto the children of
Israel, cõcerning þ feastes of þ LORD.

¶ The. xxiii. Chapter.

The oyle for the lampes. He that curseth must be stoned. He that killeth shalbe killed.

AND the LORD spake vnto Moses, I
saying *commaund the children of Exo.
Israel that they brig vnto the, pu-
er olie oliue beaten for lightes, to cause
the lampes to burne alwaie: without þ
vayle of witnesse: in the tabernacle of
witnesse shall Aaron dresse them both
euen and morning before the LORD al-
wayes. Let it be a lawe for euer in your
generations. He shal dresse the lampes
vpon the pure candelistycke before the
LORD perpetually. And thou shalte
take fine floure, and bake twelue wast-
els therof, two tenth deales shal be in
one wastel. And thou shalte set them in
two rowes, fyre on a rowe vpõ the pu-
er table before the LORD, and put puer
frãkensence vpon the rowes, þ thei may
be breade of remembraunce, and an of-
fering to the LORD. Euery Sabbothe
he shall putte them in rowes before the
LORD euermore: of þ children of Isra-
ell shal they be offered for an euerlastig
couenaũt. * And they shalbe Aarons & Lyu.
his sonnes, which shal eate them in the 23
holy place. For they are most holy vnto
him of þ offerings of the LORDE, by a
perpetuall statute. And þ son of an Is-
raelytysshe wife, whose father was an
Egiptian, wẽt out among þ children of
Israell. And this sonne of the Israeli-
tishe wyfe, and a man of Israell stroue
together in the hoste.

And the Israelytysshe womans sonne
*blasphemed the name of the LORDE Exo.
and * cursed, & they brought him vnto Leui.
Moses. His mothers name was Sa-
lomith,

lomith, which was the doughter of Di
bri: of ỳ trybe of Dan: & they * put hym
in ward, that the mynde of the LORDE
myght be shewed them. And the LORD
spake vnto Moses saying: bryng ỳ cur-
sed speaker without the hoste, & let all
that herde hym, put theyr handes vpon
his head, and let al the multitude stone
hym. And thou shalte speake vnto the
childzen of Israel, saying: Who so euer
curseth his GOD shal beare his synne.
And he that blasphemeth the name of
the LORD, let him be slayne: & al ỳ mul-
titude shall stone hym to death. Whe-
ther he be borne in the lande or a strã-
ger, when he blasphemeth the name of
the LORD, let hym be slayne. And * he
that kylleth any man, let hym dye the
death. And he that kylleth a beast, let
hym make hym good, soule for soule.
And yf a man mayme his neyghbour,
as he hathe done, so shall it be done to
hym: broke for broke, *eye for eye, and
tothe for toth: euen as he hath maymed
a man, so shal he be maymed agayne.
And he that kylleth a beast, let him pay
for it: & he that kylleth a man, let hym
dye. ye shal haue one maner of lawe: e-
uen for the straunger aswell as for one
of your selues: for I am ỳ LORD your
GOD. And Moses tolde the childzen of
Israel, & they brought hym (that had
cursed) out of the hoste, & stoned him wt
stones. And the chyldzen of Israel dyd
as the LORDE commaunded Moses.

¶ The.xxv.Chapter.

The Sabboth of the seuen yeres / and of the yere of
iubelye / otherwyse called the fyftyth yere.

AND the LORD spake vnto Moses
in mout Sinai, saying: speake vn-
to the chyldzen of Israel, & say vn-
to them: when ye be come into the lãde
whych I gyue you, the lande shal rest,
and kepe Sabboth vnto the LORDE.
*Syre yeres thou shalt sowe thy felde
& syre yere thou shalt cut the vineyard,
and gather in the frute therof. But the
*seuẽth yere shalbe a Sabboth of rest
vnto ỳ lande. The LORDES Sabboth
it shalbe: thou shalte neyther sowe thy
feld, noz cut thy vyneyard. That which
groweth of ỳ owne accozde thou shalt
not reape, neyther gather the grapes
ỳ thou hast left behynde, for it is a yere
of rest vnto the lande. And the reste of
the lãde shalbe meate for you: euen for
the, for thy seruaunt: and for thy maide
for thy hyred seruaũt, & for the straun-
ger that sojourneth with the: & for thy
catell, & for the beastes that are in the
lãde, shal al ỳ encrease therof be meat.
And thou shalt numbze seuen Sab-
bothes of yeres vnto the, euen seuẽ
tymes seuẽ yere: and the space of the se-
uen Sabbothes of yeres, wyl be vnto
the nyne and forty yere.
And then thou shalt make a trumpe
blowe: in the tenth daye of the seuenth
moneth, euen in the daye of attonemẽt
shal ye make ỳ trompe blowe, thorow-
out all your lande. And thou shalt ha-
lowe that yere: euen the fyftyeth yeare,
and proclayme lybertie thorowout the
lande, vnto al the inhabiters therof: for
it shalbe a yere of iubely vnto you, and
ye shall retourne euery man vnto hys
possession, and euery mã vnto hys kyn-
red agayne. A yere of iubely shall that
fyftyeth yere be vnto you. ye shall not
sowe, neyther reape that whych grow-
eth of it selfe, neyther gather the gra-
pes that are lefte.
For that yere of Iubely shalbe holy
vnto you: but ye shal eate of ỳ encrease
therof out of the felde. In the yere of
thys iubely ye shall returne euery man
vnto his possession agayne. yf thou sel-
lest ought vnto thy neyghbour, or byest
of thy neyghbours hande, ye shall not
disceaue one another: but accozding to
the numbze of yeares after the iubelye
yeare thou shalt bye of thy neyghbour,
and accozdyng vnto the numbze of ye-
res and of the frutes, he shall sell vnto
the. Accozdyng vnto the multytude of
yeres, he shal encrease the pryce therof,
and accozdynge to the fewnesse of yea-
res, he shal mynyshe the pryce of it: for
the numbze of frutes doeth he sell vnto
the. * Dysceaue not ye therfore euery
man hys neyghboure, but thou shalte
feare thy GOD. For I am the LORDE
your GOD: wherfore ye shall do after
myne ordinaũces: and kepe my lawes,
and do them, & ye shall dwell in ỳ lande
in safetie. And the lande shall geue her
frute, and ye shall eate your fyl: & dwell
therin in safety. And if ye shal say: what
shall we eate the seuenth yere, for we
shall not sowe, noz gather in our in-
crease? I wyll sende my blessyng vpon
you in the syxte yeare, and it shal bring
forthe frute for thre yeres: and ye shall

daye of the moneth shall ye haue reste,
Nom. 29. a *euen the remembraunce of blowyng,
C an holy cõuocacion: ye shal do no laborious worke therin, but offer sacrifice
vnto the LORD. And the LORD spake
Leui. 16. f. vnto Moses, saying: the *tenth day also of the selfe seuenth moneth is a daye of reconcilyng, therfore shal it be an holy conuocacion vnto you, and ye shall humble your soules, and offer sacrifice vnto the LORDE. ye shall do no worke the same daye, for it is a daye of reconcilyng, to make an attonement for you before the LORDE your GOD.

For what so euer soule it be that humbleth not hym selfe that daye, he shalbe destroyed frõ amonge hys people. And what so euer soule do any maner worke þ daye, þ same soule wil I destroy from amonge his people. ye shall do maner worke therfore: Let it be a lawe for euer in your generacions, and in al your dwellynges. Let it be vnto you a Sabboth of reste, and ye shal humble youre soules in the nynthe day of the moneth at euen: from euen to euen shall ye reste in your Sabboth.

f And the LORD spake vnto Moses,
saying: speake vnto the chyldren of Israel, and say: * the fyftenth daye of the
Num. 29. c. 23. Ioh. 7. a same seuenth moneth is the feast of tabernacles, seuen dayes vnto þ LORD. The fyrst day is an holy cõuocacion: ye shall do no laborious worke. Seuen dayes ye shall offre sacrifice vnto the LORD, & in þ eyght day shalbe an holy cõuocacion vnto you, & ye shal offer sacrifices vnto the LORD. It is þ collection, & ye shall do no laborious worke therin. These are þ feastes of the Lord, whiche ye shall call holye conuocacions, for to offer sacrifice vnto the Lord, burnt offeryng, meate offeryng, peace offering, and dryncke offerynges, euery day his due sacrifice beside the Sabbothes of the Lord, & beside your giftes, beside al your vowes, & al your frewil offeringes, which ye geue vnto þ LORD.

G Moreouer in the fyftenth day of the seuenth moneth, whẽ ye haue gathered in the frute of the lande, ye shall kepe holye day vnto the LORD seuen dayes. The fyrste daye shal be as a Sabboth: lykewyse in the eyght daye shalbe the reste of the Sabboth. And ye shall take you in the fyrste daye, the frutes of goodly trees, braunches of palme trees, and þ boughes of thycke trees, and wyllowes of the brooke, and shall reioyce before the LORDE your GOD seuen dayes. And ye shall kepe this feaste vnto þ LORD. viii. dayes in the yere. It shalbe a lawe for euer in your generacions, þ ye kepe it in the seuenth moneth. ye shal dwel in boothes. viii. daies euen al that are Israelites borne, shall dwell in boothes, that your childre after you may knowe how þ I made the children of Israell to dwell in boothes, whẽ I brought them out of the land of Egipt: I am the LORDE your GOD. And Moses spake vnto the children of Israel, cõcerning þ feastes of þ LORD.

¶ The. xxiiii. Chapter.

The oyle for the lampes. He that curseth must be stoned. He that killeth shalbe killed.

AND the LORD spake vnto Moses, I
saying *commaund the children of Exo.
Israel that they brig vnto the, pure olie olyue beaten for lightes, to cause the lampes to burne alwaie: without þ vayle of witnesse: in the tabernacle of witnesse shall Aaron dresse them both euen and morning before the LORD alwayes. Let it be a lawe for euer in your generacions. He shal dresse the lampes vpon the pure candelstycke before the LORD perpetually. And thou shalte take fine floure, and bake twelue wastels therof, two tenth deales shal be in one wastel. And thou shalte set them in two rowes, syre on a rowe vpõ the pure table before the LORD, and put puer frãkensence vpon the rowes, þ thei may be breade of remembraunce, and an offering to the LORD. Euery Sabbothe he shall putte them in rowes before the LORD euermore: of þ children of Israell shal they be offered for an euerlastig couenaũt. * And they shalbe Aarons & his sonnes, which shal eate them in the holy place. For they are most holy vnto hym of þ offerings of the LORDE, by a perpetuall statute. And þ son of an Israelytysshe wife, whose father was an Egiptian, wẽt out among þ children of Israell. And this sonne of the Israelitysshe wife, and a man of Israell stroue together in the hoste.

And the Israelytysshe womans sonne *blasphemed the name of the LORDE and * curied, & they brought him vnto Moses. (His mothers name was Salomith,

lomith,which was the doughter of Di
Num.15.d bri:of ỹ tribe of Dan:& they * put hym
in ward,that the mynde of the LORDE
myght be shewed them. And the LORD
C spake vnto Moses saying:bryng ỹ cur-
sed speaker without the hoste,& let all
that herde hym,put theyr handes vpon
his head,and let al the multitude stone
hym. And thou shalte speake vnto the
childzen of Israel,saying: Who so euer
curseth his GOD shal beare his synne.
And he that blaspheməth the name of
D the LORD,let him be slayne:& al ỹ mul-
Exo.21.d titude shall stone hym to death. Whe-
ther he be borne in the lande or a stran-
ger,when he blaspheməth the name of
the LORD,let hym be slayne. And * he
that killeth any man, let hym dye the
death. And he that killeth a beast, let
hym make hym good, soule for soule.
And yf a man mayme his neyghbour,
as he hathe done, so shall it be done to
Exo.21.f hym:broke for broke,*eye for eye, and
Exo.21.c tothe for toth:euen as he hath mayməd
a man,so shal he be maymed agayne.
And he that killeth a beast,let him pay
for it:& he that killeth a man, let hym
dye.ye shal haue one maner of lawe:e-
uen for the straunger aswell as for one
of your selues: for I am ỹ LORD your
GOD.And Moses tolde the childzen of
Israel, & they brought hym (that had
cursed) out of the hoste,& stoned him w
stones.And the chyldzen of Israel dyd
as the LORDE commaunded Moses.

¶ The.xxv.Chapter.

The Sabboth of the seuen yeres/ and of the yere of
iubelye/otherwyse called the fyftyth yere.

I AND the LORD spake vnto Moses
in mount Sinai,saying: speake vn-
to the childzen of Israel,& say vn-
to them:when ye be come into the lãde
whych I gyue you, the lande shal rest,
Exo.23.d. and kepe Sabboth vnto the LORDE.
*Syre yeres thou shalt sowe thy felde
& syre yere thou shalt cut the vineyard,
Deu.15.a and gather in the frute therof.But the
*seuẽth yere shalbe a Sabboth of rest
vnto ỹ lande. The LORDES Sabboth
it shalbe: thou shalte neyther sowe thy
feld,nor cut thy vyneyard. That which
groweth of ỹ owne accorde thou shalt
not reape, neyther gather the grapes
ỹ thou hast left behynde, for it is a yere
of rest vnto the lande. And the reste of
the lãde shalbe meate for you: euen for
the,for thy seruaunt:and for thy maide
for thy hyred seruaũt, & for the straun-
ger that sojourneth with the:& for thy
catell, & for the beastes that are in the
lãde,shal al ỹ encrease therof be meat.
And thou shalt numbre seuen Sab-
bothes of the yeres vnto the, euen seuẽ B
tymes seuẽ yere:and the space of the se-
uen Sabbothes of yeres, wyl be vnto
the nyne and forty yere.
And then thou shalt make a trumpe
blowe:in the tenth daye of the seuenth
moneth,euen in the daye of attonemẽt
shal ye make ỹ trompe blowe, thorow-
out all your lande. And thou shalt ha-
lowe that yere:euen the fyftyeth yeare,
and proclayme lybertie thorowout the
lande,vnto al the inhabiters therof:for
it shalbe a yere of iubely vnto you,and
ye shall retourne euery man vnto hys
possession, and euery mã vnto hys kyn-
red agayne. A yere of iubely shall that
fyftyeth yere be vnto you. ye shall not
sowe,neyther reape that whych grow-
eth of it selfe, neyther gather the gra-
pes that are lefte.
For that yere of Iubely shalbe holy
vnto you:but ye shal eate of ỹ encrease
therof out of the felde. In the yere of
thys iubely ye shall returne euery man
vnto his possession agayne. yf thou sel-
lest ought vnto thy neyghbour, or byest
of thy neyghbours hande, ye shall not
disceane one another:but accordyng to
the numbre of yeares after the iubelye
yeare thou shalt bye of thy neyghbour,
and accordyng vnto the numbre of ye-
res and of the frutes, he shall sell vnto
the.Accordyng vnto the multytude of C
yeres,he shal encrease the pryce therof,
and accordynge to the fewnesse of yea-
res,he shal mynyshe the pryce of it:for
the numbre of frutes doeth he sell vnto
the. * Dysceaue not ye therfore euery 1.Tes.4.a
man hys neyghboure, but thou shalte
feare thy GOD. For I am the LORDE
your GOD: Wherfore ye shall do after
myne ordinaũces:and kepe my lawes,
and do them,& ye shall dwell in ỹ lande
in safetie.And the lande shall geue her
frute,and ye shall eate your fyl:& dwell
therin in safety. And if ye shal say:what
shall we eate the seuenth yere, for we
shall not sowe, nor gather in our in-
crease? I wyll sende my blessyng vpon
you in the syxte yeare, and it shal bring
forthe frute for thre yeres:and ye shall

sowe the eyght yere, and eat yet of olde corne vntyl the nynth yere: euen vntyll her frutes come, ye shall eate of olde store. The lande shall not be solde to be waste: for * the lande is myne, and ye be but straūgers & soiourners with me.

In al the lande of your possession, ye shal graūt a redemption for the lande. yf thy brother *be waxed poore, & hath solde awaye of hys possession, & yf any of hys kynne come to redeme it, let him bye out that whyche his brother solde. And yf he haue no man to redeme it, let hys hande get so muche as may be sufficient to bye it out agayne, & let hym counte how longe it hath ben solde, and deliuer the reste vnto the mā to whom he solde it, that he maye returne to hys possession agayne. But and yf his hāde cannot get sufficient to restore to the other agayne, then that whych is solde shal remayne in the hande of hym that hath bought it, vntil the yere of iubely: and in the iubely it shal come out, and he shall returne vnto hys possession agayne. And yf a man sell a house or a dwellyng wythin the walles of a cytie, he maye bye it out agayne wythin a whole yere after it is solde: euen any day of the yere shal he redeme it again. But & yf he bye it not out againe within the space of a full yere, then the house that is in the walled cytie, shalbe stablysshed, and be hys owne that bought it, and hys successours after hym, and shall not go out in the Jubely. But the houses of vyllages, whyche haue no walles rounde aboute them, are counted as the felde of the coūtre, and therfore they maye be bought out agayne, and shall retourne in the Jubely. Notwithstandyng, the cyties of the Leuites, and the houses of the cities of their possession, maye the Leuites redeme at all seasōs. And yf a mā purchase ought of the Leuites, the house that was solde and the cytie of theyr possession shal go out in the yere of Jubely: for the houses of the cyties of the Leuites, are theyr possession among the chyldren of Jsrael. But the felde of the suburbe that is besyde theyr cyties, maye not be solde: but is theyr perpetuall possession.

If thy brother be waxen poore, and fallen in decaye wyth the, thou shalt releue him, both the straūger and soiourner, that he maye lyue wyth the. * And thou shalte take none vsury of hym, or vauntage, but thou shalt feare thy GOD, that thy brother may lyue wyth the. Thou shalt not geue hym thy money vpon vsury, nor lende him thy corne for encrease. I am the LORD your GOD, whych brought you out of the lande of Egipte: to geue you the lande of Canaan, and to be your GOD. * If thy brother ỹ dwelleth by the, be waxen poore, & be solde vnto the, thou shalt not compel hym to the bondage of seruauntes: but as an hyred seruaunt, and as a soiourner he shalbe wyth the, & shal serue the vnto the yere of Jubelye, and then shall he departe from the: bothe he and hys chyldren wyth hym, and shall retourne vnto hys owne kynred agayne: and vnto the possession of hys fathers, for they are my seruauntes, whyche I brought out of the lande of Egipt, and shal not therfore be solde as bondmen. Thou shalt not raygne ouer hym cruelly, but shalt feare thy GOD.

Thy bonde seruaunt, and thy bonde mayde: whych thou shalt haue, shalbe of the heathen, that are rounde aboute you: of them shal ye purchase seruauntes and maydens, and of the chyldren of the straungers, that are soiourners amonge you, and of theyr generacions that are with you, which they begat in your lande. These shalbe your possession, and ye shal take thē as inheritaūce for your chyldren after you to possesse them, they shalbe your bondmen for euer. But ouer your brethren the chyldren of Jsrael, ye shall not raygne one ouer another cruelly. If a soiourner or a straunger ware ryche by the, and thy brother that dwelleth by hym ware poore, and sel hym selfe vnto the straūger or soiourner by the, or to any of the straungers kynne, after that he is sold, he may be redemed agayne: one of hys brethren (that wyll) eyther hys vncle, or his vncles sonne maye bye him out: or any that is nye of kynne vnto hym of hys kynred, may redeme hym: eyther yf hys hande can gette so muche, he maye be louse. And he shal reken wyth hym that bought hym from the yere that he was solde in, vnto the yere of Jubely, and the pryce of hys beyng shal be valued accordynge vnto the numbre of yeres. As an hyred seruaunt shall he be wyth hym, yf there be yet many

yeres

peres behynde, accordig vnto them let him geue againe for his deliueraunce, of the money that he was boughte for. yf there remayne but fewe peres vnto the pere of iubelye, let him counte with him againe, and accordynge vnto hys peres geue him again for his redēpcio: and he shalbe w̄ him pere by pere as an hyred seruaunt, and the other shall not raigne cruelly ouer him in thy syghte. If he be not redemed thus he shall goe out in ỳ pere of iubely, both he and his children with him: for the children of Israel are my seruauntes, whiche I brought out of the lande of Egipte. I am the LORDE your GOD.

The.xxvi.Chapter.

¶ They are blessed that kepe those thinges that God byddeth.

I Exod.20.d. Deut.5.d. MAke you no ydols nor graue̅ image, neither reare you vp any stone, nether shal ye set vp any ymage of stone in your lande to worshyp it: for I am the LORDE your GOD: ye shal kepe my Sabbothes, and feare my sanctuary: for I am ỳ LORD. If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I will sende you rayne in ỳ right season, & the lād shal yelde her increase, and the trees of ỳ felde shal geue their frute. And ỳ threshing shal reache vnto the wyne haruest, and the wyne haruest shall reache vnto sowynge tyme, and ye shall eate youre breade in plenteousnesse, and dwell in your lāde peaceably. And I wil sende peace in the lande, & ye shal slepe without any man to make you afrayde.

And I will ryd euel beastes out of the lande, and there shall no swearde goe thorowout your lād. And ye shal chase your enemyes, and they shall fal before you vpon ỳ swearde.* And fyue of you shal chase an hundred and an hundred: of you, shal put ten thousande to flyght, and your enemyes shall fall before you vpon the swearde. For I wyll haue respecte vnto you, & make you encrease & multiplye you, & set vp my couenaunt wyth you. And ye shal eate olde store, & cary out olde for the newe.* And I wil make my dwellyng place among you, & my soule shall not lothe you. I wyll walke among you: & wyl be your GOD & ye shalbe my people. I am the LORD your GOD, whych brought you out of the lande of Egipt, that ye shuld not be theyr bondmen, and I haue broken the cheynes of youre yoke, & made you go vpryght.* But & yf ye wyll not herken vnto me, nor wil not do after these cō-maundementes. And yf ye shal despyse myne ordinaūces, eyther yf your soule abhorre my lawes, so that ye wyll not do al my cōmaundementes, but breake myne appointmēt, I also wyll do thys vnto you. For I wyll bryng vpon you fearfulnesse, swellyng of body, and the burnyng agewe to consume your eyes, & gender sorowe of hert. And you shall sowe your sede in vayne, for your enemyes shall eate it. And I wyll set my face agaynst you, and ye shal fal before your enemyes: and they that hate you shal raigne ouer you,* and ye shal flee, when no man foloweth you.

And yf ye wil not yet for al this herken vnto me, then wyll I punyshe you seuen tymes more for your synnes, and wyl breake the pryde of youre stubbernes. And I wyl make your heauen as yron, & your earth as brasse: And your labour shalbe spent in vayne. For your land shal not geue her increase, nether shall the trees of the lande geue theyr frutes. And ye walke cōtrary vnto me, & wyl not herken vnto me, I wyl bring seuen tymes mo plages vpon you accordyng to your synnes. I wyll also sende in wilde beastes vpon you, which shall robbe you of youre chyldren, and destroye youre cattell, and make you fewe in nūbre, & cause your hye wayes to growe vnto a wylderneslle. And yf ye may not be reformed by these thynges but shal walke contrary vnto me, then wyl I also walke contrary vnto you, & wyll punyshe you yet seuen tymes for your synnes. And I wyl sēde a swerde vpon you, that shall auenge my testament. And when ye are gathered together within your cities, I wil sende the pestilēce among you, and ye shalbe delyuered into the hande of the enemye. And when I haue broken the staffe of your bread: ten wyues shall bake your breade in one ouen, & they shal deliuer you your bread agayne by weyght* ye shal eate, and not be satisfyed. And yf ye wyl not yet for al this, herken vnto me, but shal walke against me, I wil walke contrary vnto you also in indignacion, and wyll chastyce you seuen tymes for

4. Re. 6. 8 pour synnes. * And ye shall eate the
flesshe of your sonnes and the flesshe of
your doughters shall ye deuoure.

C I wyll destroye your hye places, and
rote out your ymages, & cast your car-
kasses vpon the bodies of your ydols, &
my soule shal abhorre you. And I wyl
make your cyties desolate, and bringe
your sanctuary vnto nought, and wyl
not smell the swetnesse of your odours.
I wyl bryng the lande vnto a wylder-
nesse, & your enemyes which dwell ther
in, shall wonder at it. And I wyl strow
you among the heathen, & wyll drawe
out a swearde after you, & your lande
shalbe waste, and your cyties desolate.
Then shall the lande enioye her Sab-
bothes, as longe as it lyeth voyde, & ye
shalbe in your enemies lãde: euen then
shal ỳ lande reste, & rioice in her Sab-
bothes. As longe as it lyeth voyde, it
shal rest, because it dyd not rest in your
Sabbothes, when ye dwelt vpon it.

I And vpõ them ỳ are left alyue of you,
I wyl sende a fayntnesse into theyr
hertes in the lande of theyr enemyes: and
the sõde of a shakyng leafe, shal chase
them, & whẽ they flee the swearde, they
shall fall: no man folowyng vpõ them.
They shall fall one vpon an other, as it
were before a swearde, euen no mã fo-
lowyng vpon them, and ye shal haue no
power to stande before your enemyes:
And ye shal perysshe among ỳ heathen,
& the lãde of your enemyes shal eat you
vp. And they that are lefte of you, shall
pyne awaye in theyr vnryghteousnes,
euẽ in theyr enemyes lande, & in ỳ mis-
dedes of theyr fathers shall they con-
sume. And they shal cõfesse theyr mys-
dedes & the mysdedes of theyr fathers
for theyr trespace, whych they haue tre
spaced against me, & for ỳ also that they
haue walked contrary vnto me. Ther-
fore, I also wyll walke contrary vnto
them, & wyl bryngе them into the lande
of theyr enemyes. And then at the lest
waye theyr vncircũcised hertes shalbe
tamed, & they shal make an attonemẽt
Deu. 4. 1 for theyr mysdedes. And * I wyl remẽ-
ber my couenaũt wt Jacob, & my bonde
wyth Isahac, & mine appomtmẽt with
Abrahã wyl I remember, & wil thinke
on the lande. The lande shalbe lefte of
them, and shall enioye her Sabbothes
whyle she lyeth wast wythout them.
And they shall make an attonemẽt for
theyr mysdedes, because they despysed
my lawes, and because theyr soule re-
fused myne ordynaũces: And yet for all
that when they be in the lande of theyr
enemyes: * I wyl not cast them away, Deu.
nether wyll abhorre them, to destroye
thẽ vtterly, & to breake myne appoint-
ment wyth them: for I am the LORDE
theyr God. I wyll for theyr sakes re-
membre the couenaũt made vnto their
fathers whome I brought out of the
lande of Egipte in the syght of the hea
then, that I myght be theyr GOD:
I am the LORDE. These are the ordi-
naũces, & iudgemẽtes, & lawes, which
the LORD made betwene hym and the
chyldren of Israel in mount Sinai, by
the hande of Moses.

The. xxvii. Chapter.

Of dyuerse vowes and of tythes etc.

AND the LORD spake vnto Moses, I
saying: speake vnto the childzen of
Israel, and say vnto them: yf any
man wyll geue a synguler bowe vnto
the LORDE, accordyng to the value of
the soules, the value of the male from
twentye yere olde vnto syxtye shall be
fyftye * sycles of syluer, after ỳ weyght Exo.
of the sanctuary. And yf it be a female:
the value shalbe thyrty sycles. And frõ
fyue yeres to twentye, the male shalbe
set at twenty sycles, and the female at
x. sycles. And from a moneth vnto fyue
yere, the male shalbe set at fyue sycles
of syluer, and the female at thze. And he
that is syxtye yere olde, & aboue shall
be valued at fyftene sycles, and the wo-
man at ten. But yf he be to poore so to
be set he shal present hym selfe before ỳ
priest: & the priest shal value him acco-
rdyng as the hande of hym that bowed
is able to get, euẽ so shal the priest va-
lue hym. If it be a beast of whych men
bryng an offeryng vnto the LORD: al ỳ B
any man geueth of suche vnto ỳ LORD
shalbe counted holy. He shall not alter
it nor chaũge it a good for a badde, or a
bad for a good. And yf he chaũge beast
for beast, then both the same beast and
it also wherwith it was chaunged shal
be holy. If it be any maner of vncleane
beaste, of whych men do not offer a sa-
crifyce vnto the LORDE, he shall set
the beast before the priest, and the
priest shall value it, whyther it be
good or badde. And as the priest set-
teth it, so shal it be. But yf he wyll bye

it agayne

it agayne, he shall geue the fyfte parte more aboue that it was set at. yf any man dedycate hys house to be holy vnto ℣ LORDE: the prieſt shall set it, whether it be good or bad, and as the prieſt hath set it, so shal ℣ value be. And whē he that sanctified it wyll redeme hys house: let hym geue the fyft part of the money that it was iudged at therto, & it shalbe hys.

yf a man halowe a pece of his enherited lande vnto the LORD: it shalbe set accordyng to ℣ sede therof. yf it beare an homer of berly it shalbe set at fyfty sycles of syluer. yf he halow hys felde immediatly frō ℣ yere of iubely, it shall be worth accordyng as it is estemed. But and yf he halowe hys felde after the iubely, the prieſt shal reken ℣ mony accordyng to the number of ℣ yeres ℣ remayne vnto the yeres of Jubely following, & therafter it shalbe lower set.

yf he that consecrated the felde, wyl redeme it agayne, let hym put the fyfte parte of ℣ pryce ℣ it was set at therunto, & it shalbe his. And yf he wyl not redeme the felde, but selleth ℣ felde to an other man, he (that vowed) may redeme it nomore. But when the felde goeth out in the yere of iubely, it shalbe holy vnto the LORD: euē as a felde that is vterly put away, & it shalbe the prieſtes possession. yf a man sanctifie vnto the LORD a felde whych he hath bought, & is not of hys inheritaunce, ℣ prieſt shal reken vnto hym what it is worth vnto the yere of iubely, & he shal geue ℣ price that it is set at, ℣ same daye, as a thing cōsecrated vnto the LORD. And in the yere of iubely, the felde shall returne vnto him of whome he bought it: euen vnto him, whose inheritance of lande it is. And al settyng shalbe accordyng to the sycle* of the sanctuarye. One sycle contayneth .xx. halfpens. *But the firſt borne of the beaſtes ℣ is appointed vnto the LORDE, may no man sanctifye: whether it be ore or shepe, for it is the LORDES alredy. yf it be an vncleane beaſt, he shall redeme it, as it is set at, & geue the fyfte parte more therto: Or yf it be not redemed, it shalbe solde, accordyng to the value. Notwythstandyng, no damned thyng that a man putteth from hym & dedicateth vnto the LORD of all hys good (whether it be man or beaſt or lande of hys inheritance) may be solde or redemed: for euery thyng so put away is moſt holy vnto the LORD. Let no damned thing that a man seperateth, be redemed: but dye the death. Euery tyth of the lāde whych is of the sede of the lande, or of the frute of the trees is ℣ LORDES: and is sanctifyed vnto the LORD. And yf a man wyll redeme ought of hys tythes: let hym ad the fyft parte therto. And euery tyth of ore & of shepe & of euery beaſt ℣ goeth vnder the rod, euen euery tenth shal be holy vnto the LORD. He shal not loke yf it be good or bad, nor chaūge it. Els yf he chaūge it, both it, and that it was chaunged withal, shal be halowed vnto the LORD, and may not be redemed. These are the cōmaūdementes whych the LORD cōmaunded by Moses vnto the chyldren of Jſrael in moūt Sinai.

¶ The ende of the thyrde boke of Moses.

The fourth boke of Moses, called in the Hebrue, Vaiedadbar, and in latyn Numeri.

¶ The fyrſt Chapter.

All that are apte for battel, are nombred. The trybe of Leui muſte miniſter in the Tabernacle.

AND the LORDE spake vnto Moses in the wyldernesse of Sinai, in the Tabernacle of wytnes, the fyrſte daye of the seconde moneth in the seconde yere after they were come out of the lande of Egipte, saying: *take ye the summe of all the multytude of the chyldren of Jſrael, after theyr kynredes & houſholde of theyr fathers, wyth the nūbre of theyr names, al ℣ are males, head by heade, from xx. yere and aboue: euen all that go forth to ℣ warre in Jſrael, thou & Aarō shal nūbre them, thorowout theyr armyes: & wyth you shalbe men of euery trybe wherof euery one is heade man of the houſe of his fathers. And these are ℣ names of the men ℣ shal stande w you: of (the tryde of) Ruben, Elizur, the sonne of Sedeur: of Simeon, Selumiel the sōne of Suri. Nadab: of Juda, Nahesſon, the sōne of Aminadab: of Jſachar, Nathanael, ℣ sonne of Zuar: of Zabulon, Eliab, the sonne of Helon: Amonge the chyldren of Joseph: of Ephraim, Elisama, the

Exod.30.b Num.26.a 2.reg.24.a

sone of Amihud: of Manasse, Gamaliel, the sone of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer, the sone of Ammi, Sadai: of Aser, Pagiel, the sone of Ocran: of Gad, Eliaph the sonne of Deguel: of Nephtali, Ahira the sonne of Enan.

B These were of great fame in the cõgregacion, lordes of the trybes of their fathers, & heades ouer thousandes in Israel. And Moses & Aaron toke these men (which are expressed by their names) and gathered all the congregacion together, the fyrst daye of ỳ seconde moneth, & they were rekened thorowe out their kynreds and houses of their fathers by name, from twentye yere & aboue, heade by heade. As the LORDE cõmaũded Moses, euen so he numbred them in the wyldernes of Sanai. And the chyldren of Ruben, Israels eldest sonne thorowe out their generacions, and their kinredes and houses of their fathers in the numbre of names, heade by heade (all males from twentye yere and aboue) as many as dyd go forth to the warre: the numbre of them ỳ were of the trybe of Ruben, was. xlvi. thousande and fyue hundred.

C Of the chyldren of Simeon thorowout their generacions & their kynredes, & houses of their fathers, the sũme of them in the number of names, heade by heade, all the males from twentye yeres & aboue, who so euer myght go forth to the warre: the summe of them that were of the trybe of Simeon. lix. thousande: and .iii. hũdred. Of ỳ chyldren of Gad thorowout their generacions & their kynredes & households of their fathers, the numbre of the names frõ twenty yere & aboue, all that went forth to the warre: the numbre of them ỳ were of the trybe of Gad, was xlv. thousande, fyre hundred & fyfty. Of the chyldren of Juda thorowout their generacions, & their kynredes & houses of their fathers, the numbre of names from twenty yere & aboue, al that were able to go forth to ỳ warre: The numbre of them that were of ỳ trybe of Juda was. lxxiiii. thousande & fyre hundred. Of the chyldren of Issachar thorowout their generacions & their kinredes & houses of their fathers: the numbre of names frõ twenty yere and aboue whyche went al forth to warre, the numbre of them that were of the trybe of Issachar, was. liii. thousande and. iiii. hundred.

D Of the children of zabulon, thorowout their generacions & their kinreds, & houses of their fathers, the number of names from twenty yere and aboue, which were able to go forth in the host: The number of them that were of the trybe of zabulon, was. lvii. thousand & four hundred. Of ỳ children of Joseph: Namely, of ỳ children of Ephraim thorowout their generacyons and their kynredes and houses of their fathers, the number of names frõ twenty yeres & aboue, al that went out to the warre: the number of them that were of the trybe of Ephraim was .xl. thousande and fyue hundred.

E Of ỳ chyldrẽ of Manasse thorowout their generacions, & their kynredes, & houses of their fathers, the number of names from twenty yere olde & aboue, all that went out to ỳ warre: The nũbre of them that were of the trybe of Manasse was. xxxii. thousande and. ii. hundred. Of the chyldrẽ of Ben Jamin thorowout their generacions, & their kynredes and houses of their fathers, the numbre of names from twẽty yere and aboue, all that went forthe to the warre: The numbre of them that were of the trybe of Ben Jamin was .xxxv. thousande & .iiii. hundred. Of the chyldren of Dan thorowout their generacions & kynredes & houses of their fathers: the nũbre of names frõ twentye yere olde & aboue, al that went forth to the warre. The nũbre of them ỳ were of the trybe of Dan was. lxii. thousand and seuen hundred. Of the chyldren of Asar thorowout their generacions & their kynredes and houses of their fatherꝛs, the number of the names from twenty yeres & aboue, al that went out to warre: The number of them ỳ were of the trybe of Aser was. xli. thousande and fyue hundred. Of the chyldren of Nephtali: thorowout their generacions and their kynredes and houses of their fathers the nũbre of names frõ twenty yeres & aboue, all that myghte go forth to the warre. The numbre of them that were of the trybe of Nephtali, was. liii. thousande and foure hũdred. These are the sũmes which Moses and Aaron numbred & the prynces

of Is-

of Israell: those twelue menne, whyche were euery one ouer the house of their fathers. And all the nombres of ỳ children of Israell, throwe oute the houses of theyr fathers, from twentye yere and aboue, all that wente forth to the warre in Israell, drewe all vnto the summe of sixe hundred. M. & thre thousande, fyue hundred and fyftye. But ỳ Leuites after the trybes of their fathers were not numbred among them. And the LORDE spake vnto Moses, sayinge: Thou shalte not number the trybe of Leui, neyther take the summe of them from amonge the children of Israell. But thou shalte appoynte the Leuites ouer the habitacio of witnes, and ouer al the vessels therof, and ouer all thinges that are in it. yea, they shal beare the tabernacle and all the vesselles therof, and they shall minister in it, and shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forthe, the Leuites shall take it downe: and when the tabernacle is to be pytched, they shall sette it vp: and yf any straunger come nye, he shall dye. And the children of Israell shal pytch their tentes, euerye man in hys owne companye, and euerye man vnder hys own standerd throwout theyr hostes. But the Leuites shall pytche rounde aboute the tabernacle of witnesse, that there be no wrath vpon the congregacyon of the children of Israell, and the Leuites shal kepe ỳ watche of ỳ tabernacle of wytnesse. And the children of Israell dyd accordynge to all that the LORDE commaunded Moses, euen so dyd they.

¶ The. ii. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israell.

AND the LORDE spake vnto Moses, and Aaron, sayinge: euery mā of the children of Israel shal pytch vnder his owne standerde and vnder ỳ armes of theyr fathers houses: on the other syde and rounde aboute the tabernacle of wytnesse shall they pytche. On the easte syde towarde the rysynge of the sunne, shall they of the standerde of the host of Juda pytche throwoute their armies: And Nahesson the sonne of Aminadab was captayne of the sons of Juda. And his hoste and the number of them: lxxiiii. thousande & syxe hundred. Nexte vnto hym shal they that be of the trybe of Issachar pytche: and Nathanael the son of Zuar was captaine of the children of Issachar: his hooste & the summe of the number therof. liiii. thousande, and foure hundred. And then the trybe of Zabulon: and Eliab ỳ sonne of Helō, captayne ouer the children of Zabulon and his hooste, and the number of them. lvii. thousande & foure hundred: so that the whole numbre of ỳ whole hooste of Juda are an hundred thousande. lxxvi. thousande, and foure hundred throwout theyr armies: and these shall go before. On the southsyde shal the standerd of the hoste of Ruben kepe throw theyr companies: and the captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And his hoste and the numbre of them. xlvi. thousande and fiue hundred. And faste by hym shall ỳ trybe of Symeon pytch, and the captayne ouer the sonnes of Symeon, was Salumiel the sonne of Zuri Sadai, and his hoste & the number of them. lir. thousande and three hundred. And the tribe of Gad also and the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Deguell: And his hoste and the numbre of them xlv. thousande syxe hundred and fyftie. All that were numbred with the trybe of Rubē: an hundred thousand. li. thousand foure hundred and fyftie, throwout their armyes: and they shall go in the second place. And the tabernacle of wytnes shall go with the hooste of the Leuites, in the myddes of the hostes. And as they lye in theyr tentes, euen so shall they procede in the iourney, euery man in his degree, & vnder their owne standerdes.

The westsyde shall the standerd of the hooste of Ephraim kepe wt their armies, and the captaine ouer the sonnes of Ephraim, was Elisama the sonne of Amihud: His hoste and the numbre of them. xl. thousande and fyue hundred. And faste by hym, shalbe the trybe of Manasse, & the captayne ouer the sons of Manasse was Gamaliel the sonne of Pedazur. His hoste and the nombre of them. xxxii. thousande and two hundred. And the tribe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin was Abidan, the sonne of Gedeoni. His hoste and the numbre of

them.rrrb.thousande and, foure hundred. All ꝑ were appoynted wyth the host of Ephraim were an hũdred thousande, eyght thousand and an hundred, thorowout their armies, and they shal go in the thyrde place. The standerd of the hooste of Dan shall kepe the north syde with their armies: and ꝑ captaine ouer the childzen of Dan, was Ahiezer the sonne of Ammi Sadai. Hys hooste and the numbre of them.lxii.thousande and seuen hundred.

D And faste by hym shall the trybe of Aser pytche and the captaine ouer the sonnes of Aser, was Pagiel the sonne of Ocran. Hys hoste and the number of them.xli. thousande and fyue hundred. And ꝑ trybe of Nephthali also, and the captayne ouer the chyldzen of Nephthali: was Ahira the sonne of Enan. His hoste and the number of them.liii. thousande and foure hundred. All they that were appoynted with the hoste of Dan, was an hundred thousande. lvii. thousande and.vi.hundred. And they shall goe hynmost wᵗ theyr standerdes. These are the summes of the chyldzen of Israell thorowe oute the houses of theyr fathers, euen all ꝑ numbres that pytched thorowout their hoostes, fyre hundred thousande thre thousande.v. hundred and fyftie. But the Leuites were not numbred among the childzen of Israel as the LORDE commaunded Moses. And the childzen of Israel dyd accordyng to all that the LORDE commaũded Moses, for so they pytched wᵗ theyr standerdes, and so they iurneyed thorowout theyr kinredes & thorowout the housholdes of theyr fathers.

¶ The.iii.Chapter.

¶ The Leuites goe not to battell, but minister in the sanctuarye They pytche theyr tentes nexte to the habitacion.

These are the generacions of Aaron & Moses, in the day that the LORDE spake wyth Moses in mounte Sinai, and these are the names of the sonnes of Aaron: Nadab ꝑ eldest sonne Abihu, Eleazar and Ithamar. *These are the names of the sons of Aaron whiche were * pryestes annoynted, and whose hande was consecrated to minister. *And Nadab and Abihu dyed before the LORDE, when they offered straunge fyre before the LORDE in the wildernesse of Sinai, & had no childzen. And Eleazar & Ithamar ministred in the syghte of Aaron theyr father.

B And the LORDE spake vnto Moses, saying: bryng the trybe of Leui, and set them before Aarõ the pryest* that they maye serue him, and wayte vpon him & vpon all the multytude, before the tabernacle of witnes, to do the seruice of the habitacion. They shall kepe all the apparel of the tabernacle of wytnes, & wayte vpõ the childzen of Israel to do the seruice of the habitacion. And thou shalte geue the Leuites vnto Aaron & his sonnes, for they are geuen: and delyuered vnto him of the childzen of Israell. And thou shalte appoynte Aaron and his sonnes to wayte on their pryestes offyce: and the straunger that cõmeth nye, shal be slayne.

C And the LORDE spake vnto Moses, saying: beholde, I haue taken the Leuites from amonge the chyldzen of Israell* for all the fyrste bozne that openeth the matryce amonge the chyldzen of Israel, and the Leuites shalbe myne: because al the fyrst bozne are myne: for the same daye that I smote all the first bozne in the lande of Egypte, I halowed vnto me all the firste bozne in Israell, bothe man and beaste, and myne they shalbe: I am the LORDE. And the LORDE spake vnto Moses, in the wildernesse of Sinai, saying: Numbre the chyldzen of Leui after ꝑ houses of their fathers in theyr kynredes. All that are maies, from a moneth olde and aboue shalte thou numbre. And Moses numbred them, accordyng to the commaũdemente of the LORDE, and as he had commaunded. *And these were ꝑ childzen of Leui in theyr names: Gerson & Cahath and Merari. And these are the names of ꝑ childzen of Gerson in their kynredes: Libni & Semei. The sonnes of Cahath in their kynredes: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes, Mahali and Musi. These are the kynredes of the Leuites, accordyng to the houses of theyr fathers. Of Gerson D came the kynred of the Libnites & the kinred of the Semeites. These are the kynredes of the Gersonites. And the summe of them (after the number of all the males frõ a moneth olde & aboue) was seuen thousand and fyue hũdred.

And

And the kynredes of the Gersonites shal pytch behynd the habitacion west warde. The captayne and most auncyent of the house of ꝑ Gersonites, was Eliasaph the sonne of Lael. And vnder the kepyng of the childzen of Gerson in the tabernacle of wytnesse was ꝑ habitacyon and the tente, the couerynge therof, and the hangyng of the dooze of the tabernacle of wytnes, and the hangynges of the courte, and the curtaine of the dooze of the courte: whiche is rounde about the Tabernacle, and the altar, and the cozdes of it foz al the seruice therof. And of Cahath came ꝑ kinred of the Amramites, and the kynred of the Jezeharites: the kynred of the Hebzonites, and the kinred of the Ozielites. These are the kynredes of ꝑ Cahathites. And ꝑ number of all the males from a moneth olde & aboue, was eyght thousand and syxe hundzed, and these shal kepe ꝑ thinges that are to be kepte in the holy place. And the kynred of the childzen of Cahath shal pitch on the southsyde of the Tabernacle.

The captayne and most auncyent of ꝑ house of the kynred of the Cahathites, was Elisaphan the sonne of Oziel, and vnder their kepyng was the arke, the table, the candelsticke, and the aulters, and al the vessels of the sanctuary that they minister in, and the bayle, & what soeuer belonged to the ministracyon therof. And Eleazar the sonne of Aarō the pzyest, was captayne ouer all the captaynes of the Leuites, and had the ouersyght of them that wayted vpō the sanctuarye. And of Merari came the kynred of the Mahelites, and the kynred of the Musites.

These are the kynredes of Merari. And the summe of them accozdynge to the numbze of all the males, frō a moneth old and aboue was syxe thousand and two hundzed. The captayne and the moste auncyent of their house that were of the kynred of Merari, was Zuriel the sonne of Abihael: & these shal pytche on the nozthesyde of the tabernacle. And vnder the custodye of the sonnes of Merari shalbe the bozdes of the dwellyng, and the barres, pillers & sockettes therof, all the vessell therof, & all that serueth therto: & the pyllers of the courte rounde aboute, with theyz sockets, theyz pynnes & theyz cozdes, But on the foze front of the habitacion before the tabernacle of witnesse eastwarde shall Moses and Aarō and hys sonnes pytche and wayte to kepe the sanctuary, and to kepe the childzen of Israel. And the straunger that commeth nye, shalbe slayne. And the whole summe of the Leuites whiche Moses and Aaron numbzed, at the commaundement of the LORDE throwout their kynredes (euen all the males from a moneth olde and aboue) was * .xxii. thousande. Nu.26.g

And the LORDE sayde vnto Moses: Numbze all the fyrste bozne that are males amonge the childzen of Israell (from a moneth olde and aboue) and take the number of theyz names. And thou shalte appoynt the Leuites to me (foz I am the LORDE) foz all the fyrste bozne of the childzen of Israel, and the cattell of the Leuites, foz all the fyrste gendzed of the cattel of the childzen of Israell. And Moses numbzed as the LORDE commaunded him, all the firste bozne of the childzen of Israell. And al the first bozne males rehersed by theyz names (from a moneth old and aboue, accozdyng to their numbze) were .xxii. thousande two hundzed and. lxxiii.

And the LORDE spake vnto Moses, saying: take the Leuites foz all ꝑ fyrste bozne of the childzen of Israell, and the cattell of the Leuites foz their cattell, & the Leuites shall be myne. I am the LORDE. And foz the redemynge of the two hundzed and .lxxiii. (whiche are mo then the Leuites in the firste bozne of the childzen of Israell) take .v. sycles of euery heade after the weyght of the Sanctuarye * the sycle conteynynge twentye halfepens. And geue the money wherwith the odde number of thē is redemed vnto Aarō and his sonnes. And Moses toke the redempcyon money, of the ouerplus that were moe thē the Leuites: of the firste bozne of the childzen of Israel toke he this money: euen a thousande thzee hundzed .lxv. sycles, after the sycle of the sanctuary. And Moses gaue the money of them ꝑ were redemed, vnto Aarō & his sonnes, accozdyng to the wozd of the LORDE, euen as the LORDE commaunded Moses.

¶ The.iiii. Chapter.

The offyces of the Leuites.

And

3 AND the LORDE spake vnto Moses, and Aaron, sayinge: Take the summe of the children of Cahath from amonge the sonnes of Leui, after their kynredes, and houses of their fathers (from thyrtie yere a aboue vntyl fyftie) all that are able to go furth to the warre: for to doe the woorke in the tabernacle of wytnesse. The office of the children of Cahath in ꝑ Tabernacle of wytnesse, is moste holy. And whē the host remoueth, Aaron a his sonnes shall come and take downe the vayle, that hangeth betwene, and wrappe the arke of witnesse in it: a shal put theron a couerynge of tarus skynnes, and shal spreade vpon it a clothe that is altogether of yelowe silke a put in the barres therof. And vpon the sheawe table, they shall spreade abroade a cloth of yelowe sylke, and putte thereon the dysshes, spones, flatpeces, and pottes to powre with, and there shalbe breade thereon contynually: and they shall spreade vpō them a couerynge of purple, and couer ꝑ same wt a couerynge of tarus skynnes and put in the barres therof. And they shall take a clothe of yelowe sylke, and couer the candelsticke of lyghte, wyth his lampes, tonges, and snoffers, and all the oyle vesselles, whiche they occupye aboute it: and they shall put both it, and all the vessel therof within a couerynge of tarus skynnes, a put it vpō a barre.

And vpon the golden altar they shal spread a cloth of yelowe sylke, and couer it with a couerynge of tarus skynnes, and put in the barres therof. And they shall take all the thynges, (which they occupie to minister within ꝑ holy place) and put a clothe of yelowe sylke vpon them, and couer them with a couerynge of tarus skinnes, and put them on a barre.

And they shall take awaye the ashes from the aultar, a spreade a purple cloth theron: and put vpon it all the vesselles therof that they minister withall: euen the cole pannes, ꝑ fleshhokes, the shouels, the basens, and the other vesselles of the aultar, and they shall spreade vpon it a couerynge of tarus skynnes, and put in the barres of it. And when Aarō and hys sonnes haue made an ende of couerynge the holy thynges, and all the vesselles of the sanctuary (against that the hooste remoue) then the sonnes of Cahath shall come in for to beare, but they shal not touche any holye thynge, least they dye. And this is the charge of the sonnes of Cahath in the tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the priest, pertayneth the oyle for the lyghte, the swete cense, the dayly meate offerynge, and the anoyntyng oyle, and the ouersyghte of all the tabernacle, and of all that therin is, both in the sanctuarye a in all the vesselles thereof. And the LORDE spake vnto Moses and Aaron saying: ye shall not destroye the trybe of the kynred of the Cahathites, from among the Leuites. But thus do vnto them, ꝑ they may liue and not dye, whē they goe vnto the moste holy thynges: Let Aaron and hys sonnes goe in, and take them downe, to euerye one after his seruyce, and after his charge. But let them not goe in, to se when the holy thynges are folden vp, lest they dye.

And the LORDE spake vnto Moses, sayinge: Take also the summe of ꝑ children of Gerson, throwout the houses of their fathers, and throwoute theyr kynreds: from .xxx. yere a aboue, vntil fyftye shalte thou number them, al that are able to go forth to the warre for to do seruice in the tabernacle of witnes. And this is the seruyce of the kynred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellyng, and the rouse of the tabernacle of wytnesse, his couerynge, and the couerynge of tarus skynnes, that is aboue vpon it, and the hangyng of the doze whiche is in the Tabernacle of wytnesse: and the hangynges of the courte, and the hangyng that is in the entrynge in of the gate of the courte rounde aboute the dwellynge, and the altar, with the cordes, and all ꝑ instrumentes ꝑ serue vnto them, and all that is made for to serue them. At ꝑ mouth of Aarō and his sonnes, shal al the seruyce of the children of the Gersonites be done, in all their charges, and in all their seruice, and ye shall number vnto them all theyr burdens to kepe. And this is the seruice of the kynred of the children of Gerson in the tabernacle of wytnesse, and theyr watche shal be vnder the hande of Ithamar the sonne of Aaron ꝑ priest. And thou shalt number the sonnes

the sonnes of Merari after their kynredes, and after the houses of their fathers: from thyrtie yeres and aboue vnto fyftie shalt thou number them, euerye one that is able to goe forth to ꝑ warre, to do the seruice of the tabernacle of wytnesse. And this is the charge that they must wayte vpon, accordyng to all their seruice in the tabernacle of wytnes. The bordes of the dwellyng, with the barres, pyllers, and sockettes therof, and the pyllers that are rounde about the courte, with their sockettes, pynnes and cordes, and with al the instrumentes of it, for all theyr seruyce. And by name ye shal reken the thinges that they muste wayte vpon to beare. This is the seruyce of the kynredes of the sonnes of Merari accordyng to al their office in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the priest.

And Moses and Aaron and ꝑ princes of the multitude numbred ꝑ sonnes of the Cahathites, after their kynreds and houses of their fathers, frō thirtye yere and aboue vnto fiftie, al that were able to go forth to the warre, to do seruice in the Tabernacle of wytnesse. And the numbres of them thorowoute their kynredes were two thousande, seuen hundred and fyftye. This is the numbre of ꝑ kynredes of Cahath: namely, all that myghte do seruice in the tabernacle of wytnesse, whiche Moses and Aaron dyd numbre accordynge to the commaundemēt of the LORDE by the hande of Moses. These are ꝑ numbres of the sonnes of Gerson thorowe out theyr kynredes and houses of their fathers, from thyrtye yere vp vnto fiftye all that were able to go forth to the warre, for to do seruice in ꝑ tabernacle of wytnesse. And the numbres of them thorowout their kynredes, and houses of their fathers, were two thousande fyre hundred and thyrtye. This is the numbre of the kynredes of the sonnes of Gerson of al that dyd seruyce in the tabernacle of witnesse, whiche Moses and Aaron dyd numbre accordynge to the commaundemente of the LORDE. And these are the numbres of the kynredes of ꝑ sons of Merari thorowoute their kynreds & houses of their fathers frō thirty yere vp vnto fyftie: all ꝑ wēt forth to warre, and serued in the tabernacle of wytnes. And the nūbres of thē after their kynredes were three thousande and two hundred. This is the summe of the kynredes of the sonnes of Merari, whiche Moses and Aaron numbred accordyng to the worde of ꝑ LORDE, by the hande of Moses. And so all the numbres of ꝑ Leuites, which Moses, Aaron and the Lordes of Israell numbred, after their kynredes & houholdes of their fathers, from thirtie yere vp vnto fiftie, euery one ꝑ came to do hys office and seruyce, & to beare his burthē in ꝑ tabernacle of witnesse: were (when they were numbred) .viij. thousande .v. hundred and .lxxx. Accordyng to the worde of the LORDE dyd (Aaron) numbre them by the hande of Moses, euery one accordynge to theyr seruyce and charge, and accordynge to their offices: as the LORDE commaūded Moses.

¶ The.v.Chapter.

The knowledgynge of synne. The clensynge of synne. The lawe of the firste fruites / and of gelousye.

AND the LORDE spake vnto Moses, saying: commaund the childrē of Israel that they *put out of the hoost, euery leper and euerye one that hath an yssue, and whosoeuer is defyled vpō a soule. Both male and female shal ye put out: euen out of the host shal ye put thē, that they defyle not the tentes amonge whiche I dwell. And the childrē of Israell dyd so, and put thē oute of the hoost: euen as the LORDE spake vnto Moses, so dyd the chyldren of Israell. I Leui.13.g

And the LORDE spake vnto Moses, saying: speake vnto the childrē of Israell: whether it be *man or woman. Leuit.5.a yf they haue committed any sinne that a man doeth, and haue trespaced agaynste the LORDE, that soule hathe done amisse: Therfore they shal knowledge their sinne which they haue done and let hym restore agayne the hurte ꝑ he hath done in the hole, and put the .v. part of it more therto, and geue it vnto hym whō he hath trespassed agaynste. B

But and yf there be not a man to restore the hurte vnto, nor a kynsman of his, let the trespace be made good vnto the LORD, and it shalbe the priestes, beside the ramme of the attonemente.

whereby

wherby an attonemente shall be made for him. And euery heueoffering that is made of the holy thinges of the childrē of Israel whiche they bringe vnto the priest, shalbe his, and euery mans halowed thinges shal be his: and whatsoeuer any man geueth the priest, it shalbe his. And the LORDE spake vnto Moses, sayinge: Speake vnto the childzen of Israell, and saye vnto them. If any mannes wyfe go asyde & trespace agaynste hym, so that another man lye with her fleshlye, and it be hyd from the eyes of her husbande, and is not come to lyght that she is defiled, and there is no wytnes against her, neyther she taken with the maner, and the spzete of gelousie commeth vpon him, so that he is gelouse ouer his wife, which is defiled: or yf ꝓ spzite of gelousye come vpō him, so that he is gelouse ouer his wife whiche is yet vndefyled: then lette the man bzyng his wyfe vnto the priestе, & bzynge with her an offerynge for her: ꝓ tenth part of an Epha of barlye meale, but let hym powze none oile vpō it, nor put frankencens theron: for it is an offerynge of gelousy, an offerynge for a remembzaunce causynge the synne to be thought vpon.

C And the priest shall bzynge her, and
Ex. 19. b. sette her before the LORDE, and lette him* take holy water in an erthen vessell, and of the dust that is in the flooze of the habytacyon, and put it into the water. And let the priest set the womā before the LORDE, and vncouer ꝓ womans head, and put the memozial of ꝓ offerynge in her handes whiche is the gelousye offerynge, and the priest shall haue bytter and cursed water in hys hande, and the priest shall charge her, and saye vnto the woman. If no man haue lyen with the, neyther haste gone asyde to vncleanesse without thy husbande, then haue thou no harme of this bytter and cursed waters. But and yf thou haste gone asyde behynde thyne husbande, and arte defyled, and some other man hathe lyen wyth the besyde thyne husbande, (and the priest shall charge the woman wyth an hozryble curse, and the priest shall saye vnto the woman) the LORDE make the to be an abhomination and a curse amonge thy people: when the LORDE doeth make thy thye rotte, & thy belly swell: These cursed waters go into the bowelles of the, that they may make thy belly swel and thy thye rotte, and let the woman saye, Amen, Amen. And let the priest D
wzyte these curses: And when they be cleansed, let hym caste them into bytter waters, and geue the woman those bitter and cursed waters to drinke, that those cursed & bytter waters maye enter into her. And then the Priest shall take the gelousy offryng oute of ꝓ womannes hand, and waue it before the LORDE, and bzing it vnto the aultar, & the priest shall take an handefull of the offerynge for a memozyall, and burne it vpon the altar, and then make the woman drynke the water: & when he hath made the womā drinke the waters, (if she be defiled & haue trespassed against her husbande) then shall the cursed and bitter waters go into her, and her belly shall swell, and her thye shal rotte, & the woman shalbe a curse amonge her people. And if the womā be not defiled but is cleane, she shall haue no harme, but shall conceaue and beare. This is the lawe of gelousie, when a wife goth asyde behynde her husbande, and is defiled, or when ꝓ spzete of gelowsye cōmeth vpon a mā, and he beyng gelowse ouer his wife, doeth bzynge her before the LORDE. And the Priest shal do accozdyng vnto al this law, and the man shall be gyltlesse, and the woman shall beare her synne.

The. vi. Chayter.

¶ The lawe of abstynence. The blessyng of the people.

AND the LORDE spake vnto Moses, sayinge: speake vnto the childzen of Israell, and say vnto them: when ether man or woman doth seperate themselues to bowe a bowe of an abstyner, and appoint themselues vnto the LORDE, he shall seperate hym Leuit.
selfe from* wyne and strong drynke, & shall drynke no vyneagre of wine or of stronge drynke, nor shal drynke what soeuer is pzessed out of grapes: & shall eate no freshe grapes neyther yet dzied. As longe as his abstynence endureth, shal he eate nothing that is made of the vyne tree, or of the carnels, or of the huske of ꝓ grape. And as long as he boweth, & is seperated, there shall no rasure come vpō his heade: but vntyll his daies be out, in the whiche he seperateth

rateth hymselfe vnto the LORDE, he
B shalbe holy, and shall let the lockes of
his heare growe. As long as he conse-
creteth hym selfe vnto the LORDE, he
shall come at no deade bodye: he shall
not make him selfe vncleane at ꝑ death
of his father, mother, brother, or syster:
because that the vowe of the abstynēce
of his GOD is vpon his heade. All the
dayes of his abstynence he is holy vnto
the LORDE. And if it fortune that any
man by chaūce dye sodenly before him,
the heade of hys abstynence shalbe de-
fyled, and he shall shaue *his heade the
d Leui. 14.d daye of his clensynge: euen the seuenth
daye he shall shaue it. And the eyghte
daye he shal bryng two turtels or two
yonge pygeons to the priest, before the
doze of the tabernacle of wytnesse. And
the priest shall offer the one for synne,
and the other for a burntofferyng, and
make an attonement for hym as cōcer-
nynge that he synned vpon a soule, and
shall halowe his heade the same daye,
and he shall consecrate himselfe vnto ꝑ
LORD (the time of his abstinencie) and
shall bryng a lambe of a yere olde for
a trespace: but ꝑ dayes that were before
are lost, because his abstinēcie was de-
C fyled. This is the lawe of the abstey-
ner, when the time of his abstinencie is
out, he shalbe brought vnto the doze of
the tabernacle of wytnesse, and he shal
bryng his offeryng vnto the LORDE:
an he lambe of a yeare olde wythoute
blemyshe for a burnte offerynge, and a
she lambe of a yeare olde withoute ble-
myshe for synne, a ramme wythoute
blemishe also for a peaceoffering, and a
basket of swete bread, euen cakes of
fyne floure mingled with oyle, and wa-
fers of swete brede anointed with oyle,
with their meatofferynges and drink-
offerynges.

And the Priest shall bryng hym be-
fore the LORDE, and offer hys synoffe-
ryng and his burntofferynge, and shall
offer the ramme for a peaceofferynge
vnto the LORDE, vᵇ the basket of swete
bread, and the priest shal offer also his
meateofferyng & his drynke offering.
And he shall shaue the heade of the ab-
steyner in the doze of the tabernacle of
wytnesse: euen the heade of hys absty-
nence, and shall take the heare of hys
sober head, and put it in the fyre, which
is vnder the peaceofferynge. And the
priest shal take ꝑ sode shulder of ꝑ ram, D
& one swete cake out of the basket, and
one swete wafer also, and put thē vpon
the handes of the absteyner (after he
hath shauen his abstynence of) and the
Priest shall (take them of him and) waue
them before the LORDE. And these ho-
ly thynges shalbe the priestes, with the
wauebrest and heue shoulder, and then
the absteiner maye drynke wine. This
is the law of the absteyner which hath
vowed his offerynge vnto the LORDE
for his consecracyon: Beysydes those
thinges that his hande can get, accor-
dyng to the vowe whiche he vowed, e-
uen so he muste do after the lawe of his
abstynence. And the LORDE spake
vnto Moses, saying: speake vnto Aa-
ron and his sonnes, saying: of this wise
ye shall blesse the chyldren of Israell, &
saye vnto them.

The LORDE blesse the, and kepe the.
The LORDE make his face shyne vp-
on the, and be mercyfull vnto the. The
LORDE lyfte vp his countenaunce vp-
on the, and geue thee peace. And they
shall put my name vpon the chyldren of
Israell, and I wyll blesse them.

The.vii.Chapter.

¶ The offerynge of the Lordes and heades of Israell.

AND it fortuned in that daye, when I
*Moses had full set vp the habi- Exo. 40.d
tacion & anoynted it, & sanctifyed
it, and all the apparell therof, the altar
also and all the vesselles thereof, & had
anointed them and sanctified thē, then
the princes of Israel, heades ouer the
houses of their fathers whiche were ꝑ
Lordes of the trybes, standing in their
offyces, offered and broughte their sa-
crifices before the LORDE: syxe couered
charettes, and twelue oxen: one charet
for two Lordes, and for one an oxe, &
they broughte them before the habita-
cyon, and the LORDE spake vnto Mo
ses, saying: take it of them, ꝑ they maye
be to do the seruice of the tabernacle of
wytnesse, and thou shalt geue thē vnto
the Leuites, to euery man accordynge
vnto his offyce. And Moses toke the
charettes and the oxen, and gaue them
vnto the Leuites: two charreters and
foure oxen he gaue vnto the sonnes of
Gerson, accordynge vnto theyr offyce.
And foure charettes and eyghte oxen he
gaue vnto ꝑ sonnes of Merari (accor-

dynge

dyng vnto thei: offyces vnder ꝑ hād of
Nu. iii. 4 Ithamar ꝑ son of Aaron ꝑ prieſt. But
vnto ꝑ ſonnes of Cahath he gaue none,
becauſe they had vpon thē the office of
holy thynges, whyche they dyd beare
vpon ſhoulders.

15 And the princes offered for the dedi-
catynge of the altar (in the daye that it
was anoynted) and broughte theyr ſa-
crifices before the altar. And ꝑ LORD
ſaide vnto Moſes: The prynces ſhall
bryngе theyr offerynges, euerye daye
one prince, for ꝑ dedicatyng of ꝑ altar.
The offe-
rynge of Na-
haſſon.
And ſo on the firſt daye dyd Nahaſſon
the ſonne of Aminadab of the tribe of
Juda offer his ſacrifyce: And his offe-
ring was a ſyluer charger of an hun-
dred and thyrtie ſicles: a ſiluer boule of
ccc. ſycles after the weight of the ſanc-
tuarie: & they were both ful of fine whe
ten floure myngled wᵗ oyle for a meate
offerynge: a ſpone of ten ſicles of gold,
full of cens, a bullocke, a ram, a lambe
of a yere olde for a burnteofferyng, an
he goate for a ſynoffering: & (for a peace
offeryng) two oxen, fyue rammes, fyue
he goates, and fyue lambes of a yeare
olde: thys was the gyfte of Nahaſſon
the ſonne of Aminadab. The ſecōd daye
The offe-
rynge of Na-
thanael.
Nathanael, the ſonne of Zuar, captaine
ouer Iſachar, dyd offer: And he offred
for his gift a ſiluer charger of an hun-
dred and thyrty ſicles: a ſiluer boule of
ſeuentie ſycles after the ſycle of ꝑ ſanc-
tuarie: both full of fine floure myngled
wᵗ oyle for a meate offerynge: a golden
ſpone of .x. ſicles, ful of cens: a bullocke,
a ram, a labe of a yere olde for a burnt-
offering: and an he goat for ſynne: and
(for a peaceoffering) two oxen, v. ram-
mes. v. he goates, fyue lambes of one
yere old. This was the offering of Na-
thanael ꝑ ſon of Zuar. The thyrd daye,
The offe-
rynge of E-
liab.
Eliab the ſonne of Helon captayne of
the children of Zabulon dyd offer. And
his gyfte was: a ſyluer charger of an
hundred & thyrtie ſicles: a ſyluer boule
of ſeuentye ſyckels after the ſycle of the
ſanctuary, & both were ful of fine floure
myngled wᵗ oyle for a meateofferyng: a
golden ſpone of ten ſycles ful of cens: a
bullocke, a ram, a lambe of a yere olde
for a burnteofferynge: an he goote for
ſin: & (for a peaceofferyng) two oxē, fiue
rammes, fyue he goates. v. lambes of
one yere olde. Thys was the offeringe
of Eliab the ſonne of Helō. The fourth
daye, Elizur the ſonne of Sedeur cap-
tayne of the chyldren of Ruben dyd
offer. And his gifte was a ſyluer char-
ger of an hundred and thyrtie ſycles: a
ſyluer boule of ſeuentie ſicles, after the
ſycle of the ſanctuarie, & they were both
ful of fine floure myngled with oyle for
a meatofferynge: a golden ſpone of ten
ſycles ful of cens: a bullocke, a ram, a
lambe of a yere old for a burntoffering,
an he goate for ſynne: and (for a peace-
offeryng) two oxen, fyue rammes, fyue
he goates, and. v. lambes, of one yeare
olde. This was the offeryng of Elizur
the ſonne Sedeur. The. v. daye, Selu-
miel the ſonne of Zuri Sadai, captaine
of the children of Simeon offered. His
gifte was a ſyluer charger of an hun-
dred & thyrti ſycles, a ſiluer boule of ſe-
uenty ſicles: after the ſicle of ꝑ ſanctua-
rie, & they were both full of fyne floure
mingled wᵗ oyle for a meate offering: a
goldē ſpone of .x. ſicles ful of cens: a bul
locke, a ram, a labe of a yere olde for a
burntofferyng: an he goate for ſynne (&
for a peaceofferyng) two oxen. v. rams,
v. he goates. v. lambes of a yeare olde.
This was the offeryng of Selumiel ꝑ
ſonne of Zuri Sadai. The fyrte daye,
Eliaſaph the ſonne of Deguel captaine
of the children of Gad, offered. His gift
was a ſyluer charger of an hundred &
thyrtie ſicles, a ſyluer boule of ſeuentie
ſycles after the ſycle of the ſanctuarie,
both ful of fyne floure myngled wᵗ oyle
for a meate offering: a golden ſpone of
ten ſicles ful of cens a bullocke, a ram,
a lambe of a yeare olde, for a burntof-
fering, an he goate for ſinne. And for a
peaceofferyng two oxen, fyue rāmes,
fyue he goates, fyue lambes of one yere
olde. This was the offerynge of Elia-
ſaph the ſonne of Deguel.

The ſeuenth daye, Eliſama ꝑ ſonne
of Amiud captaine of the childrē of E-
phraim, offred. And his ſacrifice was
a ſyluer charger of an hundred & thyr-
ty ſicles: a ſiluer boule of ſeuētie ſicles:
after the ſicle of the ſanctuarie, both
full of fine floure myngled with oyle,
for a meatofferyng, a golden ſpone of
ten ſycles, full of cens, a bullocke, a
ramme, a labe of a yere old for a burnt-
offeryng: an he goate for ſynne, and for
a peaceofferyng two oxen, fyue rāms,
v. he goats. v. labes of a yere old. This
was ꝑ offeryng of Eliſama, ꝑ ſonne of

Amiud.

Amiud. The eight day, offered Gamaliel the sone of Pedazur, the captayne of the childzen of Manasse. And his offering was a syluer charger of an hundzed and thyztye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both ful of fyne floure myngled wyth oyle foz a meatofferynge: a golden spone of ten sycles, ful of cens: a bullocke, a ráme, a lambe of a yere olde foz a burnt offering: an he gote foz syn: and foz a peace offering two oxen, fiue rammes, fyue he gotes, fyue lambes of a yere olde. Thys was the offeryng of Gamaliel the sonne of Pedazur. The nynth daye, Abidan the soune of Gedeóni captayne of the chyldzē of Ben Jamin offered. And hys gyft was a syluer charger of an hundzeth and thyztye sycles: a syluer boule of.lxx. sycles, after ꝑ sycle of the sanctuary, both full of fyne floure myngled wyth oyle foz a meatofferyng: a golden spone of.x. sycles, ful of cens, a bullocke, a ramme, a lambe of one yere olde foz a burnt offering: an he gote foz synne: and foz a peace offeryng two oxen, fyue rammes, fyue he gotes, fyue lábes of one yere olde. Thys was the offering of Abidá ꝑ son of Gedeoni.

The tenth day: Ahiezer the sonne of Ammi Sadai, captayne of the childzen of Dan, offered. And hys offeryng was a syluer charger of an hundzed & thyztye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary, both ful of fyne floure myngled wyth oyle foz a meatofferyng: a golden spone of ten sycles ful of cens: a bullock, a ram, a lábe of a yere olde foz a burnt offerynge: an he gote foz synne: & foz a peace offeryng two oxen, v. rammes, v. he gotes, fyue lábes of a yere olde. This was ꝑ offering of Ahiezer the sone of Ammi Sadai. The eleuenth daye, Pagiel ꝑ sonne of Ocran: captayne of the chyldzen of Aser, offered. And hys offeryng was a syluer charger of an hundzed & thyztye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both ful of fyne floure myngled wyth oyle foz a meatofferyng: a golden spone of ten sycles, ful of cens: a bullocke, a ramme, a lambe of a yere olde foz a burnt offering, an he gote foz synne: & foz a peace offeryng: two oxen, fyue rammes, fyue he gotes, fyue lambes of one yere olde. Thys was the offeryng of Pagiel the sonne of Ocran.

The twelueth daye, Ahira the sonne of Enan, captayne of the chyldzen of Nephtali offered. And hys offerynge was a syluer charger of an hundzed & thyztye sycles: a syluer boule of.lxx. sycles after ꝑ sicle of the sanctuary, both ful of fyne floure mingled with oyle foz a meat offering: a golden spone of.x. sycles, ful of cens: a bullocke, a ramme, a lambe of one yere olde foz a burnt offeryng: an he gote foz synne: & foz a peace offeryng .ii. oxen, v. rámes, v. he gotes, v. lábes of one yere olde. This was the offeryng of Ahira, the sonne of Enan. The offeryng of Ahira.

Thys was the dedicacion of ꝑ alter in the daye when it was anoynted: vnto the whych was brought of the prynces of Israel, xii. chargers of syluer, xii syluer boules, twelue spones of golde: euery charger contaynyng an hundzed and thyzty sycles of syluer, euery boule lxx. And all the syluer vessel contayned two thousande and foure hundzed sycles after ꝑ sicle of the sanctuarye. And the golden spones were.xii. ful of cens contayning.x. sycles a pece, after the sycle of the sanctuary: so that al the golde of the spones, was an hundzed & twentye sycles. G

All the bullockes foz the burnt offerynge, were twelue: the rámes twelue, the lambes of a yere olde twelue, wyth the meatofferyng: and the he gotes foz synne, twelue. And all the oxen foz the peaceoffering, were.xxiiii. the rammes syrtye, the hegotes.ix. the lambes of a yere olde syrty. Thys was the dedication of ꝑ aulter, after ꝑ it was anointed. And when Moses was gone into the tabernacle of wytnes, to speake vñ hym, he hearde the voyce of one speakyng vnto hym frō of the mercy seate, that was vpon the arke of wytnes betwene ꝑ two cherubins: and he talked wyth hym.

The.viii. Chapter.

The order of the lampes. The forme of the candelstycke. The clensing and offering of the Leuites

AND the LORD spake vnto Moses, saying: speake vnto Aaron, & saye vnto him: * when thou puttest on the lápes, the same seuen lampes shall geue lyght toward the foze front of the candelstycke. And Aaron dyd euen so, & lyghted the lampes towarde the foze front of the candelstycke, as the LORD I Exod. 25.d

cõmaunded Moses, & the worke of the candelstycke was of stytte golde, both ẏ shafte & the floures therof: accordynge vnto the vysion which the LORDE had shewed Moses, euen so he made ẏ candelstycke. And the LORDE spake vnto Moses saying: take the Leuites frõ amonge the chyldren of Israel, & clense them. But thus shalt thou do vnto thẽ, when thou clensest thẽ: sprinkle water of purifying vpon them, & let thẽ make a rasure to runne a longe vpon all the flesshe of them, & let thẽ washe theyr clothes, & so make them selues cleane.

B Then let them take a bullocke with hys meatofferyng: euẽ fyne floure mingled with oile: & another bullocke shalt thou take for sinne. And whẽ thou dost bryng the Leuites before ẏ tabernacle of wytnesse, thou shalt gather ẏ whole multitude of the chyldren of Israel together, & bryng the Leuites before the LORD, & the children of Israel shal put theyr hãdes vpõ the Leuites. And Aaron shall waue the Leuites before the LORD for a waue offeryng of the chyldren of Israel, that they may execute ẏ ministracion of ẏ seruyce of ẏ lord. And ẏ Leuites shall put theyr handes vpon ẏ heades of the bullockes, & thou shalt offer ẏ one for sinne, and the other for a burnt offeryng vnto ẏ Lord, that thou mayest make an attonement for ẏ Leuites. And thou shalt set ẏ Leuites before Aaron and hys sons, & waue them for a waueofferynge before the Lorde. And thus thou shalt seperat ẏ Leuites from among ẏ children of Israell, & the Leuites shalbe mine: after that shall ẏ Leuites go in, to do the seruyce of ẏ tabernacle of witnesse. And ẏ shalt clense them & waue them, for they are geuen and delyuered vnto me from amonge ẏ chyldren of Israel for suche as open enery wombe: euen for the fyrst borne of all the children of Israel haue I taken them vnto me.

C * For all the fyrst borne of ẏ chyldrẽ of Israel are myne both mã & beast: sẽ the daye ẏ I smote euery fyrst borne in the lande of Egypt, I sanctifyed them for my selfe: & I haue takẽ the Leuites for all the fyrst borne of the chyldren of Israel, & haue geuen the Leuites as a gyft vnto Aaron and hys sonnes from amonge ẏ chyldren of Israel, to do the seruyce of the chyldren of Israel in the tabernacle of wytnesse, to make an attonement for the chyldren of Israel, ẏ there be no plage amonge the chyldren of Israel, yf the chyldrẽ of Israel come nye vnto the holy thinges. And Moses and Aaron & all the cõgregacion of the chyldren of Israel dyd with the Leuites accordyng vnto al ẏ the LORDE cõmaunded Moses cõcernyng the Leuites: euen so dyd the chyldren of Israel vnto them. And the Leuites were purifyed, and washed theyr clothes. And Aaron waued them before the LORD, and made an attonement for them, and clensed them. After that went the Leuites in to do theyr seruyce in the Tabernacle of wytnesse before Aaron and hys sonnes: as the LORD had cõmaũded Moses concernynge the Leuites, euen so they dyd vnto them.

D

And the LORDE spake vnto Moses, saying: this is it that belongeth vnto ẏ Leuites: *from .xxv. yere vpward they shal go in, to waite vpon the seruice of the tabernacle of wytnesse, & from the age of fyfty yere, they shal cease waytyng vpon the seruyce therof, and shall serue no more: but shall mynister vnto theyr brethrẽ in the tabernacle of wytnes, to waite, but shal do no more seruyce. Thus therfore shalte thou do vnto the Lyuites in theyr watche.

¶ The.ii. Chapter.

The Passeouer. Of the cloude.

AND the LORD spake vnto Moses in the wylderneße of Sinai, in the fyrst moneth of the seconde yere, after they *were come out of the lande of Egipte, saying: let ẏ chyldren of Israel offer passeouer in hys season: euen the xiiii. day of this moneth at euen, let him kepe it in hys season, accordyng to al ẏ ceremonies of it, and accordynge to all the maners therof. And Moses spake vnto the chyldren of Israel, that they shulde offer passeouer, and they offered passeouer the .xiiii. daye of the fyrst moneth at euen in the wylderneße of Sinai, accordyng to all that the LORDE commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were defyled vpõ the soule of a mã, that they myght not offer passeouer the same day. And they came before Moses and Aaron ẏ same daye. And the wey sayd vnto hym: we

are

are defyled vpon ꝑ soule of a mā: wherfore are we kept backe ꝑ we maye not offer an offering vnto ꝑ LORD in ꝑ due season, among the chyldren of Israel: And Moses sayd vnto them: Stande styll, & I wyll heare what the LORDE wyll commaunde concernyng you.

And the LORD spake vnto Moses, saying: speake vnto the chyldren of Israel, and say: yf any man among you or your chyldren after you, be vncleane by the reason of a corse, or is in ꝑ way far from you, & wyl offer Passeouer vnto ꝑ LORD: the fourtene daye of the seconde moneth at euen let him offer it, & eate it wyth swete breade & sowre herbes: let them leaue none of it vnto ꝑ morgnyng *nor breake any bone of it: But accordyng to all the ordinaunce of the passeouer let them offer it.

But the mā that is cleane & is not in a iourney, & yet was negligent to offer Passeouer: the same soule shal perysshe frō his people, because he brought not the offryng of the LORD in his due season, that mā shal beare hys synne. And yf a straūger dwel amōg you, & wyl offer Passeouer vnto ꝑ LORD, according to the ordinaūce of Passeouer & maner therof, he shall offer it thus. ye shall haue one lawe both for the straūger, & for him ꝑ was borne at home in ꝑ lāde.

At the same day that the Tabernacle was reared vp, a*cloude couered ꝑ habitaciō, which was a tabernacle of the wytnesse: and at euen there was vpon the habitacion, as it were ꝑ similitude of fyre vntyll the morgnyng. So it was alwaye, the cloude couered it by daye, and the similitude of fyre by night. And when the cloude was takē vp from of the tabernacle, then the chyldrē of Israel iourneyed: and where the cloude abode, there the chyldren of Israel pytched theyr tentes. At the mouth of the LORD the childrē of Israel iourneyed, and at the mouthe of the LORDE they pytched. And as longe as the cloude abode vpon the habitacion they laye styll: and when the cloude taryed styll vpon the habitacion lōge time, the chyldren of Israel kept the watch of ꝑ LORDE, and iourneyed not. And it chaūced that when the cloude abode a fewe dayes vpon the habitacion, they abode in theyr tentes, accordyng to the commaundement of the LORDE: and they iourneyed also at the cōmaundement of the LORDE.

And it happened that when ꝑ cloude abode vpon the habitacion from euen vnto the morgnyng, & was taken vp in the morgning, then they iorneyed. Whether it was by daye or by nygh: that ꝑ cloude was taken vp, they iourneyed. Or yf the cloude taryed two dayes or a moneth, or a longe season vpon ꝑ habitacion, & remayned theron, the chyldren of Israel abode styll, & iourneyed not. And assone as the cloud was taken vp, they iourneyed. At the mouth of the LORD, they rested in the tentes, and at the cōmaundement of the LORD, they iourneyed, keppyng the watche of the LORD, at the commaundement of the LORDE by the hande of Moses.

The.x. Chapter.

The trompettes of syluer. The Israelites departe from Sinai. The captaynes of the hoost are nūbred. Hobab refuseth to go wyth Moses.

AND the LORD spake vnto Moses, saying: Make the two trompettes of syluer: of an whole pece shalte thou make them, that thou mayest vse them to cal the congregacion together, and when the hoost shal iorney. Therfore shall they blowe wyth them, that all the multitude may resorte to the before the dore of the tabernacle of wytnesse. And yf they blowe but one tōpet, then the prynces whyche are heades ouer the thousandes of Israel shal come vnto the. But yf ye trompe, the hostes that lye on the east partes shall go forwarde. And yf ye trompe the seconde tyme, the hoste that lyeth on the southe syde shall take theyr iourney: for they shall trompe when they take theyr iourneyes. But when the congregacion is to be gathered together, they shall blowe onely, and not trompe. And the sonnes of Aaron the Priest shall blowe wyth theyr trompettes, and ye shall haue them as a lawe for euer in your generacions.

And yf ye go to warre in your lande against your enemies that vexe you, ye shal blow with the trōpets, & ye shalbe remēbred before the LORD your GOD to be saued frō your enemyes. Also in ꝑ daye of your gladnesse, & in your feaste dayes, and in the begynnynge of youre monethes, ye shall blowe the trompettes ouer youre burnte sacrifices

and peaceofferynges, that they may be a remembraunce for you before youre God. I am the LORDE your GOD.

And it came to passe the twēteth day of the seconde moneth in ỳ secōde yere, that the cloude was taken vp from of the habitacion of wytnesse. And ỳ chyldren of Israel toke theyr iorney out of the deserte of Sinai, and the cloude rested in the wylderneſſe of Pharan. And the fyrst toke theyr iourney at ỳ mouth of the LORDE, by the hande of Moses. In the fyrst place went the stādarde of the hoste of Juda, accordynge to theyr armyes: whose captayne was Nahasson the sonne of Aminadab. And ouer the hoste of the trybe of the chyldren of Isachar, was Nathanael the sonne of Suar. And ouer the hooste of ỳ trybe of ỳ childrē of Zabulon, was Eliab ỳ sōne of Helon. And ỳ habitacion was taken downe: & ỳ sonnes of Gerson and Merari went forth beatyng ỳ habitacion.

And the hoste of Ruben wēt forth wt theyr standarde & armyes, whose captayne was Elizur ỳ sonne of Sedeur. And ouer ỳ hoste of ỳ trybe of ỳ childrē of Symeon was Salamiel ỳ sonne of Suri Saddai. And ouer ỳ hoste of the trybe of ỳ chyldren of Gad was Eliasaph the sonne of Deguel. The Cahathites also went forward & bare ỳ sanctuary, & the other dyd set vp ỳ habitacion agaynst they came. And ỳ stādard of the hooste of ỳ chyldren of Ephraim went forth accordyng to theyr armyes whose captayne was Elisama ỳ sonne of Amiud. And ouer ỳ hoste of ỳ trybe of the sonnes of Manasse, was Gamaliel ỳ sonne Pedazur. And ouer ỳ hoste of the trybe of ỳ sonnes of Ben Jamin was Abidan the sonne of Gedeoni.

And ỳ standarde of ỳ hoste of ỳ chyldren of Dan came forth (hauyng al the hooſtes together) throwout theyr armyes: whose captayne was Ahiezer ỳ sonne of Ammi Saddai. And ouer the hoste of ỳ trybe of ỳ chyldren of Aser, was Pagiel ỳ sonne of Ochram. And ouer ỳ hoste of the trybe of ỳ chyldrē of Nephthali, was Ahira ỳ sonne of Enā. These are the iorneyes of the chyldren of Israel throwout theyr armyes, & thus the hooſtes remoued.

And Moses sayd vnto Hobab ỳ son of Raguel the Madianite: which was Moses father in lawe: we go vnto the place of whych the LORD sayd: I wyll geue it you. Come thou therfore wt vs, & we wil do the good: for ỳ LORD hath promised good vnto Israel. And he answered hym: I wyl not go: but wyl departe to myne owne lande & to my kynred. He sayd: Oh naye, leaue vs not: for thou knowest our mānsions in the wylderneſſe: & thou haste ben to vs in stede of eyes. And if thou go wt vs loke what goodneſſe the LORD sheweth vnto vs, the same wyll we shewe vnto the.

And they departed from the mount of the LORD, thre daies iorney: & the arke of the testament of the LORD went before them in the thre dayes iourney, to searche out a restyng place for them. And the LORDE made a shadowe for them throwe the cloude by day, when they went out of the tentes.

And it fortuned, that when the arke went forth, Moses said: *Rise vp LORDE, and let thyne enemyes be scattred: and let them that hate the, flye before the. And when the arke rested, he sayd: Returne O LORD vnto ỳ many thousandes of Israel. D *Psal. 68.

The. xi. Chapter.

The people murmureth, they desyre flesshe, they lothe Manna, the wauerynge fayth of Moses, the Lorde deuyderh the burden of Moses to seuenty of the auncientes, and they prophesy. It rayneth quayles, the flesshe raueners are punysshed.

AND it fortuned, that whā *the people dyd wickedly, it was a displeasure in the eares of the Lorde. And when the Lorde hearde it, hys countenaunce was prouoked to wrathe, & the fyre of the Lord burnt amonge them, & consumed them that were ỳ vttermost of the hooste. And the people cried vnto Moses. And whan Moses made intercession vnto the lord, the fyre quenched. And the name of the place was called Thaberah, because the fyer of the Lord burnt amonge them. *Exod. 32.

And the rascal people ỳ was among them fell a lustinge, & turned thē selues and wepte (euen as dyd also the childrē of Israel) & sayd: who shal geue vs flesh to eate: we remēbre ỳ fysshe wheych we dyd eate in Egypte for naught, and the curūbers & melons, lekes, onyōs & garlike. But now our soule is dried away, for we can se nothing els, saue Manna. B

The Mānā was as *coriāder sede, & (to se to) like Bedellion. And ỳ people went *Exod. 16.

went about & gathered it, & ground it in mylles, or bet it in mozters, & baked it in pānes, & made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell downe vpon the hoost in the nyght, the Manna fell vpon it.

C And when Moses heardе the people wepe thozowout theyr houssholdes, euery man in the doze of his tente, ẏ face of ẏ LORD was prouoked vnto wzath exceadingli: & it greued Moses also. And Moses sayd vnto the LORD: wherfoze haste thou dealt cruelly wyth thy seruaunte? And wherfoze haue I not foūde fauour in thy syght, seyng ẏ thou purtest ẏ weyght of al this people vpō me? haue I conceaued al thys people? Or haue I begotten them, ẏ thou shuldest saye vnto me: cary them in thy bosome (as a nurse beareth the suckynge chylde) vnto ẏ lande, whych thou swarest vnto theyr fathers? Where should I haue flesche, to geue vnto al this people, which wepe before me, saying: geue vs flesche ẏ we may eate? I am not able to bear al this people alone, seyng it is to heuy for me. Yf ẏ deale thus wt me, kil me, I pray the, if I haue foūd fauour in thy syght: ẏ I se not my wzetchednesse.

D Exo.18.a. And ẏ LORD said vnto Moses, *gather vnto me. lxx. men of ẏ elders of Israel, which thou knowest, ẏ they are ẏ elders of ẏ people & officers ouer them, & thou shalt bzyng them vnto ẏ tabernacle of witnesse, that they may stande there with the: And I wyl come downe and talke wyth the there, and take of ẏ spirite which is vpon the, and put vpon them, and they shall beare the burthē of the people wyth the, lest thou be constrayned to beare it alone.

Exo.16.c. And say thou vnto the *people: be halowed agaynst to mozowe, & ye shal eat flesche: for your whynyng is in ẏ eares of the LORD, seyng ye sayd: who shall geue vs flesche to eate? we were happy in Egipt: therfoze the LORD wyl geue you flesche, & ye shal eat. ye shal not eat one day noz two, noz .v. dayes, neyther ten, noz twentye dayes: but euen a moneth longe vntyl it come out at the nostrels of you; & make you to perbzake, because that ye haue caste the Lozde a syde whiche is amonge you: and haue wepte before hym, sayinge: why came we thus out of Egipt? And Moses said *syxe hūdzed thousād foteme are there of the people, among which I am. And thou hast sayd I wyl geue them flesche, that they may eat a moneth long. Shal the shepe & the oxen be slayne for them, to synde them? eyther shall al the fyshe of ẏ sea be gathered together for them to serue them? And the LORDE sayde vnto Moses: Shall * the LORDES hande be wared shozte? Thou shalte se nowe whether my wozde shall come to passe vnto the, oz not,

Exo.16.a. Esai.50.a. & 59.a.

And Moses wente out, and tolde the people the saying of the LORDE, & gathered the .lxx. elders of the people, and set them rounde about the tabernacle. And ẏ LORD came downe in a cloud, & spake vnto hym, and toke of the spirite that was vpon hym, and gaue it vnto the .lxx. elders. And it fortuned, ẏ when the spirite rested vpon them, they prophecyed, and dyd not cease. But there remayned two of the men in the hoost: the name of ẏ one was Eldad, and the name of the other Medad. And the spirite rested vpon them, and they were of them that were wzytten, and went not out vnto the tabernacle, but prophecied in the hoost. And there ranne a yonge man, and tolde Moses and said: Eldad and Medad do prophecy in the hoost. And Josua the sonne of Nun the seruaunt of Moses, one of hys yonge men, aunswered and sayd: master Moses, *fozbyd the. And Moses said vnto hym: enuyest thou for my sake? *welde GOD that al the LORDES people could prophecye, and that the LORDE wolde put hys spirite vpon them. And Moses gat hym into the hoost, he and ẏ elders of Israel. And there wēt fozth a wynd from the LORDE: and *brought quayles from the sea: and let them fal about the hoost, euen a dayes iourney rounde aboute on euery syde of the hoast, and (they dyd flye in the ayer) as it were two cubytes hye ouer the earth. And the people stode vp, and al that daye & all that nyght, and on the mozowe they gathered quayles. And he that gathered a lytle, gathered ten homers full. And they spred them abzode rounde aboute the hoste. * And whyle the flesche was yet betwene theyr teth, and yet it was chewed vp: beholde the countenaunce of the LORDE was moued agaynste the people, and the LORDE * smote the

Luke.9.g. G Ioel.2.g. Col.3.4. Exo.16.b. Psal.77.

Psal.78.d. people with an exceading great plage.
And the name of the place was called, the graues of lust, because they buried the people þ lusted there. And þ people
Num.11.d. toke theyr *iorney fro þ graues of lust vnto Hazeroth, & bode at Hazeroth.

The.xii. Chapter.

Aaron and Mir Jam grudge agaynst Moses: Mir Jam is stryken wyth leprosye, and healed at the prayer of Moses.

A Deut.24.d. ND * Mir Jam & Aaron spake agaynst Moses, because of the wo-
mã of Jnde which he had take: for he had taken to wyfe one of Jnde. And they sayd: Hath the LORD in dede spoken only thorow Moses? Hath he not spoken also by vs? And the LORD herd
Ecclꝰ.45.d. it. But Moses was a very *meke man, aboue al the men of the earth. And the LORD spake at once vnto Moses vnto Aaron, & to Mir Jam, come out ye thre
Exod.29.g vnto *the tabernacle of wytnes: & they
B came out al thre. And the LORD came
Psal.99.b. downe in the *pyller of þ cloud, & stode
Exod.33.g in the *dore of the tabernacle, and called Aaron and Mir Jam.

And they went out both of them. And he sayd: heare my wordes. yf there be a prophete of the LORDES amõg you, I wyl be knowen of hym in a vision: and wyl speake vnto hym in slepe. My seruaũt Moses is not so, which is faythfull in all my house. Unto hym wyll I
Exo.33.b. speake *mouth to mouth in a visiõ: but
C in rydels & similitudes doth not he se þ LORDE. Wherfore then were ye not afrayde to speake agaynst my seruaunt Moses? And the LORD was moued vnto wrath agaynst them, & he went hys waye: & the cloude departed frõ the tabernacle. And beholde Mir Jam was
Exo.4.b become *leprous, as it were snowe.
And Aaron loked vpõ Mir Jam & beholde, she was leprous, & Aarõ sayd vnto Moses: I beseche the my Lorde, put not the synne vpon vs, which we haue folyshly cõmytted and synned. Oh, let her not be as one that commeth out of his mothers wõbe, & whose halfe flesh is eaten awaye. And Moses cryed vnto þ LORD saying: Heale her O GOD, I beseche the.

D And the LORD sayd vnto Moses: yf her father had spyt in her face, shoulde she not be ashamed seuen dayes? let her be shutte out of the hoost seuen dayes, & after that let her be receyued in againe. And Mir Jam was shut out of the hoost seuẽ dayes, & the people remoued not, tyll she was brought in againe. * And afterwarde the people re- Num.2
moued from Haseroth, and pytched in the wyldernesse of Pharan.

The.xiii. Chapter.

Certayne men are sent to searche the lande of Canaan.

A I
ND the LORD spake vnto Moses, saying: * Sende mẽ out to searche Deut.1
the lãde of Canaan whych I geue vnto the chyldren of Jsrael: of euery trybe of theyr fathers shall ye sende a man, & let thẽ al be suche as are rulers amõg them. And Moses at the cõmaũdement of þ LORD sent forth out of the wyldernesse of Pharan suche men as were al heades of the childrẽ of Jsrael. Theyr names are these. Of the tribe of Rubẽ, Sãmua the sonne of Zacur. Of the tribe of Simeõ, Saphat þ sonne of Hori. Of the trybe of Juda, Caleb the sonne of Jephune. Of the trybe of Jsachar, Jgeal þ sonne of Joseph. Of the trybe of Ephraim, Osea þ sõne of Nun. Of þ trybe of Ben Jamin, Palthi the sonne of Raphu. Of þ trybe of Zabulõ, Gadiel the sonne of Sodi. Of þ trybe of Joseph, namely of the trybe of Manasse, Gaddi þ of son Susi. Of þ trybe of Dan, Jmiel þ sonne of Gemali. Of þ trybe of Aser, Sethur þ sonne of Michael. Of the trybe of Nephtali, Nahebi the sonne of Uaphsi. Of the trybe of Gad, Guel the sonne of Machi. These are the names of the men, whych Moses sent to spye out the land. And Moses called the name of Osea the sonne of Nun, Josua.

B And Moses sent them forth to spye out þ lande of Canaã, & sayd vnto thẽ: get you vp this waye southwarde, that ye may go vp into the hye coũtrey, and se the lande what maner thyng it is, & the people þ dwelleth therin: whether they be stronge or weake, ether fewe or many, and what the lande is that they dwell in, whether it be good or bad: and what maner of cyties they be, that they dwell in, whether they dwell in tentes or walled townes: and what maner of lande it is, whether it be fatte or leane, and whether there be trees ther in or not. Be of a good corage, & bryng of the frute of the lande. And it was about þ tyme that grapes are fyrst ripe.

And

And so they went vp, & searched out the lande frō the wylderneſſe of Zin vnto Rehob, as mē come to Hemath, & they aſcended vnto the ſouth, and came vnto Hebron, where Ahiman was & Seſai & Thalmai, the ſonnes of Enack. Hebron was buylt .vii. yere before Zoan in Egipte. And they came vnto ꝑ ryuer of Eſcol, and cutte downe there a braūche wyth one clouſtre of grapes & twayne bare it vpon a ſtaffe: and they brought alſo of the pomgranates & of the fygges. And the place was called the ryuer Eſcol: becauſe of the clouſtre of grapes whych ꝑ chyldren of Iſrael cut downe thēce. And they turned backe agayne frō ſearchyng of ꝑ lande after fourty dayes. And they went and came to Moſes & Aaron and vnto all the multitude of the chyldren of Iſrael in the wylderneſſe of Pharan: whyche is Cades, and brought them wordē, & alſo vnto al the cōgregacion, & ſhewed them the frute of the lande. And they tolde hym, and ſayd: we came vnto the land whither thou ſenddeſt vs, & ſuerly it floweth with mylke and hony: & here is of the frute of it. Neuertheleſſe, the people be ſtronge that dwell in ꝑ lāde, & the cyties are walled and exceadyng great: and moreouer, we ſawe the chyldrē of Enacke there. The Amalechites dwell in the ſouth coūtrey, and the Hethites, Jebuſites, & the Amorites dwel in the mountaynes, and the Cananites dwel by ꝑ ſea, & by ꝑ coſtes of Jordan.

And Caleb ſtylled ꝑ (murmure that was rayſed vp) of the people before Moſes, ſaying: we wyl go vp, and conquere it: for we be able to ouercome it. But the men that went vp wyth hym, ſayd: we be not able to go vp againſt the people for they are ſtrōger then we. And they brought vp an euel report of the lande whych they had ſearched, ſaying vnto the chyldren of Iſrael: the lande which we haue gone thorow to ſearche it out, is a lāde that eateth vp the inhabiters therof: and the people that we ſawe in it, are men of a great ſtature. And there we ſawe alſo gyauntes, the chyldren of Enacke, whych come of the gyauntes. And we ſemed in our ſyght as it were greſhoppers, and ſo we dyd in theyr ſyght.

The.xiiij. Chapter.

The people murmure agaynſt God / and woulde haue ſtoned Caleb and Joſue. The ſearchers of the lande dye. Amalech fyghteth the Iſraelites.

And all the multitude of the people cryed out, and wepte thorowe out that nyght, and all the chyldren of Iſrael murmured agaynſt Moſes and Aaron. And the whole congregacion ſayd vnto them: woulde GOD that we had dyed in the lande of Egypt, eyther that we had dyed in thys wylderneſſe. Wherfore hath the LORD brought vs vnto thys lande, to fall vpon ꝑ ſwearde: and that our wyues, and our chyldren ſhould be a praye? were it not better ꝑ we returne vnto Egypt agayne? And they ſayd one to another: we wyl make a captayne and returne vnto Egypte agayne.

But Moſes and Aaron fell on theyr faces before al the cōgregacion & multytude of ꝑ chyldren of Iſrael. And Joſua the ſōne of Nun, & Caleb the ſonne of Jephune (whych were of them that ſearched the lande) rent theyr clothes, and ſpake vnto all the company of the chyldren of Iſrael, ſaying: The lande whyche we walked thorowe to ſearche it, is a very good lande. yf the LORDE hath luſte to vs, he wyll brynge vs into thys land and geue it vs, which is ſuch a lāde as floweth wyth mylke & hony. But in any wyſe rebell not ye agaynſte the LORDE.* Neyther nede ye to feare the people of the lande for they are but bread for vs. Theyr ſhadowe is departed from them, and the LORDE is wyth vs: feare them not therfore. Deut.20.a

But al they whych were in that multitude bad ſtone them with ſtones. And the glory of the LORD appeared in the Tabernacle of wytneſſe, before all the chyldren of Iſrael. And the LORD ſaid vnto Moſes: How long do this people prouoke me, & howe long wyll it be yer they beleue me, for al ꝑ ſygnes whyche I haue ſhewed amonge them? I wyll ſmyte them wt the peſtilence, & deſtroye them: & wyl make of thee a greater nacion, and a myghtyer then they.

And Moſes ſayde vnto the LORDE: then the Egipcians ſhall heare it, for thou broughteſt thys people in thy myght frō among them. And it wyll be tolde to the inhabyters of thys lande alſo: for they haue heard lykewyſe, that thou LORD art amonge thys people:

and that thou LORDE art sene face to face, and that thy cloude standeth ouer them, and that* thou goest before them by day tyme in a pyller of a cloude, & in a pyller of fyre by nyght, yf thou shalt kyll all thys people as they were but one man, then the nacions which haue heard the fame of the, wyll saye: The LORD is not able to bryng in this people into the lande, whych he sware vnto them: but hath slayne them in the wylderneſſe. And now I beseche the, let the power of my LORD be great, accordyng as thou hast spoken, saying: the LORD is lōge yer he be angry, & ful of mercy, & sufferyth iniquitie, & synne, & leaueth no man innocent, and vysiteth the vnryghteousneſſe of the fathers vpon the chyldren, in the thyrd & fourth generacion: be mercyfull I beseche the vnto ꝑ synne of thys people, accordynge vnto thy great mercy, as thou hast forgeuen this people frō Egipt, euen vntyl now. And the LORD sayd: I haue forgeuen it accordynge to thy request. But as truely as I lyue, al ꝑ earth shalbe fylled wyth the glory of the LORDE. But al those men whych haue sene my glory & my myracles whych I dyd in Egipte and in the wylderneſſe, and haue tempted me nowe this ten tymes and wyl not hearken vnto my voyce, shall not se the lāde whych I sware vnto theyr fathers: neyther shal any of thē that prouoked me se it. But my seruaunt* Caleb: wyth whome there was another maner of spirite: & because he hath followed me vnto the vtmoste, hym wyl I bryng into ꝑ lande which he hath walked in, and his sede shal inherite it, and also the Amalechites and Cananites whych dwel in the playne coūtrey. To morow turne you, & get you into ꝑ wilderneſſe: euē by the way of the red sea.

And the LORD spake vnto Moses & Aaron, saying: howe longe doeth thys euel multytude murmure agaynst me: I haue herde the murmurynges of the chyldren of Israel, wyth the whyche they murmure agaynst me: Tell them therfore: As truely as I lyue (sayeth ꝑ LORDE) I wyl do vnto you euen as ye haue spoken in myne eares. your carkasses shall lye in thys wylderneſſe. And al you that were tolde thorowout your numbres, from twentye yere and aboue (whych haue murmured against me) shall not come into the lande, ouer whych I lyfted vp myne hāde, to make you dwel therin, saue Caleb the sonne of Iephune, & Iosua the sonne of Nun.

But your childrē, which ye saye shuld be a praye, them wyll I bryngе in, and they shall knowe the lande whyche ye haue refused, and your carkasses shall lye in thys wylderneſſe. And your chyldren shall wander in thys wylderneſſe, forty yeres, and suffer for your whoredome, vntyl your carkasses be wasted in the wylderneſſe, after the numbre of the dayes in whych ye serched out the lande, euen forty dayes, * euery daye for a yere shal ye beare your vnryghteousneſſe euen forty yere, and ye shall knowe my displeasure. I the LORDE haue sayd, that I wyl do it vnto al this euel cōgregacion that are gathered together against me. For in thys wylderneſſe they shalbe consumed, & here they shall dye.

And the men whych Moses sente to searche the lande, & whych (when they came agayn) made al ꝑ people to murmure before hym & brought vp a slaūder vpon ꝑ lande, euen those men ꝑ dyd bryngе vp ꝑ slaūder vpon it, as though it had ben euel, dyed in a great* plage before the LORDE. But Iosua the son of Nun & Caleb the sonne of Iephune, whych were of the men that wente to searche the lande, lyued styl. And Moses told these sayinges vnto al the chyldren of Israel, & the people toke great sorowe. And they rose vp early in the mornyng, & gat them vp into the toppe of the mountayne, saying: * lo, we be here, and wyll go vp vnto the place of whych the LORD sayd vnto vs, for we haue synned. And Moses sayd: wherfore wyll ye go on thys maner, beyond the worde of ꝑ LORDE? it wyll not come wel to passe: go not vp therfore: (for the LORD is not amōg you) that ye be not slayne before your enemyes. For ꝑ Amalechites & the Cananites are there before you, and ye wyll fall vpon the swearde because ye are tourned away from the LORDE, and the LORDE wyll not be wyth you.

But they presumed obstinatly to go vp into the hyll toppe. Neuerthelatter the Arke of the testament of the LORDE, and Moses departed not out of the hoost. Then the Amalechites and the

the Cananites, whiche dwelte in that hyll came downe and smote them, and hewed them, euen vnto Hozma.

The.xv Chapter.

¶ The drynke offerynges of them that entre into the lande. The punyshment of him that synneth of arrogancie or pride.

AND the LORDE spake vnto Moses, sayinge: speake vnto the chyldren of Israell, and saye vnto thē: *whē ye be come vnto the land of youre habitacions, whiche I geue vnto you, and wyll offer an offerynge vnto the LORDE. Namely a burntofferyng oz a speciall sacrifice, ether of a vowe oz of a wyllyng mynde, and in your principal feastes, to make a swete sauoure vnto the LORDE of the oxen oz of þ flocke.

¶ Then *let him that offereth his offerynge vnto the LORDE, bzynge also a meateofferyng of a tenth deale of flour myngled with the fourth parte of an hin of oyle, and the fourthe parte of an hin of wine foz a dzynke offeryng, and offer with the burntofferynge oz anye other offeryng when it is a lambe. Oz yf it be a ramme, thou shalte offer foz a meate offerynge, two tenthe deales of floure myngle wyth the thyrde parte of an hin of oyle: and foz a dzynke offerynge, thou shalte offer the thyrde part of an hyn of wyne foz a swete sauoure vnto the LORDE.

And when thou offerest a bullocke foz a burnteofferynge oz foz a specyall vowe oz peaceoffering vnto þ LORDE, lette hym bzynge with a bullocke a meateofferynge of thzee tenth deales of floure myngled with halfe an hin of oyle. And thou shalt bzynge foz a dzink offeryng: euen halfe an hin of wyne, foz an offeryng of a swete sauoure vnto þ LORDE. After thys maner shall it be done foz an oxe, oz foz a ramme, oz foz a lambe oz a kyd. Loke what nūbze thou makest in these, suche a numbze shalte thou make in them also.

And accozding to the numbze of such offrynges thou shalte encrease þ meat offerynges and the dzynkeofferynges. All that are of your selues shal do these thynges after this maner, to offer an offerynge of swete sauoure vnto the LORDE. And yf a straūger sojourne wyth you, oz whosoeuer be amonge you in your generacions, & wyll offer an offeryng of a swete sauoure vnto þ LORD: euen as ye do, so he shall do. One ozdynaunce shalbe both foz you of the congregacyō, & also foz the straunger. It shalbe an ozdynaunce foz euer in your generacions, both vnto you and to the straunger before the LORD. One law and one maner shall serue, both foz you and foz the straunger that sojourneth with you. And the LORDE spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and say vnto thē: * whē ye be come into the lande to the which I bzynge you, then when ye wyll eate of the bzeade of the lande, ye shall take vp an heue offeryng vnto the LORDE.

Ye shall take vp a cake of the fyrst of your dowe foz an heueofferynge, * as ye do the heueoffering of the barne, euē so ye shall heue it. Of the firste of youre dowe ye shal geue vnto the LORDE an heueofferyng in your generacions.

And yf ye ouerse youre selues, and obserue not al these commaundementes, whiche the LORDE hathe spoken vnto Moses, euen all that the LORDE hath commaunded you by the hande of Moses from the first day that the LORDE commaunded Moses, and hence forwarde amonge youre generacyons.

If it happen that ought is commytted ignozauntlie of the cōgregacion, al the multytude shall offer a bullocke foz a burntofferyng, to be a swete sauour vnto the LORDE, with the meateoffering and dzynkeofferyng therto, accozding to the maner, and an he goat foz synne. And the pzieste shal make an attonemēt foz all the multytude of the childzen of Israell, and it shall be forgeuen them: foz it is ygnozaunce. And they shall bzyng theyz offeryng foz a sacrifice vnto the LORDE: & their synoffering before the LORDE foz theyz ygnozaunce. And it shall be forgeuen vnto all the multytude of the childzen of Israell, and vnto the straunger that dwelleth amōge you: seynge all the people were in ygnozaunce.

* If any one soule synne thozowe ygnozaunce, he shall bzyng a she goate of a yeare olde foz synne. And þ pzieste shall make an attonement foz the soule that synned ygnozauntlye, with þ synoffering before the LORDE to recōcyle hym: and that it maye be forgeuen him. And bothe thou that arte bozne of the childzen of Israell, and the straunger

that dwelleth among you, shall have bothe one lawe, whoso doth synne thorowe ignorauncē. But the soule that doeth ought presumptuously, whither he be an Israelite or a straunger, the same blaspheməth the LORDE. And that soule shall be roted out frō amōge his people, because he hath dispised the worde of the LORDE, and hath broken his cōmaundemente: that soule therefore shall perysshe, and his synne shalbe vpō him. And while the childzen of Israell were in the wyldernes, they fōud a man that gathered styckes vpon the
Exod. 31.f *Sabboth daye.

And they that found him gathering stickes, brought him vnto Moses and Aaron, and vnto all the congregacion:
Lem.24.d *and they put him in warde, seynge it was not declared what should be done vnto him. And the LORDE sayde vnto Moses: Let the man dye: and let all the multitude stone him with stones without the hooste. And all the multytude broughte hym without the hooste, and stoned him with stones, and he died as the LORDE commaunded Moses. And the LORDE spake vnto Moses, saying:
Deut.22.k speake vnto the childzen of Israel and byd them that they *make thē gardes in the quarters of their garmentes thorowout their generacions, and put vpon the garde of the quarters a ribande of yelowe sylke. And the garde shall be vnto you to loke vpon it, that ye maye remembze all the cōmaundementes of the LORDE, and do them: and that ye seke not after your owne hart, or youre owne eyes: after the which ye vse to go a whozinge: but ye shall remembze rather and do al my commaundementes, and be holy vnto your GOD: I am the LORDE your GOD, whiche brought you oute of the lande of Egipte, for to be youre GOD: I am the LORDE your GOD.

The.xvi. Chapter.

¶ The rebellyon of Corah. Dathan and Abiram.

A
Exod.6.f ND *Corah the sonne of Jezehar, the sonne of Cahath, the son of Leui, and Dathan, and Abiram the son of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses, wyth other men of the childzen of Israell, two hundzed and fyftie, which were captaines of the multitude, great and famous men in the congregacion: and they gathered thē selues together againste Moses and Aaron, and sayde vnto them: ye make muche to do, seyng all the multitude are holy euery one of them, and the LORDE is among them, why heue ye your selues vp aboue the cōgregacyō of the LORDE: And when Moses heard it, he fell vpon his face, and spake vnto Corah and vnto all his company, sayinge: to morowe the LORD wyll shewe who are his, who is holye, and who oughte to approche nye vnto him, and whō he hath chosen to come to him. This do therfore, take you firepās bothe Corah and all hys cōpanye and do fire therin, and put cens in them before the LORDE to morowe.

And the man whō the LORDE doth B
chose, the same shalbe holy. ye make muche to do, ye childzen of Leui. And Num.17.a
Moses sayde vnto Corah: *heare ye childzen of Leui: Is it but a smal thig vnto you that the GOD of Israel hath seperated you frō the multitude of Israell: and brought you to hym selfe, to do the seruyce of the dwelling place of the LORDE, and to stande before the multitude and to minister vnto him: he hath taken the to hym and all thy brethren the sonnes of Leui with the, and seke ye the office of the priest also: For whiche cause both thou and al thy cōpanie are gathered together agaynste the LORDE. And what is Aarō that ye murmur agaynst him:

And Moses sente, and called Dathā, C
and Abiram the sonnes of Eliab, which sayd: we wyll not come vp. Is it a smal thing that thou hast brought vs out of a lande that floweth with mylke and hony, to kyl vs in the wyldernesse, and to raygne ouer vs also: Haste thou brought vs vnto a land that floweth w mylke and hony, and geuen vs inheritaunce of feldes and vyneyardes: Wylt thou pull oute the eyes of these men: we wyl not come vp. And Moses waxed very angry, and sayde vnto the LORDE. Turne not thou vnto theyr offerynge. I haue not taken so muche as an asse frō thē, nether haue I hurte any of them. And Moses sayed vnto Corah: Be thou and all thy cōpany before the LORDE: bothe thou, they, and Aarō to morowe. And take euery man hys censer, and put cens in them, that ye may offer before the LORDE: euery

man

man of the two hundred and fyftie take his censour, thou also Aarō, that euery one maye haue his censer. And they toke euery man his censer, and put fire in them, and layde cens thereon, and stode in the doze of the Tabernacle of wytnesse with Moses and Aarō. And Cozah gathered all the cōgregacyō agaynste them vnto the doze of the tabernacle of wytnesse.

And the glozy of the LORDE appeared vnto all the cōgregacyō. And the LORDE spake vnto Moses and Aarō, sayinge: seperate your selues frō amōg this cōgregaciō, that I maye consume them at once. And they fel vpō their faces and sayde. * O most myghtie GOD of the spzites of all flesshe, if one manne hath sinned, wilte thou be wzoth with all the multitude? And the LORDE spake vnto Moses, sayinge: speake vnto the congregacyon and say: Get you away frō about ỳ dwellyng of Cozah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abirā, and the elders of Israel folowed hym. And he spake vnto the congregacyon, saying: depart from the tentes of these wycked men, and touche nothynge of theyrs: lest ye perishe in all their sinnes. And so they gate them from the dwellynge of Cozah, Dathan and Abiram on euery syde. And Dathan and Abirā came out and stode in the doze of theyr tentes with their wiues, their sonnes, and their lytle childzen. And Moses sayde: Here by ye shall knowe that the LORDE hathe sente me to do all these wozkes, and that I haue not done thē of myne owne mynde. If these men die the comen death of al men: oz yf they be visyted after the visitacion of all men, then the LORDE hath not sente me. But and yf the LORDE make a newe thyng, and the earth open her mouth, and swalow them vp with al that they haue: and they goe downe quicke into hell: then ye shal vnderstand, that these men haue pzouoked the LORDE.

And at foztuned that as sone as he had made an ende of speakyng al these wozdes, * ỳ groūd clouē a sunder that was vnder thē: & the earth opened her mouth, and swalowed them vp, and their houses, and al the men that were with Cozah, and al theyr goodes. And they and all that they had, went down alyue vnto hell, and ỳ earth closed vpō them and they perysshed from amonge the congregacion. And all Israell that were aboute them fledde at the cric of them. And they sayed: leste the earth swalowe vs vp also. And there came out a fyze from the LORDE, and consumed the two hundzed and fyftie men ỳ offered cens. And the LORDE spake vnto Moses, sayinge: Speake vnto Eleazar, the sonne of Aaron the Pzieste that he take vp the censers oute of the burnyng and skater the fyze here and there, foz the censers of these synners are halowed in their deathes: and lette them make of them thynne beaten plates foz a couering of the altar. Foz they offered them befoze the LORDE, & therfoze they are halowed, and they shalbe a sygne vnto the childzen of Israell.

And Eleazar the pzieste toke the bzasen censers whiche they that were burnte had offered, and beate them thynne foz a couerynge of the altar, to be a remembzaunce vnto the childzen of Israell, ỳ no straunger whiche is not of the sede of Aaron, come nere to offer cens befoze the LORD, that it happē not vnto hym, lyke as vnto Cozah and hys company: as the LORDE sayde of him by ỳ hand of Moses. But on the mozowe all the multytude of the childzen of Israell murmured agaynst Moses and Aarō, saynge: ye haue killed the people of the LORDE. And it foztuned that whē the multytude was gathered agaynst Moses and Aaron, they loked towarde the Tabernacle of wytnesse. And beholde, (when they were entred into it) the cloude couered it, and the glozye of the LORDE appeared. And Moses and Aarō came befoze the tabernacle of wytnesse. And the LORD spake vnto Moses, saying: Get you from amonge this congregacion, that I may consume them quickly. And they fell vpon their faces. And Moses sayde vnto Aaron: take a censer, and put fyze therin out of the altar, and powze on cens, and go quyckelye vnto the congregaciō, that thou maiste obtayne fozgeuenesse foz them. Foz there is wzathe gone oute frome the LORDE, and there is a plage begonne.

And Aarō toke as Moses commaunded hym, and ranne into the myddes of the congregacyon, and beholde, the plage was begonne amonge ỳ people, & he put

he put on eens, and made an attonemēt for the people. And when he stode betwene the deade and them that were a lyue, the plage ceased. They that dyed in the plage were fourtene thousand & seuen hundred: beside them that dyed about the busines of Corah. And Aaron went agayne vnto Moses before the dore of the tabernacle of wytnesse, and the plage ceased.

The.xvii. Chapter.

Aarons rod budded and bearyth blossoms.

3 AND the LORD spake vnto Moses, sayinge: speake vnto the chyldren of Israel: and take of euery prince of them a rodde, after þ houses of their fathers, euē twelue roddes: and wryte euery mans name vpon his rodde. And write Aarons name vpon the rodde of Leui: for euerye rod is for an house of their fathers. And put thē in þ Tabernacle of wytnes, euē in the place wher I mete you. And the mans rod whom I chose, shall blossome. And I will make ceasse from me the grudgynges of the chyldren of Israel, wherevp they grudge against you.

And Moses spake vnto the chyldren of Israell, and al the princes gaue him euery prynce ouer theyr fathers houses a rodde, euen twelue roddes: and the rod of Aaron was amōg þ roddes: And Moses put the roddes before the LORDE, in the Tabernacle of wytnes. And on the morowe, Moses went into the tabernacle of wytnesse: and behold, Exod. 7. 8 *the rod of Aaron for the house of Leui, was budded, and bare blossoms and almondes. And Moses brought out al the roddes from before the LORDE vnto all the chyldren of Israell: and they loked vpon them, and toke euery man his rod. And the LORDE sayde vnto Moses: bryng Aarons rod agayne before the wytnesse to be kept for a token of the chyldrens rebellyō, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the LORDE commaunded him, euen so dyd he. And the chyldrē of Israel spake vnto Moses, sayinge: beholde, we are wasted awaye and consumed: we all come to nought, who so euer commeth nye the dwellyng of the LORDE, dieth. Shall we vtterly consume awaye?

The.xviii. Chapter.

The offyce of the Leuites. The tythes and first fruites must be geuen them. Aarons heritage.

AND the LORDE sayd vnto Aaron, 1
thou and thy sonnes and thy fathers house with the shall beare þ faulte of that which is done amysse in the holy place. And thou and thy sonne with the, shall beare the faulte of that whiche is done amysse in youre priesthode. * And thy brethren of the tribe of Leui, and of thy fathers householde thou shalt take vnto the, that they may be ioyned vnto the, and minister vnto the: euen vnto the and thy sonnes with the, before the tabernacle of wytnesse. They shal wayte vpon the and vpō all the tabernacle: only let them not come nye the vessels of the sanctuary and the altar, that they and ye also dye not. And they shall be by the, and wayte on the tabernacle of wytnesse for all the seruyce of the tabernacle, and lette no straunger come nye vnto you.

Therfore shal ye kepe the holy place and the altar, that there fall no more wrath vpon the chyldren of Israell: beholde, I haue taken your brethren the Leuites from amonge the chyldren of Israel, whiche as a gyft of yours are geuen vnto the LORDE, to do the seruice of the tabernacle of witnes. Therfore shalte thou and thy sonnes wyth the, take hede vnto your priestes offyce for all thynges that pertayne vnto the aultar, and for all that are wythin the vayle. And se that ye serue: for I haue geuen your priestes offyce vnto you as 5
a gyfte: and therfore the straunger that commeth nye, must be slayne. And the LORDE spake vnto Aaron: beholde, I haue geuen thee the keppynge of myne heue offerynges, of all the halowed thynges of the chyldren of Israell. Euē vnto thee, I haue geuen them for the anoyntyng, and to thy sonnes, for a dutye for euer. This shal be thyne of most holy from the fire of the altar. All theyr sacrifices for all theyr meate offerynges, synofferynges, of trespasseofferinges, whyche they bryng vntō me, are moste holy. It is thine and thy sonnes. In the most holy place shalte thou eate it: and all that are males shall eate of it, let it be holy vnto the. And this also is thyne * the heue offerynges of theyr gyftes, throwout al the waue offerynges of the chyldren of Israell: I haue

Exod. 28. 1. Num. 3. 6

Leuit. 7. d

Deut. 13. 6 Matth. 4. g

geuen

geuen them vnto the and thy sonnes & thy doughters with the, to be a dutye for euer: and all that are cleane in thy house, shall eate of it, all the fatte of the oyle, and all the fatte of the wyne and of the corne, whiche they shall offer vnto the LORDE for fyrst frutes, the same haue I geuen vnto the. And what so euer is fyrste ripe in theyr lande whiche they bryng vnto the LORDE shalbe thyne, and all that are cleane in thyne house shall eate of it. All dedicate thinges in Israell shalbe thyne. All that breaketh the matrice in all flesche that men bringe vnto the LORDE, whether it be of men or beastes, shalbe thyne.

C Neuerthelater the fyrste borne of man shalte thou redeme: and the firste borne of vncleane beastes: shalt thou redeme lykewyse. Those that are to be redemed, shalt thou redeme from the age of a moneth, for the value of the money, namely for fyue sicles after the sicle of the sanctuarye. A sicle maketh twenty halfpens. But the fyrste borne of oxen, sheep and goates shalte thou not redeme. For they are holye: therfore thou shalte sprynkle theyr blonde vpon the altar, and shalte burne theyr fat vpon the sacrifice for a swete sauour vnto ỹ LORDE. And the flesche of them is thyne Leuit.7.d *as the wauebrest and the ryght shulder. These are thyne. All the holy heueofferynges whiche the childzen of Israell offer vnto the LORDE, haue I geuen thee, and thy sons and thy doughters with the, to be a dutye for euer, let it be a salted couenaunt for euer: before the LORDE, bothe vnto the and to thy sede with the. And the LORDE spake Deut.13.a Iosue.14.g vnto Aaron: *thou shalt haue none inheritaunce in theyr lande, nether shalte thou haue any part among them. I am thy parte and thy enheryptaunce amõg the childzen of Israel. Beholde I haue geuen the childzen of Leui al the tenth in Israell to inheryte, for the seruyce whiche they serue in the tabernacle of wytnesse. Nether muste the childzẽ of Israel henceforth come nye the tabernacle of wytnes, lest they beare synne, and dye. But the Leuites shall do the D seruyce in the tabernacle of wytnesse & beare theyr synne. It shalbe a lawe for euer in youre generacyons that amõg the childzẽ of Israel, they possesse none inheryptaunce. But the tythes of the childzen of Israel, which they paye as an heueofferynge vnto the LORDE, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the childzen of Israel ye shal possesse none enheryptaunce. And the LORDE spake vnto Moses, sayinge: speake vnto the Leuites, and say vnto them: when ye take of the childzen of Israell the tythes whiche I haue geuen you of them for your enheryptaũce, ye shall take an heueofferynge of that same for the LORDE: euen the tenthe parte of the tyth. And thys your heueofferyng shalbe rekened vnto you, euẽ as thoughe it were of the corne of the barne, or out of the fulnesse of the wine presse. Of this maner ye shall therfore seperate an heueofferynge vnto the LORDE of all youre tythes whiche ye receiue of the childzen of Israel, and ye shal geue thereof vnto the LORDE an heueofferyng, whiche shall belonge to Aaron the preest. Of all your gyftes, ye shal take out al the LORDES heueofferinges, euen the fatte of their halowed thynges. Therfore thou shalte say vnto them: when ye haue taken away the fat of it from it, it shalbe counted vnto the Leuites, as yf it were the encrease of the corne floze, or the encrease of the wyne presse. And ye shall eate it in all places, both ye and your housholds for it is your rewarde for youre seruice in the tabernacle of witnesse. And ye shal beare no synne by the reason of it, when ye haue taken from it the fat of it: neyther shall ye vnhalowe the holy thynges of the childzen of Israell, lest ye dye.

The.xix.Chapter.

¶Of the red kowe. The law of him that dieth in the Tabernacle, and of him also that toucheth any vncleane thyng. I

AND the LORDE spake vnto Moses, and Aaron sayinge: this is the ordynaunce of the law: whych the LORDE hathe commaunded, sayinge: speake vnto the childzen of Israel that they bryng thee a red kowe wout spot, and wherein is no blemyshe, and vpon whiche neuer came yoke. And ye shall geue her vnto Eleazar the preest, that he maye bringe *her without the Deut.13.f hoste, and cause her to be slayne before his face. And let Eleazar the preste take of her blond with his synger, and sprynckle

sprynkle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his syght with her *skynne, flesche and blonde. And the dung of her shall he burne also. And let the preest take Cedar wood, and yssope and purple clothe, and caste it vpon the kowe as she burneth. Then let ỳ preest washe his clothes, and he shall bath his flesche in water, and then come into the host, and the preest shalbe vncleane vnto ỳ euen. And he that burneth her, shall washe his clothes in water, and bath his flesche in water, & be vncleane vntyll euen. And a man that is cleane shal take vp the asshes of the kowe, and put them without the hoste in a cleane place. And it shalbe kept for the multitude of the children of Israell * for a sprynckelynge water, and for an attonement of synne. Therefore he that gathereth the asshes of ỳ kowe, shal washe his clothes, and remayne vncleane vntyll euen. And this shalbe vnto ỳ chyldren of Israell and vnto the straunger that dwelleth amonge them, a statute for euer. * He that toucheth the dead body of any man, shalbe vncleane seuē dayes. And he shall purifie himselfe wt this water the thyrd day & the seuenth daye, and he shalbe cleane.

But if he purifie not himselfe the thyrd day and the seuenth day, he shall not be cleane. Whoso euer toucheth the corse of any mā that is dead, and sprinkleth not him selfe, defyleth the dwellyng of the LORD, and that soule shalbe roted oute of Israell, because the sprynklynge water was not sprynkled vpon him. He shalbe therfore vncleane, and his vncleannesse shall remayne vpō him. This is the lawe of the man that dyeth in a tente: all that come into the tent, and al that is in ỳ tent shal be vncleane seuen dayes. And all the vessels that be opē which haue no lyd nor couering vpō thē shalbe vncleane. And who soeuer toucheth one that is slaine with a swearde in the feldes, or a dead person, or a bone of a dead mā, or a graue, shalbe vncleane seuē dayes. Therfore, for an vncleane person they shall take of the burnt asshes of the synofferyng, and runnynge water shal be put therto in a vessell. And let a cleane persone *take yssope and dippe it in the water, and sprynkle it vpon the tent, and vpon all the vesselles, and on the soules that were therin, and vpō him that touched a bone, or a slayne persone, or a dead bodye or a graue. And the cleane persone shall sprynkle vpon the vncleane the thyrd day & the .vii. day, & ỳ seuēth daye he shal purifie himselfe, and washe his clothes, and bath hymselfe in water, & shal be cleane at euen. But the mā that is vncleane and sprynkleth not hymselfe, the same soule shall be destroyed from amonge the cōgregacion: because he hathe defyled the holye place of the LORDE, and the sprinkling water hath not bene sprynkled vpon him, therefore shall he remayne vncleane. And thys shalbe a perpetuall lawe vnto them. And he that sprynkleth the sprynklyng water, shall washe his clothes. And he that toucheth the sprynklynge water, shal be vncleane vntyl euen. And what soeuer the vncleane persone toucheth shalbe vncleane. And ỳ soule that toucheth it shalbe vncleane vntyl the euē.

The .xx. Chapter.

Mir Jam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Israelites passage thoro we his realme. The death of Aaron in whose rowme Eleazar succedeth

AND the children of Israel came wt the whole multitude into the desert* of Syn in the fyrst moneth, & the people abode at Cades. And there died Mir Jam, & was buried there. But there was no water for the multitude, and they gathered themselues togethter agaynste Moses and Aaron. And the people chode with Moses, and spake, sayinge: woulde GOD that we had perished, when our brethren dyed before ỳ LORD. Why haue ye brought the congregacyon of the LORDE vnto this wildernesse, that both we and our catell should dye in it? * Wherfore haue ye made vs to go out of Egipt, to bring vs into this vngracyous place, which is no place of sede nor of figges, nor vines, nor of pomgranates, neyther is there any water to drinke. And Moses and Aaron wente from the congregacyon vnto the doze of the Tabernacle of wytnesse, and fell vpon their faces. (And they cried vnto the Lord, and sayd: o Lorde God heare the cry of this people, and open them thy treasure, euen a fountaine of liuynge water, that they may be satisfied, and that their murmuring maye cease.) And the glozye of ỳ LORDE appeared

appeared vnto them. And the LORDE spake vnto Moses, sayinge: take ỳ rod, and gather thou and thy brother Aarō the congregacion together, and speake vnto the rocke before theyr eyes, and it shall geue forth his water. And thou shalt bring them water out of ỳ rocke, to geue the companye drynke, & theyr beastes also. * And Moses toke ỳ rod from before the LORD, as he commaūded hym. And Moses and Aaron gathered the congregacyon together before the rocke, and Moses sayde vnto them: heare ye rebellyons: must we fet you water out of this rocke? And Moses lyfte vp hys hande, & wyth his *rod he smote the rocke two tymes, and the water came out abundauntly, and the multitude dranke and their beastes also. And the LORDE spake vnto Moses and Aaron: because ye beleued me not, to sanctifie me in the eyes of the childrē of Israel, therfore ye shall not bringe this congregacion into the land which I haue geuen them. This is the water of stryfe, because the chyldren of Israel stroue with the LORDE, and he was sanctified in them. And Moses * sente messengers from Cades vnto the king of Edom. Thus sayth thy brother Israell: Thou knowest al the trauayle ỳ hath happened vs. Our fathers went downe into Egipt, and we haue dwelt in Egipte a longe tyme, and the Egiptians vexed vs and our fathers. And when we cryed vnto the LORDE, he hearde our voyce, and sent an aungell, and hath fet vs vp out of Egipte. And beholde we are in Cades, euen in ỳ vttermoste citye of thy border. We wyll go nowe thorowe thy countre * but we wyll not go thorowe the feldes or vinyardes, neyther wyll we drynke of the water of the fountaynes: we wil go by the kynges hye way, and nether tourne vnto the ryghte hande nor to the lefte, vntyll we be past thy countrie. And Edom answered him.

Thou shalt not go by me: lest I come out agaynst thee with the swearde.

The chyldren of Israel sayde vnto him: we wyl go by the beaten way: and if I and my cattell drynke of thy water, I wyll pay for it, I wyll but onely (without any harme) go thorowe on my fete. He answered: Thou shalt not go thorowe. And Edom came out agaynste hym with muche people, and with a myghtie power. And thus Edom denied to geue Israell passage thorow hys countrye, wherefore Israell turned awaye from him. And the childrē of Israell departed from Cades, & came vnto mounte Hor wyth all the congregacion. And the LORDE spake vnto Moses and Aaron in mount Hor, hard by the coast of the lande of Edom, saying: Aaron shalbe gathered vnto hys people, for he shal not come into ỳ land, whiche I haue geuen vnto the chyldrē of Israell, because ye dysobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his sonne and bringe them vp into mounte Hor, & thou shalt stryppe Aaron oute of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto hys people and shall dye there. And Moses dyd as the LORDE commaunded, and they went vp into mount Hor in ỳ sight of all the multitude. And Moses toke of Aarons clothes, and put them vpon Eleazar hys sonne, * and Aaron dyed there in the top of the mounte. And Moses and Eleazar came downe out of the mounte. When all the multytude sawe that Aaron was dead, they mourned for Aarō thyrtie dayes, thorowout all the housholdes of Israell.

Deut. 10.b and 32.g.

The.xxi Chapter.

¶ Israell vanquisheth kyng Arad. The firy serpentes stynge them. The kynges Sehon and Og are ouercome in batayle.

AND when kyng* Arad the Cananite whiche dwelt toward ỳ south hearde tell that Israel came by ỳ waye that the spies had founde out, he fought agaynst Israell, and toke some of them pryseners. And Israel vowed a vowe vnto the LORDE, and sayd: If thou wylt delyuer this people into my hande, I wyl vtterly destroye theyr cytyes. And the LORDE heard the voyce of Israell, and deliuered them the Cananites. And they destroyed them and theyr cities, and called the name of the *place * Horma.

A Num. 33.d

Destruccō Judg. 1.b. Deut. 2.a

B

* And they departed from mounte Hor by the waye of the red sea: to compasse the lande of Edom. And ỳ soule of the people fainted by the waye. And the people spake agaynst GOD and agaynste Moses * wherefore haste thou brought

Num. 21.a

brought vs out of Egipt, for to die in ỳ wildernes: for here is nether bread nor water, & oure soule lotheth this lighte
1.Cor.10.a Sapi.16.a breade.* Wherefore the LORDE sente fyerye serpentes amonge the people, whiche stonge them: and muche people of Israell dyed. Therefore the people came to Moses and sayd: we haue sinned, for we haue spoken agaynste the
C Exod.3.d 3 Reg.13.b Act.8.d LORDE, and agaynst the:* make intercession to the LORDE, that he take awaye the serpentes from vs. And Moses made intercession for the people.

And the LORDE sayde vnto Moses: make the a fyrye serpent, and set it vp for a sygne, that as manye as are bytten, maye loke vpon it, and lyue.* And
Iohn.3.b 4.Reg.18.a Moses made a serpẽt of brasse, and set it vp for a sygne. And when ỳ serpentes had bitten any man, he beheldе the ser-
Sapi.16.c pent of brasse, and was healed.* And ỳ children of Israel departed thence, and pytched in Oboth. And they departed from Oboth, and pytched at the heapes of Abarim: euen in the wyldernesse which is by the plaine of Moab on the east syde. And they remoued thence, & pitched vpon the riuer of Zarad. And they departed thence and pytched on ỳ other syde of Arnon, whyche is in the wildernesse, and cometh out of the costes of the Amorites: for Arnon is the
D border of Moab, betwene Moab and the Amorites. Wherfore it is spoken in the boke of the warre of the LORDE, what thynge he dyd in the red sea, and in the ryuers of Arnõ. And the head of the riuers that goth downe to ỳ dwellyng of Ar, and stretcheth vnto the border of Moab, from thence it turneth vnto Beer. The same is Beer, or well, whereof the LORDE spake vnto Moses: gather the people together and I wyll geue them water. Then Israell sange this songe. Aryse vp well, synge ye vnto him. The princes dygged thys well, the captaynes of the people dygged it, wyth the teacher, and wyth theyr staues.

E And from the wyldernesse they wẽt to Matana, and from Matana to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valey that is in the felde of Moab, vnto the top of ỳ hil that appeareth before Jesimõ. And Israell sente messengers vnto Sehon, kyng of the Amorites, sayinge:* I wil go thorowe thy land: we wil not turne Num.21.a into the feldes or vineyardes, neyther Deut.2.a drynke of the waters of the wel, but we wyll go a longe by the kynges hye way Deut.2.a vntyll we be paste thy countrey.* But Sehon would geue Israel no lycence to passe thorowe hys countrey, but gathered all his people together and wẽt out agaynst Israel into the wildernes. And he cam to Jaheza and foughte agaynst Israel.* And Israel smote him Deut.2.a in the edge of the swearde, and conquered his lande from Arnon vnto Jabok, and vnto the childrẽ of Ammon. Deut.3.a Iosue.12.a For the border of the chyldrẽ of Ammõ was* strong. And Israel toke al these Deut.2.a cityes, and dwelt in all the cities of the Amorites: in Hesbon and in all the townes that longe therto. For Hesbon was the Citie of Sehon the kyng of ỳ Amorites, which fought before against the kinge of the Moabites, and toke al his lande oute of hys hande, euen vnto Arnon. Wherfore they sayein the prouerbe: come to Hesbon, and let the citie of Sehon be buylt & repared: for there is a fire gone out of Hesbõ, and a flame from the citie of Sehon, and hath consumed Ar in Moab, and ỳ inheritours of the hye places in Arnon. Wo be to the Moabites people of Chamos, ye are vndone, he hath put his sonnes to flight and hys doughters to captiuitie vnto Sehon the kyng of ỳ Amorites. Theyr empyre is lost frõ Hesbon vnto Dibon, and we made a wyldernesse euen vnto Noph, which reacheth vnto Mediba: And thus Israell dwelte in the lande of the Amorites. And Moses sente to G searche oute Jaezer, and they toke the townes belongynge thereto, and roted out the Amorites that were therin.

*And they turned & wente vp toward Deut.3.a Basan. And Og the kynge of Basan came out agaynst them, he and all hys people to fyght at Edrei. And ỳ LORD sayde vnto Moses, feare him not: for I haue deliuered him into thy hand and all his people, and his lande. And thou shalt do to hym as thou dydst vnto Sehon the kynge of the Amorites whiche dwelte at Hesbon. They smote hym therefore, and hys sonnes, and all hys people, vntyl there was nothyng leste hym. And they conquered his land.

¶ The xxii. Chapter.

kynge

Kyng Balac sendeth for Balaam whose name in the Hebrue is written Bileam. Balaamo asse speaketh.

AND the chyldren of Israell departed & pitched in the feldes of Moab, on the other syde of Jordane, ouer against Jericho. *Balac the sonne of Ziphor sawe al that Israel had done to the Amorites: & the Moabytes were sore afrayde of the people, because they were many, and stode in feare of ỹ children of Israel. And Moab sayde vnto the elders of Madian: nowe shall this company licke vp al ỹ are rounde about vs, as an ore lycketh vp ỹ gralle of the felde. And Balac the sonne of Zyphor was kyng of the Moabites at ỹ tyme. He sent messengers therfore vnto *Balaam ỹ sonne of Beor in Pethor (which is by the ryuer in the lande of the children of his folke) to call him, sayinge: beholde, there is a people come out of Egipt: and beholde, they couer the face of ỹ earth, and dwell ouer against̃e me. Come nowe therfore, & curse this people for my sake. For they are to mighty for me, yf so peraduenture I mighte be able to smite them and to dryue thē out of the lande. For I wote that he whom thou blessest, is blessed: and whom thou cursest, is cursed. And ỹ elders of Moab and ỹ elders of Madian departed, hauinge the rewarde of the sothsaying in their hāde. And they came vnto Balaam, and tolde him ỹ wordes of Balac. He answered thē: tary here this night, and I will bringe you worde, euen as the LORDE shal saye vnto me. And the Lordes of Moab abode with Balaam.

And GOD came vnto Balaam: and said, what men are these with the? And Balaā said vnto GOD: Balac the sonne of Ziphor, kyng of Moab, hath sēt vnto me, sayinge: beholde, there is a people come out of Egipt and couereth ỹ face of the earth: come nowe therfore, and curse them for my sake, yf so peraduenture I maye be able to ouercome them in battell, and to dryue them oute. And GOD sayd vnto Balaam: Go not thou with them, nether curse the people, for they are blessed. And Balaam rose vp in the morninge, & sayde vnto ỹ Lordes of Balac: get you vnto your lande: for ỹ LORDE wyll not suffer me to goe with you. And the Lordes of Moab rose vp, and went vnto Balac and sayde: Balaam woulde not come wt vs. And Balac sente againe a greater cōpany of Lordes, & more honorable then they: which came to Balaam, and tolde him: Thus sayeth Balac the sonne of Ziphor: oh, let nothing let the, but come vnto me, for I wyll greatly promote the vnto greate honour, and will doe what so euer thou sayest vnto me: come I pray the, curse this people for my sake. And Balaam answered and sayde vnto the seruauntes of Balac: * If Balac woulde geue me his house ful of syluer and golde, I can not go beyonde ỹ word of ỹ LORD my GOD, to do lesse or more. Nowe therfore tarye here this night: that I may wete, what the LORD wyl say vnto me more. And GOD came vnto Balaam by night, and said vnto him: If ỹ men come to call the, rise vp & go with thē: but loke what I say vnto the, that shalt thou do. And Balaam rose vp earely, and sadled his asse, & went with the Lordes of Moab.

And the countenaunce of GOD was angry because he went. And the aungel of the LORD stode in the waye against him, as he rode vpon his asse, and his two seruauntes were with him. And when ỹ asse sawe the angel of ỹ LORD stande in ỹ waye, & hauyng a swearde drawen in his hāde, ỹ asse turned aside out of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

But the aungel of the LORD stode in a path betwene the beyneyardes, and there was a wall on the one side and another on the other. And when the asse sawe the aungel of the LORD, she wrēched vnto the wall, & thrust Balaams fote vnto the wall, and he smote her agayne. And the angel of the LORD wēt further & stode in a narow place, where was no waye to turne, eyther to the right hande or to ỹ lyft. And when the asse sawe the angel of the LORD, she fell downe vnder Balaam: & Balaam was wroth, and smote the asse with a staffe. And the LORD opened the mouth of ỹ asse, and she sayd vnto Balaam: what haue I done vnto the, that thou haste smytten me nowe thre tymes? And Balaam sayde vnto the asse: because

thou haste mocked me: I woulde also there were a swearde in my hande, for euen nowe woulde I kyll the. And the asse said vnto Balaam: am not I thine asse whiche thou hast rydden hytherto sence thou wast borne vnto this daye: was I euer wonte to doe so vnto the? he sayde: naye.

And the LORDE opened the eyes of Balaam: and he sawe the aungel of the LORD standynge in the waye, hauinge a swearde drawen in his hande. He bowed him selfe therfore, and fel flat on his face. And the Aungell of the LORD sayde vnto him: Wherfore hast þ smittē thyne asse thre tymes? beholde, I came out as an aduersary, because thou makest thy waye contrary vnto me, & the asse saw me, and wēt backe fro me thre tymes: or elles yf she had not turned fro me (geuing place to me that stode in the way) I had surely slayne the, and saued her alyue. Balaam said vnto the aungel of the LORD: I haue synned: for I wyste not that thou stodest in the way against me. Nowe therfore yf it displease the I wyll turne home againe. The aungell sayde vnto Balaam, go with þ mē: but what I say vnto the, that shalte thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he went out to mete hym vnto a Cytie of Moab, whiche is in þ border of Arnon, euē in þ vtmost coast. And Balac sayd vnto Balaam: dyd I not sende for the, to call the? And wherfore camest thou not vnto me? because I am not able to promote the vnto honour? And Balaam made answer vnto Balac: Lo, I am come vnto the. And can I nowe say any thing at al: The word þ GOD *putteth in my mouth that shal I speake. And Balaam wente with Balac, and they came vnto a cytie of stretes.

And Balac offered oxen and shepe, and sente (rewardes) for Balaam, and for the Lordes that were with him. And on the morowe Balac toke Balaam, & broughte him vp into the hye place of Baal, that thence he myghte se the vttermost parte of the people.

The.xxiii. Chapter.

Balaam blesseth the people.

AND Balaam sayde vnto Balac: buylde me here seuen aultars, and prepare me here seuen oxen and seuen rammes. And Balac dyd as Balaam sayde. And Balac and Balaam offered on euery aultar, an ox and a ram. And Balaam sayde vnto Balac: stande by the sacryfice, and I wil go, yf happily the LORDE will mete me: and what so euer he sheweth me, I wyll tell the: and he went forth alone. But GOD met Balaam, & Balaam said vnto him: I haue prepared seuen aultars, & haue offered vpon euery aultar, an ox and a ramme. And the LORD put a saying in Balaams mouth, & sayde: go againe to Balac and saye on this wyse. And whē he went againe vnto him, lo, he stode by his sacrifice, he & al þ lordes of Moab.

And he toke vp his parable and said, *Balac the kyng of Moab hath set me from Mesopotamia out of the mountaines of the east (saying) come, curse Jacob for my sake: come and defye Israel. How shal I curse him, whō GOD hath not cursed? or howe shall I defye hym whome GOD hathe not defyed? from the top of the rockes I se him, & from the hylles I beholde him: lo the people shall dwel by them selues, and shal not be rekened amōg þ nations. Who can tel the dust of Jacob, & the number of þ fourth parte of Israel? I pray GOD, þ my soule may dye þ death of þ righteous, and that my last ende maye be lyke his. And Balac sayd vnto Balaam: what hast thou done vnto me? I set thee to curse myne enemyes, & beholde, þ hast blessed them. He answered & sayd: must I not kepe that and speake it, whiche þ LORDE hath put in my mouthe? And Balac sayde vnto him: come I pray the with me vnto another place, whence thou mayst se them, and thou shalt se but the vtmost part of thē, and shalt not se thē al: curse thē out of þ place for my sake.

And he brought him into a felde (wher men might se farre of) euen to the top of an hyl, and buylt seuen aultars, and offred an ox and a ram on euery aultar. And he sayd vnto Balac stāde here by the sacrifyce, whyle I go ponder. And the LORD met Balaam, and *put a worde in his mouthe, and sayde: go againe vnto Balac, and thus saye. And when he came to him: beholde he stode by hys sacryfyce, and the Lordes of

of Moab with him. And Balac sayd vnto him: what hath the LORDE sayde?

And he toke vp his parable, and answered: ryse vp Balac and heare, and herken vnto me thou sonne of Ziphor.

Le.1.b. Nu.16.f. *GOD is not a man þ he should lye, nether þ sonne of a mā þ he should repēt: shoulde he saye, & not doe? or shoulde he speake and not make it good? behold, I haue takē vpon me to blesse, for he hath blessed, & it is not in my power to alter it. He beholde no vanyte in Jacob, nor sawe trauayle in Israel. The LORDE his GOD is with him, & the presence of the king is amōg thē. *GOD broughte them out of Egipt, he hath strength as an vnycorne. There is no sorcery in Jacob, nor sothsaying in Israel. It is now tolde vnto Jacob & Israel, what GOD hath wrought. Beholde, þ people shall ryse vp as a lyonesse, and heue vp hym selfe as a Lyon. He shal not lye downe, vntyl he eate of the praye, & drynke the bloode of them þ are slaine. And Balac sayde vnto Balaam: nether curse them nor blesse them.

D Nu.24.b.

But Balaam answered & sayde vnto Balac: told not I thee saying: al that þ LORD speaketh, that must I doe? And Balac said vnto Balaam: come I pray the, and I wyl bryng the yet vnto another place, yf peraduēture it shal please GOD, that thou mayest thence curse them for my sake. And Balac brought Balaam vnto the toppe of Peor, that loweth towarde þ wyldernesse of Jesymmon. And Balaam sayde vnto Balac: make me here seuen aultars, & prepare me here seuē oxen, & seuē rammes. And Balac dyd as Balaā had sayde, & offered an ox & a rāme on euery aulter

¶ The.xxiii. Chapter.

Balaam prophesyeth of the kyngdome of Israel and of the comming of Christ. Balac is angry with Balaam. The destruccion of the Amalakites / and of the Kenites.

3 AND whē Balaā sawe that it pleased the LORDE, þ he shoulde blesse Israel, he wēt not as he dyd twise before to set sothsayinge: but set hys face towarde the wildernesse. And Balaam lyfte vp his eyes, and loked vpon Israel as he lay accordynge to his trybes, and the spirite of GOD came vpon him. *And he toke vp his parable & said Balaam the son of Beor hath sayd, and the man whose eye is open hath said: he hath sayd, whyche heareth the wordes of God, and seeth the visions of the almyghtye: and falleth downe wyth open eyes.

Nu.24.d.

How goodly are thy tentes, O Jacob, and thyne habitacions, o Israel! Euen as the valleys are they layed abrode, and as gardeyns by the ryuers syde: as the tentes whyche the LORDE hath pytched, and as Cypers trees besyde the waters. The water droppeth out of hys boket, & hys sede shalbe many waters * and his kynge shalbe hyer then Agag. And hys kyngdome shalbe exalted. *God brought hym out of Egypt: as the strength of an Unicorne is he vnto hym. He shall eate the nacions hys enemyes, and gnawe theyr bones, and pearce them thorow wyth his arrowes. *He couched him selfe, and laye downe as a Lyō, & as a lyonesse, who shall stir him vp? blessed is he þ blesseth the, & cursed is he that curseth the. And Balac was wroth with Balaam, and smote his handes together: and Balac sayde vnto Balaam: I sente for the to curse myne enemies, and beholde, thou hast blessed thē this thre tymes. Therfore now get þ quickly vnto thy place. I thought that I woulde promote the vnto honour, but loe, the LORDE hath kepte the backe from worshyp.

B 1.Re.17.b. Num.23.b. Gen.49.d.

Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, saying: *yf Balac woulde geue me his house full of syluer & golde, I can not passe þ worde of the LORDE, to do eyther good or bad of myne owne mynde. But what the LORDE sayeth: þ am I compelled to speake. And now beholde, I go vnto my people: come therfore, and I wil aduertise the, what this people shal doe to thy folke in the later daies. And he toke vp his parable and sayd: Balaam the son of Beor hath sayd: the man whose eye is open, hathe sayde. He hath said þ heareth þ wordes of GOD, and hath the knowledge of þ most highe, and beholdeth the vision of the Almightye, and that falleth with open eyes: I shall se him, but not nowe. I shall beholde him, but not nighe. *There shal come a starre of Jacob, & ryse a sceptre of Israell, and shall * smyte the coastes of Moab and vndermyne all the chyldren of Seth.

C Nu.22.d. Mat.2.c. 2.Re.8.a.

*And Edom shall be possessed, & Seir shal fall to ꝑ possession of theyr enemyes, and Israel shall do manfully. Out of Jacob shall come he that shall haue dominion, & shal destroy the remnaunt of the cytie. And when he loked on Amalech, he toke vp his parable, & saide: Amalech is the fyrst of ꝑ nations * but hys latter ende shal perysshe vtterly. And he loked on the Kenites, & toke vp his parable, and sayde: stronge is thy dwellynge place, and thou puttest thy nest in a rocke. Neuertheiesse, ꝑ Kenite shal be roted out, vntyll Assur take the prysoner. And he toke vp his parable, & sayde: Alas, who shall lyue when GOD dothe this? The shippes also shal come out of the costes of Italye, and subdue Assur, and subdue Eber, & he him selfe shal perysshe at ꝑ last. And Balaam rose vp, and wēte and returned to his place: and Balac also went hys waye.

The.xxv. Chapter.

¶ The people commiteth fornicacion with the doughters of Moab / Phinehes killeth zamri and Cozby. God commaundeth to kyl the Madianites.

AND Israel dwelte in Sittim & the people beganne to cōmit whordome with ꝑ doughters of Moab, whiche called the people vnto ꝑ sacrifyce of their gods. * And the people did eate, & worshipped their goddes. & Israel coupled him selfe vnto Baal Peor. And the indignacion of the LORD was prouoked against Israel, and ꝑ LORD sayd vnto Moses: take al the heades of ꝑ people, & hang thē vp before ꝑ LORD against ꝑ sunne, ꝑ the wrath of ꝑ LORDES countenaunce may be turned away from Israel. And Moses sayd vnto the Judges of Israel * euery one slay hys men that wer ioyned vnto Baal Peor.

And beholde, one of the chyldren of Israel came and brought vnto his brethrē a Madianitishe wife euē in ꝑ sight of Moses, and in the syght of al ꝑ multitude of the chyldren of Israell, ꝑ wept before ꝑ doze of the tabernacle of witnesse. * And when Phinehes the sonne of Eleazar the sonne of Aarō ꝑ preast sawe it, he rose vp out of the myddes of ꝑ company, & toke a weapō in his hād, and went after the man of Israell into the tente, and thrust them thorow: both the man of Israel and also the woman, euen thorowe the belly of her. And the plage ceassed from the chyldren of Israel. * And there dyed in the plage, xxiiii. thousande.

And the LORDE spake vnto Moses, saying: * Phinehes ꝑ sonne of Eleazar the son of Aarō the preist, hath turned myne anger away from the chyldren of Israell, whyle he was gelous for my sake among them, ꝑ I had not cōsumed the chyldren of Israel in my gelousye. Wher fore saye: beholde, * I geue vnto him my couenaunt of peace, and he shal haue it, and his sede after him, euen the couenaunt of ꝑ Preistes office for euer: because he was gelous for his Goddes sake, and made an attonemente for the chyldren of Israel. The name of the Israelite, whiche was slayne with ꝑ Madianitysshe wyfe was zamari the sonne of Salu, a LORD of an house & kynred of Simeon. And the name of ꝑ Madianitishe wyfe that was slayne, was Cozbi ꝑ doughter of zur, a heade ouer ꝑ people of an house & kinred of Madiā.

And the LORDE spake vnto Moses, saying: * vexe the Madianites, & smyte them, for they trouble you with theyr wyles, whiche haue begyled you by diseate in the cause of Peor, & in ꝑ cause of their syster Cozbi the doughter of a Lorde of the Madianytes, which was slayne in the daye of the plage for Peors sake.

The.xxvi. Chapter.

The children of Israel are numbred.

AND it fortuned that after ꝑ plage, the LORD spake vnto Moses, & vnto Eleazar ꝑ son of Aaron ꝑ preist saying: * take the numbre of al ꝑ multitude of the chyldren of Israell from twenty yere & aboue thorow out theyr fathers houses, all that are able to goe to warre in Israel. And Moses & Eleazar the preaste spake vnto them in the feldes of Moab, by Jordan, ouer against Jerico from twenty yere & aboue, as ꝑ LORDE commaunded Moses and the chyldren of Israel, when they wer come out of Egipt. * Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whom cōmeth ꝑ kynred of the Hanothites, and Palu of whome commeth the kinred of the Paluites. Of Hesrō commeth the kinred of the Hesronites, of Carmi commeth the kynred of the Carmites. These are the

kynredes

kynredes of the Rubenytes. And they were in numbre. xliii. thousande, seuen hundred and thyrtye. And the sonnes of Phalu: Eliab. And ꝑ sonnes of Eliab Nemuel: Dathan and Abiram. Thys is that Dathan and Abiram, whyche were famous in the congregacion, and
B *stroue against Moses and Aaron in ꝑ company of Corah, when they stroue a- Nu.16.a.
gainst the LORD.* And the earth ope- Nu.16.b.
ned her mouthe, and swalowed thē vp: Corah also was in ꝑ death of that multitude, what tyme ꝑ fyre cōsumed two hundred and fyfty men, & they became a sygne: Notwithstandinge, the childrē of Corah dyed not. And the children of Symeon after their kinredes wer Nemuel, of whom commeth the kynred of the Nemuelites: Jamin of whom commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of the Jachinytes: of zareh, commeth the kynred of the zarehites. And of Saule, commeth the kynred of the Saulytes. These are the kynredes of Symeon: euen two and twentye thousande and two hundred.

C The children of Gad after their kinredes were zephon, of whom commeth the kynred of ꝑ zephonytes: Haggi, of whom cōmeth ꝑ kinred of ꝑ Haggites. Suni of whome commeth the kynred of the Sunytes: Of Azni, cōmeth the kynred of the Azenytes: and of Eri, cōmeth ꝑ kinred of ꝑ Erites: Of Arod, cōmeth the kynred of the Arodites. Of Ariel, commeth the kynred of the Arielytes. These are the kynreds of the chyldren of Gad accordynge to theyr numbres, fourty thousande & fyue hundred.

Gen.38.a. The children of Juda, Er and Onan: *and Er and Onan dyed in the lāde of Canaan. But the childrē of Juda after their kinredes, wer Sela, of whom cōmeth the kinred of ꝑ Selanytes: Phares, of whome commeth the kynred of the Pharesites, zareh, of whom cōmeth the kinred of ꝑ zarehites. And ꝑ childrē of Phares wer Hesron, of whom commeth the kynred of ꝑ Hesronytes: Hamul, of whom commeth the kynred of the Hamulytes. These are the kynredes of Juda, after theyr nūbres. lxxvi. thousande, and fyue hundred.

D The chyldren of Jsachar after theyr kinredes were: Thola, of whome commeth the kynred of ꝑ Tholaites: Phua of whome commeth the kynred of ꝑ Phuuaites: of Jasub commeth the kinred of the Jasubytes: of Simron, commeth the kynred of the Simronites. These are ꝑ kynreds of Jsachar after their numbres. lxiiii. thousāde and thre hundred. The children of zabulon after their kinreds wer Sered, of whō commeth the kynred of ꝑ Seredites: Elon, of whom commeth ꝑ kynred of ꝑ Elonytes: Jahelel, of whom comm eth the kynred of ꝑ Jahelelites. These are the kinredes of the zabulonites after their numbres: thre score thousande and fiue hundred. The children of Joseph thorowout their kynredes were Manasse & Ephraim. The children of Manasse: Jos.17.a.
*Machir, of whome commeth the kyn- red of ꝑ Machirites. And Machir begat Gilead, and of Gilead commeth ꝑ kynred of the Gileadites. And these ar the children of Gilead: Hieser, of whom cōmeth the kynred of the Hieserites: Helech, of whom commeth the kynred of ꝑ Helechites: and Asriel, of whōe cōmeth the kynred of the Asrielytes: & Sichē, of whome commeth ꝑ kynred of ꝑ Sichemites: Semida, of whom comm eth the kynred of the Semidites: & Hepher of whom commeth ꝑ kynred of the Hepherites. And *zelaphead the sonne of Jos.17.a.
Hepher had no sonnes but doughters. And the names of the doughters of zelaphead were: Mahela, Noa, Hagla, Milcha & Thirza. These are ꝑ kinredes of Manasse, and the numbre of them, two and fyfty thousande and seuen hundred.

These are the childrē of Ephraim after their kinredes. Suthelah, of whom cōmeth ꝑ kynred of the Suthelahites: Becher, of whom commeth the kinred of ꝑ Becherites: Thahen, of whō commeth the kynred of ꝑ Thahenites. And these are the children of Suthelah: Eran, of whome commeth the kynred of the Eranites. These are the kynredes of the children of Ephraim after their numbres. xxxii. thousande and fyue hūdred. And these are the children of Joseph after theyr kynredes.

These are the chyldren of Ben Jamin after theyr kynredes: Bela of whome commeth the kynred of the Belaites: Asbel, of whome commeth the kynred of the Asbelites: Ahiram, of whom cō-

meth ꝑ kinred of ꝑ Hiramites: Supham, of whom commeth ꝑ kinred of the Suphamites: Hupham, of whom commeth the kinred of ꝑ Huphamites. And the childzen of Bela were Ard, & Naaman, from whēce commeth the kynred of the Ardites, and of Naaman ꝑ kynred of the Naamites. These are ꝑ childzē of Ben Jamin after their kinredes, and after their numbzes. xlv. thousāde and syxe hundzed.

These are the childzen of Dan after their kinredes: Suhā, of whōe cōmeth the kinred of ꝑ Suhamites. These are the housholdes of Dan after their kinredes. All the kynredes of ꝑ Suhamites were after their numbzes. lxiiii. thousande, and foure hundzed.

I The childzen of Aser after their kinredes, were Jemna, of whom commeth the kinred of the Jemnites. Jesui, of whom cōmeth of the kinred the Jesuites: Bzia, of whom commeth the kynred of the Bzites. The childzē of Bzia were Heber, of whom cōmeth ꝑ kynred of the Heberites: Malchiel, of whome came ꝑ kynred of ꝑ Malchielites. And the doughter of Aser was called Sarah. These are the kynredes of Aser after their numbzes. liii. thousāde & foure hundzed. The childzen of Nephtali, after their kiredes wer Jaheziel, of whō came ꝑ kinred of ꝑ Jahezielites, Guni, of whom came ꝑ kynred of ꝑ Guntites: Jeser, of whome came the kinred of the Jezerites: Selem, of whome came the kinred of the Selemites. These are the kinredes of Nephtali accozdīg to their housholdes, whose nūbze is. xlv. thousande and foure hundzed. These are the numbzes of the childzen of Israel: syxe hundzed thousande, and a thousande seuen hundzed, and thyztye.

And the LORDE spake vnto Moses, saying: vnto these ꝑ lande shalbe deuyded to enheryt, accozdige to the number of names. *To many thou shalt geue ꝑ moze enheritaūce, & to fewe ꝑ lesse: to euery trybe shal the enheritaunce be geuen accozdynge to the number therof. Notwithstandynge, the lande shalbe deuyded by lot, and accozdynge to the names of the trybes of theyr fathers, they shall enheryt, accozdynge to the lot shall the possession therof be deuided betwene many and fewe.

Num. 33, g Josu. 11. b.

G * These are the numbzes of the Leuites, after their kynredes: Gerson of whom came ꝑ kinred of ꝑ Gersonites: Cahath of whome came the kinred of ꝑ Cahathites: Merari, of whome came the kynred of ꝑ Merarites. These ar ꝑ kynredes of ꝑ Leuites, ꝑ kinred of the Libnites the kynred of ꝑ Hebzonites: ꝑ kinred of the Mahelites: the kynred of the Musites: the kynred of the Karahites. Cahath begat Amram, and Amrams wyfe was called * Jochebed a doughter of Leui, which was bozne vnto Leui in Egipte. And she bare vnto Amrā Aarō, Moses & Mir Jam theyr syster. And vnto Aarō were bozne Nadab and Abihu, Eleazar & Ithamar. Exod. 6.

* And Nadab and Abihu dyed when they offered straunge fyze before the LORD. And after theyr numbzes, they were * foure and twenty thousande, al males from a moneth olde and aboue. Num. 3. Num. 1.

For they were not nūbzed amonge the childzen of Israel, because there was no enheritaunce geuen them amonge the childzen of Israel.

These are the numbzes, when Moses and Eleazar ꝑ Pziest numbzed the childzen of Israel in ꝑ plaine of Moab, faste by Jozdan, ouer against Jericho. And amōge these there was not a man of them, whom Moses and Aaron nūbzed, when they tolde the childzē of Israel in the wyldernesse of Sinai. For the LORD sayd of them: they shall dye in the wyldernesse, and there was not left a man of them: saue Caleb the sōne of Jephune, and Josua the sonne of Nun. Deu. 32.14. Exod.

¶ The. xxvii. Chapter.

The lawe of the heritage of the doughters of Zelaphead. The lande of promis is shewed vnto Moses, in whose stead is appointed Josue.

I AND the doughters of * Zelaphead the sonne of Heber, the sōne of Gilead, the sonne of Machir, the son of Manasse: of the kynred of Manasse the sōne of Joseph (whose names were Mahela, Noha, Hagla, Melcha, and Thyrza) came, & stode before Moses, & Eleazar the pziest, & before ꝑ Lozdes, & al the multitude by the doze of the tabernacle of wytnesse, saying: our father dyed in the wildernesse: * and was not in the company of them that gathered the selues together agaynst the LORD in the cōgregacion of Corah. But dyed in his owne synne, and had no sonnes. Num. 27. a. Josh. 17. a. Num. 16.

Wher-

wherfore then is the name of our father, taken awaye from amonge hys kynred, because he hath no sonne?

*Geue vnto vs therfore a possession amonge the brethrē of our father. And Moses brought theyr cause before the LORDE. And ꝑ LORD spake vnto Moses, saying: The doughters of zelaphead spake ryght: thou shalt geue them a possessiō to enheryt amōg their fathers brethren, & shalt turne the enheritaunce of theyr father vnto them. And ꝑ shalt speake vnto the childzen of Israel, saying: If a man dye & haue no son, ye shal turne hys inheritaūce vnto his doughter. ꝑ he haue no doughter, ye shall geue hys inheritaūce vnto his brethrē. ꝑ he haue also no brethren, ye shall geue his inheritaūce vnto hys fathers brethrē. And ꝑ hys father haue no brethren, ye shal geue his enheritaūce vnto hym that is nerte to hym of hys kynred, & he shal possesse it. And this shalbe vnto the chyldzen of Israel a lawe of iudgement, as the LORDE hath commaunded Moses.

And the LORDE sayd vnto Moses: * get the vp into this mount Abarim, & beholde the lande which I haue geuen vnto the chyldzen of Israel. And when thou haste sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were dis obedient vnto my mouth in the deserte of Sin, in the stryfe of the cōgregacion. Neyther dyd ye sanctifie me in the waters before theyr eyes. *That is ꝑ water of stryfe in Cades in the wyldernes of Sin. And Moses spake vnto the LORD, saying: let ꝑ LORD GOD of the spirites of al flesche set a man ouer ꝑ cōgregacion, whyche may go out and in before them, and leade them out and in: that the cōgregacion of the LORD be not as shepe which haue not a shepe hearde.

And the LORDE sayd vnto Moses: take Iosua the sōne of Nun, in whom is the spirite, and put thine hādes vpon him, & set him before Eleazar the priest, and before all the congregacion: & geue hym a charge in theyr syght. And put of thy prayse vpon hym, that all the cōpany of the chyldzen of Israell may be obedient. And he shall stande before Eleazar the priest, whych shall aske coūsell for hym * after the iudgement of Uzim before the LORDE. And accordyng vnto hys worde shall they go out and in, both he & all the chyldzen of Israel wyth hym and all the congregacion. And Moses dyd as the LORDE cōmaunded hym: and he toke Iosua, and set hym before Eleazar the priest, and before all the congregacion: * and put hys handes vpon hym, and gaue hym a charge, as the LORDE commaunded thorowe the hande of Moses.

The.xxviii.Chapter.

What muste be offered on every feast daye.

AND the LORD spake vnto Moses, saying: Cōmaund the chyldzen of Israel, & saye vnto them: My offeryng and my breade for my sacrifyces whyche are made for a swete sauoure, shall ye obserue in theyr due season. And thou shalt saye vnto them: *Thys is the offeryng whych ye shall offer vnto the LORD, two lambes of a yere olde wythout spot daye by daye, for a continuall burntofferyng. One lambe shalt thou offer in the mornyng, and ꝑ other at euen. *And therto the tenth parte of an Epha of floure for a meatofferynge myngled wyth beaten oyle, conteyning the fourth parte of an hin. It is a dayly burntofferyng suche as was ordeyned in the mount Sinai for a swete sauoure, a sacrifyce vnto the LORD. And let the drynke offeryng of ꝑ same be the fourth parte of an hin for one lābe, & in the holy place shalt thou cōmaunde the wyne to be poured vnto the LORDE.

And the other lambe thou shalt offer at euē after the maner of the meatofferyng, and ꝑ drynkofferyng of ꝑ mornyng: a sacrifyce shalte thou offer for a swete sauour vnto the LORDE. And on the sabboth daye two lambes of a yere olde a pece, and without spot, and two tenth deales of floure for a meatofferyng myngled with oyle, and ꝑ drynkoffering therto. The burnte offeryngе of ꝑ sabboth must be done in ꝑ selfe sabboth, besyde the dayly burntofferinge, and his drynkoffering. And in the begynning of your monethes, ye shall offer a burnt offeryng vnto the LORDE: two yong bullockes, and a ramme, and seuen lambes of a yere olde wythoute spot: and three tenth deales of floure for a meatoffering mingled with oyle for one bullocke, and two tenth deales of floure for a meatofferyng myngled

wyth oyle for one ramme. And a tenth deale of floure myngled wyth oyle for a meatcofferyng vnto one lambe, for a burntofferyng and a swete sauour, and a sacrifyce vnto the LORDE.

C And theyr drynkofferynges shalbe halfe an hin of wine vnto one bullocke, and the thirde parte of an hin of wyne vnto a ram, & ꝑ fourth parte of an hin vnto a lambe. This is ꝑ burnt offering of ꝑ moneth in his moneth, thorowout the monethes of the yere: & one he gote for a synoffring vnto ꝑ LORDE shalbe offered, after the dayly burnte offering and his drynkofferyng. *And the fourtenth day of ꝑ fyrst moneth, is the passeouer of the Lorde. And in the fyftenth day of ꝑ same moneth is ꝑ feast: & seuen daies longe shall vnleuened breade bee eaten. In the *fyrste daye shalbe an holy conuocacyon, ye shall do no maner of seruile worke therin. But ye shall offer a sacrifyce for a burntofferyng vnto ꝑ LORD, two yonge bullockes, one ram, and seuen lambes of a yere olde, whych are to you wythout spot, and let theyr meatofferyng be of floure myngled wt oyle: thre tenth deales also shal ye offer for a bullocke, and two tenth deales for a rãme: one tenth deale shalt thou offer for euery lambe of the seuen lambes: & an he gote for sinne to make an attonement for you.

D ye shall offer these, besyde the burntofferyng in the morning, which is a cõtinual burntsacrifice. After this maner ye shal offer thorowout the seuẽ dayes: the fode of the sacrifyce for a swete sauoure vnto the LORDE. And it shalbe done besyde the dayly burntofferyng & hys drynkeoffering. And in the seuenth daye ye shal haue an holy cõuocation, & ye shal do no seruile worke. Therfore in the day of your fyrst frutes, when ye bryngе a newe meatofferyng vnto the LORD (accordyng to your weekes) ye shall haue an holy conuocation, and ye shal do no seruile worke in it: but offer a burntoffering for a swete sauour vnto the LORDE, two yonge bullockes, a ramme, * and seuen lambes of a yeare olde a pece, with theyr meatofferinges of floure myngled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale vnto a lambe thorowout the seuen lambes, and an he gote to make an attonement for you. This ye shall do besydes the contynuall burnte offerynge, and his meate offerynge: and they shalbe vnto you wythoute spot, with theyr drynke offerynges.

Exod. 12. c
Leui. 16. a.
Deut. 16. a.
Leui. 23. f
Leui. 23. c

The.xxix. Chapter.

What muste be offered the eyght fyrst dayes of the seuenth moneth.

AND in the fyrst daye of the seuenth moneth ye shall haue an holy conuocation: *ye shall do then no seruile worke. For it is a daye of blowing vnto you. But ye shal offer a burntofferyng for a swete sauour vnto ꝑ LORD: one põge bullocke, one ram, and seuen lambes of a yere olde a pece, ꝑ are pure. And theyr meate offeryng shalbe made of floure myngled with oyle, thre tenth deales vnto the bullocke, and two vnto vnto the ram: and one tenth deale vnto one lambe thorowout the seuen lãbes. And an he gote for syn to make an attonement for you, besyde ꝑ dayly burnt offering of the moneth, & his meatofferyng, & besyde the dayly burnt offering, & his meatofferynge & the drynke offerynges of ꝑ same, whych muste be done accordyng vnto the maner of them for a sauoure of swetnesse of the sacrifyce of ꝑ LORD. *And ye shall haue ꝑ tenth day of that same seuẽth moneth an holy cõuocation: & ye shal hũble your soules, & shal do no maner worke therin. But ye shal offer a burnt offeringe vnto the LORDE for a swete sauour: one bullocke, a ram, & seuen lãbes of a yere olde a pece, whyche shall be vnto you wythout faute. Theyr meate offerynge shalbe of floure myngled wyth oyle, thre tenth deales to a bullocke, & two to a ram, and a tenth deale vnto a lãbe, thorowout the seuen lambes. An he gote for synne, besyde ꝑ synne offeryng of attonement, & dayly burnte offerynge, and the meate and drynke offerynges, that longe to the same. * And in the fyftenth daye of the seuen moneth ye shall haue an holy conuocation, & do ther no seruile worke, and ye shall kepe a feast vnto the LORD: seuen dayes longe. And ye shall offer a burnt offeryng for a sacrifyce of a swete sauour vnto the LORD thyrtene bullockes, two rams, & xiiii. lambes of a yere olde, whych shalbe wythout blemyshe. And theyr meatoffring shalbe of floure

Leui. 23. a
B
Leui. 23. b

myngled

myngled with oyle thꝛee tenth deales vnto euery one of ỹ thyrten bullockes, two tenth deales to either of the rams, and one tenth deale vnto eache of the fourtene lambes. And one he goate foꝛ synne, beſyde the dayly burnt offeryng with his meate and dꝛynke offerynge.

And the ſeconde daye, ye ſhall offer twelue yonge bullockes, two rammes, fourtene yearlyng labes without ſpot: and let theiꝛ meateoffering and dꝛinkofferynges vnto the bullockes, rams, and lambes, be accoꝛdynge to the number of them, and after the maner. And an he goate foꝛ synne, beſyde the dayly burnt offeryng and his meate & dꝛinke offerynges. And the thyꝛde daye ye ſhal offer eleuen bullockes, two rams, and xiiij. yerlyng lambes without ſpot: and let theyꝛ meate and dꝛynkofferynges vnto the bullockes rammes, and lambes be after the numbꝛe of them, and accoꝛdynge to the maner. And there ſhalbe offered an he goate foꝛ ſinne, beſyde the daylye burnte offering and his meate and dꝛynkofferyng.

In the fourth daye ye ſhall offer ten bullockes, two rammes, and fourtene lambes yerlynges and pure: let theyꝛ meate and dꝛynkofferynges vnto the bullockes, rammes, and lambes be accoꝛdyng to the number of them, and after the maner. And an he goate foꝛ ſin, beſyde the dayly burntofferynge & hys meate and dꝛynkofferynge. In the.v. daye ye ſhall offer nyne bullockes, two rammes, and thyrtene lambes of one yere olde a pece without ſpot. And let theyꝛ meate and dꝛynkofferynges vnto the bullockes, rammes, and lambes be accoꝛdynge to the numbꝛe of them, and after the maner. And an he goate foꝛ ſynne, beſyde the dayly burnte offeryng and his meate and dꝛinkoffering.

And in the ſyxte daye, ye ſhall offer eyghte bullockes, two rammes, and fourtene yearlynge lambes withoute ſpot. And let theyꝛ meate and dꝛynkeofferynges vnto the bullockes, rams, & lambes be accoꝛdyng to the numbꝛe of them, and after the maner. And an he goate foꝛ ſynne, beſide the dayly burnt offerynge, and his meate and dꝛynkofferynges. In the ſeuenth daye, ye ſhall offer ſeuen bullockes, two rammes, & thyrtene lambes, that are yearlynges and pure. And let theyꝛ meate & dꝛynkofferynges vnto the bullockes, rammes and lambes be accoꝛdynge to theyꝛ nũber, and after the maner. And an he goate foꝛ ſynne, beſyde the dayly burnt offeryng, and his meate and dꝛynkofferyng. In the eyght day, ye ſhall haue a collectyon of the feaſte vnto you, and ye ſhal do no ſeruile woꝛke therin. But ye ſhall offer a burnt offerynge, a ſacrifyce foꝛ a ſwete ſauour vnto ỹ LORD: one bullocke, one ram and ſeuẽ yerling lambes without ſpot. Let theyꝛ meate and dꝛinkofferynges vnto the bullocke ramme and lambes, be accoꝛdynge to the number, and accoꝛdyng to the maner. And an he goate foꝛ ſynne, beſyde the dayly burntoffering and his meate and dꝛynkofferynges. Theſe thynges ye ſhall do vnto the LORDE in youre feaſtes: beſyde your bowes and fre will offerynges, in your burntofferynges, meate offerynges, dꝛynkeofferynges, & peaceofferinges. And Moſes tolde the childꝛen of Iſraell all that the LORDE commaunded him.

The.xxx.Chapter.

¶ Of vowes when they ſhalbe kepte, and when not.

AND Moſes ſpake vnto the heades of the trybes of the chyldꝛen of Iſrael, ſaying: this is ỹ thing which the LORDE hath commaunded. * yf a man bowe a bowe vnto the LORDE, oꝛ ſweare an othe to bynd his ſoule, he ſhall not go backe with hys woꝛde: but ſhall fulfyll all that is pꝛoceded out of his mouthe. Deu. xxiij.d.

yf a woman alſo bowe a bowe vnto the LORDE and bynde her ſelfe beinge in her fathers houſe, in the time of her youth, and her father heare her bowe & bonde whiche ſhe hath made vpon her ſoule, and holde his peace thereto: then al her bowes & bondes whych ſhe hath made vpõ her ſoule, ſhal ſtãde in effect. But & if her father foꝛbyd her the ſame daye ỹ he heareth it, none of her bowes noꝛ bondes which ſhe hath made vpon her ſoule ſhalbe of value: & the LORDE ſhall foꝛgeue her, becauſe her father foꝛbad her. yf ſhe had an huſbãde when ſhe bowed oꝛ pꝛonounced ought out of her lyppes, wherwyth ſhe bounde her ſoule, & her huſbãde herde it & helde his peace thereat the ſame daye he herde it, then her bowe and her bõdes wherwith ſhe bouñde her ſoule ſhal ſtande in

effecte. And yf her husbande forbad her the same day that he hearde it: and made her bowe whiche she hath vpon her of none effecte, and released the openyng of her lippes, wherwith she bounde her soule, the LORD shal forgeue her.

C But euery bowe of a wydowe, and of her that is deuorced (that they haue bounde their soule withall) shal stande in effecte with them. If she bowed in her husbādes house, or bounde her soule with an othe, and her husbande hearde it, and helde his peace, and forbad her not, then al her bowes & bondes wherwith she bounde her soule, shall stande. But yf her husbande dysanulled them, the same day that he hearde them, then nothing that proceadeth out of her lippes in bowes and bōdes (wherwith she bound her soule) shall stande in effecte: for her husbande hath looced theym.

And the LORDE shal forgeue her. All bowes and othes that binde to humble the soule, maye her husbande stably she or breake. But yf her husbande holde his peace from one day vnto another, then he stablisheth all her bowes and bondes whiche she had vpon her, because he held his peace the same daye þ he hearde them. But yf he breake thē, after that he hath hearde them, he shal beare her synne him selfe. These are the ordynaunces whiche the LORDE commaunded Moses, betwene a man and his wyfe: and betwene þ father and his doughter, beynge yet a damosell in her fathers house.

The.xxxi Chapter.

¶ The Madianites and Balaam are slayne. The pray is equally deuided. A present geuē of Israel.

AND the LORD spake vnto Moses, saying: *auenge the childrē of Israel of the Madianytes, & afterwarde shalt thou be gathered vnto thy people. And Moses spake vnto þ folke, sayinge: Harnesse some of you vnto warre, and let thē goe vpon þ Madianytes, and auenge the LORD of þ Madianites. Let ther be chosen a thousāde out of euery trybe of Israel, þ out of all þ tribes ye may sēde some to þ warre. And ther were taken out of þ thousāds of Israell, twelue thousande prepared vnto warre, of euery trybe a thousāde.

Num. 25. I

And Moses sent them to the warre, euen a thousande of euery trybe, & with them, Phineas the sonne of Eleazar the preaste, and the holy vesselles: and the * trompets to blowe, were in his hāde. And they warred against þ Madianytes, as the LORDE commaunded Moses, & slue all the males. And they slue þ kinges of Madian among other þ were slayne: Namely, Eui & Rekem, Zur and Hur, and Reba, fiue kynges of Madian with Balaam, þ sonne of Beor, whome they slue with þ swearde: And the childrē of Israel toke al þ wemē of Madian prisoners, & their childrē, & spoyled all their catel, and all their flockes, and al their goodes. And they burnte al their cities wherin they dwelte, and all their castels with fyre.

Num. 4

And they toke al the spoyle, & al that they could catche, bothe of men & beastes. And they broughte the captyues & that whiche they had taken, & þ spoyle vnto Moses and Eleazar the preast, & vnto the company of the childrē of Israel, euen vnto the Hoste that wer in þ feldes of Moab by Iordā, ouer againste Jericho. And Moses and Eleazar the preast, and al þ lordes of the congregacion went out of þ host againste them. And Moses was angry wt the officers of þ Hoste, wt the captaines ouer thousandes & ouer hundredes, which came from the warre and battayle: & Moses sayde vnto them: Haue ye saued all the wemen alyue? beholde, *these caused þ childrē of Israel thorow the councell of *Balaam, to commit trespasse againste the LORDE, in the busynesse of Peor, and there folowed a plage amonge the congregacion of þ LORDE. Now therfore, *slay al the men childrē, and the wemen that haue lyen with mē fleshly. But al the wemē childrē that haue not lien with men, kepe alyue for your selues. And ye shall remayne without the host seuen dayes, all þ haue kylled anye persone: *and all þ haue touched anye deade body, and purifye both your selues and your prysoners the thyrd daye and þ seuenth. And sprynkle all youre raymentes and al that is made of skinnes and all worke of gootes heare, and all thinges made of woode.

And Eleazar the priest sayed vnto the men of warre, which came from þ battayle: this is the ordynaunce of þ lawe whiche the LORD commaunded Moses: Golde syluer, brasse, and yron, tyn, and leade, and all that maye abyde the fire

fyre, ye shall make it goe thorowe the fyre, and it shalbe cleane. Neuertheles, it shalbe sprinkled w sprinklinge water. And all that suffereth not the fyre, ye shall make go thorow the water.
And washe youre clothes the seuenth daye, and ye shall be cleane. And afterwarde come into the host.

And the LORD spake vnto Moses, saying: take the summe of ỳ praye that was taken, both of the wemen and of the cattel, thou and Eleazar the priest, & the auncyente fathers of the congregacion. And deuide it into two partes betwene them that toke the warre vpon them, and went out to battayle, and all the congregacion. And take a porcion vnto the LORDE of ỳ men of war, which went out to battayle: one soule of fyue hundred, both of the wemen, & of the oxen, and of the asses, and of the shepe: and ye shall take it of theyr halfe and geue it vnto Eleazar the priest, as an heueofferyng of the LORDE.

And of the halfe of the chyldren of Israell, thou shalte take one porcyon of fyftie, of the wemen, of the oxen, of ỳ asses, and of the shepe, and of all maner of beastes: & geue them vnto ỳ Leuites, whiche wayte vpon the habitacion of the LORDE. And Moses and Eleazar the priest dyd as the LORDE commaũded Moses. And the botye, and ỳ praye whiche the men of warre had caughte, was fyre hundred thousande, & .lxxv. thousande shepe: and .lxxii. thousande oxen. lxi. thousande asses: & .xxxii. thousande soules of wemen, that had lyen by no man. And the halfe whiche was the parte of them that wente oute to warre, was thre hundred thousande: & seuen and thirtye thousande and fyue hundred shepe. And the LORDES part of the shepe was fyre hundred & .lxxv. And the oxen were .xxxvi. thousand, of whiche the LORDES parte was. lxxii.
And the asses were thirtye thousãde and .v. hundred, of which the LORDES parte was. lxi. And the soules of wemẽ were .xvi. thousande, of which ỳ LORDES parte was .xxxii. soules. And Moses gaue the summe whiche was the LORDES heueofferynge, vnto Eleazar the priest, as the LORDE commaunded Moses. And the other halfe of the chyldren of Israell whiche Moses seperated from the men of warre, (that is to wete the halfe that pertayned vnto the congregacyon) was thre hundred thousande, and .xxxvii. thousand, and .v. hundred shepe: and .xxxvi. thousande oxen: and .xxx. thousand asses, and .v. hundred and .xvi. thousande soules of wemen.
And Moses toke of this halfe that pertayned vnto the childzen of Israel, one porcion of fyftie, bothe of the wemen & of the cattell, and gaue them vnto the Leuites, whiche wayted vpon the habitacion of the LORDE, as the LORDE commaũded Moses. And the officers of thousandes of the host, ỳ captaynes ouer the thousandes, and ỳ captaynes ouer ỳ hundredes came forth, and saide vnto Moses: Thy seruauntes haue taken the sum of the men of warre which are vnder oure auctorite, & there lacketh not one man of vs.

We haue therfore broughte a presente vnto the LORDE what euery mã founde of iewelles of golde, cheynes, bracellettes, rynges, earynges, & spangelles, to make an attonement for oure soules before the LORDE. And Moses and Eleazar toke the golde of them, iewelles of all maner fashyons. And all the gold of the heueofferyng that they heued vp to the LORD, (of ỳ captaines ouer thousandes and hundredes) was syxtene thousande, seuen hundred and fyftie sycles, for the men of warre had spoyled, euery man for hymselfe. And Moses and Eleazar the priest, toke ỳ golde of the captaynes ouer the thousandes, and of the captaynes ouer the hundredes, and brought it into ỳ Tabernacle of wytnesse, for a memoryall of the chyldren of Israell before the LORDE.

¶ The.xxxii. Chapter.

To Ruben and Gad, and to halfe the tribe of Manasses, is promised the possession beyonde Jordan, Eastwarde.

THe childzen of Ruben, and the chyldrẽ of Gad had an exceding greate multitude of cattell. And when they sawe the lande of Jazer, and the land of Galead, that it was an apt place for cattell, the chyldren of Ruben and the childzen of Gad came & spake vnto Moses and Eleazar the Priestes, and vnto the LORDES of the congregacyon, sayinge: The lande of Ataroth & Dibon Jazer, and Nemrah, Heshbon & Elealeh, Sabam and Nebo & Beon:

which

which countrey the LORDE smote before the congregacion of Israel: is a lande mete for catell, and we thy seruauntes haue catell: wherfore (sayde they) yf we haue founde grace in thy sighte, let this lande be geuen vnto thy seruauntes to possesse, and bringe vs not ouer Jordan.

B And Moses sayde vnto the childzen of Gad and of Ruben: shall youre brethzen go to warre, and ye shall syt here? Wherefore dyscorage ye the harte of ꝑ childzen of Israel: that they should not go ouer into the lande, which ꝑ LORD Num. 14. hath geuen them? * Thus dyd your fathers when I sente them from Cades Barne to se the lande. For when they went vp euen vnto the ryuer of Escoll, and sawe the lande: they dyscoraged the hartes of the childzen of Israell, ꝑ they should not go into the land, which the LORDE hath geuen them.

C And the LORD was wroth the same Num. 14. tyme, and swore, saying: * None of the men that came oute of Egypte frō. xx. yere olde and aboue, shall se the lande whiche I swāre vnto Abzahā, Isahac, and Jacob, because they haue not wholye folowed me: saue Caleb the sonne of Jephune the kenesyte, and Josua the sonne of Nun: for they haue folowed ꝑ LORDE. And the LORDE was angrye with Israell, & made them wander in the wildernesse forty yere, vntyll all the generacion that had done euyll in the syghte of the LORDE, were consumed.

And beholde, ye are rysen vp in your fathers stede, as an encrease of synful men, to augment ꝑ fearce wzath of the LORDE, toward Israel. For if ye turne awaye from after hym, he will yet agayne leaue the people in the wildernesse, and ye shal destroye al this folke. And they went nere hym and sayd: we will buylde shepe foldes here for oure shepe and for our cattel, and (walled) cytyes for our childzen. But we oure selues will go ready armed before ꝑ childzen of Israel, vntyl we haue brought them vnto their place. And our childrē D (and what so euer we maye haue) shal dwel in the fenced cities, because of the inhabiters of the lande. We wyl not returne vnto our houses, vntyll the childzen of Israell haue enherited, euery man his enherytaunce. Neyther wyll we enheritr with them on yonder syde Jozdan forwarde, because oure enherytaunce is fallen to vs on thys syde Jozdan eastwarde.

And Moses sayde vnto them: yf ye wyll do this thynge, and go harnessed before the LORDE to warre, and wyll go all of you in harnesse ouer Jozdan before the LORDE, vntyll he haue cast out his enemies before hym: and vntill the lande be subdued before ꝑ LORDE, then ye shall returne and be wythoute synne before the LORD, and before Israell, and this lande shalbe youre possession before the LORDE. But and yf ye wyll not do so, beholde, ye haue synned agaynste the LORDE: and be sure your synne wyll synde you out.

Nowe therefore, buylde cyties for E your childrē, and foldes for your shepe, and do that ye haue spoken. The childzen of Gad and the childzen of Rubē spake vnto Moses, sayinge: thy seruaūtes wyl do as my Lozd commaundeth. Our childzen, our wyues, our shepe, & our catel shal remaine here in ꝑ cities Jos. 1. of Gilead. But * thy seruauntes wil go al harnessed for ꝑ warre, & vnto batalle before the LORD, as my LORD sayeth. And for theyr sakes Moses cōmaūded Eleazar the prieste, and Josua the sōne of Nun, and the auncient fathers of the trybes of the childzen of Israel: and Moses sayd vnto them: yf the childrē of Gad and the childzen of Ruben wyl go with you ouer Jozdan, al prepared to fyght before the LORDE, then when the lāde is subdued before you, ye shal geue them the lande of Gilead to possesse: but and yf they wyll not go ouer F wyth you in harnesse, they shall haue theyr possessions amonge you in ꝑ lāde of Canaan.

And the childzen of Gad and ꝑ childzen of Ruben answered, saying: As ꝑ LORD hath sayd vnto thy seruauntes, so wyll we do. * We wyll go harnessed Jos. 1. before the LORDE into the lande of Canaan: that the possessyon of our enheryptaunce may be on this side Jozdā. And Moses gaue vnto the childzen of Gad, and to the childrē of Ruben, and vnto halfe the tribe of Manasse the son of Joseph, the kyngdō of Sehon kynge of the Amozites, and the kyngdome of Og, kynge of Basan: the lande wyth ꝑ cytyes therof, in the coostes and cities of

the

the countrey rounde aboute. And the chyldren of Gad buylte Dibon, and Ataroth, and Aroer, & Atroth, Sophan Jaeser, and Jegabea, Bethnimra, and Betharan, fenced Cityes, & they buylte foldes for the shepe.

6 And the chyldren of Ruben buylte Heshon, Eleale, Kiryathaim, Nebo, Baal, Meon, and turned theyr names, and Sibama also: & gaue other names vnto the cities whiche they buylded.
And the chyldren of Machir: the sonne of Manasse went to Gilead, and toke it and put out ꝑ Amorites that dwelte therin. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he
Deut. 3.d dwelte therin. And *Jahir the sonne of Manasse went & toke the smal townes therof, and called them Hauoth Jair.
And Nobah wente and toke Kenath, & the townes longyng therto, and called it Nobah, after hys owne name.

¶ The.xxviii.Chapter.

¶ The iourneyes of Israel are numbred. They are commaunded to fyll the Cananites.

1 THese are ꝑ iourneys of the chyldren of Israel, which went oute of the lande of Egypt with their armies vnder the hande of Moses and Aaron. And Moses wrote theyr going out by theyr iourneys accordynge to ꝑ commaundement of the LORDE: euen these are the iourneys of theyr goynge
Exod.12.f out. They* departed frō Rahemses ꝑ xv. daye of the firste moneth, on the morowe after *Passeouer: and the chyldren
Num.33.b of Israel went out with an hye hande in the syghte of all the Egypcians. For the Egypcians buried al ꝑ first bozne, which the LORD had smytten among them. And vpon theyr goddes also the
2 LORDE dyd execucion.
And the chyldren of Israell remoued from Rahemses, & pytched in Socoth.
Num.33.b And they departed from *Socoth, and pytched theyr tentes in Ethan, whiche is in the edge of the wylderneſſe. And
Num.14.a they remoued from Ethan, and turned agayne vnto *Pihiroth whiche is before Baalzephon: and pytched before Migdol. And they departed from the
Exod.14.g playne of Hiroth: and *wente thorow ꝑ myddes of the sea into the wilderneſſe, and wente three dayes iourney in the
Num.16.a wylderneſſe of Ethan, and pytched in Marah. And they remoued from Marah, and came vnto *Elim, where were twelue fountaynes of water, and. lxx. palme trees, and they pytched there.

And they remoued from Elim, and laye fast by the red sea. And they remoued from the redde sea, and laye in the
Exod.16.a *wylderneſſe of Sin. And they toke theyr iourney out of the wylderneſſe of Sin, & set vp theyr tentes in Daphka.
And they departed from Daphka and laye in Alus. And they remoued from
Exod.17.a Alus, and laye at *Raphedim, where was no water for the people to drynk.
And they departed from Raphedim, & pytched in the * wylderneſſe of Sinai.
Exod.19.b And they remoued from the desert of Sinai, and pytched at the * graues
C of lust. And they departed from the sepulchres of lust, and lay at * Hazeroth.
Num.11.g And they departed from Hazeroth, & pitched in Rithma. And departed from Rithma, and pitched at Rimon Parez.
And they departed frō Rimon Parez & pytched in Libna. And they remoued from Libna, and pytched at Risa. And they iourneyed from Risa, and pytched in Rehelatha. And they went from Rehelatha, and pytched in mounte Sapher. And they remoued frō moūt Sapher, and laye in Harada. And they remoued frome Harada, and pytched in Makeheloth. And they remoued from Makeheloth, and laye at Tahath. And they departed from Tahath, and pytched at Tharath. And they remoued
D from Tharath, and pitched in Mithca.
And they wente from Mithca and pytched in Hasmona. And they departed from Hasmona, and lay at Moseroth.
And they departed from Moseroth & pytched in Bane Jakan. And they remoued from Bane Jakan, and laye at Horgadgad. And they went from Horgadgad and pytched in Jathbatha.
And they remoued from Jathbatha, & laye at Abrona. And they departed frō Abrona, and laye at Ezeon gaber. And
Num.10.b they remoued from Ezeon gaber, and pytched in the * wylderneſſe of Sin, which is Cades.
E
And they remoued frō Cades, & pytched in moūt Hor, which is in ꝑ edge of
Num.20.b Deu.32.g ꝑ lande of Edō. *And Aaron the prieſt wente vp into mount Hor at the commaundement of the LORDE, and dyed there, euen in the fourtyeth yere, after the chyldren of Israell were come oute of the lande of Egypte, and in the fyrſt

dayē

daye of the.v.moneth. And Aaron was an hundred and .xxiii. yere olde when he died in mount Hor. And kyng Arad the Canaanite, whiche dwelte in the south of the lande of Canaan, heard of the commynge of the chyldren of Israell.

And they departed from mounte Num.xxi.b *Hor, and pytched in Zalmona. And they departed from Zalmona, and pytched in Phunō. And they departed frō Phunon and pytched in Oboth. And they departed from Oboth and pitched in Jehabarim and toward the border Num.xxi.c of Moab. And they departed frō *Jehabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim. And they remoued from Almon Diblathaim, and pytched in the mountaynes of Abarim before Nabo. And they departed from the mountaynes of Abarim, and pytched in the feldes of Moab, fast by Jordane: ouer against Jericho. And they pytched by Jordan, frō Beth Num.xxv.a Jasimoth *vnto the playne of Sittim in the feldes of Moab.

And the LORDE spake vnto Moses in the feldes of Moab by Jordan ouer agaynste Jericho, saying: speake vnto the chyldren of Israell, and saye vnto Deut.vii.a. them: *when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dryue oute all the inhabyters of ỹ lande before you, and destroye al their pyctures, and breake a sunder all their ymages of metall, and plucke downe all theyr aultars. And possesse the land and dwell therin, for I haue geuen you the land to enioy it. And ye shal deuyde the enheritaunce of the lande by lot amonge youre kynredes, *and geue to manye, the more enherytaunce, and to the fewer the lesse enherytaunce. And Num.xxvi.f your enheritaunce shalbe in the tribes of your fathers, euery mannes enherytaunce in ỹ place where his lot falleth. Iudi.i.c.i * But and yf ye wyll not dryue oute Ezech.v.g the inhabyters of the lande before you, then those which ye let remayne of thē, shalbe pryckes in youre eyes, and dartes in your sydes, and shall vexe you in the lande wherein ye dwel. Moreouer, it wyll come to passe, that I shall do vnto you, as I thought to do vnto thē.

The.xxxiiii. Chapter.

The coastes and borders of the lande of promysse. Certayne men are assygned to deuide the lande.

AND the LORD spake vnto Moses, A
sayinge: commaunde the chyldren of Israel, and saye vnto thē, when ye come into the lande of Canaan: this is the lande that shal fal vnto your enherytaunce, the lande of Canaan with her coastes. * And your southquarter Iosu.xv.a shalbe from the wylderneſſe of Sin: a longe by the coaste of Edom, so ỹ your southquarter reache vpon the syde of the salte sea eastwarde: and fet a compasse frō the south vp to Acrabim: and reache to Zuna. And go out from the south to Cades Barne, and go out also to Hazar Addar, and go alonge to Azmon, and fet a compasse agayne from Azmon vnto the ryuer of Egypte, and shall go out at the sea.

And let your westquarter be ỹ great B
sea: let the same sea be your westcoast. And this shalbe your northquarter: ye shall compasse youre borders from the great sea vnto mount Hor. And from mount Hor, ye shal describe your border, tyll it come vnto Hemath, and the ende of the coste shalbe at Zedada, and the coste shall reache out to Ziphron, & go out at Hazar Enan. Thys shalbe your northquarter.

And ye shall cōpasse your eastquarter from Hazerenan to Sepham. And the coste shall go downe from Sepha to Ribla on the east syde of Ain. And the same border shall descende and go out at the syde of the sea of Cenereth eastwarde. And then go downe alonge by Jordan, and leaue at the salt sea. And thys shalbe youre lande wyth the costes therof rounde about. C

And Moses commaunded the chyldren of Israel, saying: this is the lande whych ye shall enheryt by lot, & whych the LORD commaunded to geue vnto Num. nyne trybes and an halfe: * for ỹ tryde of the chyldren of Ruben accordyng to the housholdes of their fathers, and the tryde of the chyldren of Gad, accordyng to theyr fathers housholdes, and halfe the tryde of Manasse, haue receyued theyr enheritaunce: two tribes and an halfe haue receyued theyr inheritaūce on ỹ other syde of Jordan, ouer against Jericho eastwarde. And the LORDE D
spake to Moses, saying: these are the names of the men, whych shall deuyde the

the lande vnto you: Eleazar the preest, and Iosua the sonne of* Nun. And ye shall take also a Lorde of euerye tribe when ye deuyde the lande. The names of the men are these: Of the trybe of Juda, Caleb ꝑ sonne of Iephune. Of the trybe of the chyldren of Simeon, Semuel ꝑ sonne of Amiud. Of ꝑ trybe of Ben Jamin, Elidad: the son of Cisló. Of the tribe of the chyldren of Dan the Lorde Bucki, the sonne of Jagli.

From amonge the chyldren of Joseph for ꝑ tribe of the chyldren of Manasse, the Lord Haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the Lord Camuel, the sonne Siphtan. Of the trybe of the sonnes of Zabulon, the Lorde Palzaphan: the sonne of Pharnache. Of ꝑ trybe of the chyldren of Jsachar, the lorde Elimel: the sonne of Ilan. Of the trybe of the sonnes of Aser, the lorde Ahihud ꝑ son Salomi.

Of the trybe of ꝑ children of Nephthali, the Lorde Peda El, the sonne of Ammihud. These are they whom the LORDE commaunded to deuide ꝑ enheritaunce vnto the children of Jsrael in the lande of Canaan.

¶ The.xxxv. Chapter.

Vnto the Leuites are geuen Cities and suburbes. The cities of refuge. The lawe of manquellyng. For one mannes wytnesse shall no man be condempned.

AND the LORDE spake vnto Moses in the feldes of Moab by Jordan, ouer agaynste Jericho, sayinge: commaund the chyldrē of Jsrael, that they geue vnto the Leuites of ꝑ enherytaunce of theyr possessyon, *cytyes to dwell in. And ye shall geue also vnto the Cities of the Leuites, suburbes harde by theyr cities round about them. The cityes shall they haue to dwell in, and the suburbes for theyr catell, and for theyr possessyon and all maner of beastes of theyrs. And ꝑ suburbes of the Cityes whiche ye shall geue vnto the Leuites, shall reache frō the wall of the cytie outwarde, a thousande cubites rounde aboute. And ye shall measure without the Cytie of the eastsyde, two thousande cubytes. And of the southsyde, two thousande cubytes. And of the west syde two thousande cubytes. And of the nozth syde two thousande cubytes also: and the Cytye shall be in the myddes. And these shall be the suburbes of theyr cytyes.

And from among the Cytyes which ye shall geue vnto the Leuites, *there shalbe syxe Cities for refuge, which ye shall appoynte to that entente, that he whiche kylleth, maye flye thyther. And to them ye shall adde. xlii. cities moo: so that all the cytyes whiche ye shall geue the Leuites, maye be. xlviii. wyth their suburbes. And the cytyes whiche ye shall geue, shalbe oute of the possessyon of the chyldren of Jsrael. They that haue manye, shall geue many. But of thē that haue fewe, ye shall take fewe. Euery one shall geue of his cities vnto the Leuites accozdinge to the enheritaunce whiche he enheryteth. And the LORDE spake vnto Moses, sayinge: speake vnto the chyldren of Jsrael, and say vnto them: *when ye be come ouer Jozdane into the lande of Canaan, ye shall appoynt you cities to be cyties of refuge, for you: that he whych sleeyeth a soule vnwares: maye flye thyther. And the cityе shalbe to flye from the auenger of bloud, ꝑ he whych kylleth die not, vntyll he stande before the cōgregacyon in iudgement.

And of these syxe fre cyties which ye shall geue, ye shall geue three on thys syde Jozdane, and three in the lande of Canaan. And the syxe fre cyties shalbe a refuge both for the childrē of Jsrael, and for the straunger, and for hym that dwelleth amonge you: ꝑ all they which kyll any persoone vnwares, maye flye thyther. *And yf any man smyte another with an instrumente of yron that he dye, then is he a murtherer, & shall dye for it. yf he smyte hym with a thzowyng stone that a man may dye wyth, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therfoze. Oz yf he smyte him wt a hande weapon of woode that a man may dye wt, then yf he dye, he is a murtherer, lette the murtherer be slayne therfoze.

The iustyce of blonde shall slaye the murtherer: when he meteth hym, he maye slaye him. But yf he thzust at him *of hate, oz hourle at him with layinge of wayt, that he dye, oz smyte him with his hande of enuye, that he dye, he that smote him, shall dye, for he is a murtherer

ver. The Justice of bloude shall sleye the murtherer as soone as he fyndeth hym.

But and yf he pushed him by chaūce, and not of hate, or caste at him with any maner of thynge, and not of layinge of wayte: or caste anye maner of stone at hym (that a man maye dye with) & sawe him not. And he caste it vpon him and he dye, and was not his enemye, neyther soughte hym anye harme: Then the congregacion shal iudge betwene the sleyer & the executer of bloud in suche cases. And the congregacyon shall delyuer the sleyer oute of the hande of the auenger of bloude, and ỹ congregacion shall restore him againe vnto the Citie of his refuge, whither he was fledde.

Iohn. 20. d And he shal byde there* vnto ỹ death of the hye Priest, whiche was anoynted with holy oyle. But and yf ỹ sleyer come without the borders of his priuileged citie whyther he was fledde, yf the auenger of bloud fynde hym without the borders of his free towne, and sleye the murtherer, he shall be guyltelesse, because he shoulde haue bydden in his free towne, vntyl the death of the hye Priest: and after the death of the hye Priest, to returne agayne vnto the lande of his possession.

These commaundementes shalbe a lawe vnto you, for your generacions in al your dwellinges. Who so euer killeth a soule, the same mān slayer muste be slaine him selfe, thorow* wytnesses. Deut. 17. d & 19. b Neyther shall one wytnesse auayle to putte a man to death. Moreouer ye shal take none amendes for the lyfe of the murtherer, which is worthy to dye: But he shall be put to death.

Also ye shall take no money of hym ỹ is fledde to a free Cyte, that he should come agayne, and dwell in the lande, before the death of the hye Priest. And se that ye pollute not the land which ye shall dwell in: for bloude defyleth the lande. And the lande can none otherwise be clensed of the bloud that is shed therin, but by the bloud of him ỹ shedde bloude. Defyle not therefore the lande whiche ye shall inhabite, for I am in the myddes thereof: Euen I the LORDE dwell amonge the chyldren of Israell.

The xxxvi. Chapter.

¶ An ordre for the mariage of the doughters of Zelaphead. One of the tribes maye not marye with another.

AND the auncient fathers of ỹ chil- 1
dren of Gilead the sonne of Machir, the sonne of Manasse, of the kynred of the chyldre of Joseph, came forth and spake before Moses and the princes and auncyent fathers of the children of Israel, and sayde: * The Num. LORDE commaunded my Lorde, to geue the lande to enherite by lot to the children of Israell. And my Lord commaunded in GODDES behalfe, to geue the enheritaunce of* Zelaphead oure brother, vnto his doughters. Whome yf any of the sonnes of the other tribes of Israell take to wyues, then shall theyr enheritaunce be take from ỹ enheritaunce of our fathers, and shall be put vnto the enheritaunce of the tribe which they are receyued into: and shal be taken from the lotte of our enheritaunce. And when the yere of Jubelye 3
of the children of Israell commeth, the shall theyr enheritaunce be put vnto ỹ enheritaunce of ỹ tribe wherinto they are receyued: and so shall their enheritaunce be taken awaye from the enheritaunce of the tribe of our fathers.

And Moses commaunded the chyldren of Israell: according to the word of the LORDE, saying: the children of ỹ tribe of Joseph haue sayde well. C
This therfore doeth the LORDE commaunde the doughters of Zelaphead, sayinge: *let them be wyues to whom they themselfe thynke best, onely to the Ex. xxxii. kynred and tribe of their father shall they marye: so shal not the enheritaunce of the children of Israell remoue from tribe to tribe, when the children of Israell abyde euerye man in the enheritaunce of the tribe of his fathers. Num. xxvii.

And euery doughter that possesseth any enheritaunce in any tribe of the children of Israell, shall be wyfe vnto one which is of the kynred of the tribe of her father: that the children of Israell maye enioye euery man the enheritaunce of his father: Neyther ought the enheritaunce to go from one tribe to another: but euery one of the tribes of the children of Israell must abyde in 2
hys owne enheritaunce.

And as the LORDE commaunded Moses: euen so dyd the doughters of Zelaphead.

zelaphead. And Mahela, Thirza, Hagla, Milcha, and Noa were maried vnto their fathers brother sonnes, whiche were of the kynredde of the childzen of Manasses, the sonne of Joseph: and so their enheritaũce remayned in ỳ tribe of the kynred of their father.

These are the commaundementes and lawes whiche the LORD cõmaunded by the hande of Moses, vnto ỳ childzen of Israel in the feldes of Moab: by Jozdan, ouer against Jericho.

The ende of the fourth boke of Moses.

The fyfth booke of Moses, called in the Hebzue: Elleh addebarim, and in the Latin, Deuteronomium.

The.first Chapter.

A briefe rehersal of thinges done before.

THese be ỳ wozdes which Moses spake vnto all Israel, on ỳ other syde Jozdane in the wyldernesse: in the playne ouer against the red sea, betwene Pharam and Thophel, Laban, Hazerot, & Disahab, eleuen dayes iurney from Hozeb vnto Cades barne, by mount Seir. And it fortuned the firste daye of the eleuenth moneth, in the fortyeth yere, ỳ Moses spake vnto ỳ childzen of Israel accozdinge vnto all that ỳ LORD had geuen him in cõmaundement vnto them, after that he had smitten* Sehon the kyng of the Amozites which dwelte in Hesbon, and Og kyng of Basan whiche dwelt at Astarothe in Edzai. On the other syde Jozdan in the lande of Moab beganne Moses to declare this law, saying: the LORDE our GOD spake vnto vs in Hozeb, saying: ye haue dwelt long ynoughe in this mout, departe therfoze and take youre iourney, and goe vnto the hyll of the Amozites, and vnto all places nye therunto, both vnto the plaine and hylles and dales: to the south, to the seas syde, to the lande of Canaan, and vnto Libanon: euen vnto the greate ryuer Euphzates.

Beholde, I haue set that lande before you: go in and* possesse the lande whiche the LORD swate vnto your fathers Abzaham, Isahac and Jacob, to geue vnto them & their sede after them. And I spake vnto you the same season, saying: I am not able to beare you my selfe alone. Foz the LORDE your GOD hath multiplyed you: & beholde, ye are this daye as the starres of heauen in numbze (ỳ LORD GOD of your fathers make you a thousande tymes so manye mo as ye ar, and blesse you as he hathe promysed you how) can* I my selfe alone beare the cumbzaunce, charge and stryfe that is among you: bzyng (from among you) men of wysdome, & of vnderstanding, and experte, accozdyng to your trybes, and I wyll make them rulers ouer you.

And ye answered me and sayde: that which thou host spoken is good foz vs to doe. And out of your tribes I toke the captaynes, (men of wysdome, and that were expert) and made them rulers ouer you, captaynes ouer thousades and ouer hundzedes, ouer syfty and ouer ten, & officers amõg your trybes.

And I charged your Iudges that same tyme, saying: heare the cause of your bzethzen, and* iudge righteously betwene euery man and his bzother, & the straunger that is ỳ him. Se that ye knowe no faces in iudgement: * but heare the smal as wel as the great, and be afrayde of no man: foz the iudgemẽt is Goddes. And ỳ cause ỳ is to* harde foz you, bzing vnto me, and I wil heare it. And I cõmaunded you the same season, all the thinges whiche ye shoulde doe. And when we departed from Horeb, we went thozow all that great and terrible wildernesse, as ye haue sene, along be the way of the hyl of the Amozites, as the LORDE our GOD cõmaũded vs, and came to Cades Barne.

And I sayd vnto you: ye are come vnto the hil of the Amozites, which the LORD our GOD wil geue vnto vs. Beholde, the LORD thy GOD hath set the lande before the: go vp and conquer it, as ỳ LORD GOD of thy fathers hathe saide vnto the* feare not, nether be dismayed. But ye came vnto me euerye one and said: * we wil sende men before vs, to searche vs out the lande, & to bzing vs wozde agayne, what waye we

must go vp by, & vnto what Cyties we
shall come. And the sayinge pleased me
wel: and I toke twelue men of you, of
euery tribe one. Whiche departed, and
went vp into the hye countrey, & came
vnto the ryuer Eschol, & searched it out,
and toke of the frute of the lande: (to de-
clare the plenteousnesse thereof) in their han-
des, and brought it vnto vs, & brought
vs worde againe, and sayd: it is a good
lande, whiche the LORDE oure GOD
dothe geue vs.

Notwithstandinge, ye wolde not cõsent to go vp, but were disobedient vnto
the mouth of the LORD your GOD, and
murmured in your tentes, and said: be-
cause ỳ LORD hateth vs, therfore hath
he brought vs out of the lãde of Egipt,
to deliuer vs into the hande of ỳ Amo-
rites, and to destroy vs. Howe shall we
go vp: Our brethren haue discouraged
Num. 13.d our hertes, saying: *the people is grea-
ter & taller then we, & haue cities great
and walled euen vp to Heauen, & more-
ouer we haue sene the sonnes of the E-
nakims there. And I sayde vnto you:
drede not, nor be afrayd of them. The
LORDE youre GOD whiche goeth be-
fore you, he shall fyght e for you, accor-
dynge to all that he dyd vnto you in E-
gipt before your eyes. In the wilder-
nesse also thou haste sene howe that the
LORDE thy GOD bare the, euen as a
man doth beare his sonne, in all ỳ way
which ye haue gone by, vntyll ye came
vnto this place. And yet in this thing ye
dyd not beleue ỳ LORD youre God. He
went in the waye before you to searche
you out a place to pitche your tentes in,
Exo. 13. b. in * fyre by nyght, ỳ ye might se what
way to go, and in a cloude by daye.

f And the LORD heard ỳ voyce of your
wordes, & was wroth, & sware, saying:
Nu. 14. b. and. 26. g. *there shal not one of these men and of
this frowarde generacion se that good
lãde which I sware to gene vnto youre
fathers, saue Caleb the sonne of Je-
phune, he shal se it * and to him wyl I
Iol. 14. c. gene the lande that he hath troden vp-
on, and to his children, because he hath
folowed the LORDE: (wonderfull was that
Num. 20. c. indignacion againe the people / seyng that) * the
and. 27. c. LORDE was angry with me, lykewise
for youre sakes, saying: thou also shalt
not go in thyther. But Josua the
sonne of Nun whyche standeth before
thee, he shall go in thyther. Bolden
him therfore, for he shall cause Israell
to inherit the lande. *Moreouer, your Nu.
childrẽ which ye said should be a pray,
& your sonnes whiche in that day had
no knowledge betwene good and euel,
they shal go in thyther, and vnto them
wil I geue it, & they shal enioy it. But
as for you, turne youre face, and take
your iourney into the wildernesse: euen
by the waye of the red sea. Then ye
answerred & sayde vnto me: * we haue Nu.
synned against the LORD, we wilgo vp
and fyght, accordig to al that ỳ LORD Iud. 3. d
our GOD commaunded vs.

And when ye had gyrde on euery mã G
his weapons of warre, beholde, ye were
redye to go vp into the hyll. And the
LORD sayde vnto me: saye vnto them Ge. 14. d
that they go not vp, and that they
fighte not, for I am not amõg you: lest
ye fal before your enemyes. I tolde you
therfore, & ye wolde not heare, but dis-
obeyed the mouth of the LORDE, & went
presumpteously vp into the hyl. And
the Amorites which dwelt in ỳ hil came
out against you, and chased you (as bees
vse to do) and smote you in Seir, euen
vnto Horma. And ye came againe, and
wepte before the LORDE: but ỳ LORD
woulde not heare your voyce nor geue Nu.
you audyence. * And so ye abode in Ca-
des a long season, accordinge vnto the
tyme that ye remayned in other places.

The. ii. Chapter.

That whiche was done from the tyme they depar-
ted from Cades barne, vnto the battel against the
kynges Sehon and Og. I

Then we * turned our face, & toke Nu.
our iourney into ỳ wyldernesse,
euen by ỳ way of the red sea, as ỳ
LORD spake vnto me. And we compas-
sed mount Seir a long tyme. And the
LORD spake vnto me, sayinge, ye haue
cõpassed this mountaine lõg ynoughe,
turne you northwarde. And warne
thou the people, sayinge: ye shal go tho-
rowe the coast of your brethrẽ the chil-
dren of Esau whiche dwel in Seir, and
they shall be afrayed of you: Take ye
good hede vnto youre selues therfore.
ye shal not prouoke them, for I wil not Gen.
geue you of their lande, no not so much Nu.
as a fote bredth, * because I haue ge-
uen mount Seir vnto Esau to possesse:
ye shall bye meate of them for money
to eate, and ye shall procure water
of them for money to drynke.

For

For the LORDE thy GOD hath blessed
the in all the workes of thy hande. He
knewe thy entring into this great wil-
dernesse this forty yeres, & ỳ LORD thy
GOD hath bene with the, so ỳ thou hast
B lacked nothing. And when we wer de-
parted from our brethren, the childzen
of Esau which dwelt in Seir, ỳ playne
waye from Elath and from Ezion Ga-
ber, we turned and went by the waye of
the wylderues of Moab. And ỳ LORD
Deu.2.d. sayd vnto me* Thou shalt not fight a-
gainst the Moabites, neyther prouoke
them to battel, for I wil not geue the of
their lande to possesse: because I haue
Ge.14.d. geuen Ar vnto the childzen of Loth to
possesse. The terrible people ỳ* Emims
dwelte therin in tymes paste, a people
great, many, and tall, as the Enakims
whiche also were take for giauntes as
the Enakims: whom the Moabites cal
Emims. The Horims dwelt in Seir
before tyme, whose possession the chyl-
dzen of Esau occupyed, and destroyed
them before them, and dwelte in theyr
steade: as Israel dyd vnto the lande of
his possession, whiche the LORDE
C gaue them.

Nowe ryse vp (sayde I) and get you
ouer ỳ riuer Zared: and we wente ouer
the ryuer Zared. The space in which we
came from Cades barne vntil we were
come ouer ỳ ryuer Zared, was .rrrbiii.
yeres, vntyll all the generacion of ỳ mẽ
Nu.14.c. of warre were wasted out from amõge
Deu.2.g. the host, as ỳ LORD sware vnto them.
* For in dede the hande of the LORDE
D was against them, to destroy them frõ
amonge the hoste, tyll they were consu-
med. And so it came to passe, that al the
men of warre were consumed & dead
from among the people. And ỳ LORDE
spake vnto me, saying: Thou shalte go
thorowe Ar, the cost of Moab this day:
and when thou commest nye vnto the
childzen of Ammon, ỳ shalt not lay sege
vnto thẽ, nor moue warre against them.
For I wyll not geue the of the lãde of
the childzen of Ammon a possession: but
I haue geuen it vnto the childzen of
Loth to possesse. That also is taken for
a lande of gyauntes, & gyauntes dwelt
Num.21.f. therin in olde tyme whome the Ammo-
nites call Zamzummims,* a people that
was greate, many and tall, as the E-
nakims. But the LORDE destroyed
thẽ before thẽ, and they succeded them
in the inheritaunce & dwelte in theyr
steade: as he dyd for the childzen of E-
sau* whiche dwelt in Seir whẽ he de- Gen.36.b.
stroyed ỳ Horims before them: they cõ-
quered their possession, & dwelt in their
steade vnto this daye. And the Auims
which dwelt in Hazarim euẽ vnto Aza,
the Caphthorims whiche came out of
Caphthor destroyed them, and dwelt in
theyr steade.

Ryse vp therfore, and take your iour- E
ney ouer ỳ ryuer Arnon. Beholde,* I Nu.21.f.g
haue geuen into thy hande Sehon ỳ A-
morite kyng of Hesbõ, and his lande.
Go to therfore and conquer, & prouoke
him to battell. This daye wyll I be-
gynne to sende the feare & dzend of the,
vpon all nations that are vnder al the
heuen: so that they which heare speake
of the shal tremble & quake before thee.
And so I sent messengers out of ỳ wil-
dernes of Kedmoth vnto Sehon kyng
of Hesbõ, with wordes of peace, saying: Num.21.b
*I wil go thorowe thy lande, I wil go Deu.2.d
a longe by the hye waye: I wil neyther F
turne vnto ỳ right hande nor to ỳ leste.
Thou shalt sell me meate for money
for to eate, and geue me dzynke for mo-
ney for to dzynke: Onely graunt me, ỳ
I may go thorow on my fote (as ỳ chil-
dzen of Esau whiche dwelt in Seir, &
the Moabites whiche dwel in Ar, dyd
vnto me) vntyl I be come ouer Iordan,
into the lande whiche the LORDE our
GOD geueth vs. But Sehon the kyng
of Hesbon woulde not let vs passe by
him, for the LORD thy GOD hardened
his spzete, & made his hert toughe, be-
cause he woulde delyuer him into thy
hande, as it is come to passe this daye.
And ỳ LORD said vnto me: beholde, I G
haue begon to set Sehon & his lãde be-
fore the: go to and conquere, & possesse
his lande.* Then both Sehon & all his Num.21.f
people came out against vs to fyght at Deu.29.d
Iaza. And the LORD set him before vs,
& we smote him & his sons & al his peo-
ple. And we toke al his cities the, same
season, & slewe ỳ men, wemen, & childzen
of al ỳ cities, & let nothig remaine, saue
the cattel, only we caught vnto our sel-
nes & the spoyle of ỳ cyties whiche we
toke from Aroer which is by ỳ bzynke
of ỳ riuer of Arnon, & from the citie ỳ is
in ỳ ryuer, vnto Gilead: there was not
one citie to strõg for vs. The LORD our

GOD delyuered al vnto vs: onely vnto the lande of the childrē of Ammon thou camest not, nor vnto euery place of the ryuer Jabok, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the LORDE our GOD forbad vs.

¶ The.iii. Chapter.

Thinges that chaunsed from the victorye of the two kynges Sehon and Og, vnto the institucion of Iesue in Moses steade.

A Num.21.g. Deut.2.b. THen we turned & wēt vp ꝑ waye to Basā.* And Og the kynge of Basan came out against vs, he & al his people to battel at Edrai. And ꝑ LORDE said vnto me: feare him not, for I wil deliuer him, and al his people, & his lande into thy hande, and thou shalt do vnto him, as thou dydest vnto Sehō kynge of the Amorites, whiche dwelte at Hesbon. And so the LORD our GOD deliuered into our handes, Og also the kynge of Basan, and all his folke. And we smote him, vntil none was left hym alyue. And we toke al his cities ꝑ same ceasō (neyther was there a cytie which we toke not from them) euen thre score cities thorow out al the region of Argob, the kyngdome of Og in Basan. Al these cities also were made strong wt hye walles, gates and barres, beside vnwalled townes a great many. And we vtterly destroyed them, as we dyd vnto Sehon king of Hesbon, brynging to nought all the cities, with men, wemen, & childrē. But al ꝑ catel & ꝑ spoyle of ꝑ cities, we caught for our selues.

B And thus we toke ꝑ same ceason, out of the hande of two kinges of the Amorites, the lande that was on the other syde Jordan from the ryuer of Arnon vnto mount Hermon (whych Hermon the Sidons cal Sirion, and the Amorites call it Senir) al the cyties ꝑ laye in the playne, & al Gilead and al Basan vnto Salecha & Edrai, cities of ꝑ kingdome of Og in Basā. For only Og king of Basan remayned of the remnaunt of the gyantes, whose bed was a bed of yron. And is it not yet at Rabah among the chyldrē of Ammō? ix. cubites doeth the length therof cōteine, and foure cubytes the bredth of it after the cubyte of a mā. And so we conquered this lāde the same tyme, from Aroer which is by the ryuer of Arnon, vnto halfe mounte m 11.f 1.27.b. L.20.b Gilead,* and the cyties ther of gaue I vnto the Rubenites and Gaddites.

And the reste of Gilead and all Basan of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen al the region of Argob wyth al Basan: which is called the lande of gyauntes. Iair the sonne of Manasse toke al the region of Argob, vnto the coastes of Gesuri and Maachati, and called them after his owne name: Basan Hauoth Iair vnto thys daye. And I gaue Gilead vnto Machir.

C And vnto ꝑ Rubenites & Gaddites I gaue halfe Gilead vnto ꝑ ryuer of Arnon, halfe the valey and beyonde, euen vnto the ryuer of Jaboch, which is the border of the childrē of Ammon: the playne also (of the wildernesse) and Jordan & the coste therof, from Cenereth euen vnto the sea whiche is in the playne, euen the salte sea vnder the sprynges of the hil, eastwarde.* And I commaunded you the same tyme, saying: ꝑ LORD your GOD hath geuen you this lande to enioy it: ye shall go harnessed before your brethren ꝑ childrē of Israel, al ꝑ are mete for the war. your wiues only, your childrē, & your catell (for I wote that ye haue muche catel) shal abyde in your cities, which I haue geuen you, vntil the LORD haue geuen reste vnto your brethren as wel as vnto you, and vntil they also haue conquered ꝑ lāde, whiche the LORD your GOD hath geuen them beyonde Jordan: & then shal ye retourne againe, euery mā vnto his possession whiche I haue geuen you.

D * And I warned Iosua ꝑ same time, saying: thine eyes haue sene al that the LORD your GOD hath done vnto these two kynges, euen so shal he do vnto all kingdoms whither thou goest, ye shall not feare them, for ꝑ LORD your GOD, he shall fight for you. And I besought ꝑ LORD the same time, sayinge: O LORDE GOD, thou hast begonne to shewe thy seruaunt thy greatnesse and thy mightie hande, for elles where is there a GOD in heauen or in earth, that can do after thy workes, & after thy powers? let me go ouer & se ꝑ good lāde ꝑ is beyonde Jordan, that goodly mountayne, and Libanon.

* But the LORD was angrye wyth me for your sakes, & wouldē not heare me. And the LORDE sayde vnto me: be cōtent, speake nomore vnto me of this matter. * Get ꝑ vp into the top of the hyll,

hyll,and lyft vp thyne eyes weſtwarde, northwarde,ſouthwarde, & eſtewarde, and beholde it wt thyne eyes, for thou ſhalt not go ouer this Iordan. But charge Ioſua:and corage him,& bolden hun.*For he ſhal go before this people, and he ſhall deuyde vnto them the lãde whiche thou ſhalte ſe.And ſo we abode in the valley ouer againſte the houſe of Peor.

¶ The.iiij. Chapter.

¶ An exhortacion to geue diligent hede vnto the law. Ymages may not be made to worſhip. The thre cyties of refuge.

NOw herken O Iſrael vnto the ordynaunces and lawes which I teache you,for to doe them, that ye may lyue and go in and conquer the lande, which the LORDE GOD of your fathers geueth you.*ye ſhall put nothing vnto the worde whiche I commaũde you,neyther do ought there frõ, that ye maye kepe the commaundemẽtes of the LORD your GOD whiche I commaunde you. your eyes haue ſene what the LORD dyd vnto Baal Peor *for al the mẽ that folowed Baal Peor,the LORD your GOD hath deſtroyed from among you.But ye that cleaue vnto the LORD your GOD, ar alyue euery one of you this daye.Beholde, I haue taught you ordinaunces & lawes, ſuch as ỹ LORDE my GOD commaunded me,ỹ ye ſhould do euen ſo in ỹ lãde, whither ye go to poſſeſſe it. kepe them therfore & do thẽ,for ỹ is your wyſdom and vnderſtandinge in the ſyght of the nacions: that they may heare al theſe ordinaunces & ſay: Surely it is a wyſe & vnderſtãdig people: it is a great nacio.

For what other nacion is ſo great, ỹ Goddes come ſo nye vnto as the LORD our GOD is nye vnto vs,in al thiges *as oft as we cal vnto him:yea & what nacion is ſo great, that hath ordinaũces and lawes ſo righteous,as all thys lawe whiche I ſet before you this day. Take hede to thy ſelfe therfore, & kepe thy ſoule diligently, ỹ thou forget not the thinges which thine eies haue ſene, and that they departe not out of thyne herte,al ỹ dayes of thy life:but*teache them thy ſonnes & thy ſonnes ſonnes. Specially the day that thou ſtodeſt before the LORDE thy GOD in Horeb, when the LORD ſayde vnto me:gather me ỹ people together,& I wil make the heare my wordes,that they may lerne to feare me all the dayes that they ſhal lyue vpon ỹ earth*and that they maye teache their children: ye came*& ſtode alſo vnder the hyl,and the hil burnt wt fyre:euen vnto the myddes of heuen, & there was darckneſſe,cloudes,& myſt. And the LORDE ſpake vnto you out of the myddes of the fire,and ye heard the voyce of the wordes * but ſawe no Image,ſaue heard a voice onely.And he declared vnto you his couenaũt which he commaunded you to do,euẽ ten verſes which he wrote vpon two tables of ſtone.And the LORDE cõmaunded me that ſame ſeaſon,that I ſhoulde teache you ordinaunces and lawes,whiche ye ought to do in the lande whyther ye go to poſſeſſe it.

Take therefore good hede vnto your ſelues,as pertayning to youre ſoules, for ye ſaw no maner of ymage in ỹ day that the LORDE ſpake vnto you in Horeb out of the middes of the fyre:leſt ye marre your ſelues & make you a grauẽ ymage,and picture of any maner of fygure:ỹ likeneſſe of man or woman,the lykeneſſe of any maner of beaſte that is on earthe, or the lykeneſſe of any maner fethered foule that flyeth in the ayre, of the lykeneſſe of any maner worme that crepeth on the earth, or the lykeneſſe of any maner fiſhe that is in ỹ waters beneth ỹ earthe.*yea and leſt thou lyfte vp thyne eyes vnto heauen, and when thou ſeeſt the ſunne the mone and ſtarres with all the hoſte of heauẽ,ſhouldeſt be deceyued, & ſhouldeſt worſhip & ſerue the thinges,which the LORDE thy*GOD hathe made to ſerue al nacions vnder ỹ whole heauen,

But ỹ Lorde hath takẽ you & brought you out of the yron fornace:euen out of Egipt, to be vnto him a people & enheritaũce as ye be this daye. Furthermore the LORDE was angry with me for youre ſakes, and ſware ỹ I ſhoulde not go ouer Iordan,and that I ſhould not go in vnto that good lande, whiche ỹ LORDE thy GOD geueth to the to enheritaũce.*But I muſte dye in this lande,and ſhal not go ouer Iordã.But ye ſhal go ouer,and cõquere that good lande.Take hede vnto your ſelues, ỹ ye forget not the appointmente of the LORDE your GOD which he made wt

you, & þ ye make you no graue ymage,
or any picture that the Lorde thy God
Lyth.26. hath forbydden the. *For the LORDE
thy GOD is a consumynge fyre, and a
gelouse GOD.

If thou doest beget childrē & childrēs
childrē, and when ye haue dwelte in
Jere.4.1. the lāde, ye do wickedly, and make any
maner of grauen * ymage, and worke
euel in þ sight of the LORD thy GOD,
to prouoke him to angre, I cal Heauen
and earth to recorde againste you this
daye, that ye shal shortly perysshe from
of the lande, whither ye go ouer Jordā
to possesse it: ye shal not prolonge your
dayes therin, but shall vtterlye be de-
stroyed. And the LORD shal scater you
among the nacions, and ye shalbe lefte
fewe in numbre among þ people, why-
ther the Lord shal bring you: and there
ye shall serue goddes whiche are the
worke of mans hande, woode & stone,
C whiche neither se, nor heare, nor eate,
Deu.10.2. nor smell. * And there thou shalt seke þ
Jere.29.4. LORD thy GOD: and shalt fynde hym,
yf thou seke him wt all thyne herte, & wt
al thy soule. When thou art in tribula-
cion, & when al these thinges (that be
here spoken of) are come vpon the euen
in the later dayes, thou shalt retourne
againe to the LORD thy GOD, and be
obedyent vnto his voice. For þ LORDE
Leui.26.3. thy GOD is a mercyful God: he wil not
forsake the, nether destroy the * nor for-
get the appoyntmente of thy fathers,
whiche he sware vnto them.

For aske of the dayes that are paste,
which were before the, sence þ day that
GOD created mā vpō þ earthe, & (aske)
from þ one syde of Heauen vnto the o-
ther, yf euer there came to passe suche
a great thinge, or whether anye suche
lyke thing hath bene hearde. Dyd euer
a nacion heare the voyce of GOD spea-
kyng out of þ myddes of a fyre, as thou
hast hearde, and yet liued (eyther whe-
ther GOD assayed to go and take him
a people from among nacions thorow
temptacions, sygnes, wonders, warre,
Ps.136.b. a mighty hande, a * stretched out arme,
& thorowe greate syghtes, accordynge
vnto al þ the LORDE your GOD dyd
vnto you in Egipt before your eyes?

Unto the it was shewed, that thou
E mightest knowe, how that the LORDE
he is GOD, and that there is none o-
20.19.c ther but he. * Out of Heuē he made the
heare his voice, þ he might nourtoure
the, & vpō earth he shewed þ his great
fire, and thou heardest his wordes out
of the myddes of þ fyre. And because he
loued thy fathers, he chose their sede
after them, and brought the out in hys
syght, and with his mightye power out
of * Egipt: to thrust out nacions great En.
and mightier then thou, before the, and
to bringe the in, and to geue the their
lande to enheritaunce: as it is come to
passe this daye.

Understande therfore this day, and
tourne it to thine herte, that þ LORD,
he is GOD in heauen aboue, & vpon þ
earthe beneth: neyther is there any o-
ther. Thou shalt kepe therfore his ordi-
naunces, & his cōmaundemētes which
I commaunde the this daye, þ it maye
go wel with the and with thy children
after the, and that thou mayst prolong
thy dayes vpon the earth, whiche the
LORD thy GOD geueth the thy lyfe
longe. * Then Moses seuered thre citi- G
es on the other side Jordan toward the
sunne rising: þ he shoulde flye thyther,
whiche had kylled his neyghboure vn-
wares, & hated him not in tyme paste, &
therfore should flye vnto one of þ same
cityes, and lyue: Namely Bezer in the
wyldernesse: euen in the playne coūtrey
of the tribe of Ruben: and Ramothe in
Gilead of the tribe of Gad, and Golan
in Basan of the tribe of Manasse.

And so this is the lawe whiche Mo-
ses set before þ childrē of Jsrael. These
are þ witnesse, statutes, & ordinaūces,
whiche Moses tolde the childrē of Js-
rael after they came out of Egipt, on þ
other syde Jordan, in the baley ouer a-
gainst the house of Peor, in the lande
of Sehon king of the Amorites, which
dwelt at Hesbon: whom Moses and þ
childrē of Jsrael * smote, after they
were come out of Egipt, and cōquered
his lande, and the lande of Og, kynge
of Basan: two kinges of the Amorites,
whiche were on the other syde Jordan
towarde the sunne rising: from Aroer
which is by the banke of the ryuer Ar-
non, vnto Mount Sion: which is Her-
mon, and al the plaine on the other side
Jordā estward: euē vnto þ sea, which is
in þ playne vnder the sprynges of þ hyl.

¶ The. v Chapter.

The ten commaundementes.

And

I And Moses called al Israel, & said vnto them. Heare O Israel the ordinaũces & lawes which I speake in youre eares this daye, that ye maye learne them, and fulfyl them in dede. The LORDE oure GOD made an appoyntment wt vs in Horeb. The LORD made not this bonde with our fathers, but with vs: euen with vs, whiche are al here alyue this daye. The LORDE talked with you face to face in ỹ mouñt, out of the myds of the fyre. And I stode betwene the LORDE and you the same tyme, and shewed you the worde of the Lorde. For ye were afrayde at ỹ syght of the fyre, & went not vp into ỹ mount, and he saide: * I am ỹ LORD thy GOD, which brought the out of ỹ lãd of Egipt frõ ỹ house of bõdage. Thou shalt haue none other goddes in my presence.

* Thou shalt make the no grauen ymage of any maner of lykenesse that is in heauen aboue, and that is in ỹ earth beneth, and ỹ is in ỹ waters beneth the earth. Thou shalt neither bow thy selfe vnto thẽ, nor serue them, for I ỹ LORD thy GOD, am a gelouse GOD, visityng the wickednesse of ỹ fathers vpõ ỹ children, euen in the thirde and fourthe generatiõ among them that hate me: and shewe mercye vpon thousandes amõg them that loue me, and kepe my Commaundementes. * Thou shalt not take ỹ name of ỹ LORD thy GOD in vayne: for the LORD wyll not holde him guiltlesse, that taketh his name in vayne.

Kepe the Sabboth day, ỹ thou sanctifie it, as ỹ LORD thy GOD hath cõmaũded the. * Syx dayes thou shalt laboure & do al that thou hast to do, but ỹ * seuẽth day is ỹ Sabboth of ỹ Lord thy GOD: thou shalt not do any worke, thou and thy sonne, thy doughter, thy seruaunte, and thy mayde, thyne ore & thyne asse, and al thy cattel, and the straũger that is within thy gates, that thy seruaunt and thy maide may rest as wel as thou. Remember that thou wast a seruaunt in the lande of Egipt, and how that the LORD thy GOD brought the out thẽce thorowe * a mightie hãde & a stretched out arme. For whiche cause ỹ LORDE thy GOD commaunded the to kepe the Sabboth daye.

* Honour thy father and thy mother, as ỹ LORD thy GOD hath commaũded the: that thy dayes may be prolonged, and ỹ it maye goe well wt the in ỹ lãde, whiche the LORD thy God geueth the.

* Thou shalt not slay.

* Thou shalt not breake wedlocke.

* Thou shalt not steale.

* Thou shalt not beare false wytnes against thy neighboure.

* Thou shalt not lust after thy neighbours wife, ỹ shalt not couet thy neighbours house, his feide, his seruaunt, or his mayde, his ore, his asse, or oughte ỹ thy neighbour hath. These wordes the LORD spake vnto al your multitude in the mounte out of the myddes of ỹ fire, cloude and darkenesse, with a greate voyce, and added nomore thereto, and wrote them in two tables of stone, & delyuered them vnto me.

C And it fortuned, that when ye heard the voyce out of the middes of ỹ darkenesse, & saw that ỹ hil did burne wt fyre, ye came vnto me with the captaynes of your trybes and your elders, & ye saide: beholde, the Lorde our GOD hath shewed vs his glorye & his greatnes, and * we haue hearde his voyce out of the myddes of ỹ fire: we haue sene this day that GOD doth talke with a man, and he yet lyueth. Nowe therfore, why should we dye ỹ this great fyre should consume vs: yf we heare the voyce of ỹ LORD our GOD any more, we shal die. For what fleshe hath it bene, that euer hearde the voyce of the lyuyng GOD speakyng out of the myddes of ỹ fyre (as we haue done) and yet did lyue: Go thou and heare al ỹ ỹ LORD our GOD sayth, and tell thou vnto vs al that the LORD our GOD sayeth vnto the, * and we wyll heare it and do it.

D And the LORD heard ỹ voice of your wordes, whẽ ye spake vnto me, and the LORD said vnto me: I haue hearde the voyce of ỹ wordes of this people, which they haue spokẽ vnto the: they haue wel sayde all that they haue spoken. * Oh that there were suche an harte in them that they woulde feare me, and kepe al my commaundementes alwaye, that it might go wel with them, & wt theyr children for euer. Go and say vnto thẽ: get you into your tentes againe but stande thou here by me, and I wil tell the all the commaundementes, ordynaunces, and lawes, which thou shalt

teache them, that they may do them in the lande whiche I geue thē to possesse. Take hede therfore, ꝓ ye do in dede as the LORDE your GOD hath commaūded you, & *turne not a syde eyther to ꝓ right hande or to the lefte, but walke in all the wayes whiche the LORDE your GOD hath commaunded you, ꝓ ye may lyue, and that it may go wel with you, and that ye may prolong your dayes in the lande whiche ye shal possesse.

Deu.17.d.

The.vi. Chapter.

The lawe of God may not be forgotten.

I THese are the commaundemētes, ordinaunces, and lawes, which ꝓ LORDE your GOD commaūded me to teache you, that ye might do thē in the lāde: whither ye go to possesse it: namely, that thou mightest * feare the LORDE thy GOD, and kepe all his ordinaunces & commaundemētes which I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes may be prolonged. Heare therefore, O Israell, & take hede that thou do therafter, that it maye go wel with the, and that ye may encrease mightely, euen as the LORDE GOD of thy fathers hath promysed the a lande, that floweth with mylke and hony.

Deut.10.c

a Mar.12.c

B Heare O Israel, the LORDE our GOD is LORDE onely, and * thou shalt loue the LORD thy GOD with al thyne harte, and with all thy soule, and with all thy mighte. * And these wordes which I commaund ꝓ this day, shalbe in thyne hart, and thou shalte shew thē vnto thy children, & shalt talke of them when thou art at home in thyne house, and as thou walkest by the waye, and when thou lyest downe, and when thou rysest vp: and thou shalt bynde them for a sygne vpon thyne hande. And they shalbe warnynges betwene thine eies, and thou shalt wryte thē vpon ꝓ postes of thy house, and vpon thy gates.

Mat.22.c
Mar.12.c
Luke.10.c
*Deu.11.b

And when the LORDE thy GOD hath brought the into the lande, whiche he sware vnto thy fathers, Abraham, Isahac, and Iacob, and geueth the greate and goodly cities which thou buildedst not, houses full of all maner of goods which thou fylledst not, and welys dygged which thou dyggedst not, vineyardes & olyue trees which thou plantedst not, & when thou hast eaten & arte full: Thē beware lest thou forget ꝓ LORDE, whiche brought the oute of the lande of Egipt, from the house of bondage.

C Deu.

* Thou shalt feare the LORDE thy GOD, and serue him, and sweare by his name. Se ꝓ ye walke not after straūge goddes: the goddes of ꝓ nacions which are about you. For ꝓ LORD thy GOD is a gelouse God among you: leest the countenaunce of the LORDE thy GOD be moued to wrath against the, and destroye the from of the earthe. * ye shall not tempte the LORDE your GOD, as ye dyd in the temptacion. But kepe the commaundementes of the LORD your GOD, and his wytnesses, and his ordynaunces which he hath commaunded the, and thou shalte doe that whiche is right and good in ꝓ sighte of ꝓ LORD, that thou mayste prospere, and ꝓ thou maiest go in, and conquere that good lande which the LORD sware vnto thy fathers, to caste out all thyne enemyes before the, as the Lorde hath sayde.

Deut.10.d

Dn.4.D

* And whē thy sonne asketh the in time to come, sayinge: what meaneth these witnesses, ordinaūces, & lawes, whiche the LORDE our GOD hath commaunded you: Then thou shalt saye vnto thy sonne: we were Pharaos bondmen in Egipt, and the LORD brought vs out of Egipt with a mightye hande. And ꝓ LORDE shewed sygnes and wonders, great & euel vpon Egipt, vpon Pharao and vpon all his houshold, before our eyes, but brought vs oute from thence: to bringe vs in, and to geue vs the lāde whiche he sware vnto our fathers. And he hathe commaunded vs, to do all these ordinaunces, and to feare the LORDE our GOD, for oure welth, al the dayes of our lyfe, as it is come to passe this day. Moreouer, this shall be oure righteousnesse before the LORDE oure God, yf we take hede & kepe al these cōmaūdemēts, as he hath cōmaūded vs.

The.vii. Chapter.

The Israelytes may make no couenaunt with the Gentyles. They must destroy their Idolles. Idolaters must be slayne.

I WHen ꝓ LORDE thy GOD hath brought the into the lāde whither thou goest to possesse it, & hath cast out many nacions before the: namely the Hethites, the Gergesites, the Amorites, the Cananites, the Pherezites, the Hewites and the Iebusites

cheubusites, seuen nacyons greater
and myghtyer then thou, * and
when the LORDE thy GOD hath sette
them before the, thou shalte smyte the,
and vtterlye destroye them, and make
no couenaunte with them, nor haue
compassyon on them. Thou shalte
make no maryages with them, nether
geue thy doughter vnto his sonne, nor
take his doughter vnto thy sonne. For
they will dysceyue thy sonne that he
shoulde not feare me, & they shal serue
straunge goddes, and then will the
wrathe of the LORDE ware whote a-
gaynste you, and destroye you shortly.

But thus ye shall deale with the:
* ye shall ouerthrowe theyr aul-
tars, and breake downe theyr pyllers,
smyte downe their groues, and burne
theyr grauen ymages with fyre. * For
thou art an holy nacion vnto the LORD
thy GOD: * the LORDE thy GOD hath
chosen thee, to be a seuerall people vn-
to himselfe, aboue al nacyons that are
vpon the earth. It was not because of
the multitude of you aboue all nacy-
ons, that the LORDE hathe luste vnto
you, and chose you, seynge ye were
fewest of all nacyons. But because the
LORD loued you, & because he wouldе
kepe the * othe which he had sworne vn-
to your fathers, therfore hath the LORD
brought you oute of Egipte thorowe
a myghtye hande, and delyuered you
out of the house of bondage: euen from
the hande of Pharao kyng of Egipte.

Understande therfore, that the LORD
thy God he is God, and that a trewe
God * whych kepeth appointment and
mercy vnto them that loue hym & kepe
his cõmaũdementes, euen thorowout
a thousande generacions, and rewar-
deth them that hate him before his face
so that he bryngeth them to noughte,
and doeth not delarre the tyme, but re-
wardeth him that hateth him, before hys
face. Kepe thou therfore the cõmaun-
mentes, and ordynaunces and lawes,
whych I cõmaunde the thys day, that
thou do them.

* yf ye herken vnto these lawes, &
obserue and do them, the LORDE thy
God also shall kepe vnto thee the ap-
poyntment, and the mercy whyche he
sware vnto thy fathers. He will loue
the, and blesse the, and multiplye thee:
he will also blesse the frute of thy wõbe,
and the frute of thy lande, thy corne,
thy wyne, and thyne oyle, & the encrease
of thine oxen, & the flockes of thy shepe,
in the lande, whych he sware vnto thy
fathers to geue the. Thou shalte be
blessed aboue al nacions: there shalbe
neyther man nor woman vnfrutful a-
monge you, nor any thynge vnfrutfull
amonge your cattell. Moreouer, the
LORDE will * take awaye from thee,
all maner infyrmities, and will putte
none of the euell dyseases of * Egypte
(whiche thou knowest) vpon thee, but
will sende them vpon all them that
hate thee.

Thou shalt consume al the nacyons
whiche the LORDE thy GOD shall de-
liuer thee: thyne eye shall haue no pyt-
tie vpon them, neither shalt thou serue
theyr goddes, for that shalbe thy de-
caye. yf thou saye in thyne harte: these
nacyons are mo then I, howe can I
caste them out: * Thou shalt not feare
them, but remembre what the LORDE
thy GOD dyd vnto Pharao, and vnto
all Egypte: the greate temptacyons
whyche thyne eyes sawe, and the syg-
nes and wonders, and the myghty hand
and stretched out arme, wherthorow
the LORDE thy GOD brought the out,
euen so shall the LORDE thy GOD do
vnto al the nacyons, of whom thou art
afrayde. * Moreouer, the LORDE thy
GOD will sende hornettes among the
vntyll they that are lefte, & hyde them-
selues from the, be destroyed. Thou
shalte not feare them, for the LORDE
thy GOD is amonge you a myghtye
GOD: and a terryble. For the LORDE
thy GOD will put oute these nacyons
before the by a litle and a lytle: * thou
mayste not consume them at once, leest
the beastes of the felde encrease vpon
thee.

But the LORDE thy GOD shal geue
them ouer before thee, and shal destroy
them with a myghtye tempeste, vntyll
he haue brought them to naughte.
* And he shall deliuer their kinges in-
to thyne hande, and thou shalt destroy
their name from vnder heuen. There
shall no man be able to stande before
thee, vntill thou haue destroyed them.
The grauen ymages of theyr goddes
shalte thou burne with fire, and * couet
not the golde and siluer that is on the,
nor take it vnto thee, lest thou be sna-

red therin. For it is an abhominacyon before the LORD thy GOD. Bryng not therefore abhominacyon into thyne house: lest thou be a damned thyng, as it is: but vtterly defye it, & abhorre it, for it is a dampned thynge.

¶ The. viii. Chapter.

Moses putteth the Israelites in remembrance what God hath done to them in the wylderne

¶ ALl the commaundementes which I commaunde the this daye, shall ye kepe for to do them, that ye may lyue, and multiply, and go in, and possesse the lande which the LORD sware vnto your fathers. And thou shalte thynke on all the waye which ỹ LORD thy GOD led thee this foretye yere in ỹ wylderneſſe, for to humble thee: and to proue thee, and to were what was in thyne hearte, whither thou wouldest kepe hys commaundementes or no.

Exod. 16. Num. 11. He *humbled thee, and suffered thee to hunger, and fed thee w Manna, which neyther thou nor thy fathers knew of,

Mat. 4. to make thee knowe, that * a man doth not lyue by breade onelye: but by euery (worde) that proceadeth oute of the mouth of the LORDE, doeth a man

B lyue. * Thy raymente wared not olde Deut. 29. vpon thee: neyther dyd thy fote swell those foretye yeres.

This also shalte thou consyder in thyne hearte, that as a man nurtereth his sonne, euen so the LORD thy GOD nurtereth thee. Therfore shalte thou kepe the commaundementes of the LORDE thy GOD, that thou walke in his wayes, and feare hym. For the LORDE thy GOD bryngeth thee into a good lande, a lande in the whiche are ryuers of water, and fountaynes, and sprynges that sprynge out of valeys & hylles: a lande wherin is wheate and barley, vineyardes, fygtrees, and pomgranates: a lande wherin is oyle olyue and honey: a lande wherin thou shalte eate breade without skarcenes, neyther shalte thou lacke anye thynge: a

Deut. 8. lande * whose stones are yron, and out of whose hilles thou shalt digge brasse. When thou haste eaten therefore & fylled thy selfe, thou shalt bielle ỹ LORD thy GOD in that good lande, whiche he hath geuen the.

C Beware that thou forgette not the LORD thy GOD, that thou wouldest not kepe hys commaundementes, hys lawes and his ordynaūces whiche I commaunde thee this daye: * yea, and Num. 15. when thou haste eaten and fylled thy selfe, and haste buylte goodlye houses and dwelt therin, & when thy beastes, and thy shepe are waredmany, and thy syluer and golde is multiplyed, and all that thou haste is encreased, then beware lest thyne hert ryse, and thou forget ỹ LORD thy God, which broughte the out of the lande of Egypte, and frō the house of bondage, and whiche was thy gyde in the greate and terryble wylderneſſe (wherein were) fyrye serpentes, scorpyons, and drouthe wythoute any water. But he broughte onte water for thee, euen out of the rocke of flynte: he fed thee in the wyldernes wt Manna, which thy fathers knew not, euen for to humble thee, and to proue thee, & that he myghte so do thee good at thy latter ende. Lest thou shouldest D saye in thyne hert, * my power and the Esa. myghte of myne owne hande hath prepared me this abundance: But remēbre the LORD thy GOD, howe that it is he whiche geueth thee power to get substaunce, for to make good the promyse which he sware vnto thy fathers, as this daye doeth wytnesse.

And yf thou forget the LORDE thy Deut. 4. GOD, and walke after straūge* gods, and serue them, and worshyp them, I testifye vnto you thys day that ye shal surely perysshe. As the nacyons which the LORDE destroyeth before you, euē so ye shall perysshe because ye wouldē not be obedyente vnto the voyce of the LORDE your GOD.

¶ The. ix Chapter.

They are forbydden to trust in their own strength

¶ HEare O Israell, thou passest o- I uer Jordan this daye, to go in, and conquer nacyons, greater and myghtier then thy selfe: Cytyes greate and walled vp to heuen, a * peo- Num. 13. ple greate and tal, euen the childzen of the Enakims, which thou knowest of, and of whom thou hast heard say, who wyll stande before the childzen of Enacke. Understande therfore this day, that the LORDE thy GOD is euen he whiche goeth ouer before the, as a (deuouryng and) a consumynge fyre he shall destroye them, and he shall bryng them downe before thy face. He shall caste them out and bryngē them to naughte

quyckely

quyckely, as the LORDE hathe sayde vnto thee. Speake not thou in thyne herte, after that the LORDE thy GOD hath cast them out before thee, saying: for my ryghteousnes the LORDE hath brought me in, to possesse this lande. Naye: but for the wickednesse of these nacyons the LORDE hath caste them out before thee. It is not for thy righteousnes sake, or for thy ryght hearte, that thou goest to possesse their lande.

* But for the wyckednesse of these nacyons, the LORDE thy GOD doeth cast them oute before thee, euen to performe the worde whyche the LORDE thy GOD sware vnto thy fathers, Abraham, Isahac, and Iacob.

Vnderstande therefore that it is not for thy ryghteousnesse sake, that the LORDE thy GOD doeth geue thee this good land to possesse it, seing thou arte a styfnecked people. Remembre & forget not, howe thou prouokedst the LORDE thy GOD in the wyldernes, sence the daye that thou dydest depart oute of the lande of Egypte vntyll ye came vnto thys place: ye haue rebelled agaynste the LORDE. *Also in Horeb ye angred the LORDE, so that the LORDE was wroth with you, euen to haue destroyed you, when I was gone vp in to the mount, to receaue ỳ tables of stone, the tables of appoyntmeute, whiche the LORDE made with you. And I abode in the hyll foretye dayes & foretye nyghtes, when I nether did eat breade nor dranke water. *And the LORD deliuered me two tables of stone wrytten with ỳ fynger of GOD, and in them was accordynge to all ỳ wordes whiche the LORDE sayd vnto you in the mounte, out of the myddest of ỳ fyre in the daye of the gatherynge together.

And when the foretye dayes and foretye nyghtes were ended, the LORDE gaue me the two tables of stone, ỳ tables of the couenaunt, and the LORDE sayd vnto me. *Up, and get the downe quyckelye from hence, for thy people which thou hast brought out of Egipt, haue marred all. They are tourned attonce out of the waye, whiche I commaunded them, and haue made them a molten ymage. Furthermore, the LORDE spake vnto me, saying: I haue sene this people, and beholde it is a stynecked people, let me alone, that I maye destroye them, and put oute the name of them from vnder heauen, and I wyll make of thee a myghtie nacyon and greater then they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnt with fyre) and the two tables of the appoyntment were in my handes. And I loked, and beholde: ye had synned agaynst the LORDE your GOD, and had made you a molten calfe, and had turned attonce oute of the waye whiche the LORDE had commaunded you. *And I toke the two tables and caste them out of my two handes, and brake them before your eyes. *And I fell downe flatte before the LORDE, euen as at the fyrst tyme: & foretye dayes, and foretye nyghtes I dyd neyther eat breade nor drynke water, because of all youre synnes, whiche ye synned: in doynge wyckedlye in the syghte of the LORDE, in that ye prouoked him vnto wrathe. For I was afrayed that for ỳ wrath and fearfulnesse wherewith the LORDE was moued agaynste you, he woulde haue destroyed you. But the LORDE hearde me at that time also.

The Lorde was verye angry wyth Aaron also cuẽ to haue destroyed him, and I made intercessyon for Aaron also the same tyme. And I toke your synne *the calfe whiche ye had made, & burnt him with fyre, and stamped him and grounde hym a good, euen vnto small duste, And I caste the dust therof into the broke, that descended out of the mounte. Also at the burnynge* at the temptacyon, and at the sepulchres of lust ye angred the LORDE. Lykewise when the LORDE sente you from Cades Barne, saying: go vp, and conquer the lande which I haue geuen you *ye disobeyed the mouth of the Lord your GOD, and neyther beleued hym, nor harkened vnto his voice. ye haue bene disobedyent vnto the LORDE, sence ỳ daye that I knewe you,

And I fell downe flat before the Lorde foretye dayes and forety nyghtes whiche I laye there, for the LORDE sayde, that he would destroye you: I made intercessyon therefore vnto the LORDE, and sayde: *O Lorde GOD, destroye not thy people and thyne enheritaunce, whiche thou haste delyue-

red

red thorowe thy greatnesse, and which thou hast brought out of Egypte thorowe a myghtye hand. Remember thy seruauntes Abraham, Isaac, & Iacob, and loke not vnto the stoburnes of this people, nor to theyr wyckednesse & synne: lest the lad whence thou broughtest them, say: The LORDE is not able to bringe them into the lande whiche he promysed them: and because he hated them, therfore hath he caried them out, to slaye them in the wyldernesse. Beholde, they are thy people, and thine enheritaunce whiche thou broughtest out in thy myghtye power, and in thy stretched out arme.

¶ The v. Chapter.

The renewyng of the tables. An exhortacion to geue hede to the lawe.

Deu. 4. a

AT the same season the LORDE sayde vnto me, * hewe the two tables of stone lyke vnto ꝑ fyrst, and come vp vnto me into the mounte, and make thee an Arke of woode, and I wyll wryte in the tables the wordes that were in the fyrste tables whyche thou brakest, and thou shalte put them in ꝑ arke. And I made an arke of Sethim wood, and hewed two tables of stone * lyke vnto the fyrste, and wente vp into the mountayne, hauyng the two tables in myne hande.

Exod. 34. d

And he wrote in the tables * accordynge to the fyrste wrytynge (the ten verses whyche the LORDE spake vnto you in the mount out of the myddes of the fyre, in the day of the gatherynge together) and the LORDE gaue them vnto me. And I departed, & came downe from the hyll, and put * the tables in ꝑ arke whiche I had made: & there they be, as the LORDE commaunded me:

Deut. 31. f

Num. 33. d

* And the children of Israell toke theyr iourney from Beroth of the childzen of Jaka to Mosera, where * Aaron dyed, and was buryed, and Eleazar his son became preest in his stede. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath ryuers of water.

Num. 20. f

* The same season the LORDE seperated the trybe of Leui to beare the arke of the appointemente of ꝑ LORD, and to stande before the LORD, and to minister vnto him, and to bielle in hys name vnto thys daye. * Wherefore the Leuites haue no part nor enheritaūce with their brethren. But the LORDE is their enherytaūce, as the LORD thy GOD hath promised them.

Num. 3. 4. and. 18.

Deut. 18. a

C

*And I taryed in the mounte, euen as at the fyrst tyme, fortye dayes and fortye nyghtes, and the LORDE herkened vnto me at that tyme also, and the LORDE woulde not destroy thee. And the LORDE sayde vnto me: vp, and go forth in ꝑ iourneys before ꝑ people, that they maye go in and conquer the lande whiche I sware vnto theyr fathers, to geue vnto them. And now Israell, what doeth the LORDE thy God requyre of thee * but to feare ꝑ LORD thy GOD, & to walke in all his wayes, to * loue him, and to serue the LORDE thy GOD with al thyne hart and with all thy soule. Namelye, that thou kepe the commaundementes of the LORD, and his ordynaunces whiche I commaunde thee thys daye, for thy welth.

Deu. 14. a

Deu. 6. a

Mat. 22. a

Iohn. 14. b

Beholde, heauen and the heauen of heauens is the LORDES thy GOD, and the earth with all that therein is: Notwithstandynge, the LORDE had a lust vnto thy fathers to loue the, and chose their sede after them, euen you, aboue all nacyons, as thou seist this daye.

Deu. 10. a

D

* Circumcyle therfore the foreskyn of youre herte, and be no more stynecked: For the LORD your GOD, is GOD of goddes, and LORDE of Lordes, a greate GOD, a myghtye, and a terrible * whiche regardeth no mans personne nor taketh gyfte. He doeth ryght vnto the fatherlesse and wydowe, and loueth the straunger, to geue him fode and rayment. * Loue ye therefore the straunger also: for ye were straungers youre selues in the lande of Egypte. * Thou shalte feare the LORDE thy GOD, and him (onely) shalt thou serue, to hym shalte thou cleaue, and sweare by his name: he is thy prayse and thy GOD, that hathe done for thee these greate and terrible thynges, whyche thyne eyes haue sene. Thy fathers wente downe into Egypte * with .lxx. soules, and nowe the LORD thy GOD hath made thee and multyplyed thee, as the * starres of Heauen.

Deu. 27. a

Mat. 5. a

Deu. 10. a

Iosu. 24. a

Gen. 46. a

Deu. 1. a

¶ The vi. Chapter.

An exhortacion to regarde the lawe.

THerefore thou shalte loue the LORDE thy GOD, and kepe hys obseruaunces, hys ordynaūces, hys

J

hys lawes, and his cõmaundementes alwaye. Call to your mynde this daye that whiche youre childzen haue neyther knowen noz sene: euẽ the nurtour of the LORD your GOD, his greatnes, his myghtie hande, and hys stretched oute arme, his myracles, and his actes which he dyd in the myddes of Egypt, euen vnto Pharao the kyng of Egipte and vnto al his lande: and what he did vnto the host of Egipt, vnto theyr hozses and charettes *howe he brought the water of the red sea vpon them, as they chased you behynde: and how the LORDE hath brought them to naught vnto this daye, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what he dyd vnto *Dathan and Abiram the sonnes of Eliab the son of Ruben, howe ỹ earthe opened her mouthe, and swalowed thẽ wyth theyr householdes and theyr tentes, and all theyr substaunce that was in theyr possessyon, in the myddes of Israell.

Doutlesse, your eyes haue sene al the great actes of the LORDE whiche he dyd. Therfoze shall ye kepe al the commaundementes, whiche I commaund you this daye, that ye maye be stronge: and go in and conquer the lande whether ye go to possesse it, and that ye may prolonge youre dayes in the lande whiche the LORDE sware vnto youre fathers, to geue vnto thẽ and to their sede, a lande that floweth with mylke and honie. Foz *the land whither thou goest to possesse it, is not as the land of Egypte that ye came oute of, where thou sowedst thy sede: and watereddst it with thy feete as a garden of herbes: but the lande whyther ye go ouer to possesse it, is a lande that hath hylles & valleys, and drynketh water of ỹ raine of heauen. This lande doth the LORD thy GOD care foz, and the eyes of the LORDE thy GOD are alwayes vpõ it, from the begynnynge of the yere, vnto the ende of the yere.

If ye shal herken therfoze vnto my commaundementes, whyche I commaunde you this daye, that ye loue the LORDE youre GOD and serue hym w all youre hearte, and wyth all youre soule *I also wil geue raine vnto your lande in due season: the fyrste rayne & the latter, that thou mayest gather in thy cozne, thy wyne, and thyne oyle. And I wyll sende grasse in thy feldes foz thy catell: that thou mayst eate, and fyl thy selfe. But beware that youre harte deceaue you not: and ye tourne asyde: and serue straunge goddes, and wourshyp them, and then the LORDE beyng wzoth against you, *shut vp the heaue, that there be no raine, and that your lande yelde not her frute and lest ye perysshe quickely frõ of ỹ good land, which the LORDE geueth you.

Therefoze shall ye putte vp these my wozdes in *youre hearte and in youre soule, and bynde them foz a sygne vpon your hand, that they may be as a warnyng betwene your eyes, and ye shall *teache them your childzen that they maye talke of them, when thou syttest in thine house and when thou walkest by the waye: when thou lyest downe, & when thou rysest vp: yea, & thou shalte wzyte them vpon the dooze postes of thyne house, and vpon thy gates, that youre dayes maye be multiplyed, and the dayes of youre childzen in ỹ lande whiche the LORDE sware vnto youre fathers to geue them as longe as the daies of heauen last vpõ the earth. Foz if ye kepe al these commaundementes, which I commaunde you, so that ye do them: Namely, that ye loue the LORD youre GOD: & walke in al his wayes and cleaue vnto him. Then wyll the LORDE caste out al these nacyons befoze you, and ye shall be the heyzes of greate nacyons, and of them that are myghtier then youre selues. *All the places wheron the soles of your fete shall treade, shalbe youres, euen from the wyldernesse and from Libanon, & from the ryuer Euphrates, euen vnto the vttermoste sea, shal your coaste be. There shall no man be able to stande befoze you: foz the LORDE youre GOD shall caste the feare and dzead of you vpon all the lande that ye shall treade vpon, as he hath sayd vnto you.

*Beholde, I set befoze you this day a blessynge and a curse *a blessynge: yf ye obey the commaundementes of the LORDE youre GOD whiche I commaũde you this day. And a curse: yf ye wyll not obey the commaundementes of the LORDE youre GOD: but turne oute of the waye, whyche I commaũd you this day, to go after straũge gods, which

Deut. 13. C. 1. Reg. 17. a. and. 18. a. 11. 0. 4. b.

C Deut. 6. b. Prou. 3. a

Deut. 6. b. Prou. 3, 8,

Iosue. 1. a

D Deut. 30. c *deut. 11. a

which ye haue not knowen. When the LORD thy GOD therfore hath brought thee into the land, whither thou goest
Deut. 27.b to possesse it, thou shalte put the *blessynge vpon mounte Garizim, and the curse vpon mount Ebal, which (mountaynes) are on the other syde Iordan on the backesyde of the waye towarde the goynge downe of the sunne, in the lande of ỹ Cananites which dwell in ỹ playne ouer agaynst Gilgal, beside the groue of Moreh. For ye shall passe ouer Iordan, to go in, and possesse ỹ land, which the LORDE youre GOD geueth you, and ye shall conquer it, and dwell therein. Take hede therfore that ye do all the commaundementes and lawes, whiche I set before you this daye.

¶ The.xii. Chapter.

Idolatry must the Israelites destroy and flee from. They must onely do that thynge whiche God commaundeth.

1 These are the ordynaunces and lawes, whiche ye shal obserue & do in the lande which the LORD GOD of thy fathers geueth the to possesse it as long as ye liue vpon ỹ earth.
Deut. 7. a. *ye shall destroye all places wherin ỹ nacyons whiche ye shall conquer serued theyr goddes, vpon hye mountains on hylles and vnder euery thycke tree. Ouerthrow theyr aultars, and breake theyr pyllers, and burne theyr groues with fyre, and hewe downe the graue ymages of the goddes that they haue, and bryng the names of thẽ to nought out of that place. ye shall not so do vnto the LORDE your GOD, but ye shall seke the place which the LORDE your GOD shal haue chosen out of al your trybes, to put his name there, and ther to dwel. And thither *thou shalt come,
Deu. 14. b. and. 16. b and thyther ye shall bryng your burnt sacrifices, your offeringes, your tithes, and heue offeringes of your hand, your vowes, your frewyllofferinges and the fyrst gendred of your oxen and of your shepe. And there ye shall eate before ỹ LORDE your GOD, & ye shall reioyce in all that ye put your hand vnto, both ye and your housholdes, wherein the LORDE thy GOD hath blessed thee.

8 Ye shall not do after all the thynges that we do here thys daye, euerye ma what semeth hym good in his owne eyes. For ye are not yet come to rest, & to the enheritaunce which the LORDE your GOD geueth you. But when ye go ouer Iordan, and dwell in the lande whiche the LORDE your GOD hath geuen you to enherit, and whẽ he hath geuen you rest from all your enemies rounde about, so that ye dwell in safetie, thã vnto the place which ỹ LORDE youre GOD hath chosen, to put hys name there, ye shall bryng all that I commaunde you: Namely your burntsacrifices, your offerynges, your tithes, the heue offerynge of your hande, and all your speryal vowes which ye vow vnto the LORDE. And ye shall reioyce before the LORDE your GOD, ye and your sonnes and your doughters, your seruauntes, and your maydens, and ỹ Leuite that is within your gates *for Deut. 12. a. asmuche as he hath no parte nor enheritaunce with you. Take hede that thou offre not thy burntofferynges in euerye place that thou seest: but in the place whiche the LORDE shall haue chosen in one of thy trybes, there thou shalte offer thy burnt offerynges, and there thou shalt do all that I cõmaũd thee. Notwithstandyng thou mayst kil and eate flesche in all thy cyties, what soeuer thy soule lusteth after, accordyng to the blessing of the LORDE thy GOD whiche he hath geuen thee. Both the vncleane & the cleane maye eate therof, euen as the roo, or the harte: oncly ye shall not eate the bloode, but powre it vpon the earth as water.

Thou mayest not eate within thy ¶ gates ỹ tythe of thy corne, of thy wyne and of thy oyle, and the first gendred of thyne oxen, & of thy shepe, neyther anye of thy vowes which thou bowest, nor thy frewyllofferynges or heue offerynge of thyne hande: but thou must eate the before the LORDE thy GOD, in the place which the LORDE thy GOD hath chosẽ, thou and thy sonne, & thy doughter, thy seruaunte, and thy mayde, and the Leuite that is within thy gates, & thou shalte reioyce (and be refreshed) before the LORDE thy GOD, in all that Exo. thou puttest thyne hand to. *Beware, that thou forsake not the Leuit, as lõg as thou lyuest vpon the earth.

19 (when the LORDE thy GOD hath Gen. enlarged thy border *as he hathe pro- Deut. mysed thee) thou say, I wyl eate flesche, because thy soule longeth to eate flesh: thou mayst eate flesche whatsoeuer thy

soule

soule lusteth. yf the place whiche the LORDE thy GOD hath chosen to putte his name there, be to farre from thee, then thou shalte kyl of thy oxen, and of thy shepe which the LORD hath gyuē thee, as I haue commaūded thee, and thou shalt eate in thine own citie, what soeuer thy soule lusteth.

* And as the roo and ꝑ hart is eaten, euen so thou shalte eate them: both the cleane and the vncleane shall eate of them. But be stronge * that thou eate not the bloud. For the bloude, that is ꝑ lyfe, and thou mayest not eate the lyfe with the flesshe: thou shalte not eate it: but powre it vpon the earth as water. Se thou eate it not, that it may go wel with thee, and with thy chyldren after thee: But thou shalte do that which is ryght in the syght of the LORDE. But thy holy thynges which thou hast, and thy vowes * thou shalt take, and come vnto the place whiche the LORD hath chosen, and thou shalte offer thy burnt offeryngs both flesshe and bloud vpon the aultar of the LORD thy GOD, and the bloude of thyne offeryngs shalbe powred out vpon the altar of ꝑ LORD thy GOD, and thou shalt eate ꝑ flesshe. Take hede and heare all these wordes which I commaund thee, that it maye go wel with thee, and with thy childrē after thee for euer, yf thou doest that whiche is good and ryght in ꝑ sight of the LORDE thy GOD.

When the LORDE thy GOD hath destroyed ꝑ nacyons before the, whyther thou goest to conquere them, and thou succedest in their enheritaunce & dwellest in theyr lande: Beware, that thou be not taken in a snare after thē, after that they be destroied before the, & that thou aske not after their gods, saying: howe dyd these nacyons serue theyr goddes: I wyll do so lykewyse. Nay * thou shalte not so do vnto the LORDE thy GOD: for all abhominacions, and that whyche the LORDE hateth, ꝑ same haue they done vnto their goddes. * For they burne both theyr sonnes and theyr doughters with fire before their goddes. Therefore whatsoeuer I cōmaund you, that take hede you do (onely vnto the lorde) and * put thou nought therto, nor take ought therefrom.

The.xiii. Chapter.

The false prophet must be put to death. God proueth our fayth by false miracles.

IF ther aryse among you a *prophet or a dreamer of dremes, and gyue thee a sygne or a wondre, and that sygne or wondre whiche he hath sayde come to passe, and then say: let vs go after straunge goddes, which thou hast not knowen, and let vs serue them: herken not thou vnto the wordes of the prophet or dreamer of dreames. * For the LORDE thy GOD proueth you, to wytte whether ye loue the LORDE your GOD with all your hert, and with all youre soule: ye shal walke after the LORDE youre GOD, & feare him, kepe his commaundementes, and herken vnto his voyce, serue him, and cleue vnto him.

*And ꝑ prophet or dremer of dremes shall dye because he hathe spoken to turne you awaye from the LORD your GOD (whiche brought you oute of the lande of Egipt, and delyuered you out of the house of bondage) to thrust thee out of the waye, which the LORDE thy GOD commaunded thee to walke in: & therfore thou shalt put the euyl away from thee. yf thy brother, the sonne of thy mother, or thyne own sonne, or thy doughter, or the wyfe that lyeth in thy bosomme: or thy frende whiche is as thyne owne soule vnto thee, entyce the secretlye, sayinge: let vs go and serue straunge goddes, which thou hast not knowen, nor yet thy fathers. And they be of the goddes of the people whych are rounde aboute you, whether they be nye vnto thee, or far of frō thee, from the one end of the earth vnto the other: Thou shalte not consent vnto him, nor herken vnto hym: thyne eye shall not pytye hym, neyther shalte thou haue compassyon on hym, nor kepe hym secrete, * but cause hym to be slayne. Thyne hande shalbe fyrst vpon him to kyll hym, and then the handes of al the people. And thou shalt stone him wyth stones that he dye, because he hathe gone aboute to thrust thee away from the LORDE thy GOD, whiche brought thee out of the land of Egypt, and frō the house of bondage. And all Israel shall heare and feare, and shall do no more any suche wyckednesse as thys is amonge you. If thou shalte heare saye in one of thy cytyes whyche the

LORD

LORDE thy GOD hathe geuen thee to dwell in, that certayne men beyng the childzen of Belial are gone oute from amonge you, and haue moued the inhabiters of theyr cytie, sayinge: let vs go and serue straunge goddes, whiche ye haue not knowen. Then thou muste seke, and make searche and enquire dilygently. And beholde, if it be true, and the thynge of a suretie, that suche abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie in the edge of the swerde, and destroye it vtterly, and all that is therin, and euen the very cattel therof with the edge of the swerde. And gather al ỳ spoyle of it into the myddes of ỳ strete thereof, and burne with fyre both the cytie and all the spoyle thereof euerye whit, for LORDE thy GOD. And it shal be an heape for euer, and shall not be buylt agayne. * And there shall cleaue nought of the damned thynge in thyne hande, that the LORDE may turne frō the fearcenes of his wrathe, and shewe thee mercye, and haue compassyon on thee, and multiplye thee, as he hathe swoorne vnto thy fathers. * Therefore shalte thou herken vnto the voyce of ỳ LORDE thy GOD, to kepe all his commaundementes which I commaunde thee this daye, that thou do it whyche is ryghte in the eyes of the LORDE thy GOD.

¶ The. xiiii. Chapter.

¶ The maners of the gentyles maye not be followed. What beastes are cleane to be eaten/ and what not.

YE are the childzen of the LORDE youre GOD. * ye shall not cut youre selues, nor make you any baldnesse betweene youre eyes for anye dead man. * For thou arte an holy people vnto the LORDE thy GOD, and the LORDE hath chosen thee to be a seuerall people vnto himselfe, aboue al the nacyons that are vpon the earth.

Thou shalt * eate no maner of abhominacio. These are the beastes whiche ye shal eat of, oxe, sheepe, & goates, hart, roo and bugle, wylde goate, vnicorne, wylde oxe, and camelion. And all the beastes that cleaue the hose, and fyt it in the two clawes, and chewe the cud, them ye shall eate. Neuertheles, these ye shall not eate: of them that chewe cud, and of thē that deuide and cleaue the hose: the camell, the hare, and ỳ cony: whiche chewe cud, but deuide not ỳ hose: therefore are they vncleane vnto you: and also the swyne, though he deuyde the hose, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesche of suche, nor touche the deade carkasse of them.

* These ye shall eate, of all that are in the waters: All that haue fynnes and scales, shall ye eate. And whatsoeuer hath not fyns & scales, of ỳ ye may not eate, but it is vncleane vnto you.

Of all cleane byrdes ye shal eate: but these are they of which ye shal not eat: the Egle, ỳ goshawke, & the ozmeraūt, the Irion, the vultur, the kyte, after her kynde, and all kynde of rauens, the estrych, the nyghterowe, the kuckowe and the sparowhawke after her kynd, the lytie owle, the great owle, ỳ backe, the bitture, the pie, the stozke, the herō, the tay in his kynde, the lapwinge, the swalowe. And let al creppyng soules be vncleane vnto you, and not be eaten of: but of all cleane soules ye maye eate.

ye shall eate of nothynge that dyeth alone: But thou shalte gyue it vnto the straunger that is in the cytie, that he eate it, or thou mayest sel it vnto an aliaunt. For thou art an holy people vnto the LORDE thy GOD. Thou shalte not * seeth a kyd in his mothers mylke. Thou shalte tythe all the encrease of thy seed, that the fylde bryngeth forth yere by yere. And thou shalt eate before the LORD thy GOD (in the * place whiche he hathe chosen, and where he hath put his name) ỳ tithe of thy corne, of thy wyne, and of thyne oyle, and the fyrst gendred of thyne oxen and of thy shepe, that thou mayest learne to feare the LORDE thy GOD alwaye. * If ỳ waye be to longe for thee, so that thou arte not able to cary it, and if the place be farre from thee, whiche the LORDE thy GOD hath chosen to set his name there (and the LORDE thy GOD hath blessed thee) than shalte thou make it in money, and take the money in thyne hande, and go vnto the place which the LORDE thy GOD hath chosen, & bestowe the money for whatsoeuer thy soule lusteth after: for oxen, and sheepe, wyne and strouge dzynke, & for whatsoeuer thy soule desyreth, and eat ther before before the LORDE thy GOD, &

be

be mery: both thou and thine housholde, & the Leuit that is within thy gates, shalt thou not forsake, *for he hath neither parte nor enheritaunce with the.

* At the ende of thre yeare, thou shalt bryng forth al the tythes of thyne encrease the same yeare, & lay it by within thyne owne gates. And ỳ Leuit which hath no parte nor enheritaũce w thee, shall come, & the straũger, the fatherles & the wedowe, whych are wythin thy gates, shall eate & be fylled: ỳ the LORD thy GOD may blesse the, in all the workes of thyne hande which thou doest.

¶ The.xv. Chapter.

The forgeuenes of debtes in the seuenth yeare.

IN the seuenth yeare thou shalte make a fredome. * And thys is ỳ maner of the fredom: * who soeuer lendeth ought wyth hys hãde vnto his neyghbour, may not aske agayne (ỳ which he hath lent) of his neighbour or of his brother: because it is called the LORDES fre yere: yet of a straũger (and of an alcaunt) ỳ mayst cal it home agayne.

But * he that is thy brother, him shal thyne hand remit. Neuertheiesse there shalbe no begger among you. For the LORD shal blesse the in ỳ lande, whiche the LORD thy GOD gyueth the, an enheritaũce to possesse it: so that thou herken vnto ỳ voyce of ỳ LORD thy GOD, to obserue and do al these commaundementes, whiche I commaunde the this day. For the LORD thy GOD hath blessed the as he hath promised the, & * thou shalt lẽde vnto many nacions, but thou thy selfe shalte not borowe: And thou shalt raigne ouer many nacions, & they shal not raigne ouer the. yf one of thy * brethren among you be poore wtin any of thy gates in thy lande, which the LORD thy GOD geueth the, thou shalt not harden thy hert, nor shut thine hãd from thy poore brother: * But open thine hand vnto him, & lend him sufficient for his nede, which he hath. Beware ỳ there be not a wicked poynt in thyne hert, that thou wouldest say:

The seuenth yere, the yere of fredom is at hand, and therfore it greueth the to loke on thy poore brother, and geuest him nought, & he then cry vnto ỳ LORD against the, and it be synne vnto thee: But geue him, & let it not greue thyne hert to geue vnto him. Because that for this thing, the LORDE thy GOD shall blesse the in al thy workes, & in all that thou puttest thyne hande to. * The lãd shal neuer be without poore: And therfore I commaunde the, sayinge: Thou shalt open thine hãde vnto thy brother, that is nedye and poore in thy lande.

* yf thy brother an Hebrue sell hymselfe to the, or an Hebruelle, and serue the syre yeare, in the seuenth yere thou shalt let him go free from the. And whẽ thou sendest him out free from the, thou shalte not let him go away empty, but shalt geue him of thy shepe, of thy corne, and of thy wyne, & geue him of ỳ, wherwith the LORD thy GOD hathe blessed the. And remẽber ỳ thou wast a seruaũt in the lãde of Egipt, and the LORD thy GOD delyuered the thẽce: and therfore I commaunde the this thing to daye.

* And yf he say vnto the: I wil not goe away from the, because he loueth the & thy house, and is wel at ease with thee: Then shalte thou take a naule, & nayle his eare to the doore therwith, and let hym be thy seruaũt for euer: And vnto thy maydeseruaunt thou shalt do lykewyse. And let it not greue thyne eye, when thou letteste him go out fre from the, for he hath ben worth a double hyred seruaunt to the in his seruyce syre yeres. And the LORDE thy GOD shall blesse the in al that thou doest.

* All the first gendred ỳ come of thyne oxẽ, & of thy shepe that are males, thou shalt halow vnto the LORD thy GOD. Thou shalt do no worke with the fyrst gendred of thine oxen, nor sheare ỳ first gendred of thy shepe. * Thou shalt eate it before the LORD thy GOD yere by yere, in the place which the LORD hath chosen, both thou and thyne housholde. * yf there be any deformitie therin, as if it be lame or blynde, or haue anye other euyl fauoredness, thou shalt not offre it vnto ỳ LORD thy GOD. But shalt eate it within thine owne * gates, ỳ vncleane, & ỳ cleane indifferẽtlye, as ỳ roe & the herte. Only eate not ỳ blood therof, but poure it vpon ỳ grounde as water.

¶ The.xvi. Chapter.

Of Ester/ Whitsontyde/ and the feast of tabernacles, what officers ought to be ordeyned.

OBserue ỳ * moneth of new corne that thou mayest offre * passouer vnto the LORDE thy GOD. For in the moneth when corne begynneth to ripe, the LORD thy GOD

broughte thee out of Egipt by night.
Thou shalte therefore offre passeouer
vnto ꝑ Lord thy God (of shepe & ore) *in
the place which the LORD shall chose
to put his name there. Thou shalte eat
no leuened bred with it: but seuē dayes
shalt thou eat vnleuened bread therwith:
euen ꝑ bread of tribulacio (for ꝑ camest
out of the lande of Egipt in hast) ꝑ thou
mayest remembre ꝑ day when ꝑ camest
out of the lāde of Egipt, al dayes of thy
lyfe. And there shal be no leuened bread
sene in al thy coastes seuen dayes lōge,
neither shal there remayne any thing of
the flesh whiche thou offrest ꝑ first day
at euen, vntil ꝑ morowyng. Thou mayest
not offre passeouer with any of thy ga-
tes, which the LORD thy GOD geueth
the: but * in ꝑ place which ꝑ LORD thy
GOD shal chose to set his name in, ther
thou shalt offre passeouer at euē aboute
the goyng downe of the sunne, euen in
ꝑ season that thou camest out of Egipt.
And thou shalt seeth & eate it, in ꝑ place
which the LORDE thy God hath chosē,
and depart on the morow, & get the vn-
to thy tent. Sixe dayes shalte thou eate
swete bread, & the seuenth day is a ga-
thering together before the LORD thy
GOD: thou shalte do no worke therin.
*Seuen wekes shalt thou numbre vn-
to the and begin to numbre the .vii. we-
kes, when thou beginnest to put ꝑ sickel
to ꝑ corne, *& kepe ꝑ feast of wekes vn-
to the LORD thy GOD, with a free wil of-
fering of thine hande, which thou shalt
geue vnto ꝑ LORD thy GOD, according
as ꝑ LORD thy GOD hath blessed the.
And reioyce before ꝑ LORDE thy GOD,
thou and thy son, thy doughter, thy ser-
uaūt, & thy maide, & ꝑ Leuite ꝑ is with
thy gates, & ꝑ straūger, ꝑ fatherlesse, & ꝑ
widow, that are amōge you, in the place
whiche the LORD thy GOD hath chosē
to put his name there. And remembre
that thou wast a seruaūt in Egipt, and
thou shalte obserue and do these or-
dinaunces.

Thou shalt also obserue the feast of
tabernacles .vii. daies, after ꝑ thou hast
gathered in thy corne & thy wyne. And
thou shalt reioice in that thy feast: thou
and thy son, thy doughter, thy seruaunt
and thy maide, ꝑ Leuite, the straunger,
and the fatherlesse, & the wydowe, that
are with thy gates. *Seuen daies shalt
thou kepe holy day vnto the LORD thy
GOD, in ꝑ place whiche ꝑ LORDE shall
chose: for ꝑ Lord thy God shal blesse the
in al thy frutes, and in al the workes of
thine hādes, therfore shalt thou be glad.
*Thre tymes in ꝑ yere shal al the man-
nes apere before ꝑ LORD thy God in ꝑ
place which he shal chose: in the feast of
swete bred, in the feast of wekes, and in
the feast of tabernacles. And they shall
not *appeare before the LORD empty,
but euery man according to the gyft of
his hande, and according to ꝑ blessinge
of the LORD thy GOD, which he hath
geuē the. Iudges & officers shalt thou
make the in al thy cities, which ꝑ Lord
thy God geueth the throughout thy tri-
bes: & they shal iudge the people right-
ously. * wrest not thou the lawe, nor
know any person, neyther take any re-
warde: *for gyftes blynde ꝑ wyse, and
peruerte the wordes of the ryghteous.
That which is iust & right, shalte thou
folow, that thou maiest lyue, and enioy
ꝑ lād which ꝑ Lord thy god geueth the.

Thou shalte plant the no groue, of
whatsoeuer trees it be, nye vnto ꝑ aul-
tar of the LORDE thy GOD, whiche
thou shalt make the. Thou shalte set vp
no * pyller, whiche the LORDE thy
GOD hateth.

¶ The .xvii. Chapter.

The punyshment for ydolatry. The punyshment of a
rebel. The institution of a kyng.

Thou shalte offre vnto ꝑ LORD thy
GOD no ore nor shepe * wherin
is blemish or any deformitie, for
that is an abhominacion vnto ꝑ Lorde
thy GOD. * Yf there be found amōg you
win any of thy gates, which ꝑ LORDE
thy God geueth the, mā or woman that
hath wrought wyckednes in the syght
of ꝑ LORDE thy God, so that they haue
gone beyonde his appoyntment, & gone
and serued straunge goddes, and wor-
shipped them, *the sunne or moone, or
any of the hoost of heauē, which I haue
not commaunded, and it is told the, &
thou hast hearde of it: *then shalt thou
enquire diligētly. And yf it be true, and
the thing of a suretie, that suche abho-
minacion is wrought in Israell, then
shalt thou bring forth that man or that
woman (which haue committed ꝑ wic-
ked thing) vnto the gates, and shalte
stone them with stones, tyll they dye.
*At the mouthe of two or three witne-
sses shal he ꝑ is worthy of deathe, dye:
and

and at the mouth of one witnes, let no man dye. The handes of the witnesses shalbe first vpon him, to kyl him: and afterwarde the handes of al the people, & thou shalt put the wicked awaye from the. ¶ If there ryse a matter to harde for them in iudgement betwene bloode and bloode, betwene ple and ple, betwene plage and plage, and the matters come to stryfe within thy gates: Then shalte thou aryse, and get the vp vnto the place whiche the LORDE thy GOD hathe chosen, and come vnto the priestes the Leuites, and vnto ỳ iudge that shalbe in those daies, & aske: * and they shal shewe the, the sentẽce of iudgemẽt, and thou must do accoꝛding to ỳ which they of that place (whiche the LORDE hath chosen) shewe the: and thou shalte obserue to do, accoꝛding to al that they enfourme the. Accoꝛding to ỳ sentence of ỳ lawes which they teache the, & accoꝛding to the iudgement whiche they tel the, shalt thou do: and bow not from that whiche they shew the, neyther to ỳ right hande, noꝛ to the lefte. And ỳ man that wyll do pꝛesumpteously, and wyll not herken vnto the pꝛiest (that stãdeth ther beforе ỳ LORD thy GOD to minister) oꝛ vnto ỳ iudge, ỳ man shal dye, & thou shalt put away euil from Israell. And al the people, shal heare ỳ they may feare, and do nomoꝛe pꝛesumptiously. ¶ When thou art come vnto ỳ lãd which the LORDE thy GOD geueth the, and enioyest it, and dwellest therin: and yf thou shalt say: * I wyl set a kynge ouer me, lyke as al the nations ỳ are aboute me, thẽ thou shalt make him king ouer the, whom the LORDE thy GOD shal chose: euen one from amonge thy bꝛethꝛen shalt thou make kyng ouer thee, & thou mayest not set a straunger ouer the, which is not of thy bꝛethꝛen. * But he shal not multiply hoꝛses to him selfe, noꝛ bꝛyng the people againe to Egypte thoꝛow the multitude of hoꝛses, foꝛasmuch as ỳ LORD hath sayde vnto you: ye shal hensfoꝛth go nomoꝛe again that way. Also he * oughte not to multiplye wiues to him selfe, lest his hert turne away, neither shal he gather him * siluer & golde to much. And whẽ he is set vpõ ỳ seate of his kingdõ, he shal wꝛite him out a copy of this law in a booke beforе the pꝛiestes the Leuytes. And it shalbe with him, and he ought to reade therin * al dayes of his lyfe, ỳ he may learne to feare the LORDE his GOD, & to kepe al the woꝛdes of this law, & these oꝛdynaunces, foꝛ to do them: & that his hert arise not aboue his bꝛethꝛẽ, and that he turne not from the commaundemente, to the right hande oꝛ to the lefte, but ỳ he may pꝛolonge his daies in his kingdome: he and his childꝛen in Israel.

¶ The.xviii. Chapter.

The Leuites had no possessions. Idolatry muste be fled. The prophet Christ is promised. The false prophet must be slaine: and how he may be knowen.

THe pꝛiestes, the Leuites, and all the tribe of Leui * muste haue no parte noꝛ enheritaunce with Israel: but shal eate the offeringes of the LORDE, and his enheritaunce. Therfoꝛe shal they haue no enheritaunce amonge their bꝛethꝛen: but the LORD, he is their enheritaunce, as he hathe sayde vnto them. And this is the pꝛiestes dutye of the people, and of them that offre sacrifice, whether it be oxe oꝛ shepe: They must geue vnto the pꝛiest, ỳ shoulder, and the two chekes, & the maw, the first frutes also of thy coꝛne, wyne, and oyle, and ỳ first of the wolle of thy shepe shalt thou geue him: * foꝛ the LORDE thy GOD hath chosen him out of al thy trybes, to stande and to minister in the name of the LORD: he and his sonnes foꝛ euer. ¶ If a Leuite come out of any of thy cities of al Israel, where he is a sotourner, and come with all ỳ lust of his hert vnto the place whiche the LORDE hath chosen: he shal minister in ỳ name of the LORD his GOD, as his other bꝛethꝛen ỳ Leuites do, which remaine there beforе ỳ LORDE. And they shal haue lyke poꝛcions to eate besyde that which commeth to him of ỳ patrimony of his elders.

* When thou arte come into the lãde whiche the LORD thy God geueth the, se that thou learne not to do after ỳ abhominations of those nacions. Let ther not be founde among you any one that maketh his son oꝛ doughter to go thoꝛow ỳ fire, oꝛ that vseth witchecrafte, oꝛ a chaser out of dayes, * oꝛ that regardeth the flying of soules, oꝛ a soꝛcerer, oꝛ a charmer, oꝛ that counseleth with spiriters, oꝛ a sothsayer, oꝛ that asketh (the truthe) at them that be dead.

Foꝛ al that do suche thinges are abom.ii. hominacion

homynacion vnto the LORD, & because of these abhominacions the LORD thy God doth cast the out before the. Thou shalte be perfecte therfore (and without blemysshe) in the sighte of the LORDE thy GOD. For these nacions whiche thou shalt cõquere, herken vnto chosers out of dayes, and vnto sorcerers: But the Lord thy GOD hath not suffered the so to do. The Lord thy GOD wil *stere vp vnto the a prophet among you: euen of thy brethren, like vnto me *vnto him ye shal hearken, accordyng to al that thou desyredst of the LORD thy GOD in Horeb, in the day of þ gathering together, when thou saydest: *Let me heare the voyce of my LORD GOD nomore, nor se this great fire any more, þ I dye not.

D And þ LORD said vnto me, they haue wel spoken, I wil rayse the vp a Prophete from amõg their brethre lyke vnto the, and wyll put my wordes in hys mouth, and he shal speake vnto them al that I shal cõmaunde him. *And whosoeuer wil not hearke vnto the wordes, which he shal speake in my name, I wil require it of him. * But the prophet which shal presume to speake a word in my name, which I haue not commaunded him to speake, or that speketh in the name of straunge goddes, the same prophet shall dye. And yf thou saye in thine hert, how shal we knowe þ worde which þ LORD hath not spoken: (This token shalt thou haue) Euen whẽ a prophet speaketh in the name of the LORDE yf the thing folowe not, nor come to passe, that is the thing which the LORD hath not spoken. But the prophet hath spokẽ it presumpteously. Thou shalt not therfore be afraied of hym.

¶ The.xix. Chapter.

The fraunchesed townes. The punishment of him that beareth false witnesse.

A WHen þ LORD thy GOD *hathe rooted out the nations, whose lãde þ LORD thy GOD geueth the, & thou succedest in their enherytaunce, and dwellest in their cityes, & in their houses: thou shalt appoint *three cities for the in the middes of the lande whiche the LORD thy GOD geueth the to possesse it: thou shalt prepare þ waye, and deuide the coastes of thy lãd, which the LORDE thy GOD geueth the to enherit, into three partes, that *whosoeuer committeth murther, maye flye thyther. * For this cause must the slayer flye thither, that he may lyue, whoso kylleth his neighbour ignorãtlye, & hated him not in tyme passed: As when a man goeth vnto the wood with hys neighboure to hewe wood, (thynkyng no harme,) & as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth frõ þ helue, & smiteth his neighbour that he dyeth, the same shalt flye vnto one of the same cyties, & lyue. Lest the executer of blood folowe after the slayer while his herte is hote, and ouertake him, because the waye is lõg: and slaye hym, and yet ther is no cause worthy of death in him, inasmuche as he hated him not in tyme passed. Wherfore I commaũde the, saying: thou shalt appoint out three cities for the.

C And yf the LORD thy GOD enlarge thy coastes (as he hath swore vnto thy fathers) & geue the al the lãd whiche he said he would geue vnto thy fathers, thou shalt kepe al these cõmaundemẽtes to do them, which I commaũde the this day, that thou loue the LORD thy GOD: and walke in his wayes euer, & adde three cyties mo for the vnto those three, that innocent blood be not shed in thy land, which the LORDE thy GOD geueth the to enherit, & so bloode come vpon the. * But and yf a man hate hys neighbour, and lay waite for him, & rise against him, and smite him that he dye, and then flyeth vnto any of these cities: þ elders of his cytie shal sende & fetche him thence, and delyuer him into the handes of the Iustice of blood, that he may dye. Thine eye shall not spare him, but thou shalt put away innocẽt blood from Israel, that it may go wel vnto the.

D * Thou shalte not remoue thy neyghbours marke, whiche they of olde time haue set in thine enheritaũce, that thou shalt enherit in the lande, whiche the LORD thy God geueth the to enioye it.

* One witnesse shall not rise against a mã for any maner trespace, or for any maner synne, or for any maner faute, þ he offẽdeth in. *But at þ mouth of two wytnesses or of three wytnesses shal the matter be stablished. * yf an vnrighteous wytnesse rise vp against a mã to accuse him of trespasse: then both the men whiche stryue together, shall stande before the LORDE, before the priestes and the iudges, whiche shalbe in

in those dates, and ꝑ iudges shal make diligent inquisicō. And yf the witnesse be founde false, and that he hath geuen false witnes against his brother, then shal ye do vnto him as he had thought to doe vnto his brother, and thou shalt put euil away from the. And other shal heare, & feare: & shall hence forth cōmit no more any suche wickednesse among you. And thyne eye shal haue no cōpassion, but *lyfe for lyfe, eye for eye, toth for toth, hande for hande, fote for fote, shalt thou require.

¶ The.xx. Chapter.

Who ought to go to battail. The lawe of armes. The Cananites must they kyll.

WHē ꝑ goest out to battel against thine enemyes, & seest horses & charettes, and people mo then thou, be not *afraid of thē, for ꝑ LORD thy GOD is wt the, whiche brought the out of ꝑ land of Egipt. And whē ye are come nye vnto ꝑ battaile, the priest shal come forth to speake vnto the people, & shal say vnto them: Heare O Israel, ye ar come to batel against your enemyes * let not your hertes faynte, neyther feare, nor be amased nor adred of them. For ꝑ * LORD your GOD goeth with you, to fight for you against your enemyes, & to saue you. * And let the officers speake vnto the people, sayinge: yf any man haue buylt a new house, and haue not dedicate it, let him go and returne to his house lest he dye in the battel, & an other man dedicate it. And yf any mā haue plāted a vyneyard, & haue not made it cōmē. (and lawfol for every man to eate of) let him go and returne agayne vnto his house, lest he dye in ꝑ battaile, & another make it cōmen. * And yf any man be betrouthed vnto a wyfe, & haue not taken her, let him go and returne agayne vnto his house, lest he dye in the battayle, and an other man take her.

And let ꝑ officers speake further vnto the people, and say: *yf any mā feare & be fayntherted, let him go and returne vnto his house, lest he make his brothers hert faynte as well as his. And whē the officers haue made an ende of speakyng vnto ꝑ people, they shal make captaines of warre ouer them. when thou comest nye vnto a citie to fight against it * offre thē peace. And yf they answer the againe peaceably, and open vnto the, then let al ꝑ people ꝑ is founde therin, be tributaries vnto the, & serue the. And yf they wyll make no peace wt the, but make warre against the, thou shalt beseige it. And whē the LORD thy GOD hath deliuered it into thyne handes, thou shalt smite all ꝑ males therof with the edge of the sword. But the wemen and the childzen, *and the cattell, and al that is in the citie and al ꝑ spoile therof shalt thou take vnto thy selfe, & eate the spoyle of thyne enemies which ꝑ LORD thy GOD hath geuē the. Thus shalt thou do vnto all the cities which are a great way of from the, and not of the cyties of these nacions.

But of ꝑ cyties of these naciōs, which the LORD thy GOD shal giue the to enherit, thou shalt saue aliue nothig ꝑ breth*But shalt destroy them without redemcion, namely, the Hethites, ꝑ Amorites, the Cananites, the Pherezites, the Heuites, and the Iebusites, as the LORD thy GOD hath commaunded the, that they teache you not to do after al their abhominacions, whiche they haue done vnto their goddes, and so ye should synne against ꝑ LORD your God. When thou hast beliegeed a cytie longe time, & made warre against it to take it, destroy not the trees therof: ꝑ thou woldest thrust an axe vnto them. But eat of thē, & cut thē not downe, for ꝑ trees of ꝑ feldes are no men, to come against the, & to beseige the. Only those trees which thou knowest ꝑ they are not frutefull, (but wylde, and fyt for other vses) those shalt thou destroye, and cut downe, & make bulwerkes against the citie that maketh warr with the, vntil thou subdue it.

¶ The.xxi. Chapter.

Inquisicion for murther. Punishment for childre that disobey father and mother.

IF one be founde slayne in ꝑ lāde, whiche the LORD thy GOD giueth the to possesse it, & lieth in ꝑ feide: and it is not knowen who hathe slayne him. Then thyne elders and thy iudges shal come forthe and mete vnto the cities ꝑ are rōnde about the slaine. And let the elders of that cytie whiche is nerte vnto the slayne man, take out of the droue, an heyfer that is not labourd with, nor hathe drawen in the yoke, and let the elders of that cytye bryng the heyfer vnto an harde valley, which is nether eared nor sowē, & stryke of the heyfers necke there in the valley.

Deu. 17. d. Ezech. 44. d

*And the prieſtes the ſonnes of Leui (whom the LORDE thy GOD hath choſen to miniſter, & to bleſſe in ỹ name of ỹ Lorde) ſhal come forth, & at their mouth ſhal al ſtryfe and plage be tryed. And al the elders of the cytie that come forthe to the ſlayne man, ſhal waſche their hãdes ouer the heyfer that is beheaded in the valley, and ſhal anſwer and ſay: our handes haue not ſhed this bloode, neyther haue our eyes ſene it. Be merciful LORDE, vnto thy people Iſrael, which Ionas 1. d thou haſt delyuered, * and lay no innocent bloode vnto thy people of Iſraels charge: and the bloode ſhalbe forgiuen them. And ſo ſhalte thou put innocente bloode from the, whẽ thou ſhalte haue done that which is right in ỹ ſight of ỹ LORD. whẽ thou goeſt to war againſt thine enemyes, & the LORDE thy GOD hath deliuered them into thine handes, and thou haſte taken them captiue, and ſeeſt amonge the captiues a beautyfull woman, & haſte a deſyre vnto her, that thou woldeſt haue her to thy wyfe.

Thou ſhalt bryng her home to thyne houſe, & let her ſhaue her head, & let her nayles grow, & put her rayment that ſhe was taken in from her, and let her remaine in thine houſe, and bewepe her father and her mother a moneth long, and after ỹ ſhalte thou go in vnto her, and mary her, and ſhe ſhal be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whyther ſhe luſteth, and ſel her not for money, nor make chepeſaunce of her, becauſe thou haſte humbled her. *yf a mã haue two wiues, one Deut. 21. m. 16. loued and an other hated, and they haue borne him childzen, both the loued & alſo ỹ hated: yf the firſte borne be ỹ ſon of the hated, then when the tyme cõmeth, that he dealeth his goodes amonge hys childzen, he may not make the ſonne of the beloued firſt borne, before ỹ ſon of the hated, which is in dede ỹ firſt borne: But he ſhal know the ſonne of ỹ hated for ỹ firſt borne, & giue him double portion of al that he hathe. For he is the firſte of his ſtrength, and to him belongeth the right of the firſtborne.

D

*Yf any man haue a ſonne that is Deu. 21. l. ſtubburne and diſobedient, ỹ he wil not hearken vnto ỹ boyce of his father, and boyce of his mother, & they haue chaſtened him, and he wouldе not herken vnto them: Then ſhall his father and his mother take him, & bryng him out vnto the elders of that cytie, and vnto the gate of that ſame place, and ſay vnto ỹ elders of the cytie: This our ſonne is ſtubburne and diſobedient, and wil not herken vnto our boyce: he is a ryotour, and a dronkarde: And all the men of ỹ cytie ſhal ſtone him with ſtones vnto death. And thou ſhalt put euil away frõ the, and al Iſrael ſhal heare and feare. *yf a man haue committed a treſpaſſe Deu. 21. worthy of death, and is put to death for it, and thou hangeſt him on tree, his body ſhall not remayne al night vpon the tree, but thou ſhalt burye him the ſame daye. For the* curſe of GOD is on him Gal. 3. that is hãged. Defyle not thou thy lãd, whiche the LORDE thy GOD gyueth the to enherit.

The. xxii. Chapter.

¶ What thou oughteſt to doe, when thou fyndeſt thy neighbours beaſt going aſtray. A man ſhall not weare womans clothing, or a woman mannes clothing. To weare a cote of wol and of flaxe is alſo forbydden. The punyſhment of him that accuſeth a woman vnrighteouſly, of an aduoutrer alſo, and of him that rauyſheth a mayde.

THou * ſhalte not ſe thy brothers Exo. 23. ore or ſhepe go aſtray, & wdrawe thy ſelfe frõ thẽ: But ſhalt bring them againe vnto thy brother. And yf thy brother be not nie vnto the, or yf ỹ know him not, then bryng it vnto thine owne houſe, & it ſhal remaine wt the, vntil thy brother aſke after them, & then delyuer him them againe. In lyke maner ſhalt thou do wt his aſſe, & ſo ſhalte thou do with his rayment, and wt al loſt thinges of thy brother whiche he hath loſt, and thou haſt found, ſhalt thou do lykewyſe, for thou maieſt not hyde it. *Thou ſhalt not ſe thy brothers aſſe or Exo. 23. Deu. 22. ore fal down by the way, & wt drawe thy ſelfe frõ thẽ: but ſhalt helpe him to heue thẽ vp againe. *The woman ſhall not Exo. 22. weare ỹ which pertayneth vnto ỹ man, neither ſhal a mã put on womans rayment. For al ỹ do ſo, ar abhominaciõ vnto ỹ LORD thy GOD. yf thou chaunce vpõ a birdes neſt by ỹ way, in whatſoeuer tree it be, or on ỹ groũde, whether they be yong or egges, & ỹ dam ſytting vpõ ỹ yong, or vpõ ỹ egges. Thou ſhalt not take the dam wt ỹ yonge. But ſhalt in any wyſe let the dam go & take the yong to the, ỹ thou maieſt proſper and prolonge thy daye s. when thou buyldeſt a newe houſe: thou ſhalte make a B

batelment

batelment on the roof, that thou lade not blood vpon thine house, yf any man fal therof. *Thou shalte not sowe thy vineyarde with dyuerse seedes: lest the frute of the seed which thou hast sowē, and yfrute of thy vineyard be defiled. Thou shalt not plowe with an ore & an asse together. Thou shalte not weare a garmēt made of woll & flare together.

*Thou shalt not make ỳ gardes (in the hemmes) vpō the. iiii. quarters of thy vesture, wherwith thou coueresi thy selfe. yf a man take a wyfe, & when he hathe lyen with her, hate her, & lay shameful thinges vnto her charge, and bring vp an euel name vpō her, & say: I toke this wyfe, & when I came to her I foūd her not a maide, Then shal ỳ father of ỳ dāsel & the mother bring forth ỳ tokens of the damsels virginitie vnto the elders of the cytie in the gate. And ỳ damsels father shall say vnto ỳ elders: I gaue my doughter vnto this man to wyfe, & he hateth her: & lo, he layeth shamefull thiges vnto her charge, saying: I foūde not thy doughter a maide. And yet these are the tokens of my doughters virginitie. And they shall spreade the vesture before the elders of the citie. And ỳ elders of ỳ citie shall take that man and chastice him, and meerce him in an hūdred sycles of syluer, and gyue thē vnto the father of the damsell, bycause he hath brought vp an euil name vpon a maid of Israel. And she shalbe his wife, and he maye not put her away all hys dayes. But and yf the thing be of a surety, that the damsel be not foūd a virgin, they shal bring the damsel to ỳ doze of her fathers house, & the men of ỳ citie shal stone her with stones to death, bycause she hath wrought follye in Israell, to playe the whoze in her fathers house. And so thou shalte put cuyll awaye from thee.

*yf a man be found lying wt a womā that hath a wedded husband, they shal dye cyther other of them: bothe the mā that lay with the wyfe, and also ỳ wife: and so thou shalt put away cuyll from Israel. yf a mayde be handfasted vnto an husbande, and then a man finde her in the towne and lye with her, ye shall bring them both out vnto the gates of the same citie, & shal stone them wt stones to death. The damsell bycause she cryed not, beynge in the cytye: And the mā, because he hath humbled his neighbours wyfe, and thou shalt put awaye euil from the. But yf a man fynde a betrothed damsel in the felde, & force her, and lye with her: Then the man ỳ laye with her shall dye alone: but vnto the damsel thou shalt do no harme: bicause there is in the damsel no cause of death. For as when a man riseth against hys neighbour & sleyeth him, euen so is this matter. For he foūd her in the feldes, & the betrothed damsel cried: & ther was no mā to succour her. *yf a mā finde a mayde that is not betrouthed, and take her, and lye with her, & they be founde: Then the man that lay wt her shal giue vnto the damsels father fyftye sycles of siluer. And she shal be his wyfe, bicause he hath hūbled her: and he may not put her away al his dayes. *No man shall take his fathers wyfe, nor vnhele hys fathers couerynge.

The.xrtii. Chapter.

What maner of men may not be admitted into the church. Of pollucion that happē in the night of vsure.

ONe that is gelded or hath hys pryeuye mēbres cut of, shal come into ỳ congregatiō of ỳ LORD. And he that is borne of a cōmē womā, shal not come into ỳ congregation of ỳ LORDE, no not in the tenth generatiō he shal not entre into the congregatiō of the LORDE. *The Ammonites & the Moabites shal not come into the congregation of the LORDE, no, not in the tenth generation, nor they shall neuer come into the congregation of ỳ LORD bicause they met you not with bread & water in the way, when ye came out of Egipt: and because they hired against the *Balaam ỳ son of Beor, of Pethor of Mesopotamia, to curse the. Neuertheless, ỳ LORD thy GOD woulde not herken vnto Balaam, but ỳ LORD thy GOD turned the curse to a blessing vnto the, bicause ỳ LORD thy GOD loued the. Thou shalt not seke the prosperitie or wealth of thē al thy dayes for euer. *Thou shalt not abhorre an Edomite, for he is thy brother, neither shalt thou abhor an Egiptian, bycause thou wast a straunger in his lāde. The childzen ỳ are begotten of them shal come into the congregacion of the LORD, in ỳ thirde generacion. When thou goest out wt the host against thine enemies, kepe the frō all wyckednesse. yf there be amonge

you any man ꝑ is vncleane by the reason of vnclennes that chaúceth him by night, let him go out of ꝑ hoste, and not come in againe into ꝑ hoste, but at euen let him wash him selfe with water, and whē whē the sun is downe, let him come into the host againe. Thou shalt haue a place also without the hooste whither ꝑ shalt resorte to, (for thy natural necessitie.) and thou shalt haue a sharpe point vpon thy weapon, & when thou wilte ease thy selfe, dig therwith, and turne and couer that whiche is departed frō the. For the LORD thy GOD walketh in ꝑ midst of thyne hoost, to ryd the, & to set thyne enemyes before the. Therefore thal ꝑ place of thyne hoost be pure, that he se no vnclene thinge in the, & so turne him selfe from the. Thou shalt not deliuer vnto his master ꝑ seruannt whiche is escaped from his master vnto the. He shall dwel w the, euen amonge you, in what place he him selfe lyketh best, in one of ꝑ cities where it is good for him, & thou shalt not vexe him. There shalbe no whore of ꝑ doughters of Israel, nor whore keper of the sonnes of Israel.

*Thou shalte neither bryng ꝑ hyre of an whore, nor the price of a dog into ꝑ house of ꝑ LORD thy GOD in any maner of vowe: for euē both of them ar abominaciō vnto ꝑ Lord thy GOD. *Thou shalt not hurte thy brother by vsurye of money, nor by vsury of corne, nor by vsury of any thing that he may be hurte withal. Vnto a straunger thou mayest lende vpon vsury, but not vnto thy brother, ꝑ the LORD thy GOD maye blesse the in al that thou settest thyne hāde to, in the lande whither thou goest to conquere it. *Whē thou hast vowed a vow vnto the LORDE thy GOD, thou shalte not slacke to paye it. For the LORD thy GOD wil surely require it of thee, and it shalbe syn in the. yf thou shalte leaue vowing it shalbe no synne in thee, but that whiche is ones gone out of thy lippes, thou must kepe and do, accordyng as thou haste vowed vnto the LORDE thy GOD of a frewyl: and as thou hast spoken with thy mouthe. When thou commest into thy neighbours vineyarde, thou maiest eat grapes thy belly full at thyne owne pleasure: but thou shalt put none in thy vessel: Euen so when thou commest into thy neyghbours corne, *thou mayest plucke the eares w thine hāde, but thou shalt not moue a sicle vnto thy neighbors corne.

The.xxiii. Chapter.

Syuercement is permitted. He that is newly maried shal not be compelled to go to warre.

When a man hath taken a wyfe and maried her, yf she finde no fauour in his eyes, bycause he hath spied some vnclēnes in her, * Thē let him write her a byll of diuorcemēt and put it in her hāde, & send her out of his house. And whē she is departed out of his house, let her goe, & be an other mans wyfe. And yf ꝑ seconde husbande hate her, let him wryte her also a letter of diuorcement, and put it in her hand, & sende her out of his house: or yf the secōde man dye whiche toke her to wyfe, her first mā which sent her away, may not take her againe to be his wife, after ꝑ she is defiled. For that is abhominaciō in ꝑ sight of the LORD. And thou shalt not cause the lande to syn, whiche ꝑ Lord thy God shal giue ꝑ to enherit.

* When a man taketh a newe wife, he shall not go a warfare, neyther shalbe charged w any business: but shalbe free at home one yere, and reioyse with hys wyfe which he hath take. *No mā shal take the nether nor the vpper mylstone to pledge, for then he shall hurt a mans lyfe. *yf any man be found stealinge any of his brethren ꝑ children of Israel, & abuseth him, or selleth him, the thefe shal dye. And thou shalt put euil away frō the: take hede to thy selfe as concerning ꝑ plage of leprosy, ꝑ thou obserue diligently. And ye shal do accordyng to al ꝑ the priestes the Leuites shal teach you. Euē as I cōmaūded thē, so ye shal obserue to do. Remēbre what ꝑ LORD thy GOD did vnto * Mir Iam by the way after ꝑ ye wer come out of Egipt. When thou dost lende thy brother any thing: thou shalt not go into his house to fetch a pledge from thence: but shalt stāde thout, & ꝑ mā ꝑ borowed it of the, shal bring ꝑ pledge out vnto the: Furthermore yf it be a poore bodye, thou shalte not slepe with his pledge: but deliuer him the pledge againe whē ꝑ sun goeth downe, ꝑ he may slepe in his own raymēt, & blesse the. And it shalbe righteousnes vnto the, before ꝑ lord thy god.

* Thou shalt not defraude an hyred seruannt that is nedy & poore, whether he be of thy brethren, or of the straungers ꝑ are in thy lande within thy gates. *But shalte giue him his hyre the same

same daye, and lette not the sunne go downe theron. For he is nedy, & therewith susteyneth his lyfe: lest he crye agaynst thee vnto the LORDE, and it be synne vnto thee.* The fathers shall not dye for the children, nor the children for the fathers: but euery man shal dye for his owne synne. Thou shalt not hynder the ryght of the straunger, nor of the fatherles, nor take a widdowes rayment to pledge. But remember that thou wast a seruaunt in Egypte, and how the LORDE thy GOD delyuered thee thence. And therefore I cõmaunde thee to do this thing.

*When thou cuttest downe thy harnest in the fielde, and hast forgotten a shefe in the fyelde, thou shalte not goe agayne to fet it. But it shalbe for the straunger, the fatherlesse, and the wydowe, that the LORDE thy GOD may blesse thee in all the workes of thyne hande. When thou beatest downe thine olyue tree, thou shalt not turne againe to gather vp that thou lefte behynde thee, but it shalbe for the straunger, the fatherlesse, and the wydow. Whē thou gatherest thy vyneyarde, thou shalte not gather ꝑ grapes cleane after thee, but leaue them for the straunger, the fatherlesse and the wydowe. And remembre that thou also wast a seruaũte in the lande of Egipte: and therfore I commaunde thee to do this thinge.

¶ The.xxv. Chapter.

¶ The punishement of the offenders. The law of rasyng syde to the brother that is dead. Measures and weyghtes.

If there be stryfe betwene men, they shall come vnto the lawe, and let ꝑ iudges geue sentence betwene them, and iustifye ꝑ ryghteous, and condempne the vngodly. And yf any man be vngodly, and worthy of strypes, than let ꝑ iudge cause to take him down, and to beate him before his face: accordyng to his trespasse, vnto a certayne numbre* fourtye strypes he shall geue him and not paste: lest yf he should excede & beate him aboue that with many stripes, thy brother should appere vngoodly before thyne eyes.

Thou shalt not muzel the ore ꝑ treadeth out the cozne (in the barne). If brethren dwel together, and one of thē die & haue no chylde, ꝑ wyfe of ꝑ dead shall not marry wout vnto a straũger, but his brother shal go in vnto her, & take her to wyfe, & occupy the rowme of his kinsmā. And ꝑ eldest son which she bereth, shal succede in ꝑ name of his brother which is dead: ꝑ his name be not put out of Israel. And yf ꝑ man wil not take his brothers wyfe, thē let her goe vp to the gate vnto the elders, and say: My husbādes brother refuseth to stirre vp vnto his brother a name in Israel, neither wyll he mary me. Then the elders of his citie shal cal him, & cõmen wt him. And yf he stand & say: I wyl not take her, thē shal his kinswoman come vnto him in ꝑ presẽce of ꝑ elders, & lose his shoo of his fote, & spyt in his face, & answer, & say: So shal it be done vnto ꝑ mā, ꝑ doeth not builde vp his brothers house. And his name shalbe called in Israel, ꝑ vnshode house. yf whē men stryue together, one wt another, the wife of the one run to, for to rid her husband out of the hands of him ꝑ smiteth him & put forth her hāde, & take him by the secrets: Thou shalt cut of her hād, & let not thine eye pity her. Thou shalte not haue in thy bag two* maner of weyghtes a greate & a smal: nether shalt thou haue in thyne house diuerse measures a great & a smal. But thou shalt haue a right & iust weight, & a perfyte & a iust measure shalte thou haue, ꝑ thy dayes may be lengthened in ꝑ lande, which ꝑ LORD thy GOD geueth the. For al ꝑ do such thinges, & all ꝑ do vnright, ar abhomination vnto ꝑ LORDE thy GOD.

*Remembre what Amaleth dyd vnto the by the way, whē ye wer come out of Egipt, how he met the by ꝑ waye, and smote ꝑ hidmost of you, al ꝑ wer feble & came behynde, when thou wast faynted and wery, & he feared not God. Therefore, when the LORDE thy God hathe geuē the rest frō al thine enemies rouñd about in ꝑ lād which ꝑ Lord thy GOD geueth thee to enheryt & possesse: se ꝑ ꝑ put out the remembrãce of Amaleth from vnder heauen, and forget not.

¶ The.xxvi. Chapter.

The first frutes and tythes to the Lewites, fatherlesse, wydowes, and straungers.

When thou art come into ꝑ lāde whiche the LORDE thy GOD geueth thee to enherit, & hast enioyed it & dwellest therin. *Take of ꝑ first of al the frute of the earthe, and bringe it oute of the lande that the LORDE thy GOD geueth thee, and

put it in a maunde, and go vnto ꝑ place whiche the LORD thy GOD shall chose to set his name in it. And thou shalte come vnto ꝑ priest, that shalbe in those dayes, and say vnto him: I knowledge this day vnto the LORD thy GOD, that I am come vnto the coũtrey which the LORDE sware vnto our fathers for to geue vs. And ꝑ priest shal take ꝑ maund out of thyne hande, and set it doune before the aultar of the LORD thy GOD, and thou shalt answere and say before
B the LORDE thy GOD: The Syrians
Gen.46.c. went about to destroy my father, *and he went downe into Egipt, and soiourned there with a fewe folke, and grewe there vnto a nacion great, mighty, and
Exo.1.b. ful of people. *And the Egiptians vexed vs, and troubled vs, and laded vs wt most cruel bondage. And when we cried vnto the LORDE GOD of oure
Exo.1.b. fathers, *the LORDE hearde our voyce, & loked on our aduersytie, labour, & oppression. And the LORDE *brought vs
Exo.14.c. out of Egipt in a mightie hande, and a stretched out arme, and in great terribleneſſe, and signes and wonders. And he hath brought vs into this place, and
Deut.14.d hath geuen vs this lande that floweth with milke and hony. *And now lo, I haue brought the first frutes of ꝑ lande whiche thou (O LORD) hast geuen me. And thou shalt set it before the LORDE thy GOD, & worship before ꝑ LORDE thy GOD, & reioyce in al ꝑ good thinges which the LORD thy GOD hathe
C geuẽ vnto the, & vnto thine house, thou and ꝑ Leuite, & the straunger that is among you. When thou hast made an ende of tithing all the tythes of thyne encrease, the thirde yere, whiche is the yere of tithing: thou shalt geue it vnto the Leuite, the straungers, the fatherles and the wydowes, that they maye eate within thy gates, & fil them selues. And thou shalte saye before the Lorde
Leu.13.b. thy God: *I haue brought ꝑ halowed thinges out of myne house, and haue geuen thẽ vnto the Leuites, ꝑ straũgers, the fatherles and the wydowes, according to all thy commaundementes whiche thou haste commaunded me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mournynge, nor suffred oughte to perysshe thorowe vncleanneſſe, nor geuen oughte therof for the dead, but haue herkened vnto the voice of the LORD my GOD, and D
haue done *after al that thou hast cõ- Deut.
maunded me. *Loke downe therefore from thy holy habitacio, euen from heuen and blesse thy people Israel, and ꝑ lande whiche thou haste geuen vs (as thou swarest vnto oure fathers) a lãde that floweth wt mylke and hony. This daye the Lorde thy GOD hathe commaunded the to do these ordynaunces, and lawes, kepe thou them, and do thẽ with all thine herte, and all thy soule.
*Thou hast set vp ꝑ LORD this day Deut.
to be thy GOD, & to walke in his wayes, and to kepe his ordinaunces, his cõmaundementes, and his lawes, and to herken vnto his voice. *And ꝑ LORDE Deut.
hath set the vp this day, to be a seuerall people vnto him (as he hath promysed the) and that thou kepe his commaundementes, & to make the hyghe aboue all nacions (whiche he hath made) in prayse, in name, and honour: * and that Deut.
thou mayst be an holy people vnto the Lorde thy God, as he hath said.

The.xxvii. Chapter.

They buylde an aultar. The blessinges in the hyl Garizim. The curses in the hyl Ebal.

AND Moses with the elders of Is- I
rael commaunded the people, saying: kepe al the commaundemẽtes, whiche I commaunde you this daye.
* And when ye be come ouer Iordan Ios.4.
vnto the lande whiche the LORD thy GOD geueth the, thou shalte set the vp great stones, and plaster them wt plaster, and write vpon them all ꝑ wordes of this lawe, when thou art come ouer: because thou arte come into the lande whiche the LORD thy GOD geueth the: a lande that floweth with milke & hony, as the LORD God of thy fathers hath promised the. Therfore whẽ ye be come ouer Iordan, ye shal set vp these stones, which I commaunde you this daye in mount Ebal, and thou shalt plaster thẽ with plaster. * And there shalte thou Ios.8.
buylde vnto the LORD thy GOD, * an Exod.
aultar of stones, and lifte vp none yron vpon them: Thou shalt make the aultar of the LORD thy God of whole stones, and offer burnt offeringes theron vnto the LORDE thy God. And thou shalte offer peace offeringes, & shalt eat there, and reioyce before the LORD thy God. Deut.
And thou shalt wryte vpon the stones

all

all the wordes of this lawe, manifestly and well. And Moses and the preistes the Leuites, spake vnto all Israell, saying: take hede and heare (O Israel) this daye thou arte become the people of the LORDE thy GOD. Thou shalte herken therfore vnto the voyce of the LORDE thy GOD, and do his commaundementes, and his ordinaunces whiche I commaunde thee this daye. And Moses charged the people ỳ same daye, saying: These shall stande vpon *mount Garisim, to bielsse the people whē ye are come ouer Jordā, Simeon, Leui, Juda, Issachar, Joseph, & Benjamin. And these shall stande vpon mounte Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephtali. And the Leuites shall answere & saye vnto al the men of Israel with a loude voyce.

*Cursed be the man that maketh any carued or molten ymage (an abhominacion vnto the LORDE, the worke of the handes of the craftesman) and putteth it in a secrete place: and all the people shall aunswere, & saye: Amen.

*Cursed be he that curseth his father and his mother, and all the people shall saye: Amen.

* Cursed be he that remoueth hys neyghbours marke, and all the people shall saye: Amen.

*Cursed be he that maketh ỳ blynd go out of his waye, and all the people shall saye: Amen.

*Cursed be he that hyndreth ỳ right of the straunger, fatherlesse and wydowe, & al the people shal saye: Amen.

*Cursed be he that lyeth wyth hys fathers wyfe, & vnhealeth his fathers couerynge, & al ỳ people shal say: Amē.

*Cursed be he that lyeth with anye maner of beaste, and all the people shal saye: Amen.

*Cursed be he that lyeth wyth hys syster, the doughter of his father, or the doughter of his mother, and all ỳ people shall saye: Amen.

*Cursed be he that lyeth wyth hys mother in lawe, and all the people shal saye: Amen.

* Cursed be he that smyteth hys neyghboure secretly, and al the people shall saye: Amen.

Cursed be he that lyeth with his neyghboure wyfe, and all the people shall say, Amen.

*Cursed be he that taketh a reward to slaye the soule of innocent blonde: and all the people shall saye: Amen. Exod.23.c. Deut.27.b

*Cursed be he that continueth not in all the wordes of thys lawe, to do them: & al the people shall saye: Amen.

¶ The.xxviii. Chapter.

¶ The promises of the blessynges vnto them that regarde the commaundementes, and the curses to the contrary.

IF *thou shalte herken diligentlye vnto the voyce of ỳ LORDE thy GOD, and obserue and do all his commaundementes, whiche I commaunde thee this day, The LORD wyll set the on hyghe aboue all ỳ nacions of the earth. *And all these bielssynges shall come on thee, & ouertake thee, yf thou shalt herken vnto ỳ voyce of the LORDE thy GOD. Blessed shalte thou be in the towne, and blessed in the feldes, blessed shalbe the fruite of thy bodye, and ỳ fruite of thy grouñd, and ỳ fruite of thy cattell, the encrease of thyne oxen, and the flockes of thy shepe: blessed shalbe thy basket and thy store. Blessed shalte thou be, whē thou goest out, and blessed whā thou comest in. *The LORDE shal geue ouer thine enemyes that ryse agaynste thee, that they maye fall before thy face. They shall come out agaynste thee one way, and flye before thee seuen wayes. The LORDE shall put the bielssynge vpon thee in thy store houses, and in all that thou settest thyne hande to, and wyll bielsse thee in all the lande whiche the LORDE thy GOD geueth thee. The LORDE shall make thee an holy people vnto himselfe, as he hath swore vnto thee: yf thou shalte kepe the commaundementes of the LORDE thy GOD, and walke in his wayes. A Leuit.26.a Deut.11.b. Deut.20.a

And al nacions of the earth shal see that the name of the LORDE, is called vpon ouer thee, & they shall be afrayde of thee. And the LORD shal make thee plenteous in goodes, in the fruite of thy bodye, in the fruite of thy cattell, and in the frute of thy grounde, in the lande whiche the LORDE sware vnto thy fathers, to geue thee. The LORDE shall open vnto the his good treasure, *euē the heauen to geue rayne vnto thy lād in due season, and to bielsse all the labours of thy hande. *And thou shalte lend vnto many nacions, but shalt not Deut.11.d Deut.15.a B

bozowe thy ſelfe. And the LORDE ſhal ſet thee before and not behynde, & thou ſhalte be aboue onely, and not beneth: yf that thou herken vnto the commaũdementes of the LORDE thy GOD, whiche I commaunde thee this daye, to kepe and to do them. And ſe that
Deut. 4. c and. 12. b thou* bow not alyde from any of theſe wordes, whiche I commaunde thee this daye, eyther to the ryghte hand oz to the lefte, that thou woldeſt go after ſtraunge gods to ſerue them. * But &
Leui. 26. b. yf thou wilt not herken vnto the voyce of the LORDE thy GOD, to kepe and to do all his commaundementes & hys ordynaunces whiche I commaunde
Deut. 28. b Leui. 26. c Psal. 69. c Dan. 9. c Zach. 1. a thee this daye: all * theſe curſes ſhall come vpon thee, and ouertake thee. Curſed ſhalte thou be in the towne, & curſed in the felde: curſed ſhal thy baſket be, and thy ſtoze. Curſed ſhalbe the frute of thy bodye, and the frute of thy lande, and the frute of thyne oxen, and the flockes of thy ſhepe. Curſed ſhalte thou be when thou goeſt in, and curſed when thou goeſt out. The LORDE ſhal ſende vpon the curſyng, deſtruccion, & rebuke in all that thou ſetteſt thy hãde to, and that thou doeſt, vntyll he deſtroye thee, and bzynge thee to nought quickely: becauſe of the wickednelle of thyne inuencions, and becauſe thou haſt forſaken me. The LORDE ſhall make the peſtilence cleue vnto thee, vntill he haue conſumed thee from of the lande,
Leui. 26. b whyther thou goeſt to enioye it.* The LORDE ſhall ſmyte thee with ſwelling, with feuers, heate, burnyng, and with the ſwearde, with wythering and with blaſtyng. And they ſhal folow thee vntyll thou peryſhe.*
Leui. 26. c Deut. 11. b And the heuen that is ouer thy head ſhalbe braſſe, and the earth that is vnder thee, yron. The LORDE ſhal turne the rayne of the land vnto pouder and duſt: euen from heuẽ ſhall they come downe vpon thee, vntyll thou be bzoughte to nought. And the LORDE ſhall plage thee before thine enemies: Thou ſhalte come oute one waye agaynſt them, & flye ſeuen waies before them, and ſhalte be ſcattered amonge all the kingdomes of the earth.
Ecclꝰ. 7. b And thy carkaſſe ſhalbe meate vnto all maner foules of the ayze, and vnto the beaſtes of the earthe, and no man ſhall frape them awaye. * The LORDE wyll ſmyte thee with the botch of Egipte, & the Emeroides, ſcall, & maungienes, that thou mayeſt not be healed therof.* And
Wiche. 3 the LORDE ſhall ſmyte thee with madneſſe, and blindnes, and daſyng of hert. Thou ſhalte grope at none dayes, as the blynde gropeth in darknes, and ſhalte not proſper in thy wayes. Thou ſhalt be oppreſſed with wzonge, and be polled euermoze, and no man ſhal ſuccour
1. Reg. 21 thee.* Thou ſhalte be betrouthed vnto a wyfe, and another man ſhal lye wyth her.*
Deut. 28 Thou ſhalt buyld an houſe, and not dwell therin. Thou ſhalt alſo plãt a vyneyarde and ſhalte not gather the grapes. Thyne oxe ſhall be ſlayne before thine eyes, and thou ſhalt not eat therof. Thyne aſſe ſhalbe violently taken awaye euen before thy face, & ſhal not be reſtozed to thee agayne. Thy ſhepe ſhalbe geuẽ vnto thine enemies, and no man ſhall reſcue them. Thy ſonnes & thy doughters ſhal be geuen vnto another nacyõ, & thyne eyes ſhall ſe it, and daſe vpon them all the daye longe, and there ſhall be no myghte in thine hande. The frute of thy lande & all thy labours ſhal a nacyon whyche thou knoweſt not, eate, and thou ſhalte continually ſuffer violence onely, and be oppreſſed alwaye, ſo that thou ſhalte be cleane beſyde thy ſelfe, for the ſyght of thine eyes whiche thou ſhalt ſe. The LORDE ſhal ſmyte thee in the knees & legges, with a miſcheuous botch that cannot be healed: euen from the ſoule of thy foote vnto the top of thy heade.
*The LORDE ſhall bzynge thee & thy
Deut. 4. b. Par. 36 4. Reg. 24 Jere. 44 kynge (which thou ſhalt ſet ouer thee) vnto a nacyon, whiche nether thou noz thy fathers haue knowen, that there thou maiſt ſerue ſtraunge gods: euen wood and ſtone. And thou ſhalte be wondered at, ſpoken of, and iefted at amonge al nacions, whyther the LORDE
Wiche. 44 Jere. 44 ſhall carye thee.* Thou ſhalte carye much ſede out into the felde: & ſhalt gather but litle in, for the grethoppers ſhal deſtroye it. Thou ſhalte plant & vyneyarde and dreſſe it, but ſhalte neyther drinke of the wyne, neyther gather the grapes, for the wormes ſhal eat it. Thou ſhalte haue Olyue trees thorowout al thy coaſtes, but ſhalt not annoynt thy ſelfe with the oyle, for thyne olyue trees ſhalbe rooted oute. Thou ſhalte beget ſonnes, and doughters, but ſhalte not haue them: for they ſhalbe caried awaye

captyue.

captiue. All thy trees and fruite of thy
lande, shalbe marred with blastyng.
The straunger that is among you, shall
e clime aboue the vp on hie, & thou shalt
come downe beneth a lowe. He shall
lende thee, and thou shalte not lende
him: he shalbe before, and thou behynd.
Moreouer al these curses shall come
vpon thee, and shall folowe thee and o-
uertake thee, tyll thou be destroyed, be-
cause thou herkenedst not vnto ỹ voyce
of the LORDE thy GOD, to kepe hys
commaundementes, and his ordinau-
ces, whiche he commaunded thee, and
they shalbe vpon the as myracles and
wonders, and vpon thy sede for euer,
because thou seruedst not the LORDE
thy GOD with ioyefulnesse, and with
a good hearte, when thou hadst abun-
daunce of all thynges, therefore thou
shalte serue thyne enemye whiche the
LORDE shal send vpon thee: in hunger
and thurst, in nakednes, and in nede of
al thyng, and he shal put a yoke of yrō
vpon thy necke, vntyl he haue brought
thee to noughte. And the LORDE shall
bringe a nacyon vpon thee from far, &
from the ende of the worlde as swyfte
as an Egle flyeth: a nacyō whose tōge
thou shalte not vnderstande: a harde
fauoured nacion, whiche shall not re-
garde the person of the olde, nor haue
compassion on the yong. The same shal
eate the fruite of thy catel, and ỹ fruite
of thy lande vntyll he haue destroyed
thee: and shall leaue the neither corne,
wyne, nor oyle, neyther the encrease of
thine oren, nor the flockes of thy shepe:
vntyll he haue brought the to nought.
And he shal kepe thee in all thy cities,
vntyl he haue cast downe thy hye wals
and stronge holdes, wherin thou trus-
tedst, thorowout al the lande. And he
f shal besege thee in al thy cyties thorow
oute all thy lande, whiche the LORDE
thy GOD hath geuen thee. *And thou
shalte eate the fruite of thyne own bo-
dye: the flesshe of thy sonnes and of thy
doughters, which the LORD thy GOD
hath geuen thee in that straitnes and
sege wherwith thyne enemye shall be-
sege thee: so that it shal greue the man
(that is tender and excedyng delycate
amonge you,) to loke on his brother, &
vpon his wife that lyeth in his bosom,
and on the remnaunt of hys chyldrē,
whiche he hath yet left for feare of ge-
uyng (vnto any of them) of the flesshe of
his chyldrē, whom he shal eate: because
he hath nothing left him in that strait-
nesse and sege, wherwith thyne enemy
shall besege thee in all thy cities. yea, &
the woman that is so tender and dely-
cate, that she dare not aduenture to set
the soule of her fote vpon the groūde,
(for softnes and tendernes) shalbe gre-
ued to loke on her husbande that lyeth
in her bosom, and on her sonne, and on
her doughter: and on her after byrthe
(that is to come out from betwene her
legges,) and her chyldren whiche she
shal beare: For when al thynges lacke
she shall eate them secretly, in the sege
and straytnesse, wherewyth thyne ene-
mye shal besege thee in thy cyties. *yf Exod. 15. d
thou wylt not kepe and do all the wor-
des of this lawe (that are wrytten in
this booke) and feare this gloryous &
fearful name of the LORDE thy GOD,
the LORDE wyl sende vnto thee, & thy
sede, great plages, and of longe conty-
nuaunce, euell sykenesses, and of longe
durraunce.

Moreouer, he wyll bryng vpon the
all the diseases of Egipt, & those which
thou wast afrayde of, shall cleaue vnto
thee. And al maner sykenesses, and all
maner plages whiche are not wrytte
in the boke of this law, wil the LORD
bringe vpon thee, vntyll he bryng thee
to noughte. And ye shalbe left fewe in
numbre, where before ye were as the
*starres of heuē in multitude: because Deut. 10. d
thou woldest not herken vnto ỹ voyce
of the LORDE thy GOD. *And it shal Jere. 31. c.
come to passe, that as the LORDE re-
ioyced ouer you, to do you good, and to
multiplie you, euen so he wil reioyce o-
uer you, to destroy you, and bryng you
to nought.

And ye shalbe wasted from of the
lande, whyther thou goest to enioye it.
And the LORD shal scatter thee amōg
al nacions, from the one ende of the
worlde vnto the other, and there thou
shalte serue straunge goddes whiche
thou nor thy fathers haue knowen: e-
uen wood and stone. And among these
nacyons thou shalt fynde no ease, ney-
ther shal the sole of thy foote haue rest.
But the LORD shal geue thee there an
vnquyet hert, and dalyng eyes, and so-
rowe of mynde. And thy lyfe shal hang
before thee, and thou shalte feare both

Daye

daye and nyghte, and thou shalte haue no trust in thy lyfe. In the morynge thou shalt saye: wolde GOD it were nyghte. And at nyghte thou shalte saye: would GOD it were morynge: for feare of thyne hert, whiche thou shalte feare, and for the syghte of thyne eyes, which thou shalte see.

And the LORDE shall bringe thee into Egipte agayne with shippes, by ꝑ waye whiche I bad thee, ꝑ thou shuldest*se it no more. And there ye shalbe solde vnto your enemyes, for bondemen and bondwemen: and no man shal bye you. Exod. 14.b

The.xxiii. Chapter.

¶ The people are exhorted to obserue the commaundementes, whiche yf they breake they are thretened to be plaged.

THese are the wordes of the *appoyntment whiche the LORDE commaunded Moses to make with the childzen of Israell in the land of Moab, beside the appointmēt which he made with thē in Horeb: and Moses called al Israell, and sayde vnto them: Ye haue sene all that the LORDE dyd before your eyes in the land of Egipt: vnto Pharao, & vnto al his seruauntes, and vnto al his lande, the great temptacions whyche thyne eyes haue sene, those greate miracles and wonders: & yet the LORDE hath not geuen you an herte to perceaue and eyes to see, and eares to heare, vnto this daye. And I haue led you fourty yere in the wildernes, and your*clothes are not wared olde vpon you, & thy shoe is not wared olde vpon thy fote. ye haue eaten no breade: nor dronke wyne: or stronge drinke, that ye myght know, how that I am the LORDE your GOD. Exod. 19.a Deut. 8. c.

*And ye came vnto thys place and Sehon the kynge of Hesbon, and Og kynge of Basan came out agaynste vs vnto batell, and we smote them: and toke theyr lande, and gaue it for an inheritaunce vnto the Rubenites, & Gadytes, and to ꝑ halfe tribe of Manasse, *kepe therfore the wordes of this appoyntment, and do them, that ye maye vnderstande al that ye ought to do. ye stande thys daye euerye one of you before the LORDE your GOD: your captaynes, your tribes, your elders, your officers, and al the men of Israel: your childzen also, your wiues, & the straunger that is in thine host*frō the hewer of thy wood, vnto ꝑ drawer of thy water: that thou shuldest go into the appointment of the LORDE thy GOD, & into hys othe*whych the LORDE thy GOD maketh wyth the thys day. For to make the a people vnto hym selfe, & that he maye be vnto the a GOD, as he hath sayde vnto the, and as he hathe swozne vnto thy fathers, Abzaham, Isahac, and Jacob. Num.21.f Deut.3.a Deut.4.a Iudi.2.a Gen.17.a

C

I make not thys bonde & thys othe with you only, but both with him that standeth here wyth vs this day before the LORDE oure GOD, and also with him that is not here with vs this day. For ye knowe, howe we haue dwelte in the lande of Egypte, and howe we came thozowe the myddes of the nacions whiche ye passed by. And ye haue sene their abhominacyons and their ydols (wood and stone, syluer & golde) whiche were among them. Lest there be amonge you, man or woman, kynred or trybe, whose hert turneth away thys day from the LORDE oure GOD, to go and serue the goddes of these nacyons: and leste there be amonge you summe rote that beareth gal & wormwoode, so that when he heareth ꝑ wordes of this othe, he blisse himselfe in his herte, sayinge. *I shall haue peace, I wyll walke in the meanynge of myne owne herte, (to put the dronken to the thyrstie.) And so the LORDE wyll not consente to be mercyful vnto him, but then the wrath of the LORDE and hys gelousy shal smoke agaynst that man, and all the curses that are wrytten in this boke, shal syght vpon him: and the LORDE shal do out his name from vnder heauen, and the LORDE shal seperate hym vnto euil out of al the trybes of Israel, accordyng vnto all the curses of the appoyntment, that are wrytten in the boke of this lawe. Gen.4.a Iere.4.a Iere.23.a Deut.29.a

D

So that the generacion to come of your childzen, ꝑ shal ryse vp after you, and the straunger that shal come from a farre lande, shal say when they se the plages of that lande, and the diseases wherwith the LORDE hath smitten it, how al the land is burnt vp with brimstone and salt, and that it is nether sowen, nor beareth, nor anye grasse groweth therin, lyke as in the place of the ouerthrowyng of *Sodome, Gomor, Adama, Gen.14.a

Adama, and Zeboim: which ꝑ LORDE
ouerthrew in his wrath and angre: Euen then shal al nacyons saye: * wherfore hath the LORDE done of thys facyon vnto thys lande? O howe featee is thys great wrath? And men shal saye: because they leite the testament of the LORDE GOD of their fathers, whiche he made wyth them, when he brought them out of the lande of Egypte. For they went and serued straunge goddes, and worshypped them: Goddes which they knewe not, and whiche had geuen them nought. And the wrath of the LORDE wared whote agaynste thys lande, to bringe vpon it all the curses that are wrytten in this boke. And the LORD cast thē out of their lande in anger, wrath, & greate indignaciō, & caste them into a straunge land as this day beareth wytnesse. The secretes of the LORDE oure GOD * are opened vnto vs, and to oure children for euer, that we maye do all the wordes of thys lawe.

The.xxx.Chapter.

The worde of God is at hande.

WHen al these wordes are come vpon thee, * ꝑ blessing and the curse which I haue set before thee, thou shalt turne vnto thine herte, among al ꝑ nacions whether ꝑ Lord thy GOD hath thrust the, * & come agayne vnto ꝑ LORDE thy GOD, and herken vnto his voyce in al these thinges that I commaunde thee this day: thou and thy children with al thyne hert, and all thy soule. * And the LORD thy GOD wil turne thy captiuitie, & haue cōpassiō vpon the, & wyl turne, & set thee agayne from all the nacyons, amonge which the LORD thy GOD shall haue scatered the. Thoughe thou were cast vnto the extreme partes of heauen, euē from thence wil the LORD thy GOD gather the, and from thence will he fet thee, and the LORDE thy GOD wyll bring thee into the land which thy fathers possessed, and thou shalt enioy it.

And he wyll shewe the kyndnesse, & multiply the aboue thy fathers. * And the LORDE thy GOD wyll circumcyse thyne herte, and the herte of thy sede, that thou mayest loue the LORDE thy GOD with al thyne herte, and all thy soule ꝑ thou mayst lyue. And ꝑ LORDE thy GOD wyl put al these curses vpon thyne enemies, and on thē that hate the, and that persecute thee. But thou shalt turne, and herken vnto the voice of the LORD, and do al his commaundementes, whiche I commaunde thee this daye. And the LORDE thy GOD wyl make the plenteous in al the workes of thyne hande, in the fruite of thy body, and in the fruit of thy cattel, and in the fruite of thy lande for thy welth. * For the LORDE wil turne agayne & reioyce ouer thee to do the good, as he reioyced ouer thy fathers. If thou herken onely vnto the voyce of the LORD thy GOD to kepe his cōmaūdemētes and his ordinaunces whiche are writen in the booke of this lawe, & yf thou turne vnto the LORDE thy GOD with al thine hert, and al thy soule. * For the commaundement whiche I commaūd the this day, is not seperated from the, neyther farre of.

It is not in heuen, that thou nedest to (complayne and) say: who shall go vp for vs to heuen, and fet it vs, that we may heare it, and do it? Nether is it beyond the sea, that thou shouldest saye: who shall go ouer the sea for vs, and fet it vs, that we maye heare it, and do it? But the worde is very nie vnto the: euen in thy mouth and in thyne herte, ꝑ thou do it. * Beholde I haue set before thee this day lyfe and good, death and euel: For wheras I cōmaund the thys daye, to loue the LORDE thy GOD, to walke in his wayes, and to kepe hys commaundementes, his ordinaunces and his lawes (yf thou so do) thou shalt lyue and multiplye, and the LORD thy GOD shal bleste thee in the lande, whither thou goest to possesse it. But & yf thyne hert turne awaye, so that thou wylt not heare: but shalt goe astraye & worshyppe straunge goddes, and serue them, I pronounce vnto you also thys daye that ye shall surely perysshe, & that ye shall not prolonge your dayes vpon the lād whither thou passest ouer Iordan to possesse it. * I call heuen & earth to recorde this day against you, that I haue set before you lyfe and death, blessyng and cursyng. Therfore chose lyfe, that both thou and thy sede maye liue, that thou mayste loue the LORDE thy GOD, and be obedyent to his voyce, & cleaue vnto him. For he is thy lyfe, and the legth of thy dayes, that thou mayst

dwell

And hath consumed ꝑ earth w̄ her encrease, and set afire the botomes of the mountaynes. I wyl heape mischeiues vpon them, and wyll destroye them w̄ myne arowes.

They shalbe burnt with hunger, and consumed with heate, and with bitter Jerem. 5.b destruccion* I wil also sende the teeth Jere. 1.b of beastes vpon them, w̄ the furiousnes of serpētes in the dust. Without forth, shall the swearde rob them of their childzen: and within, in the chambze, feare, both yong men and yong wemen, and the suckelynges, with the men of graye heades. I haue sayd: I wil scatter the abzode: & make the remembzaunce of them to cease from among men: Were it not that I feared the wzath of the enemy, lest their aduersaries should vterly withdzawe them selues, and lest they should say: our hie hand hath done all this and not the LORDE.

For it is a nation without forecaste, neyther is there any vnderstandyng in them: O that they were wyse, and vnderstode this, that they would consyder their latter ende.

Howe should one chase a thousand, and two put ten thousande to flyghte: excepte they' maker had solde them, & excepte the LORDE had shut them vp:

For their God is not as our GOD, our 1.Reg. 5.b * enemies also themselues are iudges.

For their vyne is of the vyneyarde of Sodome, & of ꝑ feldes of Gomozra: Theyr grapes are grapes of gall, and their clusters be bitter.

Their wine is the poyson of dzaggons, and ꝑ cruel gall of aspes. Is not this layde in store with me, and sealed Eccle. 12.a vp among my treasures? * Vengeaūce Rom. 12.b is myne, and I wyl rewarde, their fete Hebr. 10.f shal slyde in due tyme: for the daye of their destruccion is at hand, & the thinges ꝑ shal come vpon them, make hast.

1.Mac. 7.b * For the LORD shal iudge his people, & haue compassion on his seruauntes, when he seeth that theyr power is gone, and that they be in a maner shut vp, or brought to nought and forsaken.

Jere. 2.d. And he shall saye: * where are their goddes, their god in whō they trusted.

The fat of whose sacrifices they dyd eate, & dzāke the wyne of their dzinke offerynges, let them ryse vp and helpe you, and be your protection (in necessitie)

Deute. 4.d * Se nowe howe that I, * I alone am GOD, and there is none but I: * I kil, Aug. and wyl make alyue: I wound, and I Ja. 5.a wyl heale: * nether is there any that can deliuer out of my hande:

For I wyll lyft vp my hande to heauen, and wyl say: I lyue euer.

yf I whet the edge of my swearde, & myne hand take holde to do iustice, I wyl recompence vengeaunce on myne enemyes, & wyl reward the ꝑ hate me.

I wyl make myne arrowes dzonke with blood, and my swearde shal eate flesshe, & that for the blood of the slaine, and for their captiuitie, sens the beginnyng of the wzath of the enemy.

Rom. * Pzayse ye Hethen his people, for he wil auenge the blood of his seruantes, and wyl auenge him of hys aduersaries, and wyll be mercyful vnto hys lande, and to his people.

And Moses came and spake all the wordes of this songe in the eares of ꝑ 6
people, he and Iosua ꝑ sonne of Nun. And Moses spake al these wordes vnto the ende, to al the people of Israell, and sayde vnto them: * Set your hartes vnto all the wordes whiche I testifie vnto you this daye: and ye shall commaunde them vnto your childzen, that they may obserue & do al the wordes of this lawe. And let it not be a vayne wozde vnto you: for it is youre lyfe, and thorowe this wozde ye shall prolonge your dayes in the lande whither ye go ouer Iordan to conquer it.

And the LORD spake vnto Moses ꝑ selfe same daye, saying: get thee vp into this mountayne Abarim, (that is to say, a passage) vnto mounte Nebo, which is in the lande of Moab, ouer agaynst Jericho. And beholde the lande of Canaan, which I geue vnto the childzen of Israell to possesse: And dye in the mount which thou goest vp vnto, & thou shalt be gathered vnto thy people. * As Aaron thy bzother dyed in mount Hoz, & was gathered vnto his people, because ye trespased agaynst me among ꝑ childzen of Israel, * at the waters of strife, at Cades in the wyldernes of Zin: for ye sanctified me not among the childze of Israel. Thou shalte therefoze se the lande before thee, and shalt not go thyther, vnto the lande whiche I geue the childzen of Israell.

The. xxxiii. Chapter.

¶ Moses dyinge blesseth all the trybes of Israel.

This

THis is the blessynge wherewith Moses the man of GOD blessed the childzen of Israel before his
1. death, & sayd:* The LORD came from
2. Sinai, and shewed his beames* from Seir vnto them, & appeared frō mōte Pharan, & he came with thousandes of sayntes, and in his right hande a lawe of fyre for them. And he loued the peo-
4. ple.* All his sayntes also are in thy handes. They were smitten to go after thy fete, and to receyue of thy wordes. Moses gaue vs a lawe to be an enheritaunce of the congregatiō of Jacob. And he was in Israel kyng when the heades of the people, and the trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be fewe in number. This same also shall happen to Juda. And he sayde: heare LORDE the voyce of Juda, and bringe him vnto his people: his handes shalbe good ynough for him, if thou helpe him agaynst his enemyes.

And vnto Leui he sayde: Thumim & Urim shalbe with thee, & with euerye one that is godly in the. Thou dyddest proue hym also in the tentacyon, and stryuedst wyth hym at the waters of stryfe. He that hath sayde vnto his father and to his mother: I haue not sene him. And he that knewe not hys brethren, nor knewe hys owne childzen, these are they that haue obserued thy word, & shal kepe thy couenaunt. They shal teach Jacob thy iudgemētes, & Israell thy lawe. They shal put cens before thy nose, and the burnte sacrifyce vpon thyne aultar. Blesse LORDE hys fyrste frutes, and accepte the worke of his handes, smyte the loynes of them þ ryse against him, and of them that hate him, that they ryse not agayne.

And of Ben Jamin he sayde. The LORDES derlyng shal dwell in saletie vpon him, and the LORDE shall couer hym all the daye long, and he shal dwel betwene his shoulders.

And of Joseph he sayde: blessed of þ LORDE is his lande, for the fruites of heuen, thorow the dewe and sprynges that lye beneth, and for the swete frutes of the encreace of the sunne, & rype fruites of the moone: for fyrst þ fruites of the pryncipal mountaines, and for þ fruites that the hylles bryng forth for euer, & for þ fruites of þ earth, & fulnes therof: and for þ good wyll of him that dwelt in the* bushe, shall the blessynge come vpon the head of Joseph, & vpon the toppe of the head of hym that was separated from among his brethren. his fyrste borne ore hath bewtye, and hys hornes are as the hornes of an Vnycorne. And with them he shall trouble the nacyōs together, euen vnto the endes of the worlde. These are also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes.

Deu. 33. a.

They shal cal the people vnto the hil, and there they shall offer offerynges of ryghteousnesse. For they shall suckle of the abundaunce of the sea, and of treasure hyd in the sande.

And vnto Gad he sayde: blessed be the rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme with the head. He sawe therfore his begynnyng, and that there was a porcyon there to hyde the lawegeuer, and he came wyth the heades of the people, and executed the ryghteousnesse of the LORDE, and hys Judgementes with Israel.

And vnto Dan he sayde: Dan is a Lyons whelpe, he shal flow frō Basā.

And vnto Nephtali he sayd: Nephtali hathe abundaunce of GODS good pleasure, & is fylled wt the blessynge of þ LORD, and shal haue his possessions toward the southwest.

And vnto Aser he sayde: Aser shalbe blessed with childzen: he shalbe acceptable vnto his brethren, and shall dyppe his fote in oyle. Thy dwelling be þrō & brasse, & thine age be as thy youth

There is none lyke vnto the GOD of Israel: which thoughe he syt vpon þ heuen as vpō a horse, yet is he thy helper, whose glory is in the celestyal places. The eternall GOD is thy refuge, & vnder the armes of the euerlastynge GOD: shalte thou lyue. He shal cast out the enemye before thee, and saye: destroye. Israel then shal dwel in saletie, and alone. And the eye of Jacob, shalbe vpon a land of corne and wine, & his Heauens shall droppe the dewe. Happye arte thou, O Israell, who is lyke vnto thee: O people that art saued in þ LORD, which is the shyld of thy helpe, and swearde of thy glorye. Thyne ene-

myes

mynes haue loste theyr strength to thee warde, and thou shalt treade vpon the heigth of them.

¶ The .xxxiiii. Chapter.

¶ Moses dyeth. Israel weepeth. Josua succeedeth in Moses rowme.

A
Num. 27. c
Deut. 1. d
1. Mac. 2. a

AND* Moses went from the plaine of Moab vp into mounte Nebo, vnto the toppe of* the hyll that is ouer agaynst Jericho. And the LORD shewed him all the lande of Gilead, euen vnto Dan, and all Nephtaly and the lande of Ephraim and Manasse, and all the lande of Juda: euen vnto ꝑ vtmost sea, and the South, and the regyon of the playne of Jericho the Cytie of palmetrees, euen vnto Zoar. And the LORDE sayd vnto him.* This is ꝑ lande whiche I sware vnto Abraham, Isahac and Jacob, saying: I wyl geue it vnto thy sede. I haue caused the also to se it with thine eyes, but thou shalte not go ouer thyther.

S
Gene. 12. b
Gen. 15. d

So Moses the seruaunt of ꝑ LORD dyed there in the land of Moab, accordyng to the worde of the LORDE. And

¶
he buried him in a valey in the land of Moab ouer against the house of Peor, but no man knoweth of hys sepulchre vnto this day. Moses was an hundred and twentye yere olde when he dyed: hys eye was not dymme, nor his naturall coloure abated. And the childzen of Israel* wepte for Moses in the plaine of Moab thyrtie dayes. And the dayes of weppynge and mournynge for Moses, were ended.

And Josua the sonne of Nun was full of the spyrite of wysedō: * for Moses had put his handes vpon him. And the childzē of Israel were obedient vnto him, and dyd as the LORDE commaunded Moses. And there arose not a Prophet sence in Israell lyke vnto Moses, whom the LORDE knewe face to face, accordyng vnto all ꝑ myracles and wonders whiche the LORD sente him to do in the lande of Egypte, vnto Pharao and all his seruaūtes, & before al his lande: and accordyng to all that myghtie hand, and al the greate visions, whiche Moses shewed in the syght of al Israell.

¶ Theendeofthe fyfth booke of Moses, called in Hebrue: Ellehaddebarim, and in the Latyn: Deuteronomium.

¶ The seconde parte of the Byble contaynyng these bookes.

¶ The booke of Josua.
The booke of Judges.
The booke of Ruth.
The fyrst booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of Kynges.
The.iiii.booke of Kynges.
The.i.booke of the chronicles
The.ii.booke of the chronicles
The fyrst booke of Esdras.
The booke of Hester.
The booke of Iob.

The boke of Josua whome the hebrues cal Jehosua.

¶ The first Chapter.

The Lorde comforteth Josua to invade the lande of promesse/and commaundeth him continually to reade Deuteronomie.

A Fter the deathe of Moses the seruaũt of ỳ Lord, it happened also ỳ the lord spake vnto Josua ỳ sonne of Nun, Moses minister, sayig: Moses my seruaũt is dead. Nowe therfore vp and go ouer Jordan thou and al this people, vnto ỳ lande the which I geue vnto ỳ childrẽ of Israel.* Al the places that ỳ soles of youre fete shall treade vpon, haue I geuen you as I sayd vnto Moses: from the wildernes and this Libanon vnto the great riuer Euphrates: all the lãde of the Hethites, euen vnto the great sea towarde the goyng downe of ỳ sunne, shalbe your coast. There shal not a man beable to withstande the all the dayes of thy lyfe. *For as I was with Moses so wyl I be with the, *and wyll not fayle the, nor forsake the. * Be stronge therfore and bolde: for vnto this people shalte thou deuyde the lande whiche I sware vnto their fathers to geue them. Onely be thou stronge and as bolde as thou canste, that thou mayst obserue, & do accordyng to al the law, which Moses my seruaunte commaunded the. *Turne ther from nether to the right hande, nor to the leste: that thou mayest do wysely in al that thou takest in hãd: *let not the booke of this lawe departe out of thy mouthe: But recorde therein daye & night, that thou mayest obserue, and do accordynge to al that is wrytẽ therin. For then shalte thou make thy waye prosperouse, and then thou shalte do wysely. Haue not I commaunded the, that thou shouldest be strong & hardye and not feare nor be fayntehartede For I the LORDE thy GOD am with the, whither soeuer thou goest.

Then Josua commaunded the officers of the people, sayinge: Go thorowe the myddes of the hoste, and commaunde ỳ people, sayinge: prepare you vitayles, for after thre dayes ye shal passe ouer this Jordan, to go in and enioy ỳ lande, whiche the LORDE your GOD geueth you to possesse it.

And vnto ỳ Rubenites, Gaddites, and halfe the tribe of Manasses, spake Josua sayinge: *Remember the worde, whiche Moses ỳ seruaunt of ỳ LORD commaunded you, sayinge: the LORDE your GOD hath geuen you reast, & hath geuen you this lãde: your wyues, your childrẽ, and your cattel shall remayne in the lande which Moses gaue you on this syde Jordan: but ye shal go before your brethren armed, al that be men of warre, and helpe them vntyl the LORD haue geuen your brethren reaste, as he hath you, and vntyll they also haue obtayned the lande, whiche the LORDE your GOD geueth them. And then shal ye returne vnto the lande of youre possession and enioye it, which lande Moses the LORDES seruaunt gaue you on this side Jordan, towarde the sunne rising. And they answered Josua, saying: *All that thou hast commaunded vs, we wyll do, and whithersoeuer ỳ sendest vs, we wyll go. I accordynge as we obeyed Moses in al thinges, so wyl we obey the, onely the LORDE thy GOD be with the as he was with Moses. And whosoeuer he be that doth disobey thy mouthe and wyll not herken vnto thy wordes in all ỳ thou commaũdest hym. let him dye: Onelye be stronge and of good courage.

Num. 31. d D

Deut. 1. b. Jer. 42. a.

¶ The. ii. Chapter.

Josua sendeth spyes to Jericho/ whiche were hyd of Rahab.

AND Josua the sonne of Nun sẽt out of Settim two mẽ to spye secretly, saying: go and bewe ỳ lande & also Jericho. And they went, and came into a harlottes house, named Rahab, and lodged there. And it was tolde the king of Jericho, and said: Beholde, ther came men in hither to night, of the childrẽ of Israel, to spye out the countreye. And the kynge of Jericho sente vnto Rahab, saying: bryng forthe ỳ men that are come to the, and whiche are entred into thyne house, for they be come to searche out all the lande.

And the woman toke the two men *and hyd them. And sayde thus: in dede there came men vnto me, but I wyste

not whence they were. And about the tyme of the shutting of the gate when it was darcke, the men went out: whither ꝑ men went I wote not: folowe ye after them quickly, for ye shall ouer take them. But she brought them vp to Iosue.6.c the roofe of the house, and* hid them w the stalkes of flare, which she had lying abrode vpon the roofe. And the men of the citie pursued after them, the way to Iordan, euen vnto the fery: and as sone as they which pursued after them were gone oute, they shut the gate.

And or euer they wer a slepe, she came vp vnto them vpon the roofe, and sayde vnto the men: I knowe that the LORD Deutero. 11.a hath geue you the lande,* for the feare Iosue.2.a of you is fallen vpon vs: and the enhabiters of the lande faint at the presence of you. For we haue hearde, howe the Exo.14.c LORDE* dryed vp the water of ꝑ read sea before you, when you came out of Egipt, and what you dyd vnto the two kynges of the Amorites, that were on the other syde Iordan* Sehon, & Og, Num.21.a whom ye vtterly destroyed. And as sone and.3. as we had hearde these thinges (we wer sore afrayde and) oure hertes dyd faynte. And there remayned no more courage in any man at the presence of you. For the LORDE your GOD, he is the GOD in heaue aboue, and on ꝑ earth beneth.

Nowe therfore (I praye you) sweare Deut.10.d vnto me* by the LORD, that as I haue C shewed you mercye, ye shal also shewe mercy vnto my fathers house, and geue me a true token. And that ye shall saue alyue, both my father, and my mother, my brethren, & my systers, and all that they haue. And that ye shal deliuer oure soules from death.

And the men answered her: our lyues for you to dye, yf ye vtter not this oure busynes. And when the LORD hath geIos.2.c.e uen vs the lande* we wyll deale mercifully and truly with the. And thē she let 1.Re.19.c Actes.9.d them downe by a coarde, * throwe a wyndowe: For her house was by the towne wal. And she dwelte by ꝑ towne wal. And she sayd vnto them, gette you into the mountayne, leste the pursuers mete you, & hyde your selues there thre dayes vntil the pursuers be returned, and then shal ye go your owne waye.

And the men sayde vnto her: we wyll be blamelesse of this thy othe, whiche thou hast made vs sweare. Beholde, when we come into the lāde, thou shalt bynd this purple coarde in ꝑ wyndow, which thou lettest vs downe by. And thou shalt bringe thy father & thy mother, thy brethren and all thy fathers houshold, euen into thy house.

And then whosoeuer dothe go out at D the dores of thy house, into the streate, his bloud shalbe vpon his owne heade, and we wilbe guiltelesse. And whosoeuer shalbe with the in the house, his bloude shall be on our heade, yf any manes hande touche him: And yf thou vtter these our wordes, we wilbe quite of thy othe which thou hast made vs sweare. And she sayde: accordynge vnto youre wordes, so be it. and she sent them away to departe. And she bounde the purple coarde in the wyndowe.

And they departed, and came into the mountayne, & there abode thre dayes, vntil the pursuers were returned. And the pursuers sought them thorowe out all the waye, but founde them not. And the two men returned, & descended frō the mountaine, and passed ouer, & came to Iosua the sonne of Nun, and tolde him al that had chaunced thē. And they sayde vnto Iosua: the LORD truly hath deliuered into our handes all ꝑ lande, and all the enhabiters of the contreye faynte at the presence of vs.

The.iii. Chapter.

¶ Iesua with the people passe ouer Iordan.

AND Iosua rose early: & they remoA 1 ued frō Settim, and came to Iordan, he and all the children of Israell, and lodged there, before they wente ouer.

And after thre dayes it fortuned, that the officers went thorow out the hoste, and commaūded ꝑ people, sayinge: whē ye se ꝑ arcke of the testamēt of ꝑ LORD your GOD and the priestes that are Leuites bearing it: ye shall departe from your place, and go after it. Yet yet that ther shalbe a space betwene you and it, about a two thousāde cubytes by measure. And ye shal not come nye vnto it, B that ye maye knowe the way, by which ye muste go: for ye haue not gone thys waye in tymes past (and beware, that ye approche not nye vnto the Arke,) And Iosua said vnto the people:* Sanctifie your selues, for to morowe the LORDE shall do wonders amonge you.

And Iosua spake vnto the preastes, sayinge:

saying: Take vp the Arke of the couenaunt and goe before the people. And they toke vp the arke of the Testament and went before the people.

And the LORDE said vnto Josua: this daye wyl I beginne to magnifye the in the sight of all Israell, that they maye know how that* as I was wt Moses, so wyl I be with thee. And thou shalte commaũde the preastes that beare the arke of the couenaunt, saying: when ye are come to the edge of the waters of Jordan, ye shal stande styll in it.

And Josua sayd vnto the childzen of Israel: come hyther, & heare ẏ wordes of the LORDE your GOD. And Josua said: Hereby ye shal know that ẏ liuing GOD is among you, and that he wyll without fayle caste out before you, the Cananites, and the Hethites, the Heuytes, the Pherezytes, the Gergesites, the Amorites, and the Jebusytes: Beholde, the arke of the apointment of the LORDE of all the worlde goeth before you into Jordan. Nowe therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a mã.

And as sone as the solles of the fete of the preastes (that beare the arke of the LORDE the Gouernoure of all the worlde) treade in the waters of Jordã, the waters of Jordan (that are beneth, shall renne downe/and) shalbe deuided: & ẏ waters that come from aboue, shal stande stil vpon an heape. And it fortuned, that when ẏ people were departed frõ theyr tentes to go ouer Jordan, the preastes bearing* the arke of the appointment went before the people. And as sone as they that bare the arke came vnto Jordan, and ẏ fete of the preastes that bare the arke were dypped in the brim of the water.* (For Jordan vseth to fyl al his banckes al ẏ tyme of haruest) ẏ waters also that came downe from aboue, dyd rise vp vpõ an heape (and appeared as great as a mountayne/) and departed farre from ẏ citye of Adã, that was beside zarthã. And the waters ẏ were beneth toward the sea of the wyldernes, fell away and departed into the salt sea, and the people* went right ouer against Jericho. And ẏ preastes that bare the arcke of ẏ appointment of the LORDE, stode dyre within Jordã ready prepared, & al the Israelites went ouer thorow the dyre, vntyll all the people were gone cleane ouer thorow we Jordan.

The.iiii. Chapter.

Josua setteth vp twelue stones in Jordan.

AND it fortuned, that whan ẏ people were al gone* ouer Jordan, the LORDE spake vnto Josua, saying: Take you twelue mẽ out of the people, out of euery tribe a mã. And cõmaũde you them, sayinge: take you hence out of the myddes of Jordan (euen out of ẏ place where the preastes stode in a redines) twelue (of the most hardest) stones, whiche ye shal take away wt you, and leaue them in the place, wh ere you shal lodge this night.

And Josua called the twelue men, whiche he had prepared of the childzen of Israel, out of euery tribe a man, and Josua sayde vnto them: get you before the arcke of the LORDE youre GOD, euen thorowe the myddes of Jordan* and take vp euery man of you a stone vpon his shoulder, accordyng vnto the numbre of the trybes of the childzen of Israel, that this may be a signe among you. That when your childzen aske their fathers in tyme to come, saying: what meane these stones with you: ye maye answere them how that ẏ waters of Jordane deuided at ẏ presence of the arcke of the appoyntment of the LORD. For whan it went ouer Jordan, ẏ waters of Jordan deuided. And these stones are become a memorial vnto the childzen of Israel for euer.

And the childzen of Israel dyd euẽ so as Josua commaunded, and toke vp* twelue stones out of ẏ middes of Jordan, as the LORDE said vnto Josua, accordynge to the numbre of the tribes of the childzen of Israel, and caried thẽ awaye with them vnto the place where they lodged, and layd thẽ downe there. And Josua set vp twelue stones also in the myddes of Jordan, in ẏ place wher the fete of the priestes whiche bare the arcke of the testament stode.

And there haue they continued vnto this day. For the preastes whiche bare the arke stode in the myddes of Jordã, vntyll all was fynished that the LORD commaunded Josua to saye vnto the people, accordyng to all ẏ Moses charged Josua. And the people hasted & wẽt ouer. It fortuned also, that whan all ẏ people were cleane ouer, the Arke

of the LORDE went ouer also, and the
Numb. 32.f preastes before the people.* And ỳ childzen of Ruben, and the childzē of Gad, and half the trybe of Manasses wente before the childzen of Israel armed, as Moses charged them. Euen fourtye thousande prepared for warre, wente before the LORD vnto battel, thorow ỳ
Josue. 3.b plaine of Jericho:* ỳ daye the LORDE magnified Josua in ỳ sight of al Israell, and they feared him, as they feared Moses all dayes of hys lyfe.

And the LORD spake vnto Josua, saying: commaunde ỳ preastes that beare the arke of witnesse, to come vp oute of Jordan. Josua therfore commaūded
D the preastes, saying: Come ye vp out of Jordan. And when the preastes ỳ bare the arke of the appoyntmēt of ỳ LORD were come vp out of ỳ myddes of Jordan, and as sone as the soles of ỳ preastes fete were set on ỳ drye lāde, ỳ waters of Jordan retourned againe vnto their place, and wēt ouer al their banckes as they dyd before. And the people came vp out of Jordan the tenth day of the first moneth, and pitched in Gilgal, euen in ỳ east border of ỳ citie Jericho.

And ỳ twelue stones which they toke out of Jordan, did Josua pitche in Gilgal. And he spake vnto the childzen of
Exod. 12.b Israel, saying:* yf youre childzen aske their fathers in tyme to come, and saye: what meane these stones: ye shal shewe your childzē, and say: Israel came ouer this Jordan on drye lāde. For ỳ LORD your GOD dryed vp the water of Jordan before you, vntyll ye were gone ouer, as the LORD your GOD dyd the
Exod. 14.f red sea* whiche he dryed vp before vs, til we were gone ouer: ỳ all the people of the worlde may know the hande of ỳ LORD, how mightie it is, & ỳ ye mighte feare the LORD your GOD for euer.

¶ The. v. Chapter.

I ¶ The Cananites are afearde.

ANd it fortuned that whē al ỳ kynges of the Amorites which are beyonde Jordan westwarde, & all the kynges of the Cananites whiche were by the sea, hearde how ỳ LORD had dried vp the waters of Jordan before the childzen of Israel vntil they were gone
Josue. 2.b ouer, *their hartes fainted for feare. And there was no spirite in them any more, for the presence of the childzen of Israel. That same tyme the LORD said Exo. B
vnto Josua:* Make the sharpe knyues (of stone) and go to againe & circumcise the childzen of Israel ỳ seconde tyme. B
And Josua made him sharpe knyues (of stone) & circūcised ỳ childzē of Israel in the place called ỳ Hyl of ỳ foreskynnes. And this is the cause why Josua circūcysed al the people that came out of Egipt, namely, such as were males: because that al the men of warre, dyed in the wildernes by the waye, after they came out of Egipt. For al ỳ people that came out were circumcised. But all the people ỳ wer borne in ỳ wildernesse by the way after they came out of Egipte, were not circumcised. For ỳ childzen of Israel walked forty yeares in the wilderneslle, tyll all the people of the men of warre that came oute of Egipt wer consumed, because they harkened not vnto the voyce of the LORDE.

Wherfore the LORD sware, that he
Num. woulde not shewe them the lāde* which the LORD sware vnto their fathers, ỳ
Num. he would gyue vs, euen a lande* ỳ floweth w̄ milke & hony. And their childzē
C whō he set vp in their steade, thē Josua circūcised: for thei wer vncircūcised, because thei circūcised thē not by ỳ waye.

And when they had circumcised al the people, they abode stil together in the host til they were whole. And ỳ LORD sayd vnto Josua: this day I haue takē away ỳ shame of Egipt frō you: wherfore ỳ name of the same place is called Gilgal vnto this day. And ỳ childzē of
Exo. Israel abode in Gilgal* & helde ỳ feast of passeouer ỳ fourtene day of ỳ moneth at euen in the plaine of Jericho. And they did eate of ỳ corne of ỳ land on the morow after passeouer swete cakes & parched corne in the selfe same daye.

For ỳ* Manna ceased on ỳ morow af-
Exo. ter they had begonne to eate of ỳ corne D
of the lande, neither had the childzen of Israel Mana any more: but dyd eate of ỳ corne of ỳ lāde of Canaan that yeare.

And it fortuned that whē Josua was nye to Jerico, he lyft vp his eyes & loked: & beholde, there stode a man against him, hauing a swearde drawen in hys hande. And Josua went vnto hym, and sayde vnto him: arte thou on our syde or on oure aduersaryes?

And he sayde: Naye, but as a captaine of the

of the hoost of ꝑ LORD am I now come. And Josua fell on his face to ꝑ earthe, & dyd reuerence, & said vnto him: what sayeth my LORD vnto his seruaunte? And the captaine of the LORDES hoost said vnto Josua: *do thy sho of thy fote, for the place wheron thou standest, is holy. And Josua dyd so.

¶ The.vi. Chapter.

The walles of Jericho fall, and it is destroyed.

AND Jericho was shut vp, & locked because of the childzen of Israel, nether might any mā go out or in. And ꝑ LORD said vnto Josua: behold, I haue geuen into thy hande Jericho and and her king & the strong mē of warre. And ye shal compasse the cytie, al ye ꝑ be men of warre, and go rounde about it once, & so shal you do syxe dayes. And seuen prestes shal beare before ꝑ Arke, seuen trompettes of rammes hoznes, (that be vsed in the Jubylie.) And the seuēth daye, ye shall compasse the cytie seuen tymes, and ꝑ prieftes shall blowe with the trompettes.

And when they make a longe blaste with the rāmes hozne, and ye heare the sounde of the hozne, all the people shall showte w a great showte. And thē shal the wal of the citye fal downe, & ꝑ people shall ascende vp, euery man streyght before him. And Josua ꝑ sonne of Nun, called ꝑ prestes & said vnto them: take vp ꝑ arke of ꝑ appoitment, and let seuen prestes beare seuē tröpettes of rāmes hoznes before ꝑ arke of the LORD. And he sayde vnto the people, go & compasse the cytie: and let him that is harnessed, go before the arke of the LORDE. And when Josua had spoken vnto ꝑ people, the seuen prestes bare the seuen trompettes of rammes hoznes, & went forth before the arke of the LORD, and blewe with the trompettes, and the arke of ꝑ B couenaūt of the LORD folowed them.

And al the men of armes went before the prestes, that blewe with ꝑ trompettes, & the commen people came after ꝑ arke: & the prestes that went, blewe with trompettes. And Josua cōmaunded ꝑ people, saying: ye shal not showte, nor make any noyse with your boyce, neyther shal any worde proceede oute of your mouthe, vntil the day I byd you showte, then shall ye showte. And so ꝑ arke of the LORD compassed the cytie, and wente about it once: and they returned into the hoost, & lodged there.

And Josua rose early in ꝑ morninge, and ꝑ prestes toke vp the arke of the LORDE, and seuen prestes bare seuen trompettes of rammes hoznes, & went before the arke of the LORD, and blew with the trompettes. And all the mē of armes went before them, but ꝑ commē people came after the arke of ꝑ LORD, whiche went before vñ the blowynge of the trompettes. And ꝑ seconde day they compassed ꝑ citie once, and returned againe into ꝑ host, & so thei did syxe dates. And when the seuenth day came, they rose early: euen with the dawnyng of ꝑ daye, and compassed the citye after the same maner seuen tymes: only that day they compassed the citie seuen tymes.

And at the seuenth tyme, whan the prestes blewe vñ the trompettes, Josua sayde vnto the people: showte, for ꝑ C LORDE hath geuen you the citye. And the citie shalbe damned, both it and al ꝑ are therin, vnto the LORD: only Rahab ꝑ harlot shal lyue, and al that are vñ her in the house, because she *hyd the messengers that we sent. And in any wyse be ye ware of the excommunicate thinges, lest ye make youre selues excōmunicate, & take of ꝑ excommunicate thinges, and make the host of Israel excommunicate and trouble it. But al the siluer, golde, vessels of brasse, & yron, shalbe consecrate vnto the LORDE, & shal come into his treasurye. *Josua. 2. 6

And the people showted, and blewe vñ trompettes. And whē the people heard the sounde of the trompe, they showted w a great showt: & the* wall fel downe, so that the people went vp into ꝑ cytie: euery man streight before him, and toke the citie. And they vtterlye destroyed al that was in the cytie bothe man & woman, yonge and olde, oxe, shepe and asse, with the edge of the swearde. E *Hebr. 11. f.

Then Josua sayde vnto the two men that had spyed out the contreye: * goe into the harlottes house, & bzynge out thence the womā, and al that she hath, *as ye sware to her. And the younge men that wer spyes, went in, & brought out Rahab, and her father & mother, and her bzethzen, and all that she had. And they brought out all her kynred, and put them without the hoost of Israel. D *Hebr. 11. f *Josue. 2. 6

And they burnt the citie with fyer, & al that was therin. Only the siluer and the gold, the vessels of brasse and yron they put vnto the treasure of the house the LORDE. * And Josua saued Rahab the harlotte, and her fathers household, and al ỹ she had, and she dweit in Israel, euen vnto this day because she hyd the messengers, whiche Josua sent to spye out Jericho.

Heb. vi. f

And Josua swore at that tyme, saying: cursed be the man before ỹ LORD, ỹ ryseth vp, and bildeth this cytie Jericho: he shal laye the foundacio* in his eldest sonne, and in his yongest sonne shall he set vp the gates of it. And so the LORD was with Josua, & his fame was noysed thorowe out all landes.

3. Kin. xvi. g.

¶ The. vii. Chapter.

Kaios spredeth Jean to stoned.

A

BVt yet the childrē of Israel trespased in the * excōmunicate thinges. And * Jean the son of Carmy, the sonne of zabdi the sonne of zareth of the tribe of Juda, toke of the excommunicate thinges. And the wrath of the LORDE wared whote against the childrē of Israell.

Deute. vii. d. Iosu. xxii. d. * Iosu. xxii. d. Heb. vi. d. Iosu. vii. f.

And Josua sent men frō Jericho to Hai, which is beside Bethauē, on ỹ east side of Bethel, & spake vnto thē, saying: get you vp, & bewe ỹ countrey. And the mē wēt vp, & spied out Hai. And returned to Josua, & said vnto him, let not al the people go vp, but lette as it were a two or thre thousande men goe vp, and smite Hai, and make not al the pepie to labour thither, for they are but fewe.

And so there went vp thither, of the people, about a thre thousande mē, and they fled before ỹ men of Hai. And the men of Hai smote of them vpon a thirtye and syre men: for they chased them from before the gate euen vnto Sebarim, & smote them in the goyng downe.

B

Psal. xxi. c.

Wherfore, the hertes of the people* for feare, melted away like water. And Josua rent his clothes, & fel to ỹ earth vpon his face before the arcke of ỹ Lord, vntil the euen tide, he & the elders of Israel, and put earth vpon theyr heades.

Deut. ix. d

And Josua said* Alas, O Lord God, wherfore hast thou brought this people ouer Jordan, to delyuer vs into ỹ hāde of ỹ Amorites, & to destroye vs: wold to GOD we had bene content, & dwelt on the other syde Jordan. Oh Lord what shal I say, when Israell turneth theyr backes before their enemyes: Surely ỹ Cananites, & al ỹ enhabiters of ỹ Lāde shal heare of it, & shal conspire against vs, and destroye the name of vs out of the worlde: And what wylte thou do vnto thy myghtye name?

And the LORD sayde vnto Josua: get the vp: wherfore lyest thou thus vpō thy face? Israel hath synned, and they haue transgressed myne appointment, which I commaunded thē: for they haue takē of the excommunicate thinges, & haue stolen, and dissembled, & put them vnto their owne stuffe. And therefore is it ỹ ỹ childrē of Israel cannot stande before their enemies, but shal turne their backes before their enemyes because they be excommunicate. Nether wil I be with you any moare, excepte ye rote out the excommunicate from amonge you.

C

Exo.

* Vp therfore, and sanctifie ỹ people, & say: sanctifye your selues against to morow, for so saith ỹ LORD GOD of Israel. There is a damned thing amonge you (O Israel,) & therfore ye cannot stande against your enemies, vntil ye haue put the dāned thing frō amōg you. To morow morning therfore ye shalbe brought accordīg to your tribes. And the tribe which ỹ LORD taketh, shal come accordīg to the kinreds therof. And ỹ kynred which ỹ Lord shal finde guilty, shal come by housholdes. And ỹ housholde which ỹ lord shal finde faulty, shal come man by mā. And he ỹ is foūde in ỹ excōmunicacon, shalbe burnte with fyre, he and all ỹ he hath, because he hath trāsgressed the couenaunte of the LORDE, and wrought folye in Israell.

Deut. vii. c.

And so Josua rose vp erly in ỹ morning and brought Israel by their tribes: and ỹ tribe of Juda was caught. And he brought ỹ kynredes of Juda, & toke the kynred of ỹ zarehites. And he brought the kinred of ỹ zarehites, mā by man, & zabdi was caught. And he brought his housholde man by man, & Jean ỹ sonne of Carmy, the sonne of zabdi, ỹ sonne of zareth in ỹ tribe of Juda was caught.

Iosu. vi. d. Deut. xii. c.

D

And Josua said vnto Jean: my sonne I beseche thee, geue glorye to ỹ LORD GOD of Israell, and geue him prayse, and shewe me what thou haste done, hyde it not from me.

And Jean answered Josua, and sayd: of a truthe I haue synned against the

LORDE

LORD GOD of Israel, & thus & thus haue I done. I sawe amonge ꝑ spoyle a goodlye Babyloniſhe garment, and two hundred sicles of syluer, & a tonge of golde of fyftie sycles weyght, and I coueted them, and toke them. And beholde they lie hyd in ꝑ earth in my tent and the syluer is there vnder.

And so Josua sent messegers, which when they ran vnto his tent, beholde, they were hyd in his tent, and ꝑ syluer there vnder.

Therfore, they toke them out of the myddest of his tent, and brought them vnto Josua, & vnto al ꝑ chyldre of Israel, & layed the out before the LORD.

And Josua toke Achan the sonne of Zareth, and the siluer, and the garmēt, and ꝑ rong of golde, and hys sons and his daughters, his oxen, and his asses, his shepe, and his tent, and all that he had, and al Israel with him, broughte them vnto the valey of Achor.

And Josua sayde: Inas muche as thou hast troubled vs, the LORD shall trouble the this day. And al Israel stoned him wt stones, & burned thē with fyre, and ouerwhelmed them wt stones. And cast vpō hi a great heape of stones vnto thys day. And so the LORDE turned from the wrath of hys indignacion. And the name of the place is called the valey of Achor vnto this daye.

¶ The.viii. Chapter.

The seege and wynning of Hai. The kyng therof is hanged. Josua setteth vp an altar. He blesseth the people.

AND the LORDE sayd vnto Josua: *feare not, neither be thou fayntharted. Take al the men of warre with thee, and vp: and get thee to Hai. Beholde, I haue geuen into thy hand, the kynge of Hai, and hys people, hys cytie and his lande.

And thou shalte do to Hai and her kynge, as thou dyddest vnto *Jericho and her kynge. Neuertheles, the spoile and *cattell therof, shall ye take vnto your selues: And lay a watch vnto the towne, on the backsyde therof.

And so Josua arose, and all the men of warre to go vp agaynste Hai. And Josua chose out thyrty thousand strōg men of warre, and sent them away by vyghte. And he commaunded them, sayinge: beholde, ye shall laye a wayte vnto the towne on the backsyde therof. Go not very farre from the citie, but be all ready.

And I, and al the people that are wt me, wyll approche vnto the cytie. And when they come oute agaynste vs, as they did at the fyrst tyme, then wyll we flee before them. For they will come out after vs: and we wyll bringe them out of the citie. For they wyll saye: they flee before vs, as at the first tyme, and we wyll flee before them. In the meane tyme shall ye ryse vp from lying awaite and destroy the citie: For the LORDE your GOD wyll deliuer it into your hand. And whan ye haue taken ꝑ citie, ye shall set it on fire.

Accordyng to the commaundement of the LORD shal ye do: behold, I haue charged you. Josua therefore sent thē forth, and they went to lye awaite, and abode betwene Bethel and Hai, on the west syde of the cytie of Hai. But Josua lodged that night amōge ꝑ people.

And Josua rose vp early in the morninge, and numbred the people, & went vp, he and the elders of Israel before the people against Hai. And al the men of warre that were with him, went vp and drue nye, and came against ꝑ citie, and pytched on the north syde of Hai. And there was a valey betwene them and Hai. And he toke vpon a fiue thousande men, and put them to lye awaite, betwene Bethell and Hai, on the west syde of the citie. And they put ꝑ people (euen al the host that were on ꝑ north syde) agaynst the cytie, and the lyers awayte on the west. And Josua walked the same vyght in the myddes of ꝑ valey. And it fortuned, that when ꝑ kinge of Hai sawe it, they hasted and rose vp earely, and the men of the cytye wente out agaynste Israell to battell, he and all his people at a tyme appoynted, euen before the plaine, and wist not that there were liers awayte on the backe syde of the cytie.

And Josua and all Israell fayned them selues to be put to the worse before them, and fled toward the wildernesse. And all the people of the towne were called togethe, to folowe after them. And they folowed after Josua & were drawen awaye frō the cytie: And there was not a man lefte in Hai, & in Bethel, that went not out after Israel. And they lefte the cytie open, and so-

lowed after Israel.

And the LORDE sayde vnto Josua: stretche out the speare that is in thyne hande towarde Hai, for I wyll geue it into thy hande. And Josua stretched out the speare that he had in his hand, towarde the citie. And the lyers awaite arose quickely out of theyr place, & ran assone as Josua had stretched out hys hande, and they entred into the cytye, & toke it, and hasted, and set the cytye on fyre. And when the men of Hai loked backe after them, they sawe the smoke of the citie ascende vp to heauen. And they had no leysure to flye, eyther thys waye or that, and the people that fled to the wildernes, turned backe againe vpon the folowers.

And when Josua and al Israel saw that the lyers awayte had taken the cytie, and that the smoke of it ascended, they turned agayne, and layed on the men of Hai. And the other issued oute of the cytie agaynst them. And so were they in the myddest of Israell: for these were on the one side of them, and ꝑ rest on the other syde. * And they layed vpon them, so that they let none of them eskape, nor remayne. And the kynge of Hai they toke alyue, and brought hym to Josua. And when Israel had made an ende of slayinge all the inhabiters of Hai in the felde of the wyldernesse, where they chased thē, and when they were all fallen on the edge of ꝑ sword, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the sword. And al ꝑ fel that day, both of men & womē, were twelue thousande, euen all the men of Hai.

Josua. 8.c

For Josua plucked not his hande backe agayne whiche he stretched out vpon the speare, vntyll he had vtterly destroyed all the enhabitours of Hai.

Num. 31.b. Deut. 20.c

* Onely the cattell and the spoyle of ꝑ cytie, Israel toke vnto themselues, accordyng vnto the worde of the LORD, whiche he commaunded Josua. And Josua set Hai on fyre, and made it an heape for euer, and a wyldernesse, euen vnto this daye. And the kynge of Hai he hanged on a tree, vntyll euen. And assone as the sunne was down, Josua cōmaunded * that they should take the carkasse downe of the tree, and caste it at the entryng of the gate of the cytye, & * laye theron a great heape of stones, that remayneth vnto this daye.

Deut. 21.d

Josua. 7.b

Then Josua * buylte an alter vnto the LORDE GOD of Israel, in mount Ebal, as Moses the seruaunte of the LORDE commaunded the childzen of Israel, and as it is wzitten in ꝑ * boke of ꝑ law of Moses: an * altar of whole stones, ouer which no mā hath lyft any tole of yron. And they sacrificed theron burnt sacrifices vnto ꝑ LORD, & offred peaceofferinges. And he wzot therypō ꝑ stones, a rehearsall of ꝑ lawe of Moses, and wzote it in the pzesence of the childzen of Israel.

Deut. 7.a

Deut. 27.b

Exo. 20.c

And al Israel and the elders therof, and theyr offycers and Judges stode, parte on thys syde the arke, and parte on that syde, before the pziestes ꝑ were Leuites, whyche bare the arke of the appointment of the LORDE: as wel the straunger, as they that were borne amōge them: halfe of them on ꝑ forefrōt of mouṫ Garizim, and halfe of them on the forefront of mount Ebal: as Moses the seruaunt of the LORDE had cōmaunded before, that they should bielle the people Israel. Afterward, he red al the wordes of the lawe, the bieslynges and curslynges, accordyng to al that is wzitten in the boke of the lawe: And there was not one wozde of all ꝑ Moses commaunded, which Josua red not before all the congregation of Israell: The women and childzen, (and the straungers that were come) standyng amonge them.

6

The.ix. Chapter.

The Gibeonites obtayne peace of Josua.

AND it foztuned that when all the kinges ꝑ dwell on thys syde Jordan, in the hylles and valeyes, & alonge by all the coastes of the greate sea, ouer agaynste Libanon, (Namely the Hethites, the Amozites, the Cananites, the Pherezites, the Heuites & the Jebusites) hearde therof, they gathered themselues together, to fyghte agaynst Josua, and against Israel with one accozde.

1

* And the enhabytours of Gibeon heard what Josua had done vnto Jericho, and to Hai. And they dyd wozke wyply, and wente, and made themselues embassadours, & toke (them vitayles/ and) olde sackes vpon their Asses, and wyne bottelles old, and rent & wozne, and old clouted shoes vpon their fete,

1. Reg. 11.d

and

and their raiment was olde, & all their
prouision of breade was dryed vp, and
houred. And they came vnto Josua in-
to the hooste, to Gilgall, and sayd vnto
him, and vnto all the men of Israel: we
be come from a far countrye and nowe
make ye agrement with vs. And the
men of Israell sayde vnto the Heuyte:
peraduenture thou dwellest amonge
vs: and then howe can I make peace
wyth thee?

B And they sayde vnto Josua: we are
thy seruauntes. And Josua sayde vnto
them agayne: what are ye? and whence
come ye? They answered hym: From a
very farre country thy seruauntes are
come, for the name of the LORDE thy
GOD: for we haue hearde the fame (of
the power) of hym, and all that he dyd in
Egypte, and all that he dyd to the two
*kynges of the Amorites that were
beyonde Jordan, Sehon kyng of Hes-
bon, and Og kyng of Basan, whiche
was at Astharoth. Wherefore, oure el-
ders and al the enhabytours of our cō-
trey spake to vs, saying: take vytayles
with you to serue by the waye, and go
mete them, and saye vnto them: we are
your seruauntes. And now make ye a
couenaunt of peace with vs. This our
foode of breade, we toke with vs out
of our houses whotte, the daye we de-
parted to come vnto you. And now be-
holde, it is dried vp and houred. And
these bottels of wyne which we filled,
were newe: and se they be rente. And
these oure garmentes and shoes, are
worne for oldnes, by the reason of ỳ ex-
ceadyng long iourney.

C And the men toke of theyr vitayles,
and counceled not with the mouth of ỳ
LORDE. And Josua made peace with
1.Reg.11.f them, and *made a couenaūt w them,
that they should be suffred to lyue: and
the Lordes of the congregacion sware
vnto them: And it fortuned, that three
daies after they had made peace with
them, they hearde that they were
theyr neighbours, and that they dwelt
amonge them. And the childzen of Is-
raell toke their iourney, and came vn-
to their cyties the thirde day, and their
cities were Gibeon, and Caphira, Be-
roth and Kariath Jarim. And ỳ chil-
dren of Israel slewe them not, because
the Lordes of the congregacyon had
sworne vnto them by the LORD GOD
of Israell. And all the multitude mur-
mured agaynste the Lordes. But all
the Lordes said vnto al ỳ congregacy-
on: we haue sworne vnto them, by the
LORDE GOD of Israell, and therfore
we maye not hurte them. But thys we D
will do to them. We wyll let them lyue,
lest wrath be vpō vs because of ỳ othe
whiche we sware vnto them. And the
Lordes sayde vnto them agayne: Let
them lyue, *and hewe wood, and draw Deut.29.b
water vnto al ỳ congregaciō, and they
dyd as the Lordes sayde vnto them.

And Josua sent for them, and talked
with them, and sayd: wherfore haue ye
begiled vs, saying: We dwell farre frō
you, when ye dwell among vs? & nowe
are ye cursed, and there shall not cease
to be of you, bonde men, and hewers of
woode, and drawers of water for the
house of my GOD.

And they answered Josua & sayde:
it was tolde thy seruauntes, how that
the LORD thy GOD, had commaunded
his seruaunte Moses, to geue you all
the lande, and to destroye all the enha-
bitoures therof out of your syght, and
therfore we were exceadyng sore afraid
(and dyd prouide) for oure lyues at ỳ pre-
sence of you, and haue done this thing:
and beholde we are in thyne hande, as
it semeth good and ryght in thine eyes
to do vnto vs, so do.

And euen so dyd he vnto them, and
ryd them oute of the hande of the chil-
dren of Israell, and they slewe thē not.
And Josua made them that same daye
hewers of wod, and drawers of water
for the congregation, and for the alter
of GOD vnto this day, in ỳ place which
GOD shoulde chose.

¶ The.x. Chapter.

¶ The Amorites are ouercome of Josua. Je
rayneth stones. The sunne standeth styll. The
v. Kynges are hanged.

A And it fortuned, that when Adoni-
zedech kynge of Jerusalem had
hearde how Josua had take Hai,
and had distroyed it, & howe that *as Josua. 6.c
he had done to Jericho and her kyng, and.8.a
euen so he had done to Hai & her king,
and howe the enhabytours of Gibeon
had made peace with Israel, and were
amonge them, they feared exceadyngly:
for Gibeon was a greate cytye, as any
citie of the kyngdome, and was grea-
ter then Hai, and all the men thereof
were

were very myghtie.

Wherfore Adonizedech kyng of Ierusalem, sent vnto Hoham king of Hebrō, and vnto Piria king of Jarmuth, and vnto Japhia king of Lachis, & vnto Debir king of Eglon, saying: Come vp vnto me, and helpe me, that we may smyte Gibeō: for they haue made peace with Josua, and wyth the chyldren of Israell. Therfore the .v. kynges of the Amorites, the kynge of Ierusalem, the kyng of Hebron, the king of Jarmuth, the king of Lachis, & the king of Eglō gathered themselues togither: they w al their hostes, and besieged Gibeon, & made warre agaynst it.

And the men of Gibeon sente vnto Josua, and to the hoste of Gilgall, saying: withdrawe not thy hand from thy seruauntes, come vp to vs, to saue vs and to helpe vs. For all the kynges of the Amorites whiche dwell in the mountaynes, are gathered together agaynst vs.

And so Josua ascēded from Gilgal, he and al ꝑ people of warre wyth him, and all ꝑ men of myght, and the LORD sayde vnto Josua: feare them not, for I haue delyuered thē into thyne hand. Neyther shall anye of them stande agaynst thee. Josua therfore came vnto them sodenly, and went vp from Gilgall al nyght. And the LORD troubled them before Israel, and slewe them w a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote thē to Esaka and Makeda. And it fortuned, that as they fled from Israell, and were in the goyng downe to Bethoron, the LORD caste downe greate stones from heauē vpon them, vntyl Esaka. And there were mo dead with hayle stones, then they were whom the chyldren of Israel slewe with the swerde.

Then spake Josua before the LORD, in the daye when the LORD delyuered the Amorytes before the chyldren of Israell, and he sayd in the syght of Israell. * Sunne stande thou styll vpon Gibeon, and thou Moone, in Ialon. And the Sunne abode, and ꝑ Moone stoode styll, vntyll the people auenged themselues vpon their enemyes. Is not this wrytten in ꝑ boke of the righteous. The Sunne (I say) abode in the myddest of heuen, and hasted not to go downe by the space of a whole daye. And there was no day lyke that, before it, or after it, that the LORDE hearde the voyce of a man. For the LORDE fought for Israell.

And Josua retourned, and al Israel with him vnto the hoste to Gilgall: but the fyue kynges fled, and were hyd in a caue at Makeda. And it was told Josua of one, saying: the fyue kynges are founde hyd in a Caue which is at Makeda. And Josua sayde roule greate stones vpon the mouth of the caue, and set men by it, for to kepe them.

And stande ye not styll, but folow after your enemyes, & smyte al ꝑ hindermost: And suffre them not to entre into their cyties, for the LORD your GOD hath delyuered them into your hande. And it fortuned when Josua and the chyldren of Israell had made an ende of sleyinge them with an exceadynge great slaughter, tyl they were wasted, the rest that remayned of them, entred into walled cyties.

And al the people returned to ꝑ host, to Josua at Makeda in peace, neither dyd any man moue his tonge agaynst the chyldren of Israell. Then sayd Josua: open the mouthe of the caue, and bryng out these .v. kynges vnto me out of the caue. And they dyd so, & brought those .v. kynges vnto him out of ꝑ caue, euen the kyng of Ierusalem, the kynge of Hebron, the kynge of Jarmuth, the kyng of Lachys, and ꝑ kyng of Eglon.

And it fortuned, that when they brought out those kinges vnto Josua: Josua called for all ꝑ men of Israell, & sayd vnto ꝑ chief of ꝑ mē of war, which wente with him: come nere, and putte your fete vpō ꝑ neckes of these kinges. And they came nere and put their fete vpon the neckes of them. And Josua sayde vnto them, ye shall not feare nor be fayntе herted: But be stronge and plucke vp your hertes, for thus shall ꝑ LORDE do to al your enemies agaynst whom ye fyghte.

And then Josua smote them, & slewe them, and hāged them on .v. trees. And they hanged styll vpon the trees vntil the euenyng. And at ꝑ goyng down of the Sunne, it fortuned ꝑ Josua gaue commaundement, and they toke them downe of the *trees, and caste them in- to ꝑ caue, (wherin they had bene hyd)

and

slayed great stones on ꝑ caues mouth, whiche remaine vntyll this daye.

And that same day Josua toke Maketa and smote it with the edge of the swearde, and the kyng therof also *destroyed he vtterly, with al the soules ꝑ were therin, and let nought remayne. And he dyd to the king of Maketa *as he dyd vnto the kynge of Jericho.

Then Josua went from Maketa, & all Israell with him vnto Libna, and fought against Libna. And the LORD delyuered it, and the kynge therof into the hande of Israel: and he smote it wᵗ the edge of the swerde, and all the soules that were therin. He let nought remayne in it, but dyd vnto ꝑ kyng therof as he dyd vnto the kyng of Jericho.

And Josua departed from Libna, & all Israel with him vnto Lachys, and besieged it, and assaulted it. And the LORDE deliuered Lachys into ꝑ hand of Israel, which toke it the second day, and smote it with the edge of ꝑ sweard, and all the soules that were therein, doyng accordyng to al, as he had done to the citie of Libna.

Then Horam kynge of Geser came vp to helpe Lachys: And Josua smote hym and his people, vntyll noughte remayned of him.

And from Lachys Josua departed, vnto Eglon, and al Israell with him, & they besieged it, and assaulted it, & toke it the same daye, and smote it with the edge of swearde, and all the soules that were therin he vtterly destroied ꝑ same daye, accordynge to al that he had done to Lachys.

And Josua departed vp from Eglon and all Israell with him, vnto Hebrō. And they fought agaynst it, and when they had taken it, they smote it with ꝑ edge of the sweard, and the kyng therof, and al the townes that pertained to it, and all the soules that were therein, and he lefte nought remaynynge: but dyd accordyng to al as he had done to Eglon, and destroyed it vtterly, and al the soules that were therin.

And Josua returned, and al Israel with him to Dabir, and fought against it. And when he had taken it, and the kynge therof, and all the townes that pertayned thereto, they smote them wᵗ the edge of the sweard, and vtterly destroyed al the soules that were therin, neyther let he ought remaine. Euen as he dyd to Hebron, so he dyd to Dabir and the king therof, as he had done also to Libna, and her kyng.

Josua therfore smote all the hil countreyes, & the south countreyes, & ꝑ valleyes, and the hyll sydes, and all theyr kinges, and let nought remaine of the, but vtterly destroyed all ꝑ * breathed, as the LORDE GOD of Israell commaūded. And Josua smote them from Cades barne vnto Hasa, and al the cōtreye of Gosan, euen vnto Gibeon. All those kynges and their lande dyd Josua take at one tyme: because ꝑ LORD GOD of Israel fought for Israel. And Josua and all Israel retourned vnto ꝑ host that was in Gilgal.

Deut. 20. d

The. xi. Chapter.

The battaile of Josua with diuerse kynges.

AND it fortuned, that when Jabin kynge of Hazor, had heard those thinges: he sent to Jobab kyng of Madon, and to the kynge of Simrom, and to the kynge of Achsaph, and vnto the kynges that are by the north in the mountaynes, and plaines towarde the southsyde of Cenereth, and in the low countreys: and in the borders of Dor, westwarde, and vnto the Cananites, both by easte and west, and vnto the Amorites, Hethites, Pherezites, & Gebusites in the mountaynes: and vnto the Heuites that wer vnder Hermō in the lāde of Mizpa: And they came out and all their hostes with them, a multitude of folke, euen as the sāde that is on the sea shore in a great numbre wᵗ horses & charrettes exceedynge manye. And all these kynges met together, and came and pitched together at the waters of Merom, for to fyght against Israel.

And the LORDE sayd vnto Josua: be not afrayde at the presence of them: for to morowe about this tyme wyl I deliuer them al slayne before Israel: thou shalt hough their horses, & burne theyr charrettes with fyre. And so Josua came, and all the men of warre wᵗ hym against them by ꝑ waters of Merom. and sodenly fel vpon them. And the LORDE delyuered them into the hand of Israell: and they smote them, & chased them vnto great Sidon, and vnto the whot waters, and vnto the baleye of Mizpa which is Eastward: & smote them vntyll they had none remaynyng

of them. And Josua did vnto them, as the LORDE bad hym: he houghed their horses, and burute their charrettes wyth fyre.

And Josua at ỳ tyme turned backe and toke Hazor, and smote the kynge therof with the swearde. And Hazor before tyme was the heade of all those kyngdomes. And they smote all the soules that were therin with the edge of the swearde, vtterly destroyng all: nothyng ỳ breathed, was let remayne. And he burnt Hazor with fyre. And all the cyties of those kynges, and all the kynges of them did Josua take, and smote them with the edge of ỳ sweard, and vtterlye destroyed them* as Moses the seruaunte of the LORDE commaunded.

Exod. 17. b and. 4. b Deut. 7.

But Israel burnt none of the cyties that stode styll in their strength, saue Hazor onely that Josua burnt. And al the spoyle of the sayde cities and ỳ catel, the childzen of Israell caught vnto them selues. But the men only they smote with the edge of the sweard vntyll they had destroyed them, neyther leste they ought that had breath. As ỳ LORDE commaunded Moses his seruaunt, so dyd Moses commaunde Josua, and euen so dyd Josua* so that he minished no word of all that ỳ LORDE commaunded Moses.

Deut. 10. d

And so Josua toke all the lande, the hylles and all the south countrey, and all the land of Gosan, and the lowe cõtrey, and ỳ playne, and the mountaine of Israel, and the lowe countrey of the same, euen from the mount of parting, that goeth vp to Seir, vnto the playne of Gad in the valey of Libanon, vnder mount Hermon. And al the kynges of the same he toke, and smote them. And slewe them.

Josua made warre long tyme with those kynges: neyther was there anye cytie that made peace with the childzẽ of Israell, saue those Hethites that enhabited Gibeon, and therefore al other they toke with battayle, for it came of the LORDE, whiche dyd harden theyr hertes that they shoulde come against Israell in battayle, and ỳ they shoulde destroy them vtterly, and shewe them no mercy, but to bring them to nought: As the LORDE commaunded Moses.

And that same season came Josua, and destroyed the Enakites out of the mountaynes: Namely out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of al ỳ mountaynes of Israell. And Josua destroyed them vtterly, with their cities. Ther was not one Enakite leste in the lande of the childzen of Israel, onely in Asah, *Geth, and Asdod, there remayned of them.

Num. 13. c

And Josua toke the whole land, accordyng to all that the LORDE sayde vnto Moses, and Josua gaue it for a possession vnto Israell* accordynge to their partes and trybes: and the lande rested from warre.

Num. 26.

¶ The. xii. Chapter.

¶ What kynges Jesus and the children of Israel slewe, whiche were in numbre xxxi.

THese are the kynges of the land, whiche the chyldzen of Israell smote and possessed theyr lande, on the other syde Jordan eastwarde from the ryuer Arnon, vnto mounte Hermon, and all the playne eastward.

I

*Sehon kynge of the Amorites, that dweit in Hesbon, and ruled frõ Aroer, whiche is besyde the ryuer of Arnon, & from the myddle of the riuer, and from halfe Gilead vnto the ryuer Jabok, whiche is the bordze of the childzen of Ammon. And from the playne vnto the sea of Cinneroth Eastewarde, and vnto the sea in the playne: euen ỳ salte sea Eastwarde, the waye to Beth Jesymoth, and from the south vnder the sprynges of the hyll.

Num. 21. Deut. 2.

And the coast of Og kyng of Basan, whyche was of the remnaunt of ỳ gyauntes, and dweite at Astaroth, & Edzai, and reygned in mounte Hermon, and in Salcah, and in all Basan, vnto the bordze of the Gesurites, and ỳ Machathites, and halfe mount Gilead, vnto the bozders of Sehon kyng of Hesbon. *Moses the seruaunt of ỳ LORD, and the childzen of Israel smote them, *and Moses the seruaunt of ỳ LORD, gaue their lande for a possession vnto ỳ Rubenites, Gaddites, and halfe ỳ tribe of Manasses.

II

Num. 21. b. & 32. d. & 34. d. Iosua. 13. Deut. 3.

These are the kynges of the coũtrey whiche Josua and the childzen of Israell smote on this syde Jordan, westwarde, from the playne of Gad, which is in the valey of Libanon: euen vnto the partyng mounte that goeth vp to

Seir.

Seir. Whiche lande Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: in the vpper lande, and nether lande, in playnes and hyl sides, in the wylderuesse, and southe countrey: the Hethytes, the Amozites, ꝑ Cananites, the Pherezites, the Heuites, and the Jebusites.

*The kynge of Jericho : was one. *The kynge of Hai whiche is besyde Bethel: one. The *kyng of Jerusalem: one. The kynge of Hebzon: one. The kynge of Jarmuth: one. The kynge of Lachys: one. The kynge of Eglon: one. The kynge of Gazer: one. The kynge of Debir: one. The kyng of Geder: one. The kynge of Hozma: one. The kynge of Arad: one. The kyng of Libna: one. The kynge of Adullam: one. The king of Makeda: one. The kinge of Bethel: one. The kyng of Thaphuah: one. The kynge of Hepher: one. The kynge of Aphek: one. The kyng of Lazarō: one. The kynge of Madon: one. The kyng of Haloz: one. The kynge of Simromerō: one. The kyng of Achsaph: one. The kyng of Thaenach: one. The king of Megiddo: one. The kynge of Kaedes: one. The kyng of Jokneā of Charmell: one. The kyng of Doz, in the coūtrey of Doz: one. The kynge of the nacyons of Gilgall: one. The kynge of Thirza: one. All the kynges togyther: thyrtye and one.

¶ The.xiii. chapter.

Josua is commaunded to deuide the land to the children of Israel.

IOsua was olde, and stryken in yeres, and the LORDE sayd vnto hym: thou art olde and striken in yeres, and there remaineth yet exceedyng muche lande to be possessed. This is ꝑ land that yet remayneth: al the regions of the Philistines: & all Gesuri: from Nilus which is on the outwarde parte of Egypte, vnto the bozders of Ekron northwarde: whiche lande is counted vnto Cananie, euen fyue lozdshyppes of the Philistines, the Asathites, Asdothites, Ascalonites, Gethites Akaronites, and the Euytes. And frō the south: all the lande of the Cananites, and the caue that is besyde ꝑ Sydonianes, euen vnto Appher, and to ꝑ bozder of the Amozytes. And ꝑ lande of the Giblytes, & al Libanon, toward the Sunne rysyng, from the playne of Gad vnder mounte Hermon, vntyll a man come to Hemath: all the enhabitours of the hill countrey from Libanon vnto the whot waters: and all the Sidonianes, will I cast out from before the children of Israel: onely se that thou in any wyse deuide it by lot vnto the Israelites, to enherite, as I haue commaunded thee. Nowe therfore deuyde this lande to enherite, vnto the nyne trybes and the halfe tribe of Manasses. For with the other halfe ꝑ Rubenites and the Gaddites haue receyued their enheritaūce, *which Moses gaue them beyonde Jozdan eastward: euen as Moses the seruaunte of the LORDE gaue them: from Aroer that lyeth on the bzym of the ryuer Arnon, and from the cytie that is in the myddest of the ryuer. And all the playne of Medeba vnto Dibon, and al the cities of Sehō kyng of the Amozites, which raygned in Hesbon, euen vnto the bozde of the childzen of Ammon: and Gilead, and the bozder of Gesuri & Machati, and all mounte Hermon, with all Basan vnto Salecah: euen all the kyngdome of Og in Basan, whiche reygned in Astharoth & Edzai: whiche same remayned yet of the rest of ꝑ Giauntes. These dyd Moses smyte, and cast them out.

Neuertheless, the childzen of Israel expelled not the Gesurites and ꝑ Machathites: But the Gesurites and the Machathites dwell among the Israelites euen vntyll this daye. Onely vnto the trybe of Leui, he gaue none enherytaunce: *But the offerynge of the LORDE GOD of Israell is their enheritaunce, as he sayde vnto them.

Moses gaue vnto the trybe of the chyldzen of Ruben, enheritaunce, accozdyng to theyr kynredes. And theyr coast was from Aroer that lyeth on ꝑ bancke of the ryuer Arnon, and from the cytie that is in the myddest of the ryuer, and all the playne whiche is by Medeba, Hesbō, with al theyr townes that lye in the playne: Dibon and ꝑ hul places of Baal, and the house Baalmeō: and Jahazah, and Kedemoth and Mephaah Kiriathaim, Sabamath, & Zarath zahar in the mounte of ꝑ valley, the house of Peoz, and ꝑ spyrynges of the hylles: and Bethpheoz, and the spyrynges of Phasgah: & Bethiesimoth:

and

Num. 32. f. Deut. 3. b.

Num. 18. f.

and all the cyties of the playne. And all the kyngdome of Sehon kynge of the Amorites, whiche reygned in Hesbon, Num. 21. a whiche Moses smote* with the lordes of Madian, Eui, Rekem, Zur and Hur & Reba, the whiche were dukes of Sehon, dwellyng in the countrey. And Balaam also, the sonne of Beor the sothsayer, dyd the chyldren of Israell slaye with the sweard, among other of them that were slayne. And the border of the chyldren of Ruben was Jordan, with the countrey that lyeth theron. This was the enheritaunce of ỹ chyldren of Ruben after their kynredes, cytyes & vyllages perteynyng thereto.

D And Moses gaue enherytaunce vnto the trybe of Gad, euen vnto ỹ childrē of Gad he gaue by theyr kynredes. And their coastes were Jazer, and all ỹ cyties of Gilead, and halfe the land of the chyldren of Ammon vnto Aroer that lyeth before Rabba. And from Hesbon vnto Ramoth, Mazphah, & Betonim: and from Mahanaim vnto ỹ borders of Lidbir. And in ỹ valey they had Betharam Bethnimra, Socoth, and Zaphon, the rest of the kyngdō of Sehon kynge of Hesbon, vnto Jordan and the coastes that lye theron euen vnto the edge of the see of Cenereth, on ỹ other syde Jordan Eastewarde. This is the enherytaunce of the chyldren of Gad, after their kynredes, theyr cytyes and vyllages.

A And Moses gaue enheritaunce vnto the halfe trybe of Manasses. And this was the possessiō of the halfe tribe of Manasses by their kynredes. Their coaste was from Mahanaim, euen all Basan, & all the kyngdome of Og kyng of Basan, and all the townes of Jair whiche lye in Basan, euen thyrtescore cities, and halfe Gilead, Astaroth, and Edrai, cytyes of the kyngdome of Og Num. 32. g in Basan* whiche perteyne vnto the chyldren of Machir the sonne of Manasses, euen the halfe porcyon of the chyldren of Machir by their kynredes.

These are the thynges whiche Moses did distribute in the feldes of Moab on the other syde Jordan ouer a- Josu. 13. b gaynst Jericho eastwarde. * But vnto the trybe of Leui, Moses gaue none enheritaūce, for the LORD GOD of Is- Num. 18. c rael is their enheritaūce, *as he sayde vnto them.

The.xiiii. Chapter.

Caleb requireth the heritage that was promysed him, and Hebron was gyuen him.

AND these are the countreyes which the chyldren of Israell enherited in the lande of Canaan, *whiche Eleazer the preest, & Josua the son of Num. 34. Nun, and the aunciente heades of the tribes of the chyldren of Israell, distributed to them.

By lot they receyued theyr possessions, as the LORDE commaunded, by Num. 26. the hand of Moses, to geue vnto the nyne trybes, and vnto the halfe trybe. For Moses had gyuen enherytaunce vnto two trybes and an halfe, on the other syde Jordan. But vnto the Leuites he gaue none enheritaunce among them. For the childrē of Joseph were Gen. 48. two trybes. Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of ỹ same, for their beastes and cattell. * As the Num. LORDE commaunded Moses: euen so the chyldren of Israell dyd when they deuided the lande.

B And the chyldren of Juda came vnto Josua in Gilgal.* And Caleb the son Num. 13. of Jephune ỹ kenesite sayd vnto hym: thou wottest what the LORDE sayde vnto Moses the man of GOD, aboute my matter and thine in Cades Barne. *Fortie yere old was I when Moses Num. 14. the seruaunt of the LORDE sent me frō Cadesbarne to espie out the land: And I brought him word agayne euen as it was in myne herte. Neuertheless my brethren that went vp with me, discouraged the herte of the people. And I folowed the LORD GOD.

C And Moses sware the same daye: saying* the land wheron thy fete haue Nu. 14. Deu. 1. troden, shalbe thyne enheritaunce and thy chyldrens for euer, because thou hast folowed the LORD GOD. And beholde, the LORD hath kept me aliue Exo. 16. (as he sayd) *this fortie and fiue yeres euen synce the LORD spake this worde vnto Moses, while the children of Israel wandred in the wildernesse. And now lo I am thys day fourscore and .v. yere old: & yet am as strōg at this tyme, as I was when Moses sente me: loke how strong I was thē, so strong am I now, whether I go to warre, or to come agayne.

D Now therfore gyue me this mountain whereof the LORD spake in ỹ daye, for thou

thou hardest in that daye, howe the Enakims are there, and the cityes great and walled. Peraduenture the LORD wil be wt me, & I shall be able to dryue them out, as the LORD said: And Josua blessed him, and gaue vnto Caleb the sonne of Jephune, Hebron to enherit: And Hebron therfore became the enheritaunce of Caleb þ sonne of Jephune the kenesite, vnto this day: because he folowed þ LORD GOD of Israel. And the name of *Hebrō was called in olde tyme, Kariah Arbe. For the same was a great man among the Enakims. And the lande ceased from warre.

The.xv. Chapter.

¶ The lotte of the children of Juda, and the names of the cytes and vyllages of the same.

1 THis was the lotte of the trybe of the childrē of Juda by their kynredes. Namely, towarde the bozder of Edom in the wildernesse of zin, southwarde, euen from the vtmost part
Num.34.b of the south coaste. * And their southe coaste was from the bzynke of the salt sea, from a rocke þ leaneth southward. And it wente out to the south syde towarde the goyng vp to Acrabim, & wēt a long to zinna, and ascended vp on the southsyde vnto Cades barne: and went along to Hezron, and went vp to Adar, and fet a compasse to Karca. Frō thence went it along to Azmon, and reached vnto the ryuer of Egipt and the ende of that coast was on the weste syde. And this is their south coast.

B Their east coast is the salt sea, euen vnto the edge of Jozdan. And their bozder in the nozthe quarter was frō the rocke of the sea and from the edge of Jozdan. And the same bozder went vp to Bethhagla, and went alonge by the nozthsyde of Betharabah, and vp from thence to the stone of Bohen the sonne of Ruben. And againe, the same bozder went vp to Dabir from the valleye of Acoz, and so nozthwarde, turnynge towarde Gilgal, þ lyeth before þ goynge vp to Adonim, whiche is of the southe syde of the ryuer. And the same bozder went vp to the waters of the fountaine
1.Reg.1 of the Sunne, and ended at the *wel of Rogel. And then went vp to the valeye of the sonne of Hemon, euen vnto the south syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hylle that lyeth before the valey of Hennon westwarde, and by the edge of the valey of the Giaunts nozthwarde: And then it compasseth from the toppe of the hyll vnto the fountayne of þ water of Nephthoah, and goeth out at the cyties of mount Ephzon: and drawe th to Baala, which is Kiriathiarim, (That is a cityе of woodes) and then it compasseth from Balah westwarde vnto mounte Seir, and then goeth a long vnto þ side of mount Jarim, whiche (is Chesalon) on the nozth syde. And commeth downe to Bethsames, & goeth to Thamnah, and goeth out againe vnto the syde of Akaron nozthwarde: And thē drawe th to Secron and goeth a long to mount Balah, & goeth out at Jabnel: and the endes of the coastes leaue at þ west sea. And the west bozder was the great sea, & þ same coast was þ coast of þ childzen of Juda roūde about in their kinredes. C

And vnto Caleb þ sonne of Jephune did Josua geue a parte among þ childzē of Juda, accozding to the mouth of the Josu.14.b
LORD, euen * Kiriatharbe of the father of Enoch, whiche cityе is Hebzon. And Caleb dzoue thence the thze sonnes of Enach, Sesai, and Ahman, and Thalmai, whiche were the sonnes of Enach. And he went vp thence, to the enhabytoures of Dabir. And the name of Dabir in þ olde tyme was Kariath sepher. (That is a cyte of letters.) And Caleb sayd: Judic.1.c
*he that smyteth Kariath sepher, & taketh it, to him wyll I geue Achsah my doughter to wife. And Othniel, þ sonne of Kenes, the bzother of Caleb toke it. And he gaue him Achsah his doughter to wyfe: And as she wente in vnto him, she moued him, to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the: who answered: geue me a blessynge: for thou hast geuē me a south (and drye) lād: geue me also spzinges of water. And he gaue her spzinges of water, both aboue and beneth. This is the enheritaunce of the trybe of the childzen of Juda, by their kynredes. D

And the vtmost cyties of the trybe of þ childzen of Juda, towarde þ coastes of Edom southwarde, wer: Kabzel, Eder and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor and Jethnon: ziph, Telem and Baloth, Hazor, Hadathah, Karioth Hesrō (which is Hazor) Enām Sami, and Holadah: Hazargadah,

Hasmon and Bethpheleth: Hasar sual, Berlsabe, and Bazothiah: Baalah, Jim, and Azem: Eltholad, Cesil, and Hozma: Ziklag, Medemenah and Sensenah: Labaoth, Selhim, Ain and Rimon: all these cities are twentye and nyne with their vyllages. And in ꝑ lowe contreye: they had Esthaol, Zareah & Asenah: Zanoah, Enganim. Thaphuah and Enã: Jarmuth, Adulam, Socoh, and Azkah: Saarẽ, Adithaim, Gederah, & Gederothai: Fourtene cyties wᵗ their vyllages.

Zenan, Hadasah, and Magdalgad: Delcam, Hizpa, and Jekthel: Lachis, Bascath & Eglon: Cabon, Lahamam, & Cethlis Caderoth, Bethdagon, Naamah and Makedah: Syxtene cytyes with their vyllages.

Lebnah, Ether, & Asan: Jephthah, Asnach, & Nezib: Keilah, Achezip, & Maresah: nyne cyties with their vyllages. Akron with her townes and vyllages. From Akron & from the west, al ꝑ lyeth about Asdod wᵗ their vyllages. Asdod with her townes and vyllages. Azah with her townes and vyllages, euen vnto the ryuer of Egipt, and the greate sea was their coaste.

And in the mountaines, they had Samir Jathir, and Socoh, Danah: and Kariah senath, whiche is Dabir: Anab, Esthemoh, and Anim, Gozen, Holon, and Giloh, xi. cyties wᵗ their vyllages. Arab, Dumah, & Esean: Janim, Bethaphuah, and Aphcah: Humatah, & Kariath arbe: whiche is Hebron and Zior: nyne cities wᵗ their vyllages. Maon, Carmel, Siph, and Jutah: Jesreel, Jukadan, and Zanoah: Cain, Gabaah, and Thamnah: ten cities wᵗ their vyllages. Halhul, Bethzur, and Gedor: Maarath, Bethanoth, and Eltheon: Syxe cityes with their vyllages. Kariath Baal whiche is Kariath Jarim (the cityе of woodes) and Harabba: two cyties with their vyllages.

In the wyldernes they had Betharabah, Meddin and Sacacah: Nebsã, the cyte of salt, and Engaddi: Syxe cyties with their vyllages. Neuertheles, the Jebusytes that were the enhabiters of Jerusalem, couldе not the chyldzen of Juda cast out. But the Jebusites dwel with the chyldzen of Juda at Jerusalẽ vnto this daye.

¶ The.xvi. Chapter.

The Lotte or parte of Ephraim

AND the lotte of the chyldzen of Joseph felle from Jordã by Jericho, vnto the water of Jericho Eastewarde, and to ꝑ wilderneſſe that goeth vp from Jericho thorowe out mounte Bethel: and goeth out from Bethel to Lus, & rũneth a long vnto ꝑ borders of Archimataroth: & goeth downe againe westwarde euen to the coaste of Japhlethi, and vnto the coast of Bethzon the nether, and to Gasor, and the endes of their coastes leaue at the west sea. And so the chyldzẽ of Joseph Manasses and Ephraim toke their enheritaunce.

And the border of the chyldzen of Ephraim was by their kynredes. Their bozder on the eastsyde, was Ataroth, Adar, euen vnto Bethhoron ꝑ vpper, & went out westwarde to Machmathah on the Northsyde, and returneth Eastwarde vnto Thaanath Silo, and past it on the Estside vnto Jonoah, & wente downe from Jonoah to Ataroth, and Naarath, & came to Jericho, and went out at Jordan. And their bozder went from Thaphuah westwarde vnto ꝑ riuer Kanah, & the endes were ꝑ west sea. This is the enheritaunce of the tribe of the chyldzen of Ephraim by their kynredes. And the separate cyties for the chyldzen of Ephraim, were amonge the enheritaũce of ꝑ chyldzẽ of Manasses: euen the cities with their vyllages: And they dzaue not out ꝑ Cananites that dwelt in Gasor: but ꝑ Cananites dwel among the Ephraites vnto this dare, and serue vnder tribute.

¶ The.xvii. Chapter.

The lotte or porcion of the halfe tryde of Manasseo. The Cananites become tributaries to the Israelites. Manasseo and Ephraim require a greater porcion of heritage

THYS was the lotte of the tryde of Manasses, which was the * Eldest sonne of Joseph. And Machir ꝑ Eldest sonne of Manasses which was the father of Gilead (and a mã of warre) had Gilead & Basan. This was the possession of the rest of ꝑ chyldzen of Manasses by their kynredes: Namely, of the chyldzen of Abiezer: ꝑ chyldzen of Helech: the chyldzen of Ariel: the chyldzẽ of Sichem, the chyldzen of Hepher: the chyldzen of Semida: for these wer the male chyldzẽ of Manasses the sonne of Joseph, by their kynredes.

But

* But Zelaphead the sonne of Hepher, ꝑ sonne of Gilead: ꝑ sonne of Machir, the sonne of Manasses, had no sonnes but daughters, whose names are these: Mahela, Noa, Hagla, Melcha & Thirza, which came before Eleazar ꝑ preast, and before Josua ꝑ soune of Nun, and before the Lordes saying: * the LORD commaunded Moses to geue vs an enheritaunce among our brethren. And therfore accordynge to the commaundement of ꝑ LORD, he gaue thē an enheritaūce amōg the brethrē of their father. And there fel ten portions to Manasses, besyde ꝑ lande of Gilead & Basā, which is on ꝑ other syde Jordā, because ꝑ daughters of Manasses dyd enherit amonge his sonnes. And Manasses other sonnes, had the lande of Gilead.

And the coaste of Manasses was frō Aser to Machmathath ꝑ lyeth before Sichem, and went along on the righte hande, euen vnto the enhabiters of Enthaphuah: and ꝑ lande of Thaphuah, belōged to Manasses, which Thaphuah is besyde the Border of Manasses, & besyde the border of the childzen of Ephraim. And the coast descēded vnto the riuer Canah southward, euē to ꝑ riuer of ꝑ cities of Ephraim, & betwene ꝑ cytyes of Manasses. The coaste of Manasses went also on the northsyde to ꝑ riuer, & the endes of it go out at the sea, so that ꝑ south pertayned to Ephraim, and the north to Manasses, & the sea is his border. And they mette together in Aser northwarde, and in Issacar eastewarde. And Manasses had in Issacar & in Aser, Bethsean, and her townes: Ibleam, and her townes: and the enhabitoures of Dor, with ꝑ townes pertayning to the same: and the enhabitoures of Endor with the townes of the same: and the enhabitoures of Thaanath wher townes: & the enhabitoures of Mageddo with the townes of the same, euen thre contreyes. yet the childzen of Manasses coulde not ouercome those cytyes. But ꝑ Cananites presumed to dwel in the same lande. Neuertheless, assone as the childzen of Israell were waxed stronge, they put the Cananites vnder trybute, but expelled them not.

And the childrē of Joseph spake vnto Josua saying: why hast thou geuen me but one lot & one portion to enherit, seyng I am a great people, & for as much as the LORD hath blessed me hitherto? And Josua answered them: yf thou be muche people, then gette the vp to the wodde cōtrey, and prepare for thy selfe there in the lande of the Pherezites and of the Giauntes, yf mount Ephraim be to narowe for the. And the childzen of Joseph sayde: The hyll is not ynoughe for vs: and all the Cananites that dwel in the lowe contrey haue charrettes of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwel in the valeye of Jezreel. And Josua sayde vnto ꝑ house of Joseph, Ephraim and Manasses: ye be much people, and haue great power, and shall not therfore haue one lotte. Therfore the hyl shalbe youres, and ye shal cut downe the wod that is in it: & the endes of it shalbe youres, yf ye caste out the Cananites whiche haue yron charrettes, and are very strong.

¶ The. xviii. Chapter.

Certen are sent to deuide the lande to the other seuē trybes. The lotte of the children of Ben Jamin

A And the whole congregation of the childzen of Israell came together at Silo, & set vp the tabernacle of witnesse there, & the lande was in subiection before them. And ther remained among ꝑ childzen of Israel seuē tribes, which had not yet receaued their enheritaunce. And Josua said vnto ꝑ childrē of Israel: howe long are ye so slacke to come, and possesse the lande which the LORD GOD of your fathers hath geuē you? Geue out frō amōg you for euery trybe thre men, that I may sende them. And that they may ryse, and walke thorowe the lande and distribute it accordynge to the enheritaunce therof, and come againe to me.

And let them deuide it vnto them into seuen partes. And Juda shall abyde in their coast on the southe, and the house of Joseph shal stande in their coastes on the north. Describe ye ꝑ lande therfore into the seuen partes, and bryngе the description hether to me and I shal cast lottes for you here before ꝑ LORD our GOD. * But the Leuites haue no parte among you, for the preasthode of the LORD is their enheritaunce. * And Gad, & Ruben & halfe the tribe of Manasses haue receaued their enheritaūce beyonde Jordā eastwarde, which Moses the seruaūt of the LORD gaue thē.

Josu. 13. d. and 14. a

Josu. 22. d

And the men arose, and wente theyr waye. And Josua charged them ꝑ wēt to describe ꝑ lande, saying: departe and go thorow the lande, & describe it, and come againe to me, ꝑ I may here caste lottes for you before ꝑ LORD in Silo.
And the men departed, & walked thorowe the lande, & described it by cityes into seuē partes in a booke, and retourned to Josua into ꝑ hoost at Silo. And Josua cast lottes for thē in Silo before the LORD, and there Josua deuided the lande vnto the childrē of Israel, to eche theyr portion. And the lotte of the tribe of the childzen of Ben Jamin came vp accordyng to their kynredes. And the coaste of their lotte came betwene the childzen of Juda and the childzen of Joseph. And their nozth coast was frō Jordan, & went vp to ꝑ syde of Jericho on the nozthsyde, and went vp thorowe the mountaines westwarde, and they ended at the wildernesse of Bethauen: and wēt from thēce towarde Lus euen to the southe syde of Lus (the same is Bethel) and descended againe to Atrothader, vnto the hyll that lyeth on the southsyde of the neyther Bethhoron.
And the coast turneth thence and compasseth ꝑ corner of the sea southwarde, euen from the hyll ꝑ lyeth before Bethhoron southwarde, & goeth out at Kiriathbaal whiche is Kiriath Jarim a cytie of the childrē of Juda: this is ꝑ west quarter: & ꝑ south coast goeth from the edge of Kiriath Jarim, and goeth out westwarde, and thence it turneth to ꝑ water well of Nephthoah, & commeth downe againe to the edge of the hyll, that lyeth before the valeye of the sonne of Hennon, euen in the valeye of ꝑ Giauntes nozthward, and descendeth into the valeye of Hennon beside Jebusy southwarde, and goeth downe to ꝑ wel of Rogell, and compaseth from ꝑ nozth, and goeth forthe to the well of ꝑ sonne, and departeth from thēce to the places of Gelloth, whyche are towarde the goyng vp vnto Adommim: & goeth downe to the stone of Bohan the sonne of Ruben: and then goeth a long towarde the syde of the playne nozthwarde: and goeth downe into the feldes: and goeth along to the syde of Bethhagiah nozthwarde, and endeth at the poynte of the salte sea northe there from, euen at the southe ende of Jozdan. This is the southe coaste.
And Jozdan kepeth in this coaste on the eastside, and this is the enheritaūce of the childrē of Beniamin by their coastes rounde aboute thozowe out theyr kynredes. These were the cityes of the trybes of the chyldzen of Beniamin thozowoute their kinredes: Jericho, Bethagiah, and the playne of Kaziz, Betharabah, zamarim, and Bethel: Auim, Pharah, & Ophzah: Chepar, Ammona, Ophny, and Gabai, twelue cytyes wt their vyllages. Gibeō, Ramah, & Beroth: Mazphah, Caphairah, and Mozah: Reken, Jarephel, & Thareiah, zela, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kiriath, fourtene cyties with their vyllages. This is the enheritaunce of the childzen of Beniamin thozowout their kynredes.

The.xix. Chapter.

The lottes or partes of zabulon/Issachar/Aser/Nephthali/Dan/and Josua.

And the secōde lot came out for the tribe of the childzen of Simeon by their kynredes. And their enheritaunce was in the myddes of the enheritaunce of the childzen of Juda. And they had in their enheritaunce, Bersabe, Sabe, and Moladah, Hazorsual, Balah, and Izē, Eltholad, Bethul and Hozmah, zikelag, Bethmarcaboth and Hazetsusah Bethlebaoth, & Saruhen, thirtene cities with their vyllages. Aim, Remō, Ether, and Asan, foure cities with their vyllages: & thereto al ꝑ vyllages ꝑ were rounde about these cities, euē vnto Balaath, Beor and Ramath, southwarde. This is the enheritaunte of the tryde of the childzen of Simeon thorow out their kinredes. Out of ꝑ lot of the childzen of Juda, came ꝑ enheritaunce of the childzen of Simeon. For the parte of the childrē of Juda was to muche for them: and therfore ꝑ childrē of Simeon had their enheritaūce in the enheritaunce of them.
And the thirde lot arose for the childzen of zabulon thorowe out theyr kinredes. And the coastes of their enheritaunce came to Marid, and went vp westwarde, & to Marialath, & reached to Dabaseth, & came thence to the riuer that lyeth before Jokneuen: and turned from Marid eastwarde towarde ꝑ sunne rising vnto ꝑ bozder of Chisloth Thabor: & then goeth out to Dabereth, and

and goeth vp to Japhia: & frō thēce goeth a long eastwarde, to Gethah, Epher, Ithah and Jazin, and goeth to Remō, Methoar, and Neah. And compasseth it on the nozth syde to Nathan, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, and Bethlehē: twelue cytyes with their villages. This is the enheritaūce of the childzen of Zabulon thozowe out theyz kynredes, and these are the cities with theyz vyllages.

And the fourth lot came out foz ꝑ childzen of Jsachar by their kinredes. And their coast was Jesraelah, Casuloth, & Sunem, Hapharaim, Sion, and Anaharath, Harabith kysiō, and Abez, Rameth, Enganim, Enhadah, and Bethphazez. And his coast reacheth to Thabor, and Sahazimah and Bethsames, and endeth at Jozdan: Syxtene cyties w̄ their villages. This is ꝑ enheritaūce of the trybe of the childzen of Jsachar by their kynredes. And these are the cyties with their vyllages.

And the syxte lot came out foz ꝑ trybe of the childzē of Aser by their kynredes. And their coast was: Helkath, Hali, Beten and Achsap, Alamelech, Amaad and Miseal: and came to Carmel westwarde, and to Sihor, Labanath, & turned towarde the sonne risinge to Bethdagon, and commeth to Zabulon and to the valey of Jephthahel, towarde the nozthside of Bethemek and Negel, and goeth out on ꝑ lefte syde of Cabul: and to Hebzon, Rohob, Ramon, and Kanah, euen vnto greate Sidon. And then the coast turneth to Ramah and to ꝑ strōg citie of Zoz, and turneth to Hozah, & endeth at the sea, by the possession of Achzibah: Amah also and Aphek & Rohob: Twentye and two cytyes with theyz vyllages. This is the enheritaunce of the childzen of Aser by their kynredes: These are the cytyes with theyz vyllages.

And the syxte lot came out foz ꝑ childzen of Nephthali by their kinredes. And their coast was from Heleph and frō Elom to Zaananim Adami, Nekeb and Jabneel, euen to Lakum, and doth go out at Jozdā. And then ꝑ coaste turneth westwarde to Asanoth Thabor, & then goeth out frō thence to Hukokah, and reacheth to Zabulon on the southe syde, and goeth to Aser on the westsyde, and to Juda vpon Jozdan towarde the sunne rysynge. And their strong cytyes are Zidim, Zer, Hamath, Racah and Cenereth, Adamah, Hermah and Hazor, Kedes, Edzai, & Enhazor: Jerō, Magdeiel: Horē, Bethanah and Bethsames: nyntene cyties with their vyllages. This is the enheritaunce of the tribe of the childzen of Nephthali by their kynredes: these also are the cytyes and theyz vyllages.

And the seuenth lot came out foz the trybe of ꝑ childzen of Dan by their kinredes. And ꝑ coaste of their enheritaūce was: Zaraah, Esthaol, * Irsames, Sachabin, Aialon, Jethlah: Eglon & Thennathah, and Akarō: Elthekeh, Gibethō and Baalath: Jehud Banebarak and Gathermō, Meiericon & Jarcon, with the vozder ꝑ lyeth befoze Japho. And the coastes of the childzen of Dan wēt out frō them. And the childzen of Dan went vp to fyght against Lesen, & toke it, & smote it with ꝑ edge of ꝑ swerade, and conquered it, and dwelt therin, and called it * Dan, after the name of Dan their father.

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* Hebrewe called, ꝑ cyte of ꝑ sun

Jud. 18. g.

This is the enheritaunce of the tribe of the childzē of Dan in their kinredes: these also are the cyties with their vyllages. When they had made an ende of deuydynge the lande by her coastes, the childzen of Jsrael gaue an enheritaūce vnto Josua the sonne of Nun amonge them, accozding to ꝑ wozd of ꝑ LORDE they gaue him ꝑ citie which he asked, euē * Thānoth serah in moūt Ephzaim. And he bylte ꝑ citie and dwelte therin.

Josu. 14. g

Nu. 34. d.

* These are the enheritaunces whiche Eleazar the prest & Josua the sonne of Nun, and ꝑ auncyēt fathers of ꝑ tribes of the childzen of Jsrael deuyded by lot in Siloh befoze the LORD, in the doze of the Tabernacle of wytnesse, & so they made an ende of deuiding the contrey.

¶ The.xx. Chapter.

The cyties of refuge or Sanctuaryes.

THe LORD also spake vnto Josua saying: speake to ꝑ childzē of Jsrael, & say: * Appoynte oute frō among you cyties of refuge, whereof I spake vnto you by the hande of Moses, that the slear that killeth any person vnwares and vnwyttynglye, may flee thyther. And those cyties shal be youre refuge from ꝑ auēger of bloude. And he ꝑ doeth flee vnto one of those cities, shal

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Num. 35. f
Deut. 19. c

stande at the entring of the gate of the cytie, and shall shewe his cause in the eares of the elders of the cytie.

And they shal take him into the cityе vnto them, and geue him a place, that he maye dwel amonge them.

B And yf the auenger of bloude folowe after hym, they shal not delyuer ẏ slear into his hande because he smote his frende ignorauntlye, and hated hym not before tyme.

And he shal dwel in the said cytie vntil he stande before the congregacion in iudgement, *and vntil the death of the hye preast that shalbe in those dayes: for then shal the slear retourne, & come vnto his owne citie, and vnto his owne house, and vnto the cytie from whence he fled. And they sanctified Kedes in Galile, in moũt Nephtali, and Sichem in mount Ephraim, and Kariath Arbe (whiche is Hebron) in the mountayne of Juda. And on the otherside Jordan ouer against Jericho eastwarde, they appointed Bosor in the wildernesse vpon the plaine, out of the tribe of Ruben: and Ramoth in Galead, out of the trybe of Gad: and Golan in Basan out of the trybe of Manasses. These were the cyties appoynted for al the childrẽ of Israel, and for the straunger ẏ soiourned among them: that whosoeuer killed any person ignorantly, the same myghte flee thether, & should not dye by ẏ hand of the auenger of bloude, vntyl he stode before ẏ cõgregacion (to declare his cause.)

C The.xxi. Chapter.

The cities geuen to the Leuites, in number.xlviii.

A Nd thẽ came the principal fathers of ẏ Leuites vnto Eleazar ẏ preest, and vnto Josua ẏ sonne of Nun, & vnto ẏ auncient fathers ẏ were ouer ẏ tribes of ẏ childrẽ of Israel, & spake vnto thẽ at Silo in the lande of Canaan, saying: *ẏ LORD cõmaunded by Moses, to geue vs cities to dwell in, with the Suburbes therof, for our catel. And ẏ childrẽ of Israel gaue vnto the Leuites, oute of their enheritaunce at the byddynge of the LORDE, these cytyes folowynge with their Suburbes.

And the lotte came out for ẏ kynred of the Cahathites: & the childrẽ of Aarõ the preaste, which were of the Leuites, had geuen them by lotte, oute of the trybe of Juda, oute of the trybe of Simeon, and out of ẏ trybe of Beniamin: thirtene cyties. And the rest of ẏ childrẽ of Cahath had by lot, out of ẏ kinredes of the trybe of Ephraim, out of ẏ trybe of Dan, and oute of the halfe trybe of Manasses: ten cities. And the childrẽ of Gerson had by lot oute of the kynredes of the trybe of Issachar, and oute of the trybe of Aser, out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan: thyrtene cyties.

And ẏ childrẽ of Merari by their kinredes, had out of the trybe of Ruben, & out of the tribe of Gad, and out of tribe of Zabulon, twelue cyties. And the childrẽ of Israell gaue by lotte vnto the Leuites these cities wt their Suburbes, as ẏ LORD cõmaunded by Moses. And they gaue out of the tribe of ẏ childrẽ of Juda, and out of the trybe of the childrẽ of Simeõ, these cities by name, which the childrẽ of Aaron beynge of the kinredes of the Cahathites, and of the childrẽ of Leui, obtayned: for theirs was the first lotte.

And they gaue them Kariathe Arbe of the father of Enack (which is Hebron) in the hyl contreye of Juda, wt ẏ Suburbes of the same rounde aboute it. But the lande that pertayned to ẏ cytie, and ẏ villages therof, gaue they to *Caleb the sonne of Jephune, to be his possession.

And thus they gaue to the childrẽ of Aaron the preast a citie, to the whiche the slayer might flye: euen Hebrõ with her Suburbes: Libna with her Suburbes: and Jathir with her Suburbes, and Esthmoa with her Suburbes: Holõ with her Suburbes: Dabir with her Suburbes: Ain with her Suburbes: Jutah with her Suburbes: Bethsames with her Suburbes: nyne cities out of those two trybes. And out of the trybe of Beniamin, they gaue Gibeon with her Suburbes: Gaba with her Suburbes: Anatoth with her Suburbes: Almon with her Suburbes: foure cytyes. All these cytyes of the childrẽ of Aaron prieستes, were thirtene cytyes with theyr Suburbes. And the kynredes of the childrẽ of Cahath that were Leuites: that is to saye, the other childrẽ of Cahath, had cytyes geuen for theyr lotte, out of the trybe of Ephraim. For they gaue them the cytye that the slear

Num. 35. c

Num. 35. a
Josu. 20. a

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slear might flye vnto: Sichem with her Suburbes, in mounte Ephzaim: & Gazer with her Suburbes: and Kabzaim with her Suburbes: & Bethozon with her Suburbes: foure cyties.

And out of the trybe of Dan: Eltheke with her Suburbes: Gibthon wt her Suburbes: and Jialon with her Suburbes: Gathremō with her Suburbes: foure cytyes.

And out of the halfe trybe of Manasses, Thanach with her Suburbes: and Gathzemon with her Suburbes: two cytyes. Al ꝑ cities foz ꝑ other kinredes of the childzen of Cahath, were ten with their Suburbes.

And vnto the childzē of Gerson which wer of the kinredes of ꝑ Leuites, they gaue out of ꝑ other halfe trybe of Manasses, ꝑ citie of refuge foz ꝑ slear: Golan in Basā wt her Suburbes: & Beesthzah with her Suburbes: two cyties.

And out of the tribe of Jsachar, Kisyon with her Suburbes: & Daberah with her Suburbes: and Jarmoth with her Suburbes: Enganim with her Suburbes: foure cytyes.

And out of the tribe of Aser, Misael wt her Suburbes: Abdon with her Suburbes Halakath with her Suburbes: & Rohob with her Suburbes: foure cityes. And out of the trybe of Nephthali, the citie foz the slear to flee vnto, Kedes in Galile with her Suburbes: and Hamothdoz wt her Suburbes: & Carthan with her Suburbes: thze cyties. Al the cyties of the Gersonites thozowe oute their kynredes, were thyztene cytyes with their Suburbes.

D And vnto the other kynredes of ꝑ childzen of Merari, the rest of the Leuites, they gaue out of the trybe of zabulon: Jetnam with her Suburbes: and Carthah wt her Suburbes: Damna with her Suburbes, and Nahalal with her Suburbes: foure cyties. And out of the tribe of Ruben, Bozoz wt her Suburbes: and Jahelah with her Suburbes: Kedmoth with her Suburbes, and Mephaath with her Suburbes: foure cities. And out of the tribe of Gad, they gaue the citie foz the slear to flee vnto: Ramoth in Gilead wt her Suburbes, and Mahanaim with her Suburbes: Hesbon with her Suburbes: and Jaser with her Suburbes, foure cyties in al: so that all the cytyes of the chyldzen of Merari thozowe oute theyz kynredes (whiche were the reste of the kynredes of ꝑ Leuites) were by their lot, twelue cyties. And al the cytyes that ꝑ Leuites had among the possessiō of the childzen of Jsraell were, xlviii. with their Suburbes. And these cities laye euery one seuerally, hauing their Suburbes rounde about them thozow out all the sayde cyties. And the LORD gaue vnto Jsrael al the lande whiche * he sware to geue vnto their fathers. And they cōquered it, and dwelt therin. And the LORDE gaue them rest rounde about, accozdyng to al ꝑ he sware vnto theyz fathers: and there stode not a man of al theyz enemyes befoze thē. The LORD also delyuered all their enemyes into their handez. * There shaped nothinge of al the good thinges, whiche ꝑ LORD had said vnto the house of Jsrael. But all came to passe. Gen.17.8. Jos.21.b.

The.xxii. Chapter.

Ruben, Gad, and the halfe tribe of Manasseo are sent againe to their possessions. They buylde an altare for a memoriall.

THen Josua called vnto the Rubenites, ꝑ Gaddites, & to ꝑ halfe tribe of Manasses, and said vnto them: * ye haue kept al that Moses the seruaunt of the LORD cōmaunded you, and haue obeyed my voyce in al that J commaunded you: ye haue not left your bzethzen of a long season vnto this day, but haue kepte the commaundement of the LORDE your GOD. J Num.32.c.

And now that ꝑ LORD hath genē rest vnto your bzethzen as he pzomised thē, therfoze returne ye & go vnto your tentes, and vnto ꝑ lande of your possession, which Moses the seruaunt of ꝑ LORD gaue you on the other syde Jozdan.

But in any wyse take diligent hede & do the commaundemēt and law, which Moses the seruaūt of the LORD charged you: * that ye loue the LORD youre GOD, & walke in al his wayes, and kepe his commaundementes, & cleaue vnto him, and serue him with al your hertes and al your soules. And so Josua blessed them and sent them away. And they went vnto theyz tentes. Deut.10.

B Unto ꝑ one halfe of the trybe of Manasses Moses gaue possession in Basan: and vnto the other halfe therof gaue Josua amonge theyz bzethzen on

this syde Jordan westwarde. And Josua sent them away also vnto their tentes, and blessed them, and said vnto thē: returne with muche riches vnto your tentes, and with a greate multitude of cattel, with syluer and golde with brasse, and yron, and w̄ much rayment, and * deuyde the spoyle of your enemyes with your brethren.

Deut. 20.f
Num. 31.f
Josu. 8.f
Ec. 10.f

C And the childzen of Ruben, the childzē of Gad, & halfe the tribe of Manasses, returned, and departed from the childzen of Israel out of Silo (which is in the lande of Canaan) to go vnto ꝑ contrey of Gilead to the lande of their possession, which they had obtained, accordyng to the worde of the LORDE by the hande of Moses. And when they came vnto the place of Gelilothe beyde Jordan (that is in the lāde of Canaā) there the childzē of Ruben, ꝑ childzen of Gad and the halfe trybe of Manasses, buylt an altare fast by Jordan, & that a great altare to se to. Which when ꝑ childzē of Israel hearde of, they sayde: behold, the childzen of Ruben, the childzen Gad, and the halfe trybe of Manasses haue buylt an altar in the forefronte of ꝑ lād of Canaan, euen in Gelilothe beside Jordan on the syde of ꝑ childzen of Israel. And when the childzen of Israel hearde of it, the whole congregacion of ꝑ childzen of Israel gathered them together to Silo, to make battell againste them. And the childzen of Israel sent vnto the childzen of Ruben, and to the childzen of Gad, and to the halfe trybe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar ꝑ Preast, and with him ten Lordes, of euery chefe house a lorde, thorowe oute al ꝑ trybes of Israell, whiche were heades of their fathers housholdes among the thousandes of Israell. And they went vnto the childzen of Ruben, and to the childzen of Gad, and to the childzen of the halfe trybe of Manasses, vnto ꝑ lād of Gilead, & they spake w̄ them, saying.

D Thus saye the whole cōgregacion of the LORDE * what transgression is this that ye haue transgressed againste the GOD of Israel, to turne away this day from the LORDE in that ye haue buylded you an altar for to rebelle this day against the LORDE? Is the * wycked dede of Peor to litrel for vs, wher of we are not yet clensed vnto this daye, and for the which there was in the congregacio of the people a plage of ꝑ LORDE ye also are turned away this day from the LORDE. And seyng ye rebel to daye against the LORD, it wyl come to passe, that to morowe he shal be wroth w̄ all the congregacion of Israell. Notwithstandynge yf ye thynke, that the lāde of your possession is vncleane, then come ouer vnto the lande of the possession of ꝑ LORD, where in the lordes tabernacle dwelleth, and take possession amonge vs. But transgresse not againste the LORDE, nor prouoke vs, to buylde you any other aulter, saue the aulter of the LORDE our GOD. * Dyd not Achan the sonne of Zareth trespasse in the excommunicate thinge, and wrathe fel on all the congregacion of Israell, whyche not withstandynge that he was but one man, yet he alone perysched not for his wyckednesse?

Jud. 20.b.

Num. 25.a

Jos. 7.a

Then the childzen of Ruben and the childzen of Gad, and halfe the trybe of Manasses answered, and said vnto the heades ouer the thousandes of Israell: The God of goddes, the LORD GOD of goddes, euen the LORD he knoweth, & also shall Israel know. yf it be to rebel, or to transgresse against ꝑ LORD, then thou LORD saue vs not this daye. Or elles yf we haue buylte vs an aulter to turne from folowynge the LORD, or to offer theron burnt offring or meatofferynge, or to offer peaceofferinges theron: let the LORDE require it, (and iudge.) And yf we haue not rather done it of a carefulnes and of a sure occasion, sayinge: In tyme to come youre childzen might saye vnto ours: what haue ye to do with the LORD GOD of Israel? the LORD hath made Jordan a border betwene vs and you (ye childzen of Rubē and of Gad) ye haue no part therfore in ꝑ Lord: & so shal your childzē make our childzen ceasse from fearing the LORD.

C

Therfore we (vse better aduisement / and) said: We wil make vs an aulter, not for burntofferyng, nor for sacrifice, but for a * witnesse betwene vs and you, & our generacions after vs, that we shoulde serue the LORD, with oure offeringes, sacrifices and peaceofferinges before him: and that your childzen should not saye to ours in tyme to come: ye haue no parte in the LORDE.

E

Therfore saide we, that yf they should

F

Gen. 24
Jos. 24

so

so saye to vs or to our generacyons in tyme to come, þ we would say agayne: Beholde the fashyon of the aulter of þ LORD, whiche our fathers made, neyther for burnt offeriges, nor sacrifices, but for a witnes betwene vs and you, GOD forbid, þ we should rebel against the LORD, & turne this day from after him, and buylde any other aulter for burnt offerynges, oblacions, or sacrifyces, saue the aulter of þ LORD oure GOD, that is before his tabernacle.

6 And when Phinehes the prieste, and the Lordes of the congregacyon, and heades ouer the thousandes of Israell which were with him, heard these wordes that the childzen of Ruben, and the childzen of Gad, and the childzē of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the prieste, sayde vnto the childzē of Ruben, and to the childzen of Gad, and to the childzē of manasses: this day we perceyue, that the LORDE is amonge vs, because ye haue not done this trespasse agaynst the LORD: Now ye haue rydde the childzen of Israell out of the hand of the LORD.

And Phinehes the sonne of Eleazar the prieste with the lordes, returned frō the childzen of Ruben, and from þ childzen of Gad, out of the land of Gilead, vnto the lande of Canaan, to the childzen of Israell, and brought thē thys worde agayne. And the saying pleased the childzen of Israel, and they blessed GOD, and dyd not entende to goe agaynst them in battell, and to destroye the lande whiche the childzen of Rubē and Gad dwelte in. And the childzen of Ruben and the childzen of Gad called the aulter: Our wytnes, that þ LORD is GOD.

¶ The.xxiij. Chapter.

Josua exhorteth the people, that they ioyne not them selues to the Gentiles.

A And it came to passe a longe season after that the LORDE had geuen rest vnto Israell from all their enemyes rounde aboute, that Josua wared olde, and was stricken in age. And Josua called for all Israell, and for their elders, their heades, their iudges and officers, and sayde vnto them: I am olde and stryken in age. And ye haue sene all that the LORDE youre GOD hathe done vnto all these nacyons before you, howe the LORDE youre GOD hath fought for you. Beholde, I haue subdued vnto you these nacyons that remayne, to be an enherytaunce for youre trybes: euen from Jordan, and (from the lande) of all the nacyons that I haue destroyed, euen vnto the greate sea westwarde. (And there remayne yet many nacions) And þ Lord youre GOD shall expel them before you: and cast them from out of your syghte, and ye shal conquere theyr lande, as þ LORDE youre GOD hathe sayde vnto you.

B Go to therefore *as stronge ly as ye maye, that ye take hede and do all that is wrytten in the booke of the lawe of Moses, *that ye bowe not asyde therfrom, to the ryghte hande or to the left: and leste that whan ye come amonge these nacions, (euen among these that are lefte with you) ye make mencyō or sweare by the names of theyr goddes: and that ye neyther serue thē nor bow your selues vnto thē. But that ye stick faste vnto the LORDE youre GOD, as ye haue done vnto this daye. So shall C the LORDE cast out before you greate nacyons and myghty, as no man hath bene able to stand before you hitherto.

*One man of you shal chase a thousande: for the LORDE youre GOD he fyghteth for you, as he hath promysed you. Take good heede therefore vnto your selues, that ye loue the LORDE your GOD.

Els, yf ye go backe and cleaue vnto the rest of these nacyons that remayne wt you, & shall make mariages wt them, and go in vnto them, and they to you: be ye sure, that the LORDE youre GOD wyll nomore caste oute all these nacyons from before you. *But they shalbe snares and trappes vnto you & scourges in your sydes, and thornes in youre eyes, vntyll ye perysshe from of thys good lande, which þ LORD youre GOD hath geuen you.

And beholde, this day, do I entre into the waye of all the worlde, & ye know in al your hertes and in al your soules, that *nothing hath fayled of al þ good thynges whiche þ LORD youre GOD promised you: But al are come to passe and nothynge hathe fayled thereof. Therefore as al good thinges are come vpon you, whiche the LORDE youre D

Deut.31.b

Deut.7.b and.11.b Prou.4.b

Deut.11.b

Iosu.21.b

GOD promyſed you, ſo ſhall the LORD bryngе vpon you all euell, vntil he haue deſtroyed you from this good lande, whiche the LORDE your GOD hath geuen you, when ye haue tranſgreſſed the appoyntment of the LORD youre GOD, whyche he commaunded you: and haue gone and ſerued ſtraunge gods, and bowed your ſelues to them. Then ſhall the wrathe of the LORDE warre whote vpon you, and ye ſhall peryſhe quickely from of the good land, whiche he hath geuen you.

¶ The.xxiiii. Chapter.

¶ Josua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joseph are buried. Eleazar dyeth.

AND Josua gathered all the tribes of Israell to Sichem, and called for the elders of Israell, and for theyr heades, iudges and officers, and they preſented them ſelues before God. And Josua ſayde vnto all the people: thus ſayeth the LORDE GOD of Israell: *youre fathers dweit on the other ſyde of the floude in olde tyme: euen Thareth the father of Abraham and of Nachor, and ſerued ſtraunge goddes.

And I toke youre father Abraham from the other ſyde of the floude, and brought hym thorowe out all the land of Canaan, and multiplyed his ſeede, & *gaue him Isahac.

And I gaue vnto Isahac, Jacob and Esau. *And I gaue vnto Esau moūte Seir, to poſſeſſe it. But Jacob and his children went downe into Egipte.

I ſent Moſes alſo and Aaron. And I *plaged Egypte: and when I had ſo done among them, I brought you out, and I brought your fathers out of Egypte. And as they came vnto the ſea, the Egyptyans folowed after your fathers with charrettes and horſmē vnto the reed ſea*. And whan they cryed vnto the LORDE, the LORD put darkneſſe betwene you and the Egyptiās, and brought the ſea vpon them, and couered them. And your eies haue ſene what I haue done to the Egyptians. And ye dweite in the wyldernelle a lōg ſeason.

And *I brought you into the lande of the Amorites, whiche dweite on the other ſyde Jordan. And they fought with you: and I gaue them into your hand, that ye myght conquer their countrey. And I deſtroyed them from oute of your ſyghte.

*Then Balak the ſonne of Ziphor, kynge of Moab aroſe, and warred agaynſt Israel, and ſent and called Balaam the ſon of Beor for to curſe you. But I would not herken vnto Balak, and therfore he rather bleſſed you: And ſo I delyuered you oute of his hande. And ye wente ouer Jordan, and came vnto Jericho, and the men of Jericho fought agaynſt you: & Amorites, Pheresites, Canaanites, Hethites, Girgoſites, Heuites, and Jebuſites, and I delyuered them into your hande.

And I ſent * hornettes before you, whiche caſte them oute of your ſyghte: euen the two kynges of the Amorites: but not with your owne ſweard, or with your owne bowe. And I haue geuen you a land, in which ye did no labour, and cytyes whyche ye buylte not, and which ye dwel in: vyneyardes alſo and olyue trees whiche ye planted not, and wherof ye do eate.

*Nowe therfore feare the LORDE, & ſerue him in perfectneſſe and truthe: And put away the goddes, which your fathers ſerued on the other ſyde of the floud, & in Egipt, and ſerue ye the LORD. And yf it ſeme euell vnto you to ſerue the LORDE, then chooſe you this daye whome you will ſerue, whether the goddes whiche your fathers ſerued (that were on the other ſyde of the floude) or ether the goddes of the Amorites, in whoſe lande ye dwell. As for me and my houſe, we wyl ſerue the LORDE.

The people aunſwered and ſayde: GOD forbyd, that we ſhoulde forſake the LORDE, and ſerue ſtraunge gods. For the LORDE our GOD, he it is that brought vs and our fathers out of the lande of Egipte, and from the houſe of bondage, and whiche dyd thoſe greate myracles in our ſyghte, and preſerued vs in all the waye that we wente, and among all the nations which we came thorow. And the LORDE dyd caſte oute before vs all the nacyons, ſpecially the Amorites whiche dweite in the lande. And therfore wyll we alſo ſerue the LORDE, for he is oure GOD.

And Josua ſayd vnto the people, ye can not ſerue the LORDE: for he is an holy GOD, and a gelous GOD, and cannot beare your iniquitie and ſinne.

yf

ye forsake the LORDE, and serue straunge gods, *he wyll turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Josua: naye, but we will serue the LORDE.

And Josua sayde vnto the people: ye are witnesses your selues, that ye haue chosen you the LORD, to serue hym: and they sayde: we are witnesses. Thē put awaye (sayd he) the straunge gods which are among you, and bowe your hertes vnto the LORDE GOD of Israell. The people sayde vnto Josua: the LORD our GOD wyl we serue, and his voice wyl we obey. And so Josua *made a couenaunt with the people ꝑ same daye, and set an ordynaunce and lawe before them in Sichem.

And Josua wrote these wordes in ꝑ boke of the lawe of GOD, and *toke a greate stone, and pytched it on ende in the sayd place, euen vnder an oke that was in ꝑ sanctuary of the LORD. And Josua sayd vnto all the people, behold: *this stone shalbe a wytnesse vnto vs, for it hath heard all the wordes of the LORDE whiche he spake with vs. It shalbe therfore a wytnes vnto you, lest ye deny (and dissemble with) youre GOD. And so Josua let the people departe, euery man vnto his enheritaunce.

And after these thynges it came to passe, that Josua the sonne of Nun, the seruaunt of the LORD dyed, beinge an hundreth and ten yeres olde. And they buried him in the countrey of his *enheritaunce euen in Thānath Sareth, whiche is in mounte Ephraim, on the northside of the hyll of Gaas.

And Israell serued the LORD *all ꝑ dayes of Josua, and al the dayes of the elders that ouer lyued Josua, & which had knowen all the workes of ꝑ Lorde that he had done for Israell. And the *bones of Joseph, which the chyldren of Israell brought out of Egipte buried they in Sichē *in a parcel of grounde whiche Jacob bought of ꝑ sons of Hemor ꝑ father of Sichē, for an hundreth peces of siluer, & it became ꝑ enheritāce of ꝑ childrē of Joseph. And Eleazar ꝑ son of Aarō died, whō they buried in a hil ꝑ pertained to Phinehes his sonne, which (hil) was geuen him in mounte Ephraim.

The ende of the boke of Josua.

The booke of Judges, called in the Hebrue Sophtim, and in Latin Judicum.

The fyrst Chapter.

¶ After Josua was dead, Juda was constitute lorde ouer the armye.

After the death of Josua it came to passe, that the chyldren of Israell asked the LORDE, saying: who shal go vp for vs agaynst the Cananites, & who shall fyrste fyghte agaynste them. And the LORDE sayde: Juda shall go vp, *beholde I haue deliuered ꝑ land into his handes. And Juda sayde vnto Simeon his brother: come vp with me in my lotte, that we may fight agaynst the Cananites: And I lykewyse wyll go with the into thy lotte. And so Simeon went with him.

And Juda went vp, & the LORD deliuered the Cananites and Pherezites into their handes. And they slewe of them in Bezek ten thousande men. And they found Adonibezek in Bezek. And they fought agaynst him, & slewe the Cananites and Pherezites. But Adonibezek fled, and they folowed after him, and caught him, and cut of his thombes and his great toes. And Adonibezek sayd: thre skore & ten kinges hauing their thombes and great toes cut of, gathered their meate vnder my table: *as I haue done, so GOD hathe done to me agayne. And they brought him to Jerusalem, and there he died.

The childrē of Juda fought against Jerusalem, and toke it *and smote it with the edge of the swearde, and set ꝑ cytie on fyre. Afterwarde the childrē of Juda went to fyght against the Cananites, that dwelte in the mountaine, and towarde the south, and in the lowe contrey. And Juda went agaynste the Cananites that dwelt in Hebrō, which before tyme was called Kariath Arbe. And slewe Sesai, Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir, whose name in olde tyme was called Kariathsepher, that

(that is a cite of letters.)

C And Caleb sayde: *he that smyteth Iosh. xv. Kariathsepher, and taketh it, to hym will I geue Achsah my doughter to wife. And Othoniel the sonne of Kenez Calebs yonger brother toke it: to whome he gaue Achsah his doughter to wyfe, 13 as they went, she cousseled hym to aske of her father a felde. And then she lighted of her asse: and Caleb sayde vnto her: what ayleth thee? She answered vnto hym: geue me a blessynge: for thou hast geuen me a Southwarde (or drye) lande: geue me also sprynges of water. And Caleb gaue her sprynges both aboue and beneth. And the childzen of the Kenite, Moses father in lawe Iosh. i. A. went vp* oute of the cite of* palme Deu. xxxiv. trees with the childzen of Juda into the wylderneste of Juda, that lieth in the South of Arad, and they went & dwelt amonge the people.

D And Juda went with Simeon hys brother, and they slewe the Cananites that enhabited Zephath, and vtterlye Num. xxi. a destroyed it, *and called the name of the cytie Horma. And at the last, Juda toke Azah with the coastes therof, and Askalon with the coastes thereof. And Ekaron with the coastes therof. And the LORDE was with Juda, and he conquered the mountaynes, but could not dryue out the enhabiters of the baleyes, because they had charrettes of Iosh. xv. d. yron. And they gaue* Hebron vnto Caleb, as Moses sayd: And he expelled Num. xiv. c thence the thre sonnes of* Enak.

Iosh. xv. g. *And the childzen of Beniamin dyd C not caste out the Jebusites, that enhabyted Jerusalem, but the Jebusites dwell with the childzen of Ben Jamin in Jerusalem vnto this day.

Iosh. xvii. a. *And in lyke maner they that were of the house of Joseph went vp to Bethell, and the LORDE was with them, and the house of Joseph serched oute Bethell whiche before tyme was called Lus. And the spyes sawe a man come out of the cytie, and they said vnto him: shewe vs the way into the citie, Iosh. ii. f. *and we wyll shewe the mercy. And whan he had shewed them the waie into the citie, they smote it with the edge of the swearde, but let the man and all his houshelde go free. And the mā wēt into the lande of the Herbites, & buylt a citie, and called the name therof Lus whiche is the name thereof vnto thys daye.

*Nether dyd Manasses expel Beth 1 Iosh. seam with her townes, Thaanach with her townes, the enhabitours of Dor wt her townes, the enhabitours of Jebliam with her townes, neyther the enhabitours of Magedo wt her townes, but the Cananites were bolde to dwell in the land. But it came to passe, that as sone as Israell was wared myghtye, they put the Cananites to tribute, & expelled them not.

*In lyke maner Ephraim expelled Iosh. not the Cananites that dwelt in Gazer, but the Cananytes dwelte styl in Gazer among them.

Neyther dyd Zabulon expell the enhabytours of Ketron, neyther the enhabytoures of Nahalol: But the Cananytes dwelte amonge them, and became trybutaryes.

Neyther dyd Aser caste oute the en- 6
habitours of Acho, neither the enhabitoures of Zidon, and of Ahalab, Achzib, and Halbah, Aphek, nor of Rohob, but the Aserites dwelte among the Cananites the enhabytours of the lande, for they myght not dryue them out.

Neyther dyd Nephthalim dryue out the enhabitours of Bethsames, nor the enhabytours of Bethanath, but dwelt amongest the Cananites the enhabytours of the lande. Neuertheles the enhabitours of Bethsames and of Bethanath became tributaries vnto thē.

And the Amorites troubled the chyldzen of Dan in the mountayne, & suffered them not to come downe to the baley. And the Amorites were content to dwell in mounte Heres (whiche is by interpretacion a wyttnessing) in Hailon and in Salabim. And the hande of Joseph preuayled, so that they became trybutaryes: and the coaste of the Amorites was from the goynge vp to Acrabim, & from the rocke vp warde.

C The.ii. Chapter.

The Angel rebuketh the people, because they had made peace with the Cananites. Idolatres are punished.

I

AND the Angell of the LORD came vp frō Gilgal to Bochim, & said: I made you to come out of Egipte, & haue brought you vnto the land which Deu. vii. I sware vnto your fathers. * And I sayde: I wil not breake myne appointment

ment that I made with you. And ye also shall make no covenaunt with the enhabytoures of this lande, but shall breake downe their aultars: Neuertheles ye haue not herkened vnto my voyce, why haue ye this done? Wherfore I haue lykewise determined, that I wil not cast them out before you: but they shalbe thornes vnto you, and their goddes shalbe a snare vnto you. And when the angell of the LORDE spake these wordes vnto all the chyldren of Israel, the people cryed out and wept: And called the name of the sayd place: *Bochim, and offered sacrifices vnto the LORDE.

And when Josua had sente þ people awaye, the chyldren of Israell wente euerye man into his enheritaunce to possesse the lande. *And the people serued the LORDE al the dayes of Josua, and al the daies of the elders that outlyued Josua, and had sene al the great workes of the LORDE that he dyd for Israell: and Josua the sonne of Nun þ seruant of the LORDE *dyed, when he was an hundred and ten yeres olde: whom they buried in the coastes of his enheritaunce: euen in Thamnath Hares in mounte Ephraim on the northside of the hyll Gaas. And euen so all that generacyon were put vnto theyr fathers, and there arose another generacion after them which neither knew the LORDE, nor yet the workes which he had done for Israel.

And then the chyldren of Israel *did wyckedly in the syght of the LORDE, & serued Baalim, and forsoke the LORD GOD of their fathers, which broughte the out of the land of Egypt, & folowed straunge goddes, euen of þ gods of the nacions that were rounde aboute the, and bowed themselues vnto them, and angred the LORDE. They forsoke the LORDE, and serued Baal & Astharoth, and the wrathe of the LORDE wared hote agaynst Israell, and he delyuered them into the handes of raueners, that spoyled them, and solde them into the handes of their enemyes round about them, so that they had no power anye longer to stande before theyr enemyes. But whyther soeuer they went out, the hande of the LORDE was agaynst the with euell lucke, euen as the LORDE promysed them, and as he sware vnto them. And he punished them sore.

Neuertheles the LORDE raised vp Iudges, whiche delyuered them oute of the handes of theyr oppressers, and yet for all that they wouldе not herken vnto their Iudges: But rather wente a whoryng after straunge goddes, and bowed them selues vnto them, & turned quickely oute of the waye whiche theyr fathers walked in, obeying the commaundementes of the LORD: But they dyd not so.

And when the LORDE raysed them vp Iudges, he was with the Iudge, & deliuered the out of the handes of their enemies al the daies of the Iudge: *for the LORDE had compassion ouer their sorowynges, whiche they had, by the reason of them that oppressed them and vexed them: yet for all that *as sone as the iudge was dead, they turned & did worse then theyr fathers, in folowyng straunge goddes, and in seruyng the, and ceased not from theyr owne inuencyons, nor from theyr malicious waye.

And the wrath of LORD was moued agaynste Israell, and he sayd: because thys people hathe transgressed myne appoyntment whiche I commaunded theyr fathers, and haue not herkened vnto my voyce, I wyll hence forth not caste oute before them one man of the nacyons, whiche Josua lefte when he dyed: that through them I may *proue Israell, whether they wyll kepe þ way of the LORDE, and walke therein, as their fathers dyd or not. And so the LORDE lefte those nacyons, and droue them not out immediatly, neyther delyuered them into the hande of Josua.

The. iii. Chapter.

Othoniel deliuereth Israel. Ahod kylleth King Eglon. Samgar kylleth the Philistines.

These are the nacions which the LORDE lefte, that he might proue Israell by them: euen as many of Israell as had not known all the warres of Canaan: Onely for the lernynge of the generacyon of the childre of Israell: that he also myght teache them warre, in asmuche as they that were before them, knew nothyng therof. Of those whom he lefte, there were fyue lordes of the Philistines, and al þ Cananites, and þ Sodomites, and the Heuites that dwelt in mount Libano: euen from mounte Baalhermon vnto Hemath.

Exod. 2. b.

Iud. 2. b

Deut. 13.

Hemath. Those remayned to proue Israel by, to wete, whether they would herken vnto the commaundementes of the LORDE, whiche he commaunded their fathers by ꝑ hand of Moses.

And the children of Israell dwelte amongthe Cananites, Hethites, Amorytes, Pherezites, Heuites, and Jebusites, *and toke the doughters of them to be theyr wyues, & gaue theyr owne doughters to their sonnes, and serued their goddes. And the children of Israell dyd wyckedly in the syghte of the LORDE, and forgat the LORDE theyr GOD and serued Baalim and Aseroth. Therfore the LORD was angry wyth Israell, and delyuered them into the handes of Chusan Risathaim kynge of Mesopotamia, and the chyldren of Israell serued Chusan Risathaim. viii. yeres.

And when the chyldren of Israell cryed vnto the LORD, the LORDE styred vp a sauer, to the children of Israel and saued them: one Othoniel ꝑ sonne of Kenes, Calebs yonger brother. And the spirite of the LORD came vpō him. And he iudged Israell, and went oute to warre. And the LORDE delyuered Chusan Risathaim kynge of Mesopotamia into his hand, and his hand preuayled agaynst Chusan Risathaim.

And the lande had *rest forty yeres, and Othoniel the sonne of Kenes died. And ꝑ childrē of Israel went to again, and committed wickednes in ꝑ syghte of the LDRD. And ꝑ LORD strengthed Eglon the kynge of the Moabites, agaynst the children of Israell, because they had committed wyckednesse before the LORDE. And this (Eglon) gathered vnto him the childrē of Ammō, and the Amalekites, and went & smote Israel, & conquered ꝑ cytie of Dauine trees. And so the children of Israel serued Eglon the kynge of Moab. xviii. yeres. But when they cryed vnto the LORD, the LORD styred them vp a sauer. Ihud the sonne of Gera the sonne of Semini, a man that couldē do nothinge handesomlye with hys ryghte hande.

And by hym the chyldren of Israell sent a present vnto Eglon the kyng of Moab: but Ihud made hym a dagger with two edges, of a cubyte lengthe, & he did girde it vnto his garment vpon hys ryght thygh, & caryed the present vnto Eglon the kynge of Moab: And Eglon was a very fatte man. And it fortuned that when he had presented the present, he sente the people that bare it, awaye: but he him selfe turned againe (from the place of grauen ymages, that was by Gilgal) and sayde: I haue a secret errande vnto the, O kyng. Whiche sayde: kepe silence. And all that stode before him, went oute from him.

And Ihud came vnto him, and in a sumer parler, which he had, sat he hym selfe alone, and Ihud sayde: *I haue a message vnto the from GOD. And he arose out of his seate. And Ihud put forth his lefte hande, & toke the dagger from his right thygh, and thrust it into his bely, & ꝑ haft went in after ꝑ blade: And the fat closed the haste so that he myght not drawe the dagger oute of his bely, but the dyrte came oute. Ihud gat him oute at a posterne doze, & shut the dozes of the parler about him, and locked them.

When he was gone out, his seruātes came, and whan they saw that ꝑ dozes of the parler were locked, they sayde: peradnenture he couereth his fete in his sumer chamber. And they taryed tyl they were aschamed: and beholde, seynge he opened not the dozes of the parler, they toke a key, and opened thē. And beholde, their Lozde was fallen downe deade on the earth. And Ihud escaped (while they taryed) and was gone beyonde, to the place of the grauen ymages, & escaped into Seirath.

And when he was come *he blewe a trompet in mount Ephraim. And the children of Israel wente downe wyth him from the hyl, and he wente before them. And he sayde vnto them, folowe me: for the LORD hath delyuered your enemyes ꝑ Moabytes into your hāde. And they descended after him, and toke the passages of Jordā, toward Moab, and suffered not a man to passe ouer. And they slewe of the Moabites, the same tyme, vpon a ten thousande men, which were al satte, and men of warre, and there scaped not a man. * So Moab was subdued that daye, vnder the hande of Israell: and the land had rest. lxxx. yeres.

After hym was Samgar the sonne of

of Anath, which slew of the Philistines vi. hundred men with an ore goade, and delyuered Israel also.

¶ The. iiii. Chapter.

¶ Debora and Barak delyuer Israel: Sisara is slayne of Jael.

AND the childzen of Israell began agayne to do wyckedly in ꝑ syght of the LORDE when Ahud was dead. And the LORDE solde them into the hande of Jabin kynge of Canaan, that reigned in Hazor, whose captaine of warre was called Sisara, whiche dwelte in Haroseth of the gentyles. And the childzen of Israell cried vnto the LORDE: for he had nyne hundred charrettes of yron, and twentye yeres he troubled the childzen of Israell very sore.

And Deboza a Prophetysse, the wife of Lapidoth iudged Israell the same tyme, and the same Deboza dwelte vnder a paulme tree betwene Ramath & Bethel, in mounte Ephzaim.

And the childzen of Israell came vp to her for iudgement. And she sent and called* Barak the son of Abinoam, out of Kedes Nephthalim, and sayde vnto hym. Hath not the LORD GOD of Israell commaunded thee, to leade wyth sayze wozdes men to mount Thabor, & take with thee ten thousande men, of ꝑ childzen of Nephthalim & of the childzē of Zabulon: And I wyll bzynge vnto thee to the* ryuer kyson, Sisara, the captayne of warre vnto Jabin, wyth hys charrettes, and his people, & wyll delyuer him into thine handes. And Barak sayde vnto her: yf thou wylt go with me, I wyll go: But and yf thou wylt not come with me, I wyl not go: She sayde: I wyll surely go with the, but thys iourney that thou takest, shal not be for thine honour, for the LORD shal sel Sisara into the hand of a woman. Deboza went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, and led after him ten thousande men: and Deboza went vp with him.

But Haber the Kenite (whiche was of ꝑ childze of* Hobab ꝑ father in lawe of Moses) remoued from ꝑ other Kenites, and pitched his tente vntyll the plaine of Zaanaim, which is by Kedes.

And they shewed Sisara, that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara gathered together all hys charrettes euen. ix. hundzed charrettes of yron, & al the people that were with him from of Haroseth of the gentyles, vnto the ryuer of kyson. And Deboza said vnto Barak: vp, for this is the day in which the LORD hath delyuered Sisara into thine hande: Is not the LORDE gone out before thee? And so Barak wente downe from mounte Thabor, and ten thousande men after him.

But the LORDE destroyed Sisara and all his charrettes, and all his host with the edge of the swearde, before Barak: so that Sisara sprgbred downe of his charrette, and fled awaye on his fete. But Barak folowed after ꝑ charrettes, and after the hooste, euen vnto Haroseth of the gentyles. And all the host of Sisara fel vpon the edge of the sweard, and there was not a man left. Howe be it Sisara fled awaye on hys fete to the tent of Jael the wife of Haber the kenite: for there was peace betwene Jabin the kynge of Hazor, and the housholde of Haber the kenite.

And Jael wente out to mete Sisara, and sayde vnto him: turne in my lorde, turne into me, feare not. And whan he had turned in vnto her into her tente, she couered him with a mantel. And he sayde vnto her, geue me a litle water to drinke, for I am thyrsty. And she opened* a bottle of milke, and gaue him drinke and couered him. And agayne he sayde vnto her: stand in the dore of the tente, and whan anye man doth come and enquire of the, whether ther be any man here, thou shalte saye: naye.

Then Jael Habers wife toke a naile of the tente, and an hammer in her hād, and went softely vnto him, and smote ꝑ nayle into the temples of his head, and fastened it into the grounde, for he slombred sore, and was werye: And so he died.

And beholde, as Barak folowed after Sisara, Jael came out to mete him and sayde vnto him: come, and I wyll shewe thee the man, whom thou seekest. And when he came into her tente: Beholde, Sisara laye dead, and the nayle was in his temples. And so GOD brought Jabin the kynge of Canaan into subiection vpon that daye before the childzen

C

D

Iud. 5. b.

B

psal. 83. b.

D

Iud. 5. d

Num. 10 ꝑ

childzen of Israel. And the hand of the childzen of Israel prospered, and prevayled against Jaben the kyng of Canaan, vntyll they had brought him to naughte.

The.v. Chapter.

The songe and thankes geuing of Debora and Barak after the victorye.

1 WHen Deboza and Barak the son of Abinoam sange the same day, sayinge: Prayse ye the LORDE, for the auengyng of Israel, and for the people that became so wyllyng. Heare O ye kinges, herken O ye prynces: I, euen I, wyll synge vnto the LORDE. I wyll prayse the LORDE GOD of Israell.

Deut. 4. b. LORD, *whan thou wentest out of Seir, whā thou departedst out of the felde of Edom, the earth trembled, and the heauens rayned: the cloudes also dropped water. * The mountaynes melted before the LORDE, euen as did Synai, before the LORDE GOD of Israell.

Psal. 67. a.

Iudic. 5. Iudic. 4. c. In the daies of *Samgar the sonne of Anath, in the dayes of *Iael the hye wayes were vnoccupied: And the runners of the pathes walked thorowe by wayes.

The inhabyters of the townes were gone, they were gone in Israell, vntyll I Deboza came vp, whiche came vp a mother in Israell.

B They chose newe Goddes, and then had they (the enemy) in ꝑ gates, though there were shylde and speare. There was not a shylde or speare sene among fourty thousande of Israell.

My harte loueth the gouerners of Israel, and them that are wyllynge among the people. O prayse ye ꝑ LORD.

Speake ye that ryde on fayre asses, and that syt vppermoste in iudgement, and walke by the waies.

At the cryinge of the archers amōge the drawers of water, there shall they speake of the ryghteousnes of ꝑ LORD, his righteousnes in ꝑ vnlenced places of Israell: then shall the people of the LORDE go downe to the gates.

Vp Deboza vp, get thee vp, & synge a songe: *Tryse Barak, and leade thy captiuytie captyue, thou sonne of Abinoam.

Iudic. 4. a.

Then shal they that remayne, haue dominiō of ꝑ proudest of the people (of Jabin:) The LORDE shall for my sake haue dominion ouer the myghtie. Out of *Ephraim was there a rote of them agaynst Amelech, and after the Ben- Iud. 1. jamin amonge thy people. Oute of Machir came rulers, and out of Zabulon they that gouerne the penne of the wryter.

And of Isachar, there were prynces with Deboza, Isachar also and Barak were sent on their fete into the valley, when in the departyng awaye of Ruben there were greate men, and wyse of herte.

Why abodest thou among the shepe folde, to heare the bleatynges of the flockes, and to separate thy selfe away with great men and wyse of hert?

C Gilead also abode beyond Iordane: why doth Dan remayne in shyppes?

Aser contynued on the sea shore, and taried in his decayed places.

But the people of Zabulon haue ieoperde theyr lyues euen vnto the death: like as did Nephthalim in ꝑ hie places of the felde.

Iudic. 4. a. The kynges came and fought, then fought the kynges of Canaan in Thanab, by the waters of Megiddo, and wanne no money.

They fought from heauen, euen the starres in their courses fought against Sisera.

The ryuer of Cyson remoued them, that auncient ryuer, the ryuer Cyson: My soule shall treade (hym) downe myghtely.

Then were the horse hoffes smytten asunder by the meanes of the praun- D synges that theyr myghty men made.

Curse ye the cytie of Meros (sayde the angell of the LORDE) curse the inhabytours thereof, because they came not to helpe the LORDE, to helpe the LORDE with the myghtye.

Iael ꝑ wife of Haber ꝑ Kenite shalbe blessed aboue other wemē, blessed shall she be aboue other wemē in the tente.

*He asked water, and she gaue hym Iud. 4. mylke: she brought for the butter in a lordly dyshe.

*She put her hande to the nayle A Iud. 4. her ryght hand to ꝑ smythes hammer: with the hammer smote she Sisera, & smote his head, wounded hym, & peersed his temples.

He bowed him downe at her fete, he fel

fel downe and laye styll: At her fete he bowed him downe & fel. And when he had soncke downe, he lay styl desolate.

The mother of Sisera loked out at a wyndowe, & cried thorowe the latteesse: why is his charret so long a comming: why tarye the wheles of his cartes?

Al the wyse ladies answered her, yea, & her owne wordes answered her selfe.

Surely they haue founde, they deuyde the spoyles: curry man hath a damsell or two: Sisera hath a praye of dyuers coloured garmentes, eue a praye of raiment dyed with sondry coloures, & that are made of nedle worke: raymente of dyuerse colours and of nedle worke whiche is mete for him that is chefe in distributyng of the spoyles. So periche all thyne enemyes, O LORDE: but they that loue him, let them be as ꝑ Sunne when he ryseth in his myght.

And the lande had rest fortye yeares.

¶ The. vi. Chapter.

Israel is oppressed of the Madianites: Gedeon is sent of God to be their delyuerer.

AND the childrē of Israel* cōmitted wickednes in the sight of ꝑ LORD. And ꝑ LORD deliuered them into the handes of Madian seuen yeares. And the hande of Madian preuailed against Israel, & because of ꝑ Madianites, ꝑ childrē of Israel made thē dennes in the mountaines, & caues and strong holdes. And when Israell had sowen, the Madianites, the Amalechites and they of the east countrey came vp together against them: & pytched their tentes against them, and destroyed the encrease of the earth, euen tyll thou come vnto Azah: and lefte no sustinaunce for Israell, neyther shepe, oxe, or asse: for they went vp, they and their cattel, and came wt their tentes as a multitude of grashoppers: so that both they and also their camels were without numbre.

And they entred into ꝑ lande to destroy it. And so was Israel exceedingly impouerished in the sight of ꝑ Madianites, & cried vnto ꝑ Lord. And whē ꝑ childrē of Israel cried vnto ꝑ Lord because of ꝑ Madianites, the LORD sent vnto thē a prophet, which said vnto them: Thus sayeth the LORD GOD of Israel: I fet you from Egipte and brought you out of the house of bondage, and I ryd you out of the hande of the Egiptians, and out of ꝑ hande of all that oppressed you and cast thē out before you, & gaue you their lande. And I said vnto you: I am ꝑ LORD your GOD, * feare not ꝑ goddes of ꝑ Amorites in whose lande you dwell. But you haue not obeyed my voice. And ꝑ angel of ꝑ Lord came, & sat vnder an Oke which was in Ephrah, ꝑ perteyned vnto Joas ꝑ father of ꝑ Esrites. And his sonne Gedeō preste out wheate out of the eares in a prese, to hyde it from the Madianites: and the Angel of the LORD apeared vnto him, and said: the LORDE is with the, thou mightye man of warre. And Gedeon aunswered him: Oh my LORDE, yf the LORD be with vs, why is all this come vpon vs: yea, and where be al his miracles which our fathers tolde vs of, and said: Did not ꝑ LORD bringe vs out of Egipt: But now the LORDE hath forsaken vs, and delyuered vs into ꝑ handes of the Madianites. And the LORD loked vpon him, and sayde: Go hence in this thy might, and thou shalte delyuer Israel out of ꝑ hādes of ꝑ Madianites: Haue not I sent the: And he answered him: Oh LORDE, wherwith shal I saue Israel: Beholde, my kynred is poore in Manasses, & I am lytle in my fathers house. The LORDE sayde vnto hym, I wil be wt the: and thou shalte smite the Madianites, as they were but one mā. And he aunswered him: Oh, yf I haue founde grace in thy sight, then shew me a sygne, that it is thou that talkest wt me. Departe not hence, vntyll I come againe vnto the, and tyll I bryng myne offringe, and haue set it before the.

And he sayde: I wyl tarye vntil thou come againe. And Gedeon went in, and made ready a kyd, and swete kakes of an Epha of floure, and put it with the flesshe in a basket, and put the broth in a pot, and brought it out vnto him vnder the Oke, and presented it. And ꝑ angell of GOD sayde vnto him: take the flesshe and the swete kakes, and lay them vpō this rocke, and poure out ꝑ broth. And he dyd so. Then the angel of the LORD put forth the ende of the staffe ꝑ he helde in his hande, and touched the flesshe and the swete kakes. And * there arose vp fire out of the rocke, and consumed the flesshe and the swete kakes. But the angell of the LORDE vanyshed out

of his syght. And when Gedeon perceiued that it was an angel of the LORD, he said: Alas, O LORD GOD, * haue I therfore sene an angel of ꝑ LORD face to face, that I should dye: And ꝑ LORD said vnto him: peace be vnto the, feare not, thou shalt not dye. Then Gedeon made an aultare there vnto the LORD, and called it: The LORD of peace. And vnto this day it is yet in Ephrath, that pertayneth vnto the father of ꝑ Eseri-tes. And it fortuned that ꝑ same night the LORD sayd vnto him: take a yonge bullocke out of thy fathers droue, and another of .vii. yeares olde, and destroy the aultare of Baal ꝑ thy father hath, and cut downe the groue that is by it, and make an aultare vnto the LORDE thy GOD vpon the top of this rocke in a conuenient place. And take ꝑ secõde bullocke, and offer burnt sacrifice vpõ the wood of ꝑ groue, whiche thou shalt cut downe. Then Gedeon toke ten men of his seruauntes, and dyd as the LORDE had him. But because he durst not do it by day for feare of his fathers houshold and of the men of the cytie, he dyd it by nyght.

And when the men of the cytie were vp erly in the morynge: Beholde, the aultar of Baal was broke, & the grouе cut downe that was by it, and ꝑ secõde bullocke offred vpon the aulter that was made. And they sayde one to a-ther: who hathe done this thinge: and when they enquyred and asked, they sayde: Gedeon the sonne of Joas hath done this thinge. Then the men of the citie said vnto Joas: bryng out thy son, that he may dye, because he hathe de-stroyed the aultar of Baal, & cut downe the grouе ꝑ was by it. And Joas sayde vnto al that stode by him: wyl ye pleade Baals cause: or wyl ye be his defēders: he that hath medled againſt him, let him dye or the morynge. If he be a GOD let hym be auenged of hym that caste downe hys aulter. And from that day was Gedeon called: Jerobaal, because his father had sayd: Let Baal be auē-ged of hym, that hathe broken downe hys aulter.

All the Madianites therfore and the Amalekites and they of the caste, were gathered together, and went, & pitched in the baley of Jesrael: but the spyrite of the LORDE came vpon Gedeon, * And he blew a trompet, & called * Abiezer to folow him, and sẽt messengers thorow out al Manasses, and casted thẽ: which also did folow him. And he sent messen-gers vnto Aser, Zabulon and Nephtha-lim, and they came to mete him.

And Gedeon sayde vnto GOD: wilt thou saue Israel in my hande, as thou hast said: Beholde, I wyll put a fleece of wolle in the threshing place. And yf ꝑ dewe come on the fleece onely, and it be drye vpon al the earth beside, then shall I be sure, ꝑ thou wilte saue Israell by my hande, as thou saydest. And it came so to passe. For he rose vp earlye on the morow, and thrust the fleece together, & wrong the dewe therout, and fylled a bowle of water: and Gedeon said again vnto GOD: be not angry with me, that * I speake once more. For I wil proue once againe by the fleece. Let it be drye onely vpõ the fleece, and dewe vpon al ꝑ grounde. And GOD dyd so ꝑ same night: For it was drye vpon the fleece only and there was dewe on al the grounde.

The. vii. Chapter.

Gedeon with three hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

Then * Jerobaal (otherwyse cal-led Gedeon) & al the people ꝑ were with him rose vp early, & pitched beside the wel of Harad, so that the host of ꝑ Madianites were on ꝑ Northside of ꝑ rocke that boweth towarde ꝑ val-ley. And the LORD saide vnto Gedeon: the people that are with the are to ma-ny for me to geue the Madianites into their handes, leste Israell make their vaunte against me and say: myne owne hande hath saued me. Nowe therefore make a proclamaciõ in the eares of the people, & saye: * yf any mã dread or be a ferde, let him returne. And the people a-rose early. And there departed and re-turned of ꝑ people which were at mount Gilead .xxii. thousande, and there abode ten thousande.

And the LORD said vnto Gedeon: the people are yet to many, bryng thẽ downe vnto ꝑ water, & I wil trye thẽ vnto the there. And of whõ I saye vnto the, this shall go with the, the same shal go with the. And of whome soeuer I saye vnto the, this shall not go with the, the same shall not go. So he brought downe the people vnto the water, and the LORD sayde vnto Gedeon: As manye as lappe,

lappe the water with their tonges as a dogge doth, they put by them selues, & so do them that knele downe bpó their knees to drynke. And the numbre of them that put their handes to their mouthes and lapped, were .iii. hundred men. But al the remnaunt of the people kneled downe vpon theyr knees to drincke water. And the LORD said vnto Gedeon: By these thre hundred men that lapped watter, wil I saue you: and deliuer the Madianites into thine hãd. And let all the other people go euerye man vnto his place.

They therfore of the people toke vytailes w̃ them, & their trompettes. And he sent al the rest of Israel, euery man vnto his tente, & comforted those thre hundred with him. And ꝑ hoste of Madian was beneth him in a valey. And it fortuned that the same night ꝑ LORD sayde vnto him: Aryse, get the downe vnto the hoste, for I haue delyuered it into thine hande. But & yf thou feare to go downe, then go thou & Pharah thy ladde downe to the host, and thou shalt herkẽ what they say, & so shal thine hãdes be strong, to go downe vnto ꝑ host.

Then went he downe and Pharah his ladde, euen harde vnto the men of armes that were in the hoste. And the Madianites, the Amalekites & al they of the East, lay a long in the valey, lyke a multitude of grashoppers, & their camelles were without numbre, euen as the sande by the sea syde in multitude. And when Gedeon was come: Behold, there was a man that tolde a dreame vnto his neighbour, and said: Beholde, I dreamed a dreame, & me thought that a lofe of barley breade, tombled into the host of Madian, and came vnto a tente, and smote it that it felle, and ouertourned it, that the tente lay a long. And his felow answered and sayde: this is nothing elles saue the swearde of Gedeon the sonne of Joas a man of Israel: for into his hande hathe GOD delyuered Madian and al the host.

When Gedeõ hearde the telling of the dreame, & the interpretacion of ꝑ same, he worshipped, and returned vnto the host of Israel, and said: vp, for ꝑ LORD hath delyuered into your hande ꝑ hoste of Madian. And he deuided the thre hundred men into thre companyes, and gaue euery man a trompet in his hãde, with an empty pitcher, and lãpes therin, and said vnto them: loke on me, and do lykewyse, that when I come to ꝑ side of ꝑ hoste, euen as I do, so do you: Whẽ I blowe with a trompet & all that are with me, blowe ye with trompettes also on euery syde of the host, & say: here is the swearde of ꝑ LORD & of Gedeon.

And so Gedeon and the thre hundred men ꝑ wer with him, came vnto ꝑ syde of the host in the begynning of ꝑ middle watche, & reysed vp ꝑ watche mẽ. And they blewe with their trompettes, and brake the pitchers that were in theyr handes. And al ꝑ thre companies blew with trompettes and brake ꝑ pitchers, & helde ꝑ lampes in their leste handes, & the trompettes in their right to blow withal. And they cryed: the swearde of the LORDE and of Gedeon. And they stode styll, euery man in his place roũde about the host: And they within ꝑ host, ranne, and cryed, and fled. And the thre hundreth blewe with trompettes, & the LORDE set* euery mans swearde vpon his neighbour, throw out all the host. And the host fled to Bethsitah, to zererath, & to the edge of the playne of Beholah vnto Tabath. And the men of Israel being gathered together out of the tribe of Nephthalim, of Aser, and of all Manasses folowed after ꝑ Madianites. And Gedeon sent messengers vnto al moũte Ephraim, saying: come downe against the Madianites, & take before them the waters vnto Bethbarath and to Jordan. Then al ꝑ men of Ephraim gathered together and toke ꝑ waters vnto Bethbarath, and to Jordan. And they toke two captaynes of the Madianites, Oreb and zeb, and slewe Oreb vpon the rocke Oreb, and zeb at ꝑ presse zeb, and folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan.

*1. Reg. 14. 2. Par. 20.

¶ The. viii. Chapter.

Ephraim maketh insurrecciõ against Gedeon, but is sone pacified.

AND the men of Ephraim sayd vnto him: why hast ꝑ serued vs thus, ꝑ thou calledst vs not, when thou wentest to fight with the Madianites: and they chode with him a good (and had almost done him violence.) And he sayde vnto them: what dede haue I done lyke vnto youres: is not a cluster

of Ephraim better, then the wyne har-
uest of Abiezer: GOD hathe delyuered
into youre handes the Lordes of Ma-
dian, Oreb and Zeb. And what was I
able to do lyke as you haue done? And
then their spirites abated from of him,
when he had sayde that. And Ge-
deon came to Iordan to passe ouer, he
and the thre hundred men that were w
him, very sayntc, & yet folowed ꝑ chace.
And he said vnto ꝑ mē of Socoth: geue
I pray you kakes of breade vnto ꝑ peo-
ple that folow me: for they be fayntc, ꝑ
I may folow after Zebah and Zalmona
kinges of Madian. And the Lordes of
Socoth said: are the handes of Zebah
and Zalmona nowe in thine handes, ꝑ
we shoulde geue breade vnto thyne ar-
my? Gedeon said, therfore whē ꝑ LORD
hath deliuered Zebah and Zalmona in-
to myne hande, I wyl teare the flesshe
of you w the thornes of ꝑ wyldernes &
with breers. And he went vp thence to
Phanuel, & spake vnto thē lykewyse.
And the mē of Phanuel answered him,
as dyd the mē of Socoth. And he saied
also vnto the men of Phanuel: whē I
come againe in peace, I wyll breake
downe this towre. Zebah & Zalmona
were in Carkar, & their hostes w them,
vpon a.xv. thousande men, which were
al ꝑ were leite of al ꝑ hoostes of thē of
the Caste: for there was slayne a hun-
dred and twentye thousande men, that
drewe swordes.

And Gedeō went thorow them that
dwelt in tabernacles on ꝑ East syde of
Nobah & Iehbahah, & smote the host: for
the hoste did cast no perylles. And whā
Zebah and Zalmona fledde, he folowed
after them, and toke the two kynges of
Madian, Zebah and Zalmona, and dis-
comforted al the hoste.

And Gedeon the sonne of Joas return-
ed frō battel, afore ꝑ sunne was down,
and caught a ladde of the men of So-
coth, & enquired of him. And he wrote
him of ꝑ lordes and elders of Socoth.
lxxvii. men. And he came vnto the men
of Socoth, and sayde: Beholde, here I
haue Zebah and Zalmona, with which
ye dyd caste me in the tethe, saying: are
the handes of Zebah and Zalmona al-
ready in thyne hande, that we shoulde
geue breade vnto thy faintye men? And
he toke the elders of the citie, & thornes
of the wildernesse and breers, and made
the men of Socoth to fele them. And he
brake downe the towre of *Phanuel, & Iud. 8.
slew the men of the citie.

And then said he vnto Zebah & Zal- C
mona, what maner of men were they
whom ye slew at Thabor? and they an-
swered: the lykenesse of the and them is
al one, euen after the fashion of ꝑ chyl-
dren of a kynge. And he sayde: they were
my brethren, euen my mothers childrē.
As truly as the LORD lyueth yf ye had
saued their liues, I would not slay you.
And he said vnto Jether his eldest son:
vp and slay them: But the lad drue not
his swearde, for he feared, because he
was yet yonge. Then Zebah and Zal-
mona sayde: Ryse thou, and sal vpō vs:
for as ꝑ man is, so is his strength. And
Gedeō arose and slew Zebah and Zal-
mona, and toke away the ornamentes,
that were on their camels neckes.

Then the men of Israel said vnto Ge-
deon: Reigne thou ouer vs, bothe thou,
thy sonne & thy sonnes son, for thou hast
deliuered vs out of ꝑ hande of Madiā.
And Gedeō sayd vnto them: I wyll not
reigne ouer you, nether shall my childe
reigne ouer you, but the LORDE shall
reigne ouer you.

And againe Gedeon sayde vnto them: f
I would desyre a certen requeste of you,
euen ꝑ you woulde geue me euery man
the *earinges of his pray. For they had Exo. 32.
golden earinges because they were Is-
maelites: and they answered: we wyll
gyue thē. And they spred a mantel, and
dyd cast there in euery man ꝑ earynges
of his praye: and the weyght of ꝑ goldē
earinges that he required was a thou-
sande and seuen hundred sycles of gold, 1700.
beside cheynes, pommasiders & purple
rayment ꝑ was on the kynges of Ma-
dian, & beside the cheines, ꝑ were about
their camels neckes. And Gedeō made
an Ephod therof, & put it in his cytie
Ephrah. And al Israell went a *who- Exo. 32.
ring after it, in the same place, whiche
thing became a ruyne vnto Gedeon &
to his house. Thus was Madian
brought lowe before the children of Is-
rael, so that they lyfte vp their heades
no more. And the countrey was in qui-
etnes forty yeres in ꝑ dayes of Gedeō.

And Jerobaal the sonne of Joas, wēt G
and dwelt in his owne house. And Ge-
deō had *lxx. sonnes of his body begot- Gen. 46.
ten, for he had many wiues. And his cō-

cubine

rubine that was in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed in a good age, & was buryed in the sepulchre of Joas his father, euē in Ephrah, that perteyned vnto ꝑ father of the Ezrites.

But it fortuned, that as sone as Gedeon was dead, the childzen of Israell turned away, & went a whozyng after Baalim, and made a couenaūt w Baal to be their GOD, and the childzen of Israel thought not on the LORDE theyr GOD, which had delyuered them out of ꝑ handes of all their enemyes on euery syde. Neyther shewed they mercye on ꝑ house of Jerobaal, otherwyse called Gedeon, accozdynge to al the goodnes whiche he had shewed vnto Israel.

The.ix. Chapter.

¶ Abymelech is made kynge.

ABimelech ꝑ sonne of Jerobaal wēt to Sichem, vnto his mothers bzethzē, and comuned with them and with all his mothers fathers kynred, saying: say I pray you, in the eares of al the enhabitoures of Sichem: whether is better for you, that all the sonnes of Jerobaal (whiche are. lxx. persones) reigne ouer you, eyther that one reigne ouer you: Remēbze, that I am of your bone, and of your flesche. And his mothers bzethzen spake of him in the audience of the mē of Sichem al these wozdes, and their hartes were moued to folowe Abimelech. For they saide: he is our bzother. And they gaue him. lxx. peces of syluer out of ꝑ temple of Baal Berith, wherwith Abimelech hyzed vayne and light persons whiche went with him. And he wēt vnto his fathers house at Ephrah* and slew al his bzethzen, ꝑ sonnes of Jerobaal: euen. lxx. persons w one stone. Notwithstandig, yet Joatham ꝑ yongest son of Jerobaal escaped, for he hyd him selfe. And all the mē of Sichem gathered togither, & al ꝑ house of Mello, and came and made Abimelech kyng in the playne, where the great stone was by Sichem.

And when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, and lifte vp his voyce, & cryed, and said vnto thē: Herken vnto me you men of Sichem, that GOD may herken vnto you. * The trees went forthe to anoynte a kyng ouer them, and said vnto the Olyue tree: reygne thou ouer vs. But the olyue tree sayd vnto thē: Should I leaue my fattenes, whiche both goddes and men pzayse in me, and go to be pzomoted ouer the trees? And the trees sayde to ꝑ fygge tree: come thou, and be king ouer vs. The figge tree answered them: Should I forsake my swetnes, and my good frute, and go to be pzomoted ouer the trees? Then sayd the trees vnto the vyne: come thou and be king ouer vs. The vyne said vnto them: Shoulde I leaue my wyne, wherby I cheare both goddes and mē, and go to be pzomoted ouer the trees? Then said al ꝑ trees vnto ꝑ fyzre bushe: come thou & reigne ouer vs. And ꝑ fyzre bushe said vnto the trees: yf it be true that ye wil anoynte me kyng ouer you, then come, and put your trust vnder my shadow. yf no, the fyze come out of the fyzre bushe, and wast the Cedze trees of Libanon.

Nowe therfore, yf ye do truly & vncozruptly, to make Abimelech kyng: and yf ye haue dealte wel with Jerobaal and his house, and haue done vnto him accozdyng to the deseruyng of his hādes, iudge ye. For euen he (my father) fought for you, and aduentured his lyfe, and rydde you out of the hand of Madian. And ye are rysen vp against my fathers house this daye, & haue slayne his childzen, euen. lxx. persones w one stone, and haue made Abimelech ꝑ son of hys mayde seruaunt, king ouer the men of Sichem, because he is your bzother: yf ye thē haue dealt truly and purely with Jerobaal & with his house this day thē reioyce ye w Abimelech, and let him reioyce with you. But yf you haue not dealt truly, then I pray GOD a fire may come out of Abimelech & consume the men of Sichem & the house of Mello. And that there may come a fire from amonge the men of Sichem, and out of the house of Mello, and consume Abymelech. And Joathā ranne away, and fled, and went to Beer, and dweit there for feare of Abimelech his bzother.

whē Abimelech had reigned thze yeere, GOD sent a spzite of hate betwene Abimelech, and the men of Sichem. And the citizens of Sichem rayled vpō Abimelech, and wysshed that the wickednes done to the. lxx. sonnes of Jerobaal might come on him, and ꝑ GOD would lay the bloude of them vnto Abime-

lech their brother which slew them, and
vpon the other men of Sichem whiche
ayded him in ꝑ kyllyng of his brethren.
And the citezens of Sichem set men to
lay awayte for him in the toppe of the
mountaynes: which men (whyle they taried
for his comminge) robbed al that came a-
longe the waye by them. And it was
tolde Abimelech.

D And Gaal the sonne of Abed came wt
his brethren, and they gat them to Si-
chem. And the men of Sichem put their
confidence in him. And they went oute
into the feldes, and gathered in their
grapes, and trode them, & made mery:
and wēt into the house of their goddes,
& did eate & drincke, and cursed Abime-
lech. And Gaal the sonne of Abed saide:
what is Abimelech, & what is Sichē,
that we shoulde serue him: Is he not ꝑ
son of Jerobaales zebul is his officere
Gen. 14. a. Serue suche as come of* Hemor ꝑ fa-
ther of Sichem, for what reason is it ꝑ
we should serue him: wolde GOD thys
people were vnder my hande, thā wold
I take Abimelech out of the way. And
he spake againſt Abimelech: make thine
hoste greater: & go out. And whē zebul
the ruler of ꝑ citie hearde ꝑ wordes of
Gaal the sonne of Abed, he was wroth,
and sent messengers vnto Abimelech
priuely, saying: Beholde, Gaal ꝑ sonne
of Abed & his brethren be come to Si-
chem: and beholde, they set the cytie a-
gainſt the. Now therfore vp by nyghte,
thou and all ꝑ people ꝑ is with the, and
lye in wayte in the felde. And rysle early
in the mornyng as soone as the sunne is
vp, and fal vpon the citie. And yf he and
the people that is with him, come oute
e againſt the, do to him what thine hādes
shalbe able. And Abimelech rose vp, &
al the people ꝑ wer with him by night.
And they laied awaite againſt Sichem
in foure companies. And Gaal ꝑ sonne
of Abed wēt out, and stode in ꝑ entring
of the gate of the citie. And Abimelech
rose vp, & the folke that were wt him,
from laying awaite. And whē Gaal saw
the people, he sayde to zebul: beholde,
there come people downe from the top
of the mountaines. And zebul sayd vn-
to him: the shadowe of the hylles seme
mē vnto the (and by that errour are they de-
ceiued,) and Gaal answered againe, and
saide: se, there come folke downe by the
middel of ꝑ lande, & another companye
come along by ꝑ plaine of ꝑ charmarys.
Then sayde zebul vnto him: where is
now thy mouth that sayde: what felow
is Abimelech, ꝑ we should serue him: Is
not this the people ꝑ thou hast despised:
Go out now and fight with them. And
Gaal went out before ꝑ citizens of Si-
chem, & fought wt Abimelech. And Abi-
melech chaced him, ꝑ he fled before him
(and he droue him into the cyte) & many were
ouerthrowen and wounded, euen vnto
the entering of the gate. And Abime-
lech dwelt at Arumah.

And zebul thruste out Gaal & his bre-
thren ꝑ they should not dwel in Sichē
(and suffered them not to tary therin.) And on
the morow, it happened that the people
went out into the felde. And they tolde
Abimelech. And he toke ꝑ people, & de-
uyded them into thre cōpanies & layed
awayte in ꝑ feldes, and loked, & behold,
the people were come out of the cytie, &
he ranne vpon them and smote them.
And Abimelech, & the cōpanies that
were wt him reached further, and stode
in the entring of the gate of the cytie.
And the two other cōpanies ranne vp-
on al ꝑ people ꝑ were in ꝑ feldes, & slew
them. And when Abimelech had fought
againſt the cytye al that day, he toke it,
& slew the people that was therin, and
destroyed the citie, and sowed salte the-
rowe it. And when al the men of ꝑ towre
of Sichem heard ꝑ, they entred into a
strōg hold of ꝑ house of their god Baal
Berith, (where they made a bonde with him, and
therof dyd the place take the name, whyche place
was exceadinge strong.) And it was tolde
Abimelech, that all ꝑ men of the towre
of Sichem were gathered together, &
Abimelech gat him to mounte zelmon,
both he and al ꝑ people that were wit
him, and toke axes wt hym & cut down
bowes of trees, and toke them and bare
them on his shoulder, & sayde vnto the
folke that wer with him *what ye haue Iud. 9
seue me do, spede your selues, & do lyke-
wyse as I haue done. And al the men ꝑ
were among the people, cut downe bo-
wes, and folowed Abimelech, & put thē
into the holde, and set ꝑ holde a fyer by
them: so that (with smoke and fyre) al the mē
of the towre of Sichem were slayne,
bpon a thousande men and women.
Then went Abimelech to Thebez, &
besieged it, and toke it. But there was
a strong towre within ꝑ cytye, & thither
ranne

ranne all the men and wemen, & all the chefe that were in the cytie, and shut it to them, & got thē vp (by the bulwerkes) to the toppe of the towze. And Abimelech came vnto the towze and fought against it, and went harde vnto the doze of the towze to set it on fyze. And a certaine woman * caste a pece of a mylstone vpon his heade, and all to brake hys brayne panne.

Then Abimelech called hastely vnto the young man ꝑ bare his harneste, and said vnto him: *drawe thy swearde and slee me, that men saye not of me: a woman slewe him. And his lad thrust him thorowe, and he dyed.

And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne house. And thus *ꝑ wickednes of Abimelech which he did vnto his father, in sleynge his seuentye brethren, and therto al the wyckednesse of the men of Sichem, dyd GOD bring vpon their heades. And vpon them came the curse of Joathan the sonne of Jerobaall.

¶ The.x. Chapter.

Thola and Jair are Judges of Israel.

AFter Abimelech there arose, to defende Israel, one Thola (the sonne of Phuah) his vncles son, a mā of Issahar which dwelt in Samir in moūt Ephraim. And he iudged Israel. xxiii. yeare & died, & was buryed in Samir. And after him arose Jair a Gileadite, & iudged Israel. xxii. yeare. And he had thirtye sonnes ꝑ * rode on thirtye Asse coltes, and they had thirty cities, which are called the townes of Jair vnto this daye, & are in the lande of Gilead. And Jair dyed and was buried in Kamon.

* And the childzen of Israel wzought wickednesse yet againe, in the sight of ꝑ LORD, and serued Baalim & Astaroth, and the goddes of Syria, the goddes of Sidon, & ꝑ goddes of Moab, ꝑ goddes of the childzen of Ammō, & the goddes of the Philistines, and forsoke ꝑ LORD and serued not him. And ꝑ LORD was wroth vp Israel, & solde them into ꝑ hādes of ꝑ Philistines, & into the hādes of the childzen of Ammon: which krō that yere forth, pylde & oppzessed the childzē of Israel. xviii. yere al ꝑ wer on ꝑ other side Jozdā in ꝑ lād of ꝑ Amozites which is in Gilead. Moreouer, the childzen of Ammon went ouer Jozdan to fyght against Juda, Ben Jamin, & the house of Ephraim: so ꝑ Israel was soze combred. And ꝑ childzen of Israel cried vnto ꝑ LORD, sayinge: we haue synned against the: foz we haue forsaken oure owne God, & haue serued Baalim. And the LORD said vnto ꝑ childzē of Israel: did not the Egipcians, ꝑ Amozites, the childzen of Ammō, ꝑ Philistines, ꝑ Sidonites, the Amalekites, and ꝑ Maonites oppzesse you: And ye cryed to me & I delyuered you out of their handes. And foz al that ye haue forsaken me, & serued straunge goddes, wherfore I wyll helpe you nomoze. Go and crye vnto the goddes which ye haue chosen, & *let them saue you in the tyme of your tribulacion. And the childzen of Israel said vnto ꝑ LORD: We haue synned: do ꝑ vnto vs whatsoeuer please thee, deliuer vs onely this daye. And they put away the straunge goddes from them and serued the LORDE. And his soule had pitie on the myserye of Israel. Deu. 32. c. Iere. 2. c. D

Then the childzen of Ammon gathered together, & pitched in Gilead. And the childzen of Israel gathered thē together, and pitched in Mizpa. And the lozdes of Gilead sayde eche to other: whosoeuer wyll begynne the battel against the childzen of Ammon, ꝑ same shalbe head ouer all the enhabiters of Gilead.

¶ The.xi. Chapter.

Jephthah deliuered Israel from the Ammonites.

AND there was one Jephthah a Gileadite, a strong man, the sonne of an harlot: & Gilead begat Jephthah. And Gileads wyfe bare him sonnes, which when they wer come to age thrust out Jephthah, & sayde vnto him, thou shalt not enherit in oure fathers house, foz thou art ꝑ sonne of a straūge woman. Then Jephthah fled from hys brethren, and dwelt in ꝑ lande of Tob. And ther gathered ydle (and theyr selue) mē to Jephthah, and went out with him. A

And it chaūced in prozesse of tyme that the childzen of Ammon made warre against Israel. And whan the childzē of Ammon fought thus against Israel, ꝑ elders of Gilead went to set Jephthah out of the lande of Tob (to helpe them) and sayde vnto hym: come and be oure captayne, that we maye fyght with the childzen of Ammon. Jephthah answered the elders of Gilead: dyd not ye B

hate me & expell me out of my fathers house: how happeneth it then, that you come vnto me nowe in tyme of youre
B tribulacion? And ye elders of Gilead said vnto Jephthah: Therfore we turne againe to the nowe, that thou maiest go w vs, & fight against ye childre of Ammō and be our head ouer al the enhabiters of Gilead. And Jephthah sayd vnto the elders of Gilead: yf ye bryng me home againe to fight with the childre of Ammon, then yf the LORDE delyuer them before me, shal I be your head: And the elders of Gilead said to Jephthah: the LORDE be witnesse betwene vs yf we do not accordynge to thy wordes. Then Jephthah wēt w the elders of Gilead.

And the people made him head & ruler ouer thē. And Jephthah rehearsed all his wordes before the LORDE in Mizpa.

And Jephthah sent messengers vnto the king of ye children of Ammō, saying: what hast thou to do w me, ye thou arte come against me, to fight in my lande? The kynge of the children of Ammon answered vnto ye messengers of Jephthah: Because Israell toke awaye my lande, whē they came out of Egipt: euē from Arnon vnto Jabok, & vnto Jordā. Nowe therfore restore those landes againe w fayre meanes. And Jephthah
C sent messengers againe vnto the kyng of ye children of Ammō: & said vnto him:
Deut. c. b thus saieth Jephthah: * Israel toke not away the lāde of Moab, nor the lāde of the children of Ammon. But when Israel came out of Egipte, and walked thorowe the wyldernesse, euen vnto the
Nu. 20. c. reed sea, they came to Cades * and sent messengers vnto ye kyng of Edom, saying: let me (I pray the) go thorowe thy lande. But the kynge of Edom wouldē not agree therto. And in like maner they sent vnto the kynge of Moab, but he wouldē not consent. And so Israell abode stil in Cades. And then they went a long thorow the wilderneſſe, & compassed the lande of Edom, and ye lāde of Moab, & came along by ye east syde of ye lād of Moab, & pitched on ye other syde of Arnon, & wold not come w in ye coast of Moab: * for Arnon was the vtmooſt
Num. 21. c border of Moab. And then Israel * sēte
Deu. 2. d messengers vnto Sehō, kyng of ye Amorites, & kyng of Hesbon, and sayde vnto
D him: Let vs passe thorowe thy lād vnto

out owne countrey. But Sehon consented not to Israel, ye he shulde go thorow his coast: but gathered al his people together, & pitched in Jahza & fought w Israel. And the LORD GOD of Israell delyuered Sehon and al his folke into the handes of Israel. And so Israel smote them & conquered al ye lande of ye Amorites, the enhabiters of the sayde countrey: And they conquered al ye coastes of the Amorites, from Arnon vnto Jabok, and from the wyldernesse vnto Jordan. So now, seyng ye LORD GOD of Israel hath caste oute the Amorites before his people Israel, shouldest thou possesse the lande? Haye, but what people Camos thy GOD dryueth out, ye lād possesse thou. Suē so whatsoeuer nacō the LORDE oure GOD expelleth, that lande ought we to enioye.

* And art thou better then Balac the sonne of Zephor kyng of Moab? dyd he stryue w Israel or fight against them, all the while Israel dwelt in Hesbon & her tounes, in Aroer, & her townes, & in al the cities that be a long by ye coastes of Arnon, thre hūdred yeres? why dyddest thou not recouer them in all that space? Wherfore, I haue not synned against the. But thou doest me wrong to warre against me. The LORDE therfore which is a Judge, be Judge this day betwene the children of Israel, and the children of Ammon. Howbeit, the kyng of the children of Ammon, harkened not vnto the wordes of Jephthah, whiche he sent him.

Then the spirit of ye LORD came vpon Jephthah. And he passed ouer to Gilead and to Manasses, and came to Mazphah that lyeth in Gilead, & from thence vnto the children of Ammō. And
1 Jephthah vowed a vowe vnto ye LORD
Gen. 28. a and said: * yf thou shalt delyuer ye children of Ammon into my hādes, thē that thing ye cōmeth out of the dores of my house against me, whē I come home in peace, frō the children of Ammon, shal be the Lordes: & I wyl offer it vp for a burnt offringe. And so Jephthah went vnto ye children of Ammon to fyght w thē. And ye LORDE deliuered them into his handes. And he smote them from Aroer tyll thou come to Minith, euen xx. cytyes: and so forthe to the playne of the vyneyardes, with an exceadynge greate slaughter. And thus the

childre

chyldren of Ammon were brought vn-
der before the chyldren of Israel.
Whē Jephthah came to Maspha vn-
to his house, se his doughter came oute
against him, w tymbrelles & daunses,
whiche was his onely child: so that be-
syde her, he had neither son, nor dough-
ter. And when he sawe her, he rent his
clothes, and sayde: Alas my doughter,
thou haste brought me lowe, and arte
one of them that trouble me. For I
haue opened my mouth vnto ꝑ LORD
and cannot goe backe. And she sayde
vnto him: my father yf thou haue ope-
ned thy mouth vnto the LORDE, then
do with me accordyng to it that proce-
ded out of thy mouth, for as much as ꝑ
LORDE hathauenged thee (and geuen the
victorie) of thine enemyes the chyldrē of
Ammon. And she sayd vnto her father:
do thys muche for me, let me alone two
monethes, that I maye go downe to
the mountaynes, and bewayle my vir-
ginitie, I and my felowes. And he sayd
go. and he sēt her awai two monethes.
And so she wente with her companyo-
ons, and lamented her mayden heade
vpon the mountaynes. And after the
ende of two monethes she turned a-
gayne vnto her father, which dyd with
her accordynge to hys vowe which he
had vowed, and she had knowen no
mā. And it grew to a custome in Isra-
el. The doughters of Israel came yere
by yere to lament the doughter of Je-
phthah ꝑ Gileadite. iiii. dayes in a yere.

¶ The .xii. Chapter.

The batayle of Jephthah agaynst Ephraim. After the death of Jephthah succedeth Elon. After Elon Abdon.

AND the mē of Ephraim gather ed
them selues together, and wente
northward, & said vnto Jephthah:
* Wherefore wentest thou to fyghte w
the chyldren of Ammon, and dydest not
call vs to go with ther: we wyll there-
fore burne thine house vpon thee with
fyre: And Jephthah sayde vnto them:
I and my people were at greate stryfe
with the chyldren of Ammon. And whē
I called vpon ye deliuered me not out of
their handes. And when I sawe that
ye deliuered me not, * I put my lyfe in
my handes, and went vpon the chyldrē
of Ammon. And the LORDE deliuered
them into my handes. wherefore then
are ye come vpon me nowe, to fyght w
me? Jephthah therfore gathered toge-
ther all the men of Gilead, and foughte
with the Ephraites. And the men of
Gilead smote the Ephraites because
they sayde: ye Gileadites are but run-
neagates of Ephraim, amonge the E-
phraites and the Manassites. Moreo-
uer, the men of Gilead toke the passa-
ges of Jordan before the Ephraites.
And when those Ephraites that were
escaped, sayde: let vs go ouer, then the
men of Gilead sayde vnto them: Arte
thou an Ephraite: they sayd: nay. Thē
sayde they vnto hym: then say: Schib-
boleth (whiche is by interpretacion / an eare of
corne.) And he sayde: Sybboleth: for he
could not so pronounce. And then they
toke him, and slewe hym at the passa-
ges of Jordan. And there were ouer-
throwen at that time of the Ephraites
xlii. M. And Jephthah iudged Israel
vi. yeare, and dyed, and was buryed in
one of the cyties of Gilead. After thys
mā, iudged Israel one Abezā of Beth-
lehem, and he had. xxx. sonnes and. xxx.
doughters, whom he sent out, and toke
xxx. other in, for his sonnes. And when
Abezan had Judged Israell. vii. yeare,
he dyed, and was buried at Bethlehē.
After him, Elon a zabulonite iudged
Israel. x. yeare, and Elon ꝑ zabulonite
dyed, and was buried in Aialon, in the
countrey of zabulon.
After him, Abdō the sonne of Hellel
a Pharathonite iudged Israell. And
he had. xl. sonnes, and thirty neuewes,
that rode on. lxx. asse coltes. And when
Abdon the sonne of Hellel the Phara-
thonite had iudged Israell eyght yere
he dyed, and was buryed in Pharthon
in the lande of Ephraim, in the mount
of the Amalekites.

¶ The. xiii. Chapter.

Israel beyng an ydolater is oppressed of the Philistines. The birth of Samson. The sacrifice of Samsons father

AND the chyldren of Israell began
agayne to commytte wyckednesse
in the syghte of the LORDE. * And
the LORDE deliuered them into the
handes of the Philistines. xl. yere. And
there was a man in Zaraah of the kin-
red of Dan, named Manoah, whose
wyfe was barren, and bare not. And ꝑ
Aungell of the LORDE apeared vnto ꝑ
woman, and sayde vnto her: Beholde,
thou arte barren, and bearest not: But

thou shalte conceaue, and beare a son.
Nu.6.a And nowe beware *that thou drynke no wyne, nor stronge drynke, neither eate any vncleane thinge: for see, thou shalt conceaue and beare a sonne. And
1.Reg.1.d. there may no *rasor come on his head. For the lad shalbe an* abstayner vnto
Num.6.a. GOD, euē from his (infancy and from his) byrth. And he shal begynne to delyuer Israell out of the handes of the Philistines.

Then the wyfe came, and tolde her husbande, sayng: a man of GOD came vnto me, & the fashion of hym was lyke the fashiō an angel of GOD, exceadyng fearfull. But I asked hym not whence he was, neyther tolde he me his name, but sayde vnto me: *behold, thou shalt
B. Num.6.c Luke.1.c be with childe and beare a sonne, and now drynke no wyne nor strōg drink, neither eate anye vncleane thynge: for the ladde shalbe an abstayner to GOD, euen from his (infancy and from his) byrth, to the daye of his death.

Then Manoah made intercessyon to the LORDE, and sayde: I praye thee my LORDE, let the man of GOD which thou sendest, come once moze vnto vs, and teache vs what we shall do vnto the lad, when he is borne. And GOD hearde the voyce of Manoah, and the aungell of GOD came againe vnto the wyfe as she sat in the felde. But Manoah her husbande was not with her. And the wyfe made haste, and ranne, & shewed her husbande, and sayde vnto him: Behold, the man apered vnto me, that came vnto me to day.

And Manoah arose, and went after his wyfe, and came to the man, & sayde vnto hym: arte thou the manne that spakest vnto my wyfe? And he saide:
C I am. Manoah sayde: nowe when thy sayinge is come to passe: what shalbe ꝑ maner of the childe, and what shall he do? And the aungell of the LORD sayd vnto Manoah: thy wife must abstayne from all that I sayd vnto her: she may eate of nothinge that cometh of ꝑ vine tree, nor drinke wine or strong drinke, nor eate anye vncleane thynge: But must obserue all that I bad her. Manoah sayde vnto the Aungell of the LORD: we will kepe thee styll, vntyll
Tob.12.b *we haue made redye a kyd, and haue set it before thee. And the Angel of the LORDE sayde vnto Manoah: though thou make me abyde. *I will not eat of
Ge. 18. a. thy breade. And yf ꝑ wylt offre a burnt offerynge, thou muste offer it vnto the LORDE. For Manoah wist not, that it was an Angell of the LORDE. And Manoah sayde agayne vnto the angel of the LORDE: what is thy name, that when thy sayinge is come to passe, we may do thee some worshyppe? And the angell of the LORDE sayde vnto hym: *why askest ꝓ after my name, whiche
Ge. 32. a. is Secrete.

And so Manoah toke a kydde wyth a meate offerynge, and offered it vpon
D a rocke vnto the LORDE. And the angell dyd wonderously, Manoah & hys wyfe lokyng vpon. And when ꝑ flame came vp towarde heauen from the altar, the angell of the LORDE ascended vp in the flame of the altar. And Manoah and his wife loked vpon it, and fel flat on their faces vnto the ground. But the angell of the LORDE dyd no moze apeare vnto Manoah & his wife. And then Manoah knew that it was an angell of the LORDE, and sayd vnto his wyfe * we shall suerlye dye, be-
Exo. cause we haue sene GOD. But his wife
xxxiii. said vnto him: yf ꝑ LORD wold kyl vs, he would not haue receaued a burnte-offerynge and a meateofferyng of oure handes, neyther woulde he haue shewed vs all these thinges, nor wouldе nowe haue tolde vs anye such. And the wyfe bare a son, and called his name Samson. And the ladde grewe, and the LORDE blessed him. And the spirit of the LORDE began to moue hym in ꝑ hooste of Dan, betwene Zaraah and Esthaol.

¶ The.xiiii.Chapter.

The marriage of Samson. He kylleth a lion. He propoundeth a ryddle. He kylleth thyrtie men. His wyfe forsaketh him, and taketh another.

SAmson went downe to Thamnath, & sawe a woman in Thā-
I nath of the doughters of ꝑ Philistines, and he came vp, and tolde hys father & his mother, and sayde: I haue sene a woman in Thānath of ꝑ doughters of the Philistines. And now gene me her to wyfe. Then his father & mother sayde vnto him: *Is there neuer
Deut.7.i a woman among the doughters of thy brethren, and amonge all my people, but that thou must go, and take a wife of the vncircumcised Philistines? And

Samson

Samson sayde vnto his father: geue me thys woman, for she pleaseth me well. But his father and mother wyst not that it was the LORDES doyng, & that he sought an occasion against the Philistines: for at that tyme the Philistines raygned ouer Israel.

Than went Samson and his father and his mother downe to Thamnath, and came to the vineyardes of Thamnath. And beholde, a yonge (wood) lyon roared vpon him. And the spirite of the LORDE came vpon him. And he tare him, as he would haue rent a kyd, and yet had nothyng in his hande, neyther tolde his father and mother what he had done. And he went down, & talked with the woman, which semed wel fauored in the syght of Samson.

And within a shorte space after as he wente thither agayne to take her to wyfe, he turned out of the waye to se þ carkasse of the lyon. And beholde, ther was a swarme of bees and hony in the carkasse of the lion. And he toke of the honye in his handes, and went eatyng, and came to his father and mother, & gaue them also. And they did eate. But he tolde not them, that he had taken þ hony out of the carkasse of the lyon.

And so hys father came vnto the woman, and Samson made there a feast, for so vsed the yonge men to doe. And when they (the syrefyns of that place) sawe hym, they brought. xxx. companyons to be with him. And Samson sayd vnto them: I wyl nowe put forth a ryddle vnto you: And yf you can declare it me within. vii. daies of þ feast, & fynde it out, I wyl geue you. xxx. shyrts, and. xxx. chaunge of garmentes: But and yf you can not declare it me, then shall ye geue me. xxx. shyrtes and xxx. chaunge of garmentes. And they answered him: put forth thy ridle, that we maye heare it. And he sayde vnto them. Oute of þ eater came meate: and out of the stronge came swetenes. And they coulde not in. iii. dayes expound þ riddle: And when the seuenth day was come, they sayde vnto Samsons wife: flatter thine husbande (and perswade him) that he maye declare vs the riddle, lest we burne thee and thy fathers house with fyre. Haue ye called vs hyther, to make vs beggers? And Samsons wife wepte before hym (complayned) and sayd: Surely thou hatest me, and louest me not: for thou haste put forthe a ryddle vnto the children of my folke and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee?

And Samsons wyfe wepte before him. vii. dayes while the feast lasted. And the seuenth daye he tolde her, because she laye so sore vpon him. And she tolde it the childre of her folke. And the men of the cytie sayde vnto him the seuenth daye, before the Sunne went downe. What is sweter then hony, and what is stronger then a Lyon? Then sayd he vnto them: yf ye had not plowed with my calfe, ye had not found out my ryddle. And the spirite of þ LORDE came vpon him. And he went down to Ashalon, and slewe thyrtye men of the, and spoyled them, and gaue chaunge of garmentes vnto them whyche expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wyfe was geuen to one of hys companyons, that he had taken vnto him.

¶ The. xv. Chapter.

¶ Samson tyeth firebrandes to foxes tayles, With the iawe bone of an asse he sleeth a thousande men. Out of a great toth in the iawe, god geueth him water.

But it chaunced within a while after, euen in the tyme of wheate haruest, þ Samson visited his wife with a kyd, saying: I wyl go in to my wyfe into the chamber: but her father wolde not suffre him to goe in. And her father sayd: I thought þ thou hadst hated her, & therfore gaue I her vnto one of thy companions. Is not her yonger sister fairer then she? Take her in stead of the other. Samson sayd vnto them: Now am I more blameles then the Philistines, and therfore wyll I do them displeasure.

And Samson went out, and caught thre hundred foxes, & toke fyrebrandes, and fastened tayle to tayle, and put a fyrebrand in the myddes betwene two tayles. And whan he had set the brandes on fyre, he sent them oute, (that they myght ruine abrode, which were immediatly) into the standyng corne of the Philistines, and burnt vp both the reped corne and also the standynge, with the vineyardes and oliues. Then þ Philistines sayd:

sayd: who hath done this? And it was
tolde them that Samson the sonne in
lawe of ꝑ Thamnite, because he had
taken his wyfe, and geuen her to hys
companion. And the Philistines came
vp and burnt her, and her father with
fire.

And Samson sayde vnto thē: though
ye haue done this, yet wyl I be auen-
ged on you, and then I will cease. And
he smote them legge and thygh with a
mygbtie plage. And then he went and
dwelte in the caue of the rocke Etam.

Then the Philistines came vp, and
pytched in Juda, and laye in (a place that
was afterward called) Lehy (ꝑ is a iawe bone/
where their hoost was scattered abrod.) And ꝑ
men of Juda sayde, why are ye come
vp vnto vs? They answered: to bynde
Samson are we come vp, and to do to
him as he hath done to vs. Then three
thousande men of Juda wente downe
to the caue of the rocke Etam, & sayde
to Samson: wottest thou not that the
Philistines are rulers ouer vs: wher-
fore then hast thou done thus vnto vs?
He answered them, *as they dyd vnto
me, so haue I done vnto them.

And they sayd vnto him agayne: we
are come down to bynde the, and to de-
liuer thee into the hande of the Phili-
stines. And Samson sayde vnto them:
sweare vnto me, (and promyse me) that ye
shal not fal vpon me your selues. They
answered him, saying: No, but we wyl
bynde thee and deliuer thee vnto their
handes. But we wyl not kyl thee. And
they bounde him with two newe cor-
des, and brought hym from the rocke.
And when he came to Lehy, the Phili-
stines houted agaynste him. And the
spirite of the LORDE came vpon hym,
and the cordes that were vpon his ar-
mes, became as flaxe that was burnte
with fyre, so the bandes leused frō of
his handes. And he founde a rotten
iawebone of an asse, and put forth hys
hande, and caughte it, and slue a thou-
sande men therwith.

And Samson sayde: with the iawe
of an asse haue I made heapes of them:
with the iawe of an asse haue I slayne
a thousand men. And when he had left
speakyng: he cast awaye the iawe bone
oute of his hande, and called the place:
Ramath Lehi. (That is by interpretacion/
the lyftyng vp of the iawebone). And he was
sore athyrst, and called on the LORDE,
and sayde: thou hast geuen this greate
victorye, in the hande of thy seruaunt.
And nowe I must dye for thyrste, and
fall into the handes of the vncircumci-
sed. But GOD brake a great toth that
was in the iawe, and there came water
therout. And when he had dronke, hys
spirite came agayne, & he was refres-
shed, wherfore the name therof is cal-
led vnto this daye, the wel of the cal-
ler on, whiche came of the iawe. And he
iudged Israel in the dayes of the Phi-
listines twentye yeres.

¶ The. xvi. Chapter

¶ Samson lyfteth vp the gates of Gaza. He
was decerned by Dalila. He pulleth downe the
house vpon the Philistines/ and dyeth with the

THen went Samson to *Azath, & sawe there an harlot, and wente
in vnto her. And it was tolde the
Azathites, sayinge: Samson is come
hither: And they went about, and layd
wayte for him there all night in ꝑ gate
of the citie, and were styl all the night,
saying: in the morning when it is daye
we shall kyll him. And Samson toke
his rest tyll mydnyght, and arose at
mydnight, and toke the dores of ꝑ gate
of the cytie, and the two syde postes, &
rente them of, with the barre and all, &
put them vpon his shoulders, and ca-
ried them vp to ꝑ toppe of an hyl that
is before Hebron.

And after this it fortuned, that by ꝑ
riuer of Sorek, he loued a woman cal-
led Dalila: vnto whō came the lordes
of the Philistines, and sayde vnto her:
perswade him, and se wherin his great
strength lyeth, and by what meane we
may ouercome him, that we may binde
hym, to bryng hym vnder: and euery
one of vs shall gyue thee a leuen hun-
dred syluerlinges.

And Dalila sayde to Samson: Oh,
tell me where thy great strength lyeth,
and howe thou myghtest be bounde, to
bryght vnder. Samson answered vn-
to her: yf they bynde me with seuen
grene wythes that were neuer dryed,
I shal be weake as other men.

And then the lordes of the Philisti-
nes brought her seuen wythes that
were yet grene and neuer dryed, and
she bounde him therwith. Notwith-
standing she had men lyinge in wayte
wyth her in the chambre. And she sayd

vnto

vnto him: the Philistines be vpon thee Samsō. And immediatly he brake the wythes as a stryng of towe (that is twyned) breaketh, when it feleth fire. And so his strength was not knowen.

And Dalila sayd vnto Samson: Se, thou hast mocked me and told me lies. Nowe therfore tell me wherwith thou myghtest be bounde. He answered her: yf they bynd me with newe ropes that neuer were occupyed, I shalbe weake, and as another man. Dalila therefore toke newe ropes, and bounde him therwith, & sayde vnto him: the Philistines be vpon the Samson. And there were lyers of wayte in the chambre, and he brake thē from of his armes as they had bene but a threde. And Dalila said to Samson, hytherto thou hast begiled me & told me lyes: yet tel me how thou myghtest be bounde. He sayd vnto her: yf thou platteddest the. vii. lockes of my head with an heere lace. And she fastened them with a nayle, and sayd vnto him: the Philistines be vpon thee Samson. And he awooke oute of hys slepe, and plucked away the nayle that was in the plattynge wyth the heere lace. And she sayde vnto him agayne: Howe canst thou saye that thou louest me, when thyne herte is not wyth me? Beholde, thou haste mocked me this three tymes, & hast not told me wherin thy great strength lyeth.

And as she laye vpon him wyth her wordes contynually vexing of him, his soule was encombred euen vnto the death. And so he tolde her all his hert, and sayde vnto her: *there neuer came rasour vpō myne head, for I haue bene an abstayner: (that is to say consecrate) vnto GOD, euen frō my mothers wombe: therfore whē I am shauē my strength wyl go from me, & I shal ware weake, and be lyke al other men. And when Dalila sawe that he had tolde her all his herte, she sente, and called for the lordes of the Philistines, saying: come vp yet this once, for he hath shewed me all his herte.

Then the lordes of the Philistines came vp vnto her, and broughte the money in their handes. And she made him slepe vpon her knees (and to laye hys head downe in her lap) and she sente for a man, & he dyd shaue of the seuen lockes of his head, and begā to vexe him, and his strength was gone from him. And she sayde: the Philistines be vpon thee Samson. And he awoke oute of his slepe, and sayde. I wyll go out now as at other times before, & shake my self: & he wyst not that the LORDE was departed from him. But the Philistines toke him, & put out his eyes, & brought him downe to *Azath, and bound him with two fetters of brasse. And he dyd grynd in the pryson house: howbeit the heere of his heade began to growe agayne after that he was shauen. *Or Gaza.

Then ꝑ lordes of the Philistines gathered them togyther for to offer a solempne offerynge vnto Dagon their god, and to reioyse: for they sayde: our god hath delyuered Samsō our enemy into our handes. And when the people sawe him, they prayled theyr god, for they sayde: oure God hathe delyuered into oure handes oure enemye and destroyer of oure countrey, whiche slue many of vs. And when theyr hertes were mery, it fortuned, that they sayd: sende for Samson, that he maye make vs laugh.

And they fet Samson oute of the pryson house, and he played before thē, and they set him betwene the pyllers. And Samson sayde vnto the ladd that led him by ꝑ hande: set me that I may touche the pyllers that ꝑ house stande vpon, and that I maye leane to them. And the house was ful of men & womē. And there were al the lordes of ꝑ Philistines. And there were vpon the rofe a three thousand men and women that beheld while Samson played.

And Samson called vpō the LORD, and sayde: O LORDE GOD thinke vpon me, and strengthen me, at this time onely, O LORDE GOD, that I may be auenged of the Philistines for my two eyes. And Samson caughte the two myddle pyllers on which ꝑ house stode, and on whiche it was borne vp: the one in his right hande, and the other in his lefte, and sayde: my soule shal dye with the Philistines, and bowed them with all his myght. And the house fell vpon the lordes and vpon all the people that were therein. And so the deade whiche he slue at his death were mo then they whiche he slue in his lyfe. And thē hys brethren and al the house of his father came downe & toke him vp, & broughte

hym

him and buried him betwene Zarah & Eſtahol in the buryinge place of Manoah his father. And he iudged Iſrael twentye yeres.

¶ The.xvii. Chapter.

¶ Of Micah, whose mother made hym any dell of syluer.

THere was a man in mounte Ephraim named Micah, and he sayde vnto his mother: the leuen hundred syluerlynges that were take from the, about whiche thou cursedest and spakest it in mine eares: Beholde, the syluer is with me, I toke it awaye. And his mother sayde: blessed be thou my sonne in the LORDE. And when he had restored the leuen hundred syluerlynges to his mother agayne, his mother sayde: I vowed the siluer to the LORDE of myne hand for thee my son, that thou shouldest make a grauen ymage and an ymage of metall. Nowe therfore I wyll giue it thee agayne. And when he restored the money vnto his mother, his mother toke two hundred siluerlynges, and gaue them to a goldesmyth, which made therof a grauen ymage, and an image of metal, and it was in the house of Micah. And the man Micah had a temple of goddes, & made an Ephod and Theraphim: (that is to say a garment for the priest, and idols.) And fylled the hande of one of his sons which became his priest. * In those dayes there was no kynge in Iſrael, but euerye man did that whiche was good in his owne eyes.

And there was a ponge man out of Bethlehem Juda, of the kinred of Juda: which ponge man was a Leuite, & sojourned there. And the man departed oute of the citie of Bethlehem Juda, to goe dwell where he coulde fynde a conuenient place. And he came to mount Ephrai to the house of Micah as he iorned. And Micah said vnto him: Whence commest thou? The Leuite answered him: I am of Bethlehem Juda, and go to dwel where I may finde a place (and where I may espye it to be for my profyte.) And Micah sayde agayne vnto him: dwell with me and be vnto me a father and a priest. And I wyll geue thee ten syluerlynges by yeare, two garmentes, and thy meate and drynke.

And the Leuite was content to dwel with the man, and was vnto him as one of his owne sonnes. And Micah consecrated the hande of the Leuite, & the ponge man became his priest, and was in the house of Micah. Then said Micah: nowe I am sure that the LORD wyll be good vnto me: seinge I haue a Leuite to my priest.

¶ The.xviii. Chapter.

¶ The children of Dan take the goddes and the priest of Micah awaye. They destroy Lais, and after buylde it agayne.

IN those dayes * there was no kynge in Iſrael. And in those dayes the trybe of Dan sought them an inheritaunce to dwel in, * for vnto that tyme there fell none inheritaunce vnto them amonge the trybes of Iſrael.

And the children of Dan sente of their kynred, fiue actiue men in feates of warre out of their coastes, euen out of Zaraah and Eſtahol, to bewe the land, and searche it out, and sayde vnto them: go, and searche out the lande. Whiche when they came to mount Ephraim euen to the house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of the ponge man the Leuite: and when they turned in thither, they sayde vnto him: who brought the hyther? What makest thou in this place? and what hast thou here? And he answered them: thus and thus dealed Micah with me, and hath hyred me, and I am become his priest. And they sayde vnto him agayne: Aske counsayle nowe of GOD, that we may knowe whether the way which we go shall be prosperous or no. And the priest sayde vnto them: go in peace, for the LORDE gupdeth youre waye whiche ye go.

Then the fyue men departed, & came to Lais, and saw the people that were therein, howe they dwelte careleſſe, after the maner of the Sidons, styl, and without castinge of paryls: and that no man made any trouble in the lande, or vsurped any dominion, but were farre from the Sidons, and had no businesse with other men. And they came vnto their brethren to Zaraah and Eſtahol. And their brethren sayde vnto them: what haue ye done? And they answered: Arise, that we maye go vp agaynst them * for we haue sene the lande: surelye a very good one. And do ye sit styl: be not slouthful to departe. But come to conquere

quier the land (it shalbe no labour.) ye ye
wyll go ye shall come vnto a people ꝑ
casteth no parylles, and it is a verye
large countrye: whiche GOD hath gy-
uen into your hãdes. It is also a place
whiche doth lacke nothynge that is in
the worlde.

And there departed thence of the
kynred of the Dannites, euen oute of
Zaraah and Estahol, sixe hũdred men
appoynted wt instrumentes of warre.
And they went vp and pitched in Ka-
riath Jarim whiche is in Juda. Where-
fore they called the place, ꝑ host of Dan
vnto this daye: and it is on the backe-
syde of Kariath Jarim. And they went
thence vnto mounte Ephraim, & came
to the house of Micah. Then answered
the fyue men that went to spye out the
countrey of Lais, and sayde vnto their
brethren: wot ye not, that there is in
these houses an Ephod, Theraphim, a
grauen ymage, and an ymage of me-
tall: Nowe therefore consyder what ye
haue to do.

And they turned thitherwarde and
came to the house of the yonge man ꝑ
Leuite, euen vnto the house of Micah,
and saluted him peaceably. And the .vi.
hundred men gyrded with weapons
of warre whiche were of the childzen
of Dan, stode by the entryng of ꝑ gate.
And ꝑ fyue mẽ that went to spie out ꝑ
lande, wente in thyther, and toke the
karued ymage and the Ephod, Thera-
phim, and the image of metal. And the
priest stode in the entrynge of the gate
with the syxe hundred men that were
armed vnto battayle, while the other
wente into Micahs house, and fet the
kerued ymage, the Ephod, Theraphi:
and the ymage of metall. Then sayde
the priest vnto them: what do ye? They
answered him, holde thy peace, laye
thyne hande vpon thy mouth, & come
wyth vs to be oure father and priest.
Is it better for thee to be a priest vnto
the house of one manne, then to be a
priest vnto a tribe or kynred in Israele?
And the priest was glad, and toke the
Ephod and Theraphim, and the gra-
uen ymage, and went with the people.
And they turned and departed, & put
the childzen, the cattel, and their other
substaunce before them.

And when they were a good waye
from the house of Micah, the men that
were in the houses, & in Micahs house
made an outcrye, and followed after ꝑ
childzen of Dan, and called vnto them.
And they turned their faces, and saide
vnto Micah: what ayleth thee, ꝑ thou
makest an outcrye? And he sayde: ye
haue taken awaye my goddes whiche
I made, and also the priest, and go youe
wayes with them. And what haue I
more: howe then say ye vnto me: what
ayleth thee? And the childzen of Dan
sayde vnto him: let not thy voyce be
hearde amonge vs, lest angry felowes
runne vpon thee, and thou lese thy lyfe
wt the lyues of al thyne household. And
so the childzen of Dan wente theyr
wayes.

And when Micah sawe that they
were to stronge for hym, he turned,
and wente backe vnto hys house a-
gayne.

And they toke the thynges whyche
Micah had made, and the priest which
he had, and came vnto Lais, euen vnto
a people that were at rest and without
mistrust, and smote them with ꝑ edge
of the sweard, and burnt the citie with
fire. And there was no man to helpe,
because Lais was farre from Sidon,
and they had no meddlynge with anye
other man. And the cytie stode in the
valley that lyeth by Betherob.

And they buylte them there a cytie,
and dwelte therein. * And called it Josu.19.d
Dan after the name of Dan theyr fa-
ther, whiche was borne vnto Israell.
Howbeit, in very dede the name of the
cytie was Lais at the begynnynge.

And the childzen Dan set them vp ꝑ
grauen ymage. And Jonathan the son
of Gerson the sonne of Manasses and
his sonnes were the priestes in the
trybe of Dan * vntyll they were ca- Iudi.18.g
ried awaye out of the lande captyue.
And they set them vp the kerued image
which Micah made, all the while that
the house of GOD was in Silo.

¶ The.xix. Chapter.

¶ Of the Leuite whose wyfe was vilaynously
kylled in Gibea.

IT chaunced in those dayes, whẽ
there was no kynge in Israell,
that a certayne Leuite soiour-
nynge on the syde of mount Ephraim:
toke to wyfe a concubyne out of Beth-
lehem Juda, and his concubine played
the whore by him, and went away frõ
him

him vnto her fathers house to Bethlehem Juda, and there continued four monethes. And her husbande arose & went after her, to speake frendely vnto her, and to bryng her home a gayne, hauing his lad with him: and a couple of asses.

And she broughte him vnto her fathers house, and when the father of the damsell sawe him, he reioyced of hys commynge. And his father in lawe the damsels father kepte him. And the Leuite abode with him three dayes, and so they dyd eate and drynke, and lodged there.

B The fourth daye when they arose erly in the mornyng, the man stode vp, to depart. And the damsels father said vnto his sonne in lawe: comfort thine herte with a morsel* of breade, and the go your waye. And they sat down, and dyd eate and drynke bothe of them together. And the damsels father sayde vnto the man: Be content I pray the, and tarie al nyght and let thine hert be mery. And when the man stode vp redy to departe, hys father in lawe compelled him to turne agayne, & to tarye all nyght there. And he arose vp early the fyfth daye to departe, and the damsels father sayde: comfort thine herte: and they taryed vntyll after myddaye. And they did eate both of them together.

C And when the man arose to departe with his concubine and his lad, his father in lawe the damsels father sayde vnto him: beholde, the daye goeth faste awaye and draweth toward euen, tarye all nyghte: at the lest way tary thys daye here, that thyne herte maye be mery. And to morowe get you yearlye vpon your waye, that thou mayest get thee to thy tent. Neuertheles, ỹ man woulde not tary, but arose and departed, and came as far as Jebus (which is Jerusalem) and his two asses laden, and his concubine and his lad wt him. And when they were fast by Jebus the daye was sore spente, and the yonge man sayd vnto his master: come I praye thee, and let vs turne in, into this cytye of the Jebusites, and lodge all nyght there. His master answered him: we wil not tourne into a straunge citie that are not of the children of Israell: we wyll goe forth to Gibea. And he sayde vnto his ladde: go forewarde,

& we shall come to one of these places, to lodge al nyght either in Gibea or in Rama. And they went forward vpon theyr waye, and the sunne wente down vpon them, when they were fast by Gibea whiche belongeth to them of Benjamin. And they turned thytherward to go in and lodge all nyght in Gibea. And when he came he sat him downe in a strete of the cytie, for there was no man ỹ toke thē to lodging. And behold, there came an old man frō his worke, out of the felde at euen, which was also of mounte Ephraim, and dwelt as a straunger in Gibea. But the men of the place were the children of Jemini. And when he had lyfte vp his eyes, he sawe a wayfaryng man in the stretes of the cytie. And the olde man sayde: whither C goest thou? And whence comest ỹ? He answered him: we came from Bethlehem Juda, towarde the syde of mount Ephraim: from thence am I, & I went to Bethlehem Juda, and goe nowe to the house of the LORDE. And there is no man that receyueth me to house. We haue strawe and prouandre for our asses, and bread and wyne for me and thy handemayde, and for the ladde that is with thy seruaunt: and we lack nothyng.

The olde man sayde: peace be wyth f thee, all that thou lackest shalte thou fynde with me: onelye abyde not in the strete all nyght. And so he brought him into his house, and gaue fodder vnto his asses. And they washed their fete, and did eate and drynke. And as they were makyng their hertes mery, behold the men of the citie which were wicked, beset the house rounde about, and thrust at the dore, and spake to the man of the house, the olde man, saying: bryng forthe the man that came into thyne house that we maye knowe hym.

And* the man of the house, the olde Gen. man went oute, and sayde vnto them: Oh nay my brethren do not so wickedly, seing ỹ this man is come into myne house: doe not so vnmete a thinge. Behold, here is my doughter, a maiden, & this mans concubine, thē wyl I bring out now vnto you, and humble them, & do wt thē what semeth you good: but vnto this man do not so abhominable a thing. But the mē would not herken

to

to him. And the man toke his cõcubine, and brought her out vnto them, which knew her, & abused her al the night, euẽ vnto the morning. And when the daye began to spring, they let her go.

And then came ꝑ woman in ꝑ dawning of the daye, and fell downe at the doore of the mans house where her Lord was tyl it was daye. And her Lorde arose vp in the morninge, & opened ꝑ dores of the house, & wente out to go hys way. And beholde, the woman, euẽ his concubyne laye along before ꝑ doore of the house, and her handes stretched out vpon the threshold. And he (thinckynge her to haue bene a slepe) sayde vnto her: vp & let vs be goyng. But she answered not. Then ꝑ man (perceyuyng that she was dead) toke her vp vpõ an asse, & stode vp, & gat him vnto his owne home. And whẽ he was come to his house, he toke a knyfe & caught his concubyne & deuyded her with the bones into twelue peces, and sent her into al quarters of Israel. And al that saw it, said: there was no suche dede done or seene syns the chyldren of Israel came oute of Egipte vnto this daye, consydre the matter, take auysement and saye your myndes.

¶ The.xx. Chapter.

The battayle of the Israelites against the tribe of Ben Jamin, for ꝑ Leuites wife which was killed.

Then al ꝑ chyldren of Israel went out: and the congregacion was gathered together as it had bene but one man, euen from Dan to Beersheba, and vnto the lande of Gilead, vnto the LORD in Mispa, and there stode folke out of all quarters and of all the trybes of Israel, in the congregacio of the people of GOD foure hundred thousande footemen that drewe sweardes. And when the chyldren of Ben Jamin hearde that the chyldrẽ of Israel were gone vp to Mispa, and had sayde: O ye chyldren of Israel, tell vs howe this wickednesse happened. And the Leuite, the womans husbãde that was slayne, answered and sayde: I came into Gibea that is in Ben Jamin with my concubyne to lodge all nyght, and the men of Gibea arose against me, and beset ꝑ house rounde about vpon me by night, and thought to haue slayne me, & my concubyne haue they so forced, ꝑ she is dead. And I toke my concubyne, and cut her in peces, and sente her throwout al the landes of the enheritance of Israel. For they haue cõmitted abhominacion and folye in Israel. Beholde, ye are al chyldrẽ of Israel. Ponder this matter, & gyue your aduyse in the case.

And all the people arose as it had ben one man, sayinge: there shal not a man of vs go to his tent, neyther turne into his house. But this shalbe it ꝑ we wyll do to Gibea. We wil go vp by lot against it. And we wyl take ten men of the hundred throwout al the trybes of Israel, and an hundred of the .M. and a thousande out of .x. M. to set vytayle for the people to make that they may go against Gibea Ben Jamin, because of al the abhominacion, that they haue wrought in Israel. And so al the men of Israell gathered together against ꝑ citie, knyt together as it had bene but one man. And the tribes of Israel sent men throw al the tribe of Ben Jamin, saying: Iosue.xx.b
*what wickednesse is this ꝑ is happened among you? Now therfore delyuer vs ꝑ men, those chyldrẽ of Belial which are in Gibea, that we may slaye them, & put away euyll from Israel.

Neuerthelater, the chyldren of Ben Jamin wolde not herken vnto ꝑ voyce of their brethren the chyldren of Israel: but gathered thẽ selues together out of the cities vnto Gibea, to come out and fight against the chyldren of Israel. And the chyldren of Ben Jamin were numbred at that tyme out of the cities .xxvi. thousande men ꝑ drew sweardes, beside the inhabitours of Gibea, which wer numbred seuẽ hundred chosẽ men. And among al these folke wer seuẽ hũdred lefte handed men, which euery one coulde slyng stones at an heer breadth, and not mysse. And the chyldrẽ of Israel beside Ben Jamin, wer numbred foure hundred thousande men that drewe sweardes, and were al men of warre.

And the chyldren of Israel arose, and went vp to Bethel, and asked counsaile of GOD who should begin the battaile against the chyldrẽ of Ben Jamin. And ꝑ LORD said: Juda shal begyn. And the chyldren of Israel stode vp early & besieged Gibea. And the men of Israel went out to battel against Ben Jamin, and the men of Israel put them selues in araye to fighte agaynste them, beside Gibea. And the chyldren of Ben-

Jamin came out of Gibea, & destroyed of the Israelites that daye .xxii. thousande men, & brought them to ꝓ earthe.

And the folke of the childzen of Israel plucked vp their hertes, and went to a gaine, and made battel in ꝓ same place where they dyd the firste daye. And the childzen of Israel went vp and wepte before the LORD vnto euen, & asked of the LORD, saying: shal we go againe to battayle against the childzē of Ben Jamin our brethren: And the LORD said: go vp against them. And the childzē of Israel came out against the childzē of Ben Jamin the seconde daye. And the childzen of Ben Jamin went against them oute of Gibea, the seconde daye, and destroyed to the earth of the childzē of Israel once againe .xviii. thousande men that drewe swerdes euery mā of them. Then the childzen of Israel & al ꝓ people went vp and came vnto Bethel, and wepte, and sat ther before ꝓ LORD, and fasted the same daye vnto euen, & offered burnte offringes & peace offerynges before the LORD. And ꝓ childzē of Israel asked ꝓ LORD: for there was the arke of the appointment of GOD in those dayes. And Phinehes the sonne of Eleazar, the sonne of Aaron waiting vpon it at that tyme, sayde: shall I get me vp to go out any more to battell against the childzen of Ben Jamin my brethren, or shal I cease? The LORDE said: go, for to morowe I wyl deliuer them into your handes. And Israel set lyers awayt rounde about Gibea. And the childzen of Israel went vp against the childzen of Ben Jamin the thyrde tyme, and put them selues in araye against Gibea, as twyse before. And the childzen of Ben Jamin came out against the people, and were drawen away from the cytie. And they began to smyte of the people dead (as twyse before, by two hye wayes of whiche one goeth vp to Bethel, & the other to Gibea thorow the fielde) vpon a thyrty mē of Israel. And the childzen of Ben Jamin sayde. They are fallen before vs, as at the first. But the childzē of Israel sayd: let vs flye and plucke them away from the cytie, vnto the hye wayes.

And al the men of Israel rose vp out of their place, and put themselues in aray at Baal Thamar. And lykewyse ꝓ lyers in wayte of Israel came forth out of their places, euen out of ꝓ medowes that wer about Gibea, & came against Gibea: ten thousande chosen men out of al Israel, & there was a sore battell. But ꝓ other wyst not that so great euil was so nye them. And ꝓ LORD plaged Ben Jamin before Israel, & the childzē of Israel destroyed of ꝓ Beniamites ꝓ the same daye .xxv. thousande, & an hundred men, ꝓ drue swerdes euery one of them. And whan ꝓ childzē of Bē Jamin saw that they wer put to the worse, the men of Israel gaue roume to the Ben Jamites, because they trusted vnto the lyers in waite which they had layd beside Gibea. And the lyers in wayte hasted, and ranne vpon Gibea, and went and smote al the citye with ꝓ edge of ꝓ swearde. And an appoyntment had the men of Israel from ꝓ lyers in wayte ꝓ they shoulde make a great smoke rise vp out of the cytie. And when the men of Israel fled in the battel: Ben Jamin began to smyte dead of the childzen of Israel, about a thirtye persones, and said: ꝓ other are put to the worse before vs, as in the first battel. But whā ther began to aryse out of ꝓ cytie a pyller of smoke, the Beniamites loked backe: & beholde, the wasting of the hole cytye began to ascende vp to heauen.

When the men of Israel also turned againe, the men of Ben Jamin were abashed, for they saw ꝓ euil approched them. And therfore they turned theyr backes before the men of Israel vnto ꝓ way ꝓ leadeth to the wyldernes, but ꝓ mē of warre ouer toke thē. And beside that, they which cam out of the citie, destroyed them in the myddle of thē. And thus they cōpassed the Beniamites about, & chased thē to Menuha, and ouer rāne thē to Gibea on ꝓ east syde: & there wer slaine of Ben Jamin .xviii. thousād, which wer al men of warre. And they turned & fled to the wildernes warde, & vnto ꝓ rocke of Rimmō. And the other slue by ꝓ way of ꝓ rest of thē, fyue thousande men, & sticked vnto thē, vntil they came to Gideom, and slue two thousād men of thē. So ꝓ al ꝓ wer slayne ꝓ same daye of Ben Jamin were .xxv. thousāde men that drue swerdes, whiche were al men of war: onely .vi. hundred men turned & fled to ꝓ wildernes, vnto the Rocke of Rimmō, & abode ther .iiii. monethes. And ꝓ mē of Israel turned backe

againe

agaīne vnto ꝑ childzen of Ben Jamin, and ſmote them w the edge of ꝑ ſweard in the cities, both man and beaſt & all ꝑ came to hande, and ſet on fyze al the cities that they coulde come by.

¶ The. xxi. Chapter.

The enhabitoures of Gilead are vtterly deſtroyed.

AND euery man of Iſrael ſware in Mizpa, ſaying: there ſhall none of vs geue his doughter to any of Bē Jamin to wyfe. And the people came to Bethel and abode there tyll euē before GOD, and lyfte vp their voyces, & wept ſore, & ſaid: O LORDE GOD of Iſraell, why is this chaunced in Iſrael, ꝑ there ſhould be this daye one tribe lackynge in Iſrael? And on the morowe ꝑ people roſe vp betyme, and made there an aultare, and offered burnt offeringes and peaceofferinges.

And the childzen of Iſrael aſked, who are they among al the trybes of Iſrael, that came not vp with the congregatiō vnto the LORDE? for they had made a greate othe cōcernyng him ꝑ came not vp to ꝑ LORD to Mizpa, ſaying: he ſhal ſurely dye. And ꝑ childzē of Iſrael had pitie on Ben Jamin their bzethzen, and ſaid: there is one trybe cut of frō Iſrael this day: what ſhal we do vnto the remnaūt of them, ꝑ they may haue wyues: we haue ſwozne by ꝑ LORD: ꝑ we wyll not geue them of our doughters to wynes. And they ſaid: Is there any of the trybes of Iſraell, that came not vp to Mizpa to the LORD? And behold, ther came none of the enhabitours of Jabes Gilead vnto the hooſt and congregatiō. For the people wer bewed, and behold, there were none of ꝑ enhabiters of Jabes Gilead there. And they ſent thither a multitude, euē. xii. thouſande men of ꝑ ſtrongeſt of them, and cōmaunded thē, ſaying: go and ſmyte the enhabiters of Jabes Gilead w the edge of ꝑ ſwearde, both wemen and childzē. * And this is it that ye ſhall do, vtterly deſtroy al the males & al the wemē that haue lyen by men. And they founde among the enhabyters of Jabes Gilead foure hundzed damoſelles, virgins, that had knowen no man, by lyenge with any male. And they bzoughte them vnto the hooſte to Silo, whiche is in the lande Canaan.

And the hole congregacion ſente and ſpake with the childzen of Ben Jamin ꝑ were in the Rocke of Rymmon, & called peaceably vnto them: and Ben Jamin came againe at that tyme, & they gaue them wiues whiche they had ſaued a-lyue of the wemen of Jabes Gilead. But they ſuffiſed them not. And ꝑ people had compaſſion on Ben Jamin, be-cauſe that GOD had made a gappe in ꝑ trybes of Iſraell. And then the elders of the congregacion, ſaid: what ſhal we do to ꝑ remnaunte of thē, to get thē wi-ues, ſeyng al the wyues of Ben Jamin are deſtroyed? And they ſayd: there muſt be an enherītaunce for them that be eſ-caped of Ben Jamin, that a tribe be not deſtroyed out of Iſraell: howbeit, we may not geue thē wyues of our dough-ters. For the childzen of Iſraell had ſwozne, ſaying: curſed be he, that geueth a wyfe to Ben Jamin.

Then they ſayde: beholde, there is a feaſt of ꝑ LORD yearly in Silo, which is on the nozthſide of Bethel, and on the eaſt ſyde of the way that goeth frō Be-thel to Sichem, and ſouth from Liba-non. Therfoze they commaūded ꝑ chil-dzen of Ben Jamin, ſaying: go and lye in wayte in the vineyardes. And whan ye ſe that the doughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catche you euery man a wyfe of the doughters of Ben Jamin. And whā their fathers or bzethzen come vnto vs to complayne, we wyll ſay vnto them haue pitye on vs for their ſakes, becauſe we reſerued not to eche man his wyfe in tyme of warre. Neyther haue ye geuen vnto them, that ye ſhould ſynne at this tyme.

And the childzen of Ben Jamin dyd euen ſo: and toke them wyues accozdig to the numbze of them that daunced, whom they caught. And they went, and returned vnto their enherītaunce, & re-payzed the cities and dwelt in them.

And the childzen of Iſrael departed thence at that tyme, & went euery man to his trybe, and to his kinred, and wēt out from thence euery man to his enhe-ritaunce. * In thoſe dayes there was no kynge in Iſrael: but euery man dyd that whyche ſemed ryghte in hys owne eyes. Iud. 17. b. Iud. 18. a.

¶ The ende of the booke of Judges, called in ꝑ Hebzue Sophtim.

The booke of Ruth.

¶ The first Chapter.

Elimelec goeth with his wyfe and children into the lande of Moab

I T fortuned that (in the dayes of a certaine Iudge) whē the iudges iudged, ther fell dearth in the lād, and a certen man of Bethlehē Juda wēt for to soiourne in the countrey of Moab: he and his wife, and his two sonnes. The name of the man was Elimelec, and the name of his wyfe, Naomi, and ꝑ names of his two sonnes were, Mahlon & Chilion, & they were Ephzaites, out of Bethlehē Juda. And when they came into ꝑ land of Moab, they continued there. And Elimelec Naomies husbande dyed, and she remayned wt her two sonnes which toke them wyues of the nations of the Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there about a ten yere. And Mahlon & Chilion dyed also euen both of thē, and the woman was lefte desolate of her two sonnes, and of her husbande. Then stode she vp wt her doughters in law, & returned from the countrey of Moab: for she had heard say in the countrey of Moab, howe ꝑ the LORD had vysyted his people, & geuen them breade. Wherfore she departed out of the place wher she was, and her two doughters wt her. And they went on their way to returne vnto ꝑ lande of Juda. And Naomi said vnto her two doughters in lawe: go & returne eche of you vnto your mothers house: and the LORD deale as kindly wt you, as ye haue dealte wt the dead: and with me. And the LORD geue you, that you may fynde rest, eyther of you in the house of her husbande. And whan she kyssed them, they lyft vp their voyce, & wepte, and said vnto her: we wyll go wt the vnto thy folke. And Naomi sayde: turne againe my doughters: for what cause wyl you go wt me? Are there any mo children in my wombe, to be youre husbandes? Turne againe my doughters, & go: for I am to olde to haue an husbande. And yf I said, I haue hope, yf I toke a mā also this night: yea and thoughe I had already bozne sonnes, wolde ye tary after thē, tyl they wer of age? wolde ye for thē so lōg refraine from takynge of husbandes? Not so my doughters: for it greueth me muche for your sakes that the hande of the LORD is gone out against me.

And they lyfte vp their voyces, & wept againe, & Orpha kyssed her mother in lawe, but Ruth abode styll by her. And Naomi said: se, thy syster in law is gone backe again vnto her people & vnto her goddes: returne ꝑ after her. And Ruth answered: entreate me not to leaue the, & to returne frō after the: for whyther thou goest, I wil go also, & where thou dwellest, there I wil dwel: thy people shalbe my people, & thy GOD my GOD. Where thou dyest there wil I dye, and ther wil I be buried. The LORD do so & so to me, yf ought but death onely departe the and me a sondre.

When she saw that she was stedfastly mynded to go wt her, she lefte speaking vnto her. And so they wēt both, vntyll they came to Bethlehē. And when they were come to Bethlehem, it was noised of thē thorow al the citie, & the wemen sayde: is not this Naomi? And she answered thē: cal me not Naomi (that is to say, beautyful) but cal me Mara, (that is to say, bitter) for ꝑ almighty hath made me very bytter. I went out full & ꝑ LORD hath brought me home againe empty: Why thē cal ye me Naomi, seyng ꝑ lord hath humbled me, & ꝑ almightye hathe brought me vnto aduersytie? And so Naomi with Ruth the Moabitesse her doughter in lawe retourned oute of the countrey of Moab & came to Bethlehē, in the beginnyng of Barley haruest.

¶ The .ii. Chapter.

Ruth gathereth corne in the feldes of Booz.

A ND Naomies husbāde had a kinsman of strength & might (whiche was of ꝑ kinred of Elimelec) named Booz. And Ruth the Moabitesse said vnto Naomi: let me go to ꝑ felde, and gather eares of corne (such as the reapers leaue) after any mā in whose sight I fynde grace. And she saide vnto her: go my doughter. And she went and came to the felde, and gathered after ꝑ reapers, and her chaunce was, that ꝑ same felde perteyned vnto Booz, which was of the kinred of Elimelec. And behold,

Booz

Booz came from Bethlehem, and sayd vnto the reapers: the LORD be wt you. And they answered him: ꝑ LORD blesse the. Then said Booz vnto his yong mā that stode by ꝑ reapers. whose damosell is this? And the yong mā that stode by ꝑ reapers answered, and said: it is ꝑ Moabytische damosel, ꝑ came wt Naomi out of the countrey of Moab, & she said vnto vs: Oh let me lease & gather after the reapers ꝑ eares that remaine: and so she came, & hathe contynued euē from the morynyng vnto now, saue that she taried a lytle in the house.

Then sayde Booz vnto Ruth: hearest thou my doughter? go to no nother field to gather, neither go from hence: but abyde here by my maydens. Let thyne eyes be on the felde that they reape, and go thou after the maidens. Haue I not charged the yonge men, that they shal do the no hurte? Moreouer, when thou art athyrst, go vnto ꝑ vessels and drinke of that whiche the laddes haue drawen. Then she fell on her face and *bowed her selfe to the grounde, & said vnto him: how is it that I haue founde grace in thyne eyes, and that thou shuldest know me, seyng I am an aliaunt?

C And Booz answered & saide vnto her: al is tolde & shewed me, that thou haste done vnto thy mother in law, sence the death of thine husband, how thou haste lefte thy father and thy mother, and the lāde where thou wast borne, & art come vnto a nacion which thou knewest not in tyme passed. The LORDE quyte thy worcke, and a ful rewarde be geuen the of ꝑ LORD God of Israel: vnder whose wynges thou art come to abyde. Then she said: let me finde fauour in thy sight my LORDE, thou ꝑ haste comforted me, and spoken hartely vnto thy mayde, which yet am not lyke vnto one of thy maydens. Booz sayd vnto her agayne: in tyme of refeccion come thou hyther, and eate of the breade, and dyp thy sop in the vyneger. And she satte downe by the reapers, & he reached her* parched corne: of the whiche she dyd eate, & was sufficed, and lefte parte. And when she was rysen vp to gather, Booz cōmāded his yonge men, sayinge: let her gather euen amonge the heapes, and forbyd her not. And leaue her some of ꝑ thynes for the nonce and let it lye, that she maye gather it vp, (without shame) & rebuke her not. And so she gathered in the felde, vntil euen, & tresshed ꝑ she had gathered, and it was in measure vpō an Epha (that is three bushels) of barley. D And she toke it vp, and went into the cytye: and whan her mother in lawe had sene what she had gathered, she plucked out also, and gaue to her ꝑ she had reserued, when she had eaten ynoughe.

And her mother in law sayde vnto her: where hast thou gathered to daye? and where wroughtest thou? blessed be he, ꝑ knew the. And she shewed her mother in law howe she had wrought wt him, & said: the manes name with whome I wrought to day is Booz. And Naomi said vnto her doughter in lawe: blessed be he of ꝑ LORD, for he ceaseth not to do Tobi. 2. a *good to the lyuing and to the deade. And Naomi said againe vnto her: the man is nye vnto vs, and of oure nerte kynne. And Ruth the Moabite said: he sayde vnto me also. Thou shalt be with my yong men, vntyl they haue ended al my haruest: And Naomi answered vnto Ruth her doughter in law: it is best my doughter that thou go out with his maydens, that they fal not vpon the in any other felde. And so she kepte her by ꝑ maydens of Booz, to gather, vnto the ende of barley haruest, & of wheate haruest also: & dwelt wt her mother in law.

The. iii. Chapter.

Ruth sleapeth at Booz fete, and is knowen his kynswoman.

THen Naomi her mother in lawe I sayde vnto her: my doughter shal I not seke reste for the, ꝑ thou mayest prosper? And is not Booz oure kynsman, with whose maydens thou wast? Behold, he wynowyeth barley to night in the threshyng flooze: washe thy selfe therfore, and anoynte the, and put thy rayment vpon the, and get thee downe to the barne. But let not a man know of thee, vntyll he haue leafte eatyng and drinkyng. And when he goeth to sleape, marke ꝑ place wheare he layeth him downe, & then go & lyfte vp ꝑ clothes, ꝑ are on his fete, and lay thee downe there, and so shal he tel the what thou shalt do. And she answered her: al ꝑ thou biddest me, I wil do. And so she wēt downe vnto ꝑ barne, & did accordig to al that her mother in lawe bade her. B And when Booz had eaten & dronckē, & made him mery, & was gone in, to lye

downe beside ꝑ heape of corne, she came softely, and lyfte vp the clothes of hys fete, & laid her downe. And at midnight the man was afrayde and groped. And beholde: a womá lay at his fete. And he said: what art thou? she answered: I am Ruth thyne handmayde, spreade thy wyng ouer thine handmayde, for thou art the nerre of ꝑ kynne. He said: blessed be thou in the LORD my doughter, for thou hast shewed more goodnes in the later ende, thē at the beginnynge, in as much as thou folowedest not yong mē, whether they were pore or riche. And now my doughter feare not, I wil do to the al ꝑ thou requirest, for al the citie of my people doth know, ꝑ thou art a woman of vertue. And it is true ꝑ I am of thy nerr kynne, howbeit ther is one nerer than I. Tary this night. And when morning is come, yf he wil mary the, it is good, so let him do. But and yf he wil not haue the, as sure as ꝑ LORD lyueth I wil haue the: lye styll vntyll the morning. And so she laye at his fete vntyll the morning. And she arose vp before one couldc know another. And he said: let no man know, that there came anye woman into the barne. And he saide agayne: bryng the mantel that thou hast vpon the, and holde it vp. And whan she helde it vp, he mette in syxe measures of barley, and layde it on her. And she gat her into the citie. & whan she came in to her mother in law, she said: how is it with the my doughter? And she tolde her all that the man had done to her. And sayd also: these syxe measures of Barleye gaue he me, & said: thou shalte not come empty vnto thy mother in lawe. Than said she: my doughter, syt styl, vntil thou know how ꝑ matter wil chaūce. For ꝑ man wil not be in rest, vntil he haue finished the thing this same daye.

¶ The.iii. Chapter.

Boos taketh Ruth to wife, of whō he begetteth Obed

THen went Booz vnto the gate, & sat him downe there: and behold ꝑ kynsman of which Booz spake, came by. Unto whom he said: come and syt downe here, and called him by hys name. And he turned in, & sat downe. And he toke ten mē of ꝑ elders of ꝑ citie, & said: sit ye downe here. And they sat downe. And he said vnto the kinsman: Naomi ꝑ is come again out of ꝑ coūtrey of Moab* wil sel a parcel of lande, which was ore brother Elimeleks. And I thought to do the to were, and bid the bye it before ꝑ enhabitours & elders of my people. yf ꝑ be disposed to redeme it, do: but & yf thou wilt not purchase it, then tel me, ꝑ I may know. For ther is none to chalenge it, saue thou, & I next the. And the other answered, I wyll purchase it.

Then said Booz, what day thou byest ꝑ felde of ꝑ hande of Naomi, thou must take also Ruth the Moabite ꝑ * wyfe of ꝑ dead, to fyre vp the name of ꝑ dead vpō his enheritaūce. The kynsman answered: I cannot purchase it, for marring of myne owne enheritaunce: take thou my right to the, for I cannot purchase it. Nowe this was the maner of olde tyme in Israel concerning purches and chaūging, for to stablishe al thing: ꝑ a man must plucke of hys shooe & geue it hys neighbour, and this was a sure witnesse in Israel.

Therfore ꝑ kynsmā said to Booz: Bye it thou: & so drue of his shooe. And Booz said vnto the elders & vnto al ꝑ people: ye are wytnesses this day, that I haue bought al that was Elimeleks, and all that was Chilions & Mahlons, of the hande of Naomy. And moreouer, Ruth ꝑ Moabite ꝑ wyfe of Mahlon, haue I purchased to be my wife, to fyre vp the name of the dead vpō hys enheritaūce, and that his name be not put out frō among his brethrē, & from ꝑ gate of his place: ye are witnesses this daye.

And al the people that were in ꝑ gate, and ꝑ elders said: we are witnesses: the LORD make ꝑ woman that is come into thine house, lyke * Rahel and Lea, which twaine dyd builde ꝑ house of Israel: do thou also valeauntly in Ephrata, and be famouse in Bethlehem. Thy house be lyke ꝑ house of Pharez * whō Thamar bare vnto Juda, euen of ꝑ sede whiche the LORDE shall geue the of this yonge woman.

And so Booz toke Ruth, & she was his wyfe. And whan he went in vnto her, ꝑ LORD gaue ꝑ she conceyued, and bare a sonne. And the wemen said vnto Naomi: blessed be the LORD, the whiche hath not left the without a kynsman, to haue a name in Israell, and that shall bryng thy lyfe againe, & cherysshe thine olde age. For thy doughter in lawe whiche loueth the, hath borne vnto him:

and

and she is better to the then seuen sonnes. And Naomi toke the childe, & layed it in her lappe, and became nourse vnto it. And her neighbours gaue it a name, saying: there is a childe borne to Naomi, and called it Obed, the same is the father of Isai, the father of Dauid. These are þ generacions of* Pharez: Pharez begat Hesrō: Hesron begat Ram, Rā begat Aminadab, Aminadab begat Nahson, Nahsō begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid.

¶ The ende of the booke of Ruth.

The first boke of Samuel called the firste booke of the kynges.

¶ The first Chapter.

¶ Elkana hath ii. wiues. Anna and Phenenna.

THere was a man of one of the two Ramaths (of the kinred of Zophim, of mounte Ephraim) named* Elkana þ sonne of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite: which had two wyues, the one called Hanna, and þ other Phenenna. And Phenenna had childrē, but Hanna had none.* And the sayde man went vp out of his cytie euery feastfull day, to praye, and to offre vnto þ LORD of hostes in Silo, where were the two sonnes of Eli (Hophny and Phinehes) the Lordes preastes. And it fell on a solempne daye, that Elkana offered, & gaue to Phenenna his wyfe & to al her sonnes & doughters portiōs. But vnto Hanna he gaue a portion with a heuy chere, for he loued Hanna, & the LORD had made her barren. And her enemye (Phenenna) vexed her sore cōtinually, to moue her, because þ LORD had made her barrē. And so did she yeare by yeare as ofte as she wēt vp to þ house of the LORD. And so chafed her, which wept, & did not eate. Thā said Elkana her husbāde to her: Hanna, why wepest thou? & why eatest þ not? & why is thine herte troubled? am not I better to the, thē ten sonnes? So Hanna rose vp after þ they had eate & dronke in Silo. And Eli þ preaste satte vpon a stole by one of the syde postes of þ temple of þ LORD. And she was troubled in her mindē, & praied vnto þ LORDE, & wept sore, & bowed a bowe, & said: O LORD of hostes, yf thou wylt loke on the trouble of thine handmayde & remēbre me, & not forget thine handmayd but gyue vnto thine handmaide a mā child: I wyl geue him vnto þ LORD al þdayes of his lyfe, *& there shal no raser come vpon his head. And as she cōtinued praying before þ Lord, it fortuned þ Eli marked her mouthe. For Hanna spake in her hert, & her lyppes dyd but moue onely, but her voyce was not heard: & therfore Eli thought she had bene dronkē, & Eli said vnto her: How long wylt thou be dronken: put away from thee þ wyne þ thou hast. Hāna answered and said: not so my Lord, I am a woman of a sorowful herte: I haue dronke neyther wyne nor strong drynke, but haue* powred out my soule before the LORD. Count not thine hādmayde to be lyke a doughter of Belial, for out of the aboundaunce of my heuines and grefe haue I spoken hitherto.

Judi. 13. a
Num. 6. b.

Psal. 42. a.

Eli answered her againe: and said, go in peace: the GOD of Israel graunt the thy petitiō, that thou hast asked of him. She said: let thine hādmaid finde grace in thy sight. And so þ woman went her waye, and did eat, and loked no more so sad. And they rose vp earlye, and worshipped before the LORD, & then returned, & came to their house to Ramath. And when Elkana knewe Hanna hys wyfe, the LORD remembred her, for in processe of tyme it came to passe, þ she conceyued, and bare a sonne, and called his name Samuel (saying:) bycause I haue asked him of þ LORD. And Elkana & al his house went vp to offer vnto the LORD, þ offering due for þ feaste, & also his bowe: Neuertheless, Hanna wēt not vp, but said vnto her husbande: I wil tary vntil þ lad be weined, & then I wil bring him þ he maye appeare before the LORD, and ther abyde for euer. Elkana her husbande answered her: do what semeth the best: tary at home, vntil thou hast weyned him, and I beseche þ LORD, to make good his saying. And so the woman abode, and gaue her son sucke vntyll she weyned him. And when she had weyned hym, she toke hym with her, with three bullockes

and an Epha of floure, and a bottle of wyne, and brought him vnto the house of the LORD in Silo, and ꝑ childe was yet but tendre of age. And they slue a bullocke, and brought in the lad to Eli, and she said: Oh my Lorde: as truly as thy soule lyueth my Lorde, I am ꝑ woman ꝑ stode before the here prayinge vnto ꝑ LORD. For this ladde I prayed, and the LORD hath geuen me my desire whiche I asked of him: and therfore I haue geuen him vnto the LORD, as lóg as he is mete for the LORD. And they worshipped the LORDE there.

¶ The. ii. Chapter.

¶ The songe of Hanna. The offence of the sonnes of Eli.

A AND Hanna prayed & sayde: myne hert reioyseth in the LORD, & mine horne is exalted in the LORD. My mouth is wide open ouer myne enemies, for I reioyce in thy saluacio. There is none so holy as ꝑ LORD, for without the, is nothing. Neyther is ther any of strength as is our GOD. Talke not to muche proudely, let olde thinges depart out of your mouthes, for ꝑ LORDE is a GOD of knowledge, and his purposes come to passe. The bowe with ꝑ myghtye men are broken: and they that were weake, haue gyrded them selues with strength. They that wer ful, haue hired out them selues for breade, & they that wer hungry, cease so to be, tyl the bare B hath borne seuen: and she ꝑ had manye Deut. 32. f. childzen, is wared feble. * The LORD kylleth, and maketh alyue: bryngeth downe to ꝑ graue & fetcheth vp againe. The LORDE maketh poore, and maketh riche: bringeth lowe, & heueth vp on hie. Psal. 113. b * He reyseth vp ꝑ poore out of the duste, & lifteth vp the beggar from ꝑ donghil: to set them among princes, & to enherit them with the seate of glorye. For the pillers of the earth are the Lordes, and he hath set the rounde worlde vpō thē. He wil kepe the fete of his saintes, and the wycked shal kepe sylence in darck- 1. Esdr. 4. b. nesse, and * in his owne myghte shal no man be strong. The Lordes aduersaries shal be destroyed of him: and oute of heauen shal he thunder vpon euery one C of them: The LORDE shall iudge ꝑ endes of the worlde, and shal geue myghte vnto his kyng, & exalte the horne of his anoynted. And Elkana wēt to Ramath to his house, and the ladde did minister vnto the LORD before Eli the preast.

But the sonnes of Eli were childzen of Belial, and knew not ꝑ Lord. And the preastes made a law for the people, that whensoeuer any man offered any offring, ꝑ preastes lad came, while ꝑ flesche was a sething and a flesh hoke with thre tethe in his hande, and thrust it into ꝑ panne, kettle, caldzen or potte. And al ꝑ the flesche hoke brought vp, ꝑ the preast toke awaye. And so they dyd vnto al the Israelites, that came thyther to Silo. yea, and therto, before they burnte the fatte, the preastes lad came and sayd to the man that offered: geue flesche that I maye rosste it for the preast, for he wil not haue sodden flesche of the, but rawe. And yf any man sayde vnto him: let thē burne the fat accordyng to the day, and then take as muche as thyne herte desyreth: The ladde woulde answer him, yea, thou shalt geue it me nowe: and yf thou wylt not, I wyl take it wt violēce. And the synne of the yong men was very great before the LORD. For men abhorred the offring of the LORD.

But the childe Samuel ministred before the LORD, girded about wt a lynē Ephod. Moreouer, his mother made him a lytle cote, and brought it to hym from yere to yere, when she came vp wt her husbande, to offre the offring in the solempne feastes: and Eli blessed Elkana and his wyfe, and sayde: the LORDE geue the seed of this woman, for ꝑ petition that she asked of ꝑ Lord. And they went vnto their owne home. And the LORD vysited Hanna, so that she conceyued, and bare thre sonnes, and two doughters. And the childe Samuel grew before the LORD.

Eli was very olde, and hearde all that his sonnes did vnto al Israel, and howe they lay with the women that wayted at ꝑ doore of the tabernacle of wytnesse, and he said vnto them: why do ye suche thinges: for of al these people, I heare euyl reportes of you. Oh, nape my sonnes: for it is no good report ꝑ I heare howe that ye make the Lordes people to trespasse. If one man synne against an other, Iuges men maye be iudges: but yf a man synne against the LORD, who wyll be his dayseman? Notwithstandynge, they hearkened not vnto the voyce of their father, because the

LORD

LORDE wolde slaye them. The childe Samuel pzofyted* and grewe, & was in fauour both with the LORDE, and also with men.

3 And there came a man of GOD vnto Eli, and sayde vnto him: thus sayeth the LORDE: dyd not I apere vnto the house of thy father when they were in Egipte, subiecte vnto Pharaos house? And I chose thy father oute of all the trybes of Israell to be my pzieste, to offre vpon myne auitar, and to burne incence, *and to weare an Ephod before me. And I gaue vnto the house of thy father all the burntofferynges of the childzen of Israel. Wherfore tread you downe my sacrifice and myne offryng, whiche I commaunded to be made in the tabernacle, and honourest thy childzen aboue me, to make your selues fat of the fyrst frutes of all the offerynges of Israell my people? Wherfore, the LORDE GOD of Israell sayeth: I said that thy house, and the house of thy father shoulde walke before me for euer. But nowe the LORDE sayeth: that be farre from me: for them that worshyp me, I wyll worshyppe, and they that dispise me, shal come to shame. Behold, the dayes come, that I wyl cut of thine arme, & the arme of thy fathers house, þ ther shal not be an elder in thine house. And thou shalt see thine enemy in* Tabernacle (of the LORDE) and in all the wealth which (GOD) shal gyue Israel, and there shall not be an elder in thyne house forever. Neuerthelelle, I wyl not destroye all the males that come of the fro myne altar. But to make thyne eies dase, and to make thyne hert melt. And all they that be multeptyed in thyne house* shall dye if they be men.

And this shalbe a sygne vnto thee, þ shall come vpon thy two sons* Hophny and Phinehes: euen in one day they shall dye both. And I will stire me vp a faythfull pziest, that shall do accozdyng to my herte and mynde. And I wyll buylde him a sure house. And he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come and crouche to him for a lytle pece of syluer, and a cake of breade, and shall saye: put me (I praye thee) in one office or other among the pziestes, that I maye eate a morsell of breade.

The.iii. Chapter.

The Lord calleth Samuell three tymes.

AND the childe Samuell ministred vnto the LORDE before Eli: and þ 3
word of the LORD was pzecyous in those dayes, nether was ther any open visiõ. And it chaunced at that tyme, that Eli laye in his place, and his *eyes 1.Reg 4:
beganne to waxe dymme that he could not se. And yet the lampe of GOD went out, Samuel layed him downe to slepe in the temple of the LORDE, where the arke of GOD was. And the LORD called Samuel, and he sayde, here I am, & he ran vnto Eli, and sayde: Here am I, for thou calledst me. And he sayde: I called the not: go againe, and slepe. And he went and layd him downe to slepe.
And the LORDE called once agayne: Samuel, and Samuel arose and went to Eli, and sayde: I am here: for thou diddest cal me. And he answered: I called thee not my sonne. Go agayne and take thy rest: Samuell knewe not yet the LORDE, neyther was the worde of the LORDE yet opened vnto him. And 5
the LORDE went to and called Samuell the thyrde tyme. And he arose, and wente to Eli, and saide: I am here for thou hast called me. And Eli perceaued that the LORDE had called the childe. Therfore Eli sayd vnto Samuell: goe, and lye down: and if he cal thee againe, then say: speake on LORDE, for thy seruaunt heareth. So Samuel went, and layed him downe in his place. And the LORDE came, and stode, and called as before Samuel Samuel. Samuel answered: speake on for thy seruaunt heareth. And the LORDE said to Samuel: beholde, I will do a thynge in Israell, that both the eares of as many as heareth it, shall tyngle. In that daye I wil rayse vp agaynst Eli, al thinges which I haue spoken concernyng hys house, from the begynnynge to the endyng. I haue tolde him* that I wyll iudge his 1.Reg.2.
house for euer. For the wyckednesse whiche he knoweth. For when the people cursed his sonnes for the same wickednes, he hath not corrected them.
And therefore I haue sworne vnto the house of Eli, that þ wickednes of Elies house, shal not be purged with sacrifice nor offerynge for euer. Samuel laye tyll the mornynge, and opened þ dores of the house of the LORD.

And Samuel feared to shewe Eli ꝑ vision. Then Eli called Samuel, and sayde: Samuel my sonne. And he answered: here I am. He sayde: what is it that the LORDE hath sayde vnto thee: I praye thee hyde it not frō me. *GOD do so, and so to thee, yf thou hyde anye thynge from me, of all that he sayde vnto thee. And Samuell tolde him euery whit, and hid nothinge from him. And he said, it is the LORD, let him do what semeth him best.

And Samuel grewe, and the LORD was with him, and left none of his wordes vnperfourmed. And all Israell frō Dan to Berſabe, wyste that faythfull Samuel was made the LORDES prophete. And the LORDE apeared againe in Silo: for the LORDE opened himselfe to Samuel in Silo, therowe the word of the LORDE.

¶ The. iiii. Chapter.

The arke of the Lorde is taken. Eli and his children dye.

AND Samuel spake vnto al Israel. And it fortuned that in those dayes the Philistines came together to fyghte. And Israell wente out against the Philistines to battayle, ꝑ pytched beside the *helpe stone. And the Philistines pitched in Aphek. And put themselues in araye against Israell. And when they ioyned ꝑ battel, Israel was put to the worse before the Philistines. And the Philistines slue in araye along by the feldes about a foure thousande men.

And when the people were come into theyr tentes, the elders of Israel sayde: wherfore hath the LORD cast vs downe this daye before the Philistines: let vs fetch the arke of the oppoyntmente of ꝑ LORDE out of Silo vnto vs, that whē it commeth amonge vs, it maye saue vs oute of the hande of our enemy. And so the people sent to Silo, and fet frō thēce the arke of the appointment of ꝑ LORD of hostes, whiche dwelleth betwene the Cherubyns. And there were the two sons of Eli, Hophni and Phinehes wt the arke of the appoyntmente of GOD. And it fortuned, that when the arke of the appoyntment of the LORDE came into the hooste, all Israell howted a mighty howte, so that the earth range agayne.

And when the Philistines heard the noyse of the shout, they sayd: what meaneth the saunde of this myghty showte in the hooste of the Ebzues? And they vnderstode, howe that the arke of the LORDE was come into the hooste. And the Philistines were afrayed, and said: GOD is come into the hooste. And they sayde agayne: Wo vnto vs, for it was neuer so before this: wo vnto vs who shal delyuer vs out of the hand of these myghtie Goddes? these are the Gods ꝑ smote the Egipcians wt so many plages in the wildernesse. Be strong and quite your selues lyke mē, O ye Philistines, that ye be no seruaūtes vnto ꝑ Ebzues, *as they haue bene to you. Be of a māly corage therfore and fyghte. And ꝑ Philystines fought, and Israell was put to the worse and fled euery man into his tent. And there was an exceding great slaughter, for there were ouerthrowen of Israel. xxx. M. fotemē. And the arke of GOD was taken, and the two sons of Eli, *Hophni, and Phinehes were dead. And there ran a man of Ben Jamin out of the araye, and came to Silo the same daye with his clothes rent, and earth vpon his head. And when he came, Eli sat vpon a stole, and loked towarde the wayr: for his hert feared for the arke of GOD. And when the man came into the cytye, and tolde it, all the cytie eryed.

And when Eli heard the noyse of the eryeng, he sayde: what meaneth thys noise of the rumor? And the man came in hastely, and told Eli. Eli was, xcviii. yeare olde, and *his syghte sayled hym that he coulde not se. And the man said vnto Eli: I am he that came out of the araye, and fled thys daye out of ꝑ host. And he sayde: what thinge is for tuned my sonne? The messenger answered, & sayde. Israell is fled before the Philistines, and there is a greate slaughter chaunsed amonge the people, and thy two sonnes, Hophni and Phinehes are dead, and the arke of GOD is taken. And it for tuned that when he made mencyon of the arke of GOD, Eli fell from of his stole backewarde vpon the threshold of the gate, and his necke brake, and he dyed: for he was an olde man and heuye, and iudged Israel forty yeares.

And his doughter in lawe Phinehes wyfe was with childe and nye ꝑ byrth. And when she heard the tydinges that the

the arke of GOD was taken, and that her father in lawe, and her husbande were dead, she bowed her selfe, and traueled, for her paynes came vpon her.
And about the tyme of her death, the women that stode aboute her, sayd vnto her: feare not, for thou haste borne a sonne: but she answered not, nor regarded it. And she named the childe* Ichabod, saying: The glory is departed frō Israel. Because the arke of GOD was taken, and because of her father in lawe & her husbande. And she sayde agayne: The glory is gone from Israel, for the arke of GOD is taken.

¶ The.v. Chapter.

Dagon the God of the Philistines is cast flat before the arke.

AND the Philistines toke the arke of GOD and caryed it from the helpe stone vnto Asdod, agayne þ Philistines toke the arke of GOD, and brought it into the house of Dagō, and set it by Dagon. And when they of Asdod were vp in the nexte daye in the morning, beholde, Dagon laye vpon þ earth before the arke of the LORDE.
And they toke Dagon, & set him in hys place agayne. And when they were vp early in the nexte morninge, beholde, Dagon laye vpon the grounde before þ arke of the LORDE, and his head, and his two handes cut of vpon the threshholde, that only the shape of a fysh was lefte on him. And therfore is it, that the priestes of Dagon (nether any man that commeth into Dagons house) tread not on the threshholde of Dagon in Asdod, vnto thys daye. But the hande of the LORDE was heuy vpon them of Asdod, and he destroyed them, and smote them with emerodes, both Asdod, and in all the coastes therof. (The villages also and the feldes in the myddes of the countre were full / and there came vp mice / and there was a confusyon of greate death in the citie.) And when the men of Asdod sawe that it was so, they said: the arke of the GOD of Israel shal not abyde here with vs, for his hand is sore vpon vs and vpon Dagon oure GOD. They sent therfore and gathered al the lordes of the Philistines vnto them, & sayde: what shall we do with the Arke of the GOD of Israel? They answered: let the arke of the GOD of Israel be caried aboute vnto Gath. And they caryed the arke of the GOD of Israel about. And it fortuned, that whē they had caryed it aboute, there was by the hande of the LORDE a myghtie great noyse in the cytie, and he smote the men of þ cytye both small and great, and they had secret diseases. (And the Gethites toke counsel / and made themselues preuy seates of skinnes.) Therfore they sent the arke of GOD to Akaron. And assone as þ arke of GOD, came to Akaron, the Akaronites cried out sayinge: they haue brought þ Arke of the GOD of Israel to vs, to slee vs & our people.

And so they sent, and gathered together all þ lordes of the Philistines, and sayde: sende away the arke of the GOD of Israell, to go agayne to his owne place, that it slee vs not and our people. For there was great lamentacion ouer the dead thorow out all the cytie, and þ hand of GOD was exceding sore there. And the men that dyed not, were smytten with the Emerodes: and the crye of the cytye went vp to heauen.

The.vi. Chapter.

The kyne bringe home the arke with the rewardes.

THe arke of the LORDE was in þ countrey of the Philistines seuen monethes, and the Philistines called for the prestes and the sothsayers, sayinge: what shall we do with the arke of the LORDE? tell vs wherewith we shall sende it home agayne? They sayd: yf you send the arke of þ GOD of Israel home agayne, send it not empty. But reward it with a trespace offering: and then ye shalbe whole, and it shal be knowē to you, why his hand departeth not from you.

Then sayde they: And what shalbe the trespasse offeringe, whiche we shall reward him with. They answered: fiue golden arses, and .v. golden myce, accordyng to the nūmber of the lordes of the Philistines. For it is one maner of plage on you all, and on youre lordes. Wherfore ye shall make ymages like to your arses, and ymages lyke to youre myce that corrupt the land, and ye shall geue glory vnto þ GOD of Israell: that he may take his hand from of you, and from of your goddes, and from of youre lande.

Wherfore do ye harden youre heres as the Egipcians and Pharao hardened

dened their hertes: whichwhen he toke on agaynste them, dyd they not let the people go, and they departed? Nowe therfore, make a newe carte, and take two meleche kine: on whose necke there hath come no yocke. And tye the kyne to the carte, & bringe þ calues home frō them. And take þ arke of the LORD, and laye it vpon the carte, & put the iewels of golde (whiche ye rewarde him wyth for a synne offeryng) in a cofre by þ side ther of, and sende it awaye, that it maye go. And yf ye se that he go vp by the way of his owne coast to Bethsames: then it is he that dyd vs thys greate euyll. yf no, we shall knowe then, that it is not his hande that smote vs: but it was a chaunce that happened vs. And the men dyd euen so: and toke two kine that gaue mylke, and tyed them to the carte, and kepte the calues at home, and they layde the arke of the LORDE vpon the carte, & the coser with þ myce of golde, and with the ymages of theyr arses. And the kyne toke the streyghte waye to Bethsames, and wente on the streyght waye: & as they wente, lowed, and turned neither to the righte hande nor to the lefte. And the lordes of the Philistines wente after them, vntil the borders of Bethsames.

And they of Bethsames were reaping theyr wheate harueste in the valey. And they lyfte vp theyr eyes, and spyed the arke. And reioyced when they sawe it. And the carte came into the felde of one Iehosua a Bethsamite, & stode styll there. There was also a greate stone. And they claue the woode of the carte and offered the kyne a burntofferyng vnto the LORDE. And the Leuites toke downe the arke of the LORDE, and the cofer that was with it, wherein the iewels of golde were: and put them on þ great stone. And the men of Bethsames sacrificed burntsacrifice, and offred offerynges þ same day vnto the LORDE. And when the fyue lordes of the Philistines had sene it, they returned to Akaron the same daye. And these are the golden arses whiche the Philistines gaue to amendes for a trespace offering, to the LORDE: for Asdod one: for* Gaza one: for Askalon one: for Gath one: & for Akaron one: And golden myce, accordynge to the number of al the cyties of the Philistines, euen accordynge to þ fiue lordes, both of walled townes and of townes vnwalled: euē vnto þ great stone of lamentacion, whereon they set downe the arke of the LORDE: whiche stone remayneth vnto this daye in the felde of Iehosua the Bethsamite. And he plaged þ men of Bethsames, because they had sene the arke of the LORDE. And he slue amonge the people fyfty thousande and three score and ten men. And the other people lamēted, because the LORDE had slayne the people with so greate a slaughter. Wherfore þ men of Bethsames sayd: who is able to stād before the LORDE so holy a GOD: and to whom shall he go from vs? And they sent messengers to the enhabyters of Kariath Iarim, sayinge: The Philistines haue brought agayne the arke of þ LORD: come ye downe therfore, and fet it vp to you.

¶ The. vii. Chapter.

The arke is brought to Kariathiarim.

AND so þ mē of Kariathiarim came, and fet vp the arke of the LORDE: and* brought it into the house of Aminadab in Gibea, and sanctified Eleazar his sonne, to kepe the arke of the LORDE: and whyle the arke abode in Kariathiarim þ dayes multiplyed, and there passed ouer twenty yeres, and the house of Israel lamēted after þ LORD. And Samuell spake vnto all the house of Israel, saying: yf ye be come agayne vnto the LORDE with al youre hertes, then* put awaye the straunge goddes and Astharoth from amonge you: and prepare your hertes vnto the LORDE, and serue him* onelye: for he shall ryd you out of the hande of the Philistines. Then the children of Israel dyd put awaye Baalim & Astharoth, and serued the LORDE onely. And Samuel sayde: gather all Israel to Mizpa, and I wyl praye for you vnto the LORDE. And they gathered together to Mizpa, and drewe water: and powred it out before the LORD, and fasted the same daye, & sayd there: we haue synned agaynst the LORDE. And Samuel iudged the children of Israell in Mizpa. When the Philistines heard that the children of Israel were gathered together to Mizpa, the lordes of the Philistines wente vp agaynst Israell. And when the children of Israell heard that, they were

afrayed

affrayed of ꝑ Philistines, and ꝑ childzen of Israel sayd to Samuel: ceasse not to crye vnto the LORDE our GOD for vs, that he maye saue vs oute of the hande of the Philistines. * And Samuel toke a suckyng lambe, and offered it altogether for a burntoffering vnto the LORD, and cryed vnto the LORD for Israell, & the LORDE hearde him. And as Samuel offred the burntoffering, the Philistines came to fyght agaynst Israell. But the LORD thondzed a great thonder that same daye among the Philistines, and scattered them, that they fell before Israell. And the men of Israel went out to Mispa, and pursued the Philistines, and followed vpon them vntyl the place that is vnder Bethcar.

And then Samuel * toke a stone and pitched it betwene Mispa & the marke of the rocke, and called the name therof, the * stone of helpe, saying: Hytherto hath the LORDE helped vs. And so the Philistines were bzought vnder, & they came nomoze into the coastes of Israel: and the hand of ꝑ LORD was agaynst the Philistines all the dayes of Samuel. Therto the cities which the Philistines had taken from Israell, were restozed agayne to Israell, euen from Acaron to Gath: with the coastes of ꝑ same, and Israell plucked them out of the handes of the Philistines. And there was peace betwene Israel and ꝑ Amozites. Samuel iudged Israell all the dayes of his lyfe, and wente aboute yeare by yeare to Bethel, Gilgal, and Mispa, and iudged Israell in all those places, and came agayne to Rama: for there was his houle, and there he iudged Israell also, & there he buylt an altar vnto the LORDE.

¶ The. viii. Chapter.

¶ The people require a kyng.

When Samuel was olde, he made his sonnes iudges ouer Israel. The name of his eldest son was Joel, and the name of the second Abia: & they were iudges in Beersheba. And his sonnes walked not in hys wayes: but turned asyde after lucre, and * toke rewarde, and peruerted the right. Then all the elders of Israel gathered them togyther, and came to Samuel vnto Rama, and sayd vnto him: behold, thou arte olde, and thy sonnes walke not in thy wayes. Nowe therfore * make vs a kynge to iudge vs, as all other nacyons haue. But the thynge displeased Samuel, when they sayde: gyue vs a kyng to iudge vs. And Samuel prayed vnto the LORDE. And the LORDE sayd vnto Samuel, heare the voyce of the people in all ꝑ they say vnto the. For they haue not cast the away, but me: that I should not raygne ouer thē. And as they haue euer done (sins I bzought them oute of Egipt vnto this daye: and haue forsake me, and serued other Gods) euen so do they vnto ther. Nowe therefore herken vnto their voice: howe be it, yet testifie vnto them and shewe them * the authoryte of the kynge that shall raygne ouer them. And Samuell tolde all the wozdes of the LORDE vnto the people that asked a kynge of him, and he sayde: this shalbe the authozitie of the kynge that shal raygne ouer you: * he will take youre sonnes and put them to his charettes, and make his hozlemē of thē, to runne before his charet, and will make him of them, captaynes ouer thousādes and ouer fyfties, and wyll set them to eare his grounde, and to gather in hys harueft, and to make instrumentes of warre, and apparel for his charrettes. And he wyll take youre doughters and make thē apoticaries, cookes and bakers. And he shal take ꝑ best of your feldes, * & of your vineyardes, & of your olyue tres, & giue thē to his seruātes. And he shal take ꝑ tenth of your seede, and of your vyneyardes, & gyue it to hys chāberlaynes: and to his seruauntes. And he shall take the best of youre men seruauntes, and mayde seruauntes, & yong men, and of your asses, and put them to his worke. And he shall take the tenth of your shepe, & ye shal be his seruātes. And ye shall crye out at that time vpon your kynge, whiche ye shal haue chosen you, and the LORD wyl not heare you at that daye.

Neuertheleſſe, the people would not heare the voyce of Samuel, but did say: naye, not so. But there shalbe a kynge ouer vs, that we maye be like other nacions, and that oure kynge maye iudge vs, and go oute before vs, and fyghte oure battayles (for vs.) Therfore, when Samuel hearde all the wozdes of the people, he rehearsed them in the eares of the LORDE. And the LORDE sayde to Samuel: herken vnto theyr voyce, & make

make them a kynge: And Samuel sayd vnto the men of Israell: go euery man vnto his cytie.

The. ix. Chapter.

Saule the sonne of Cis is chosen kynge.

1. reg. 14. g
1. Par. 8. d

THere was a man of Ben Jamin named* Cis the sonne of Abiel, ꝑ sonne of Zeroz, the sonne of Bechozath, the sonne of Aphiah, the sonne of a man that was a Jemmite, a man of strength and myghte: and the same had a sonne called Saule, a goodlye ponge man and a fayze: so that among the children of Israel there was none goodlier then he. Foz from the shulders vpward, he was hier then all the other people. And ꝑ asses of this Cis, Sauls father, were lost: and Cis sayde to Saule hys sonne: take one of the laddes with the, and goe vp, and seke the asses. And he went thozowe mount Ephzaim, & thorowe the lande of Salisa: but they fond them not. Then they went thozowe the lande of Sali, and there they were not. When they went also thozow the lande of Jemini, they founde them not. At the laste when they were come to the lande of Zuph, Saule sayde vnto his lad that was with him: come let vs returne, lest my father leaue caring foz ꝑ asses, and take thought foz vs. He saide vnto him: beholde, there is in this citie a man of GOD, and he is a wozshypfull man, all that he sayeth commeth surely to passe. Nowe then let vs go thyther: peraduẽture he shall shewe vs what waye we maye goe. Then sayde Saule to hys lad: yf we wyll go, what shall we bzing the man? Foz our bzead is al spent out of our vessels, and there is none other pzesent to bzyng the man of GOD: what haue we? And the lad answered Saule agayne, and sayd: I haue found aboute me the fourth parte of a sicle that wyll I gyue the man of GOD, to tell vs our waye.

B

Before tyme in Israell whan a man went to seke an answere of GOD, thus wise he spake: come, and let vs go to the sear. Foz he that is nowe called a Pzophete was in the olde time called a sear. Then sayde Saule to his lad: wel saide of thee: come, let vs go. And so they went vnto the citie where the man of GOD was. And as they were goynge vp into the citie, they mette with damosels that came out to dzawe water, and said vnto them: is there here a sear? And the maidens answered them: yea, (here is one) Beholde, he is before you. Make haste nowe, foz he came this daye to the cytie, foz there is an offerynge of the people this day in the hyll. When ye be come into the citie ye shal finde him streyght waye yer he goe vp to the hyll to eate: foz the people wyll not eate vntyll he come, bicause he doth bielle the offering. And then eate they that be bydden to ꝑ feast. Now therfoze get you vp, foz this daye shall ye synde him. And they went vp into the cytie. And when they were come into the myddes of the cytie: Beholde, Samuel came out against them, foz to go vp to the hyl.* But the LORD had tolde Samuel in his eare (a day before Saule came,) sayinge: to mozowe this tyme I wyll sende the a man oute of the lande of Ben Jamin, hym shalte thou annoynte to be captayne ouer my people Israel, that he may saue my people out of ꝑ handes of ꝑ Philistines: foz I haue loked vpon my people, and their crye is come vnto me. When Samuel therfoze sawe Saule, the LORDE answered him: see, this is the man whom I spake to the of. This same shal raigne ouer my people.

C

Then went Saule to Samuel in ꝑ myddle of the gate, and sayde: tell me I pzaye thee where the sears house is. Samuel answered Saul, and sayde: I am the sear, go vp before me vnto ꝑ hyl, foz ye shall eate with me to day. And to mozowe I wyll let thee go, and wyl tell the al that is in thine herte. And as foz thyne asses that were lost thze dayes ago: care not foz them, foz they are fond. And mozeouer whose shal the beautiful thynges of Israel be? Belonge they not to thee, and to al thy fathers house? But Saule answered and sayde: am not I the sonne of a Jemmite of the smallest trybe of Israell: and my kynred is the leest of all the kynredes of the trybe of Ben Jamin. Wherefoze then speakest thou so to me? And Samuel toke Saul and his lad, and bzought them into the parlour, and made the syt in the chiefest place amonge them that were bydden: whiche were vpon a thyrtye parsons. And Samuel said vnto the cooke: bzing fozth the pozcion whiche I gaue thee, of whiche I sayd vnto thee: kepe it with

D

thee.

thee. And the cooke toke vp ꝑ shoulder, and that whiche was vpon it: and set it before Saule. And Samuel sayde: beholde, that whiche is left: put it before the and eate: for hitherto hathe it bene kepte for thee, of purpose, when I called the people. And so Saul did eat wᵗ Samuel that daye. And when they were come downe from the hyll into the cytie, Samuel communed with Saule vpon the toppe of the house: and when they arose early aboute the sprynge of ꝑ daye, Samuel called Saule vpon the toppe of the house, sayinge: vp, that I maye sende the away. And Saul arose. And they went out at the dores, bothe he and Samuel. And when they were come almoste out of the towne, Samuel saide to Saule: byd the ladde go before vs (and he went before) but stande thou styll a while, that I may shew the what GOD saieth.

¶ The. x. Chapter.

¶ Saule is annoynted kynge, and prophecieth.

AND then Samuel toke a vessell of oyle and powred it vpon his heade and *kyssed him, and sayd: hath not the LORD anoynted the to be captayne ouer his enheritaunce: (And thou shalt deliuer his people out of the handes of their enemies whiche are rounde aboute them. And this token shalt thou haue, that the Lord hath annoynted thee to be prynce.) When thou art departed fro me this daye, thou shalt fynde two men by *Rahels sepulchre in the bordre of Ben Jamin, euen at Zalezah. And they wyll saye vnto thee: the asses whiche thou went est to seke, are found. And lo, thy father hath lefte the care of ꝑ asses, and sorroweth for you, sayinge: What shal I do for my sonne? Then shalte thou go forthe from thence, and shalte come to the playne of Thabor. And there shal mete the three men goynge vp to GOD to Bethel: one caryinge thre kyddes: & another caryinge thre loues of bread: & another carying a bottell of wine. And they wyl salute the, & geue ther the two loues of breade: whiche thou shalte receyue of theyr handes. After that shalte thou come to the hyl of GOD, where the Philistines kepe their watch. And whē thou arte come thither to the cytie, thou shalte mete a companye of Prophetes commynge downe from the hill with a psalter, a tymbrell, a pype and an harpe before them: and they shall prophecye. And the spyrite of the LORDE wil come vpon the also, and thou shalte prophecy with them, and shalte be turned into an other mā. Therfore when *these signes are chaunced thee, do what thou hast to do, for GOD is with the. And thou shalt go before me to Gilgal: and I also wyll come downe vnto the, to sacrifice burnt sacrifyces, & to offre peaceofferynges. *Tarye for me seuen dayes, tyl I come to thee, and shewe the what thou shalte doe. And alsoone as he had turned hys shoulder to go frō Samuel, GOD gaue hym an other maner of herte: & all those tokēs came to passe that same day. And when they came to the hyll: beholde, the company of prophetes met him: and * ꝑ spirite of GOD came vpon hym also, and he prophecyed amonge them. And all that knewe him before, when they saw that he prophecyed among the prophetes, they sayde eche to other: howe is this that is happened vnto the sonne of Cis: *Is Saule also amonge the prophetes? And one of the same place answered and sayde: who is their father? And therof came the prouerbe: what is Saule also among the prophetes? And when he had made an ende of prophecying, he came to the hyll. And Sauls fathers brother sayde vnto him: and to his lad, whyther wente ye? He sayde: to seke the asses, and when we sawe that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you? Saule answered his vncle: he tolde vs playnely, that the asses were founde. But of ꝑ kyngdom whereof Samuel spake, told he him not. And Samuell called ꝑ people together vnto the LORD to Mispa, and sayde vnto the children of Israel: thus sayde the LORDE GOD of Israel: I brought Israel out of Egipt, and deliuered you out of the hande of the Egyptians, and oute of the handes of all kyngdomes that troubled you. And ye haue this daye cast awaye youre GOD, that helped you oute of all your aduersities and tribulacions. And ye haue sayde vnto hym: * make a kynge ouer vs. Nowe therefore stande ye before the LORDE by your tribes and your thousandes. And whē Samuel had brought all the tribes of Israel, the trybe of Ben Jamin was caught. When he had brought ꝑ tribe of Ben Jamin by their kynreddes, the kynred of Matri was caught

1. Reg. 7. a
1. par. 18. a.
1. reg. 13. b
1. reg. 11. b
1. reg. 19. b
1. reg. 3. d. and. 12. c

raught: and at the laste Saule the son of Cis was caughte. And when they soughte him he coulde not be founde. Therfore they asked the LORD further, yf ỳ man shoulde come thither. And the LORDE answered: beholde, he hath hyd himselfe among the stuffe. And they ran and fet him thence. And whē he stode among ỳ people, he was hier then any of the people, from the shoulders vpward. And Samuell sayde to all the people: Se ye not him whom the LORDE hath chosen: and howe there is none like him among al the people? And al the people shouted & sayd: * GOD lende ỳ kyng life.

a Reg. 10. d

Then Samuel tolde the people * the Deut. 17. d
dutie of the kyngdome, and wrote it in a boke, & layed it vp before the LORD, & sent al the people awaye euery man to his house: And Saule also wente home to Gibea. And there folowed him strōg men, whose hertes GOD had touched. But the childrē of Belial said: how shal he saue vs? * And they despised him, and brought him no presentes. And he held his tonge.

¶ The. xii. Chapter.

¶ The people renueth the kyngdom of Saule.

NAhas the Ammonite came, and belieged Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: make a couenaunt with vs, and we wil be thy seruauntes. And Nahas the Ammonite answered them: In this wyll I make a couenaunte with you, yf I maye thrust out al your ryght eies, and bring that shame vpō al Israel. To whome the elders of Jabes sayd: gyue vs seuē dayes respite: that we may send messengers vnto all the coastes of Israel. And then yf there be no mā to help vs: we wyll come out to thee. Thē came the messengers to Gibea vnto Saule, and tolde this tidynges in the eares of the people. And all the people lyfte vp their voyces and wepte. And beholde, Saule came folowyng the cattel oute of the felde, and Saul sayd: what ayleth this people, ỳ they wepe? And they tolde him the tydynges of the men of Jabes. And the spirit of GOD came vpō Saul, whē he hearde those tydynges, and he was exceedyng angry, & toke a yoke of oxen, and hewed them in peces, and sent them throwoute all the coastes of Israell by the handes of messengers, sayinge: whosoeuer commeth not forth after Saule and after Samuel, so shal his oxē be serued. And ỳ feare of ỳ LORD fell on the people, and they came out as it hadde bene but one man. And when he * numbred them in Bezech, the chyldren of Israel were thre hundred thousande men: and the men of Juda thrytye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Gilead: to morowe by that tyme ỳ sunne be hote, ye shal haue helpe. And the messengers came & shewed the mē of Jabes, which were glad. Therefore the men of Jabes sayde: to morowe we wyll come out vnto you, & ye shall do with vs al that pleaseth you. And on the morowe it fortuned, that Saule put the people in thre partes, & they came in vpon the hooste in the mornynge watche, and slue the Ammonites vntyll ỳ heate of ỳ daye. And they that remayned, were scattered: so that two of them were not lefte togyther.

And ỳ people sayd vnto Samuel: what is he that dare saye: shall Saule raigne ouer vs? brynge those mē, that we maye slaye them.

And Saule sayde: there shall no man dye thys daye, for to daye the LORDE hath saued Israell. Then sayd Samuel vnto the people: come, that we may go to Gilgal, and renue ỳ kyngdom there: And all the people went to Gilgall, and made Saule kynge there before the LORDE in Gilgal. And there they offered peaceoffrynges before the LORDE. And there Saule and al the men of Israel reioyced exceedyngly.

¶ The. xii. Chapter.

Samuel declareth him selfe to be an innocent iudge.

SAmuel sayde vnto all Israel: beholde, I haue herkened vnto your voyce in all that ye sayd vnto me, and haue made you a kynge. Nowe therfore, your king walketh before you. And I am olde and graye headed: and beholde, my sonnes are with you, and I haue walked before you from my childe hode vnto this day. Behold, here I am: beare recorde of me before the LORD, & before his anoynted. * whose ore haue Exo. 20. iv. d
I taken? or whose asse haue I taken? whom haue I done wronge to? whome haue I hurt? or of whose hād haue I receiued any bribe, to blind mine eies therwith, & I will restore it you againe. They sayd thou hast done vs no wronge, nor

hurt

hurt vs: neyther hast thou take ought of any mans hande. He sayd vnto them again: ꝑ LORD is witnesse against you, & his annointed is witnesse this day, ꝑ ye haue founde nought in my handes. And they answered: he is witnesse. And Samuel sayd vnto the people: it is the LORDE ꝑ made Moses and Aaron, & that brought your fathers out of ꝑ lãd of Egipt. Now therfore stãde styl, that I may reason wt you before ꝑ LORDE, according to al ꝑ righteousnesse of the LORDE, whiche he shewed bothe you and your fathers.

* After that Jacob was come into Egipt, & your fathers cryed vnto the LORD, *the LORD sẽt Moses & Aarõ which brought your fathers out of Egipte, & made them dwel in this place. *And when they forgat ꝑ LORD their GOD, he delyuered them into the hãde of Sisara captaine of the hoost of Hazor* and into ꝑ hande of ꝑ Philistines, and* into the hãde of the kyng of Moab, and they fought againũ them. And they cried vnto the LORD, and sayd: we haue synned, because we haue forsakẽ the LORD, and haue serued Baalim & Astharoth. Nowe therfore delyuer vs out of the handes of our enemyes, and we wyl serue the. And ꝑ LORDE sent Jerobaal* Badã* Jephthah, & *Samuel, and delyuered you out of ꝑ handes of youre enemyes on euery syde, & ye dwelled safe. And for all that, when you saw, that Nahas the king of ꝑ children of Ammon came againste you, ye sayde vnto me:* not so, but a kyng shal raygne ouer vs: whẽ yet ꝑ LORD your GOD was your kyng. Nowe therfore beholde, the kyng whome ye haue chosen, and whom ye haue desyred lo, the LORD hath set a kyng ouer you. yf ye wil feare the LORD and serue him, and heare his voyce, and not disobey the worde of ꝑ LORD: both ye & the kyng ꝑ raigneth ouer you, shal folow ꝑ LORD your GOD: yf ye wyl not herken vnto the voyce of the LORD, but disobey the LORDES mouth, then shal ꝑ hand of ꝑ LORDE be vpon you, and on youre fathers. Nowe also stande and se this great thinge whiche the LORDE wyll do before youre eyes: Is it not nowe wheate haruest? I wyll call vnto the LORDE, and he shall sende thunder and rayne: that ye maye perceyue and se, how that your wickednesse is great, whiche ye haue done in the sight of the LORD, in askyng you a kynge. And so Samuel called vnto the LORD, and ꝑ LORD sent thunder and rayne ꝑ same daye. And al the people feared ꝑ LORD and Samuel exceadyngly. And all the people sayde vnto Samuel: praye for thy seruauntes vnto the LORDE thy GOD, that we dye not: for we haue synned in asking vs a kyng, besyde all the synnes that euer we dyd.

And Samuel said vnto the people: feare not: ye haue in dede done all this wickednes, yet departe not from folowyng the LORD. But serue him enẽ wt al your hertes. Neither tourne ye after vayne thinges whiche are not hable to profite you, for they are but vanitie. For* ꝑ LORD wyl not forsake his people, bycause of his greate names sake: bycause it hath pleased the LORDE to make you his people. Moreouer, GOD forbyd ꝑ I shoulde synne againste the Lorde, & ceasse praying for you, but to shew you ꝑ good and right way. Therfore feare you the LORD, & serue hym in the truthe, and with al your hertes, and consydre how great thiges he hath done for you. But and yf ye do wickedlye, then shall ye perysshe, bothe ye and your kynge.

Exo. 14. b. Deu. 9. d. Iosu. 7. b.

The. xiii. Chapter.

The Philistines are smytten of Saul and Jonathas. Saul being disobedient to Goddes commãdement is shewed of Samuel ꝑ he shal not raigne.

SAule had bene kynge one yere (when these thinges came to passe:) & he reigned. ii. peres ouer Israell. And Saul chose him thre thousande mẽ of Israel. Two thousãd were wt Saul in Michmas, & in moũte Bethel, & a thousande wt Jonathas in Gibea Ben Jamin. And the rest of the people he sent euery man to his owne house againe. And Jonathas smote the hold of ꝑ Philistines, that was in the hyl: and it came to the Philistines eares. And Saul blewe the trompet thorowout al the lande, saying: let the Hebrues heare. And all Israel hearde saye: howe that Saul had destroyed an holde of ꝑ Philistines, wherfore Israel stanke before the Philistines. And the people gathered together after Saule to Gilgall. The Philystines also gathered them selues

togeather to fight with Israell, thirtye
Esa. 10. f thousande charetes, and syxe thousãde
horsemen, wt other people, lyke ye *sande
by ye seas side in multitude, & came vp,
and pitched in Michmas eastwarde
from Bethauen. And when the men of
Israel sawe it, they were in a strayte, &
feare came vpon the people, & they hyd
them selues in caues, and in pryuie ho-
les, and in rockes, & in hye places, & in
pyttes. And some of the Hebrues went
ouer Jordan to go vnto the lande of
Gad & Gilead. And Saule was yet in
Gilgal, and al the people that folowed
him wer astonnyed. And he tarryed seuẽ
1. Reg. 10. b dayes, euẽ vnto ye tyme ye Samuel *had
appoynted. But Samuel came not to
Gilgal: and the people were therefore
scattered from him. And Saule sayde:
bring a burnt sacrifice to me and peace
offriges. And he offred burnt sacrifice.
And assone as he had made an ende of
offring the burntsacrifice, behold, Sa-
muel came. And Saul wẽt against him,
to blesse him. And Samuel sayd: what
hast thou done? Saul sayde: because I
saw that the people scattered from me,
and that thou camest not within ye dai-
es appoynted, and that the Philistines
gathered thẽ selues together to Mich-
mas, therfore sayde I: the Philistines
shal come downe now vpon me to Gil-
gal: and I haue not made supplication
vnto the LORD. And when I had ouer-
come my selfe, at ye last I offred a burnt
offring. And Samuel said to Saul
C *thou art become a foole, thou hast not
Gen. 22. d kept the commaundemente of ye LORD
2. Par. 16. f thy GOD, whiche he commaunded the.
For at this tyme would ye LORD haue
stablysshed thy kyngdome vpon Israel
for euer. But nowe, thy kyngdom shall
1. Reg. 16. f not continue. * The LORD hath sought
him a man after his owne herte, & the
LORDE hath commaunded him to be
captayne ouer his people, because thou
hast not kept that whiche the LORDE
commaunded the. And Samuel arose,
and gat him vp from Gilgal, to Gibea
Ben Jamin, (and the remnaunte of the folke
went vp after Saul, to meet ye people which fought
against them, as they were comming from Gilgal
to Gibea, in the hyl of Ben Jamin.)
D And Saul nũbred ye people that were
founde wt him, & they wer aboute .vi.
C. men. And Saul and Jonathas hys
sonne, and the people ye were founde w
them had their abyding in ye hil of Be-
Jamin. But the Philistines pitched in
Michmas. And ther came out of ye host
of the Philistines thre cõpanies to de-
stroy: one cõpany turned vnto the way
ye leadeth to Ophra, vnto the lande of
of Saul. And an other cõpany turned ye
way to Bethoron. And the third cõpa-
ny turned to ye way of the coast ye is seue
aboue the valey of zeboim, towarde the
wylderneſſe. There was no smith foũd
throwout al ye lande of Israel. For the
Philistines said: Lest happely the He-
brues make them sweardes or speares.
But al ye Israelites went downe to the
Philistines, to mende euery man hys
share, his mattocke, his axe, & his neces-
sarye tooles. And then ye edges of ye sha-
res, mattockes, dongforkes, & axes wer
blunt, & also the forkes wer to be set in.
And so in tyme of battayle there was
neyther swearde nor speare foũd in the
handes of any of the people that wer wt
Saul & Jonathas. But with Saul &
Jonathas his son was ther somewhat
foũde. And ye watche of the Philistines
came out, to go ouer vnto Michmas.

C The. xiiii. Chapter.

Jonathas and his harneschearer putteth the Phi-
listines to flight. He tasteth the hony.

AND it fortuned the same tyme, that 1
Jonathas the sonne of Saul sayd
vnto his yongemã ye bare his har-
neſſe: come, and let vs goe ouer to the
Philistines watche, that are yõder on
the other syde: and he tolde not his fa-
ther. And Saul taried in the vttermost
parte of Gibea vnder Rimmon, whiche
is in Migrõ, and the people that were
with him were vpon a syxe hũdred mẽ.
And Ahia ye son of Ahitob, Ichabods
brother, ye son of Phinehes, the son of
Eli, was the Lordes preest in Silo and
ware an Ephod. And the people wyste
not that Jonathas was gone.
And in the myddes of the passage (by
which Jonathas sought to go ouer to
the Philistines watch) were there two
sharpe rockes, euen one on ye one syde,
& the other on the other syde: ye one cal-
led Bozez, & ye other Senne. The fore-
front of ye one leaned northwarde to-
warde Michmas, and the other was
southwarde towarde Gibea. And 3
Jonathas said to ye yongmã ye bare his
harneſſe: come, & let vs go ouer vnto the
watch of these vncircũcised, peraduen-
ture ye Lorde wil worke with vs: for it
is

is no hardnesse vñ the LORD, *to saue eyther in many or in few. And his harnesbearer said vnto him: do al that is in thine hearte: Goe where it pleaseth the. Beholde, I am with the as thyne heart lusteth. Then said Jonathas: beholde, we go ouer vnto these men, and thal shewe oure selues vnto thē: yf they say on this wyse to vs, tarye, vntyl we come to you, then wil we stande styl in our place and not go vp to them. But and yf they say: come vp vnto vs: then we wyl go vp, for * the LORD hath delyuered thē into our handes. And this shalbe a signe vnto vs. And they bothe shewed them selues vnto the watch of the Philistines. And ỹ Philistines said: se the Hebrues come out of the hooles wherre they had hid them selues in. And the men of the watch answered Jonathas, and his harnesbearer, & said: come vp to vs, and we wyl shew you a thing: And Jonathas sayde vnto his harnesbearer: come vp after me, for ỹ LORDE hath delyuered them into the hande of Israel. And Jonathas clame vp vpon handes & fete, and his harnesbearer after him. And (so when they had sene Jonathas fall) they fel before Jonathas, and hys harnesbearer slue them after him. And the first slaughter whiche Jonathas & his harnesbearer made, was vpon .xx. men, within the compasse as it were about an halfe acre of lande. And there was a feare in the host in ỹ feld, & amōg al people: insomuch that they that wer gone out of ỹ watch to rob, wer afraied also: and the earth trembled for ỹ feare ỹ was sent of GOD. And ỹ watch men of Saul in Gibea Bē Jamin saw. And behold, ỹ people (of the Philistines) wer scattered, and wer smitē as they wēt. Then said Saul vnto the people ỹ wer with him. Searche & se, who is gone away frō vs. And whē they had nūbred, behold, Jonathas & his harnesbearer were not there. And Saul said vnto Ahia: bryng hither the arke of GOD. For the arke of GOD was at ỹ tyme with the childzen of Israel. And it fortuned that while Saul talked vnto the preest, the noyse ỹ was in the host of ỹ Philistines spred farther abrode, & encreased (by lyle and lyle, and gaue a more cleare sounde.) And Saul said vnto the preest, withdrawe thyne handes. And Saul topned him selfe vnto al ỹ people ỹ were with him, and they came to the battayle. And beholde, * euery mans swearde was agaynst his felowe, & there was a verye great rumor. Moreouer ỹ Hebrues ỹ wer with the Philistines before ỹ time, and wer come vñ them into al partes of the hoost, turned to be with ỹ Israelites that were with Saul & Jonathas. And al the men of Israell also whiche had hid themselues in mount Ephraim as soone as they hearde howe that the Philistines were fled, they folowed after them in the battayle. And so GOD holpe Israel that day. And the battaile continued vnto Bethauen.

Jud. 7. f. 2. Pa. 10. f.

D

And while ỹ men of Israel wer kept downe with hūgre ỹ daye, Saul charged the people w an oth, saying: Cursed be ỹ mā ỹ eateth any foode vntil nyght, tyl I be auenged of myne ennemyes. And so none of ỹ people tasted any sustenaunce. And al the enhabiters of the lande came to a wood where hony laye vpon the groūde. And the people came into the wood: And beholde, the hony dropped, and no man moued his hande to his mouth, for ỹ people feared ỹ oth. But Jonathas heard not when his father charged the people with ỹ othe, wherfore he put forth the ende of ỹ rod that was in his hande, and dypte it in an hony combe, and put his hāde to his mouth, and his eyes receiued sight. Thē answered one of ỹ people, and said: thy father adiured the people, saying: Cursed be ỹ mā that eateth any sustenaūce this day, and the people were fayntye. Then said Jonathas: my father hathe troubled the lande: se howe myne eyes haue receyued sight, byeause I tasted a lytle of this hony, how much more then to daye yf the people had eaten of the spoile of their enemies which they foūd: And had there not bene thē a muche greater slaughter amōg ỹ Philistines: And they layed on the Philistines that day, from Michmas to Ialō. And the people were exceedynge faynte.

C

And the people gat them to ỹ spoyle, & toke shepe, oxen, and calues, & slue them on ỹ groūde, & the people did eate them *with the blonde. Then mē told Saul, saying: Behold, ỹ people syn against ỹ LORD, in ỹ they eate vñ ỹ blond. And he sayde: ye haue trespassed. Rolle a great stone vnto me this day, & Saul sayd again: Go abrode amōg ỹ people, & bid thē

Le. 7. f. D. and. 19. f.

bryng me euery mā his ore, and euery man his shepe, and slay them here: and synne not against the LORD in eatyng with ꝑ bloude. And the people brought euery mā his ore in his hande by night & slue them there. And Saul made an aultare vnto ꝑ LORD. And that was ꝑ first aultar ꝑ he made vnto ꝑ LORD. And Saul said: let vs go downe after the Philistines by night, and spoile thē vntyl it be daye in the morynge, & let vs not leaue one man of thē. And they said: do whatsoeuer thou thinkest best. f Then said ꝑ preast: let vs come hyther vnto GOD. And Saul asked of GOD: Shal I go downe after ꝑ Philistines: Wilt thou delyuer them into ꝑ handes of Israel: But he answered him not at that tyme. And Saul said: let the people come hyther out of al quarters, and know & se by whō this synne is chaūced this day: for as truly as ꝑ LORD liueth which saueth Israell, thoughe it be in Jonathas my sonne, he shall dye the death. But there was no man among al the people, that answered him.

Then he said vnto al Israel: be ye on one syde, and I and Jonathas my son wyl be on the other syde. And the people said vnto Saul: what thou thinkest best, ꝑ do. Therfore Saul said vnto ꝑ Lord God of Israel: gyue a perfect lot. (Lorde God geuer how the iudgement? How happeneth it, that thou gauest thy seruaunte no answere to day? If this syn be in me or in Jonathas my son, shewe it, or yf this iniquitie be in thy people.) And Saul & Jonathas were caughte, but the people escaped fre. And Saul said: cast lottes betwene me and Jonathas my sonne. And Jonathas was caught. Then Saul said to Jonathas: tel me what thou haste done? And Jonathas tolde him, and sayde: I tasted a lytle honye with the ende of the rod that was in myne hande: and lo, I muste dye.

Saul aunswered: *God do so and so G
to me, thou shalt dye the death Jona- Ruth. 1. c.
thas. And the people sayde vnto Saul: shall Jonathas dye whiche hathe so myghtely helped Israel: GOD forbyd. As truely as the LORDE lyueth *there 2. Re. 14. c
shall not one heere of his head fal to ꝑ grounde: for he hath wrought wᵗʰ GOD this day. And so ꝑ people deliuered Jonathas, ꝑ he dyed not. And then Saul departed by frō folowyng the Philistines. And the Philistines went to their owne place. And so Saul helde ꝑ kingdome ouer Israel, and fought against al his enemyes on euery syde: against Moab: against the children of Ammon: against Edom: against the kynges of Zoba, and against the Philistines. And whither soeuer he turned him selfe, ther he wan: and he gathered his host together and smote the *Amalekites, & ryd 1. Re. 15. a
Israel out of the handes of them that spoyled thē. The sonnes of Saul were Jonathas, Jesui, and Melchisua. And his two doughters were thus named: the elder was called Merob, & ꝑ yonger Michol. And the name of Sauls wyfe was Ahinoa the doughter of Ahimaaz. And the name of his chefe captaine was Abner ꝑ son of Ner, Sauls vncle. And *Cis was Sauls father. 1. Re. 9. a
And Ner the father of Abner was the 1. Pa. 8. b
son of Abiel. And there was sore warre against the Philistines al the dayes of Saul. And whomsoeuer Saul saw to be a strong man, and mete for ꝑ war, he toke him vnto him.

¶ The. xv. Chapter.

Saule is commaunded to slay Amalek. He is disobedient to the voyce of God. Samuel mourneth for Saul.

SAmuel sayde vnto Saul: * the 1. Re.
LORD sent me to annoynte the, I
to be king ouer his people Israel. Now therfore hearken thou vnto ꝑ voice of ꝑ wordes of ꝑ Lord. Thus sayeth the LORD of hoostes: I remembre Exo. 17.
ꝑ which Amalek did to Israel, *howe they layed wait for them in ꝑ way, as they came out of Egipt. Now therfore go, and smyte Amalek, and destroye ye al that pertayneth vnto them: & se thou haue no compassion on them *(And cou- 1. Sam. 22. Mat. 2. Mar. 2. Luc. 2.
nothing that they haue) slaye both man and woman, infante and suckelynge, ore & shepe, camell, and asse.

And Saul gathered the people toge- H
ther, and *numbred them in Telaim, 1. Re. 11.
two hundred thousande fotemen, and ten thousande mē of Juda. And Saul came to a cytie of Amalek, & set watch in the valleye. And Saul sayde vnto the Kenites: go, and departe, and get you downe from amonge the Amalekites, lest I destroye you with them: for ye shewed mercy to al ꝑ children of Israel, whē they came out of Egipt. And so

the

the Kenites departed from a monge the Amalekytes.

And Saule smote the Amalekites fro Heuila as thou cõmest to Sur, þ lieth before Egipt, & toke Agag þ kinge of the Amalekytes alyue, and vtterly destroyed all the people with the edge of þ swearde. *But Saul & the people spared Agag, and the better shepe, and the fatter oxen, & the lambes, and all þ was good, & would not destroye them. But all þ was foule & nought worthe, that they destroied vtterly. Then came the worde of the LORD vnto Samuel, sayinge: it *repenteth me that I haue made Saul kinge. For he is turned fro me, and hathe not performed my cõmaundementes. And Samuel was eyrl apayed, and cryed vnto the LORDE all night. And when Samuel rose early to mete Saul in the morninge, it was told Samuel, that Saul was come to Carmel: and behold, he hath made him there a place, & is turned, and departed, and gone downe to Gilgal.

And Samuel came to Saul, and (Saul offered burnesacrifice vnto the Lorde, of the first of þ spoiles which he had brought from Amalec: and when Samuel was come vnto Saul) Saul said vnto him: Blessed be thou in þ LORD. I haue fulfilled þ commaundement of þ LORD. Samuel said: what meaneth then the bleatynge of the shepe in myne eares, and the noyse of the oxen which I heare? Saul answered: they haue brought them from the Amalekites. For the people spared the best of þ shepe and of the oxen to sacrifice them vnto the LORDE thy GOD. And the remnaunte haue we destroyed vtterly.

Samuel said to Saul: let me tel the what þ LORDE hathe sayde to me this night. And he said vnto him: say on. Samuel said: *whē thou wast little in thine owne sight, wast thou not made þ head of the trybes of Israel? And the LORD anoynted the kyng ouer Israell. And þ LORD sent the on a journey, & said: Go, and vtterly destroye those synners the Amalekites, and fighte against thē, vntyl thou vtterly destroy thē. And wherfore haste thou not herkened vnto the voyce of the LORDE, but haste tourned to the praye, and hast doone that which is wycked in the sight of the LORD.

And Saule sayd vnto Samuel: yea, I haue herkened vnto the voyce of the LORDE, and haue gone the way which þ LORD sent me vnto, & haue brought Agag the kynge of Amalek, and haue vtterly destroyed the Amalekites. But þ people toke of the spoile, shepe, oxen, & the chefest of the thinges which should haue bene destroyed, to offre vnto the LORDE thy GOD in Gilgal. And Samuel said: hath þ LORD as great pleasure in burnt sacrifices and offringes, as when the voyce of the LORDE is obeyed? Beholde, to obey is better then sacrifice: & to herken is better then the fat of rammes. For rebellion is as þ sin of *witchecraft, & stubburnesse is as the wickednesse of ydolatry. Because thou hast cast away the worde of the LORD, therfore hath the LORD cast away the also from beyng kynge.

Exo. 22. f. Deu. 18. b.

And Saul said vnto Samuel: I haue synned, for I haue gone further thē the saying of þ Lord and thy wordes, because I feared the people, and obeyed their voyce. Nowe therfore take away my synne, & turne againe with me, that I may worshyp the Lorde. And Samuel said vnto Saul: I wil not returne with the: for thou hast cast away þ worde of the LORD, and the LORD hathe cast away the, þ thou shalt not be kinge ouer Israell. And as Samuel turned hym selfe to go away, he caught the lappe of his coate, and it rent. And Samuel said vnto him: the LORD hath rent þ kyngdome of Israel from the this day, & hath geuen it to a neyghbour of thine, that is better thē thou. The strength of Israell wyll not begyle nor repent: for he is not a man that can repent.

He said: I haue synned. But nowe honoure me before the elders of my people, and before Israel, and turne again with me, that I maye worshyppe the LDRDE thy GOD. And so Samuel tourned againe, and folowed Saul. And Saul worshipped the LORDE. Then said Samuel: Bringe ye hyther to me Agag the kynge of the Amalekites. And Agag came vnto hym delicatelye. And Agag sayed: truelye thy bytter deathe commeth on. And Samuel sayed: as thy swerde hath made womē childlesse, so shall thy mother be childlesse aboue other women: And Samuel hewed Agag in peces before the LORD in Gilgall. And then *Samuel

1. Kin. 7. b.

departed to Rama. And Saull wente home to his house to Gibea Saul. And Samuel came no more to se Saul vntil ꝑ day of his death. Neuertheles Samuel mourned for Saul, & the LORDE repented, that he had made Saul kyng ouer Israel.

¶ The. xvi. Chapter.

¶ Sauid is annoynted kyng. An euyll sprite commeth vpon Saul.

THe LORDE sayde vnto Samuel: How long wilt thou mourne for Saul, seyng I haue cast him away from raynynge ouer Israel: Fyll thyne horne with oyntement, & come, ꝑ I may sende the to Isai ꝑ Bethlehemite, for I haue prouyded me a kyng amóg his sónes. And Samuel said: how can I go: for yf Saul heare it, he wyl kyl me. The Lord answered: Take an heyfer with the, and say: I am come to offre to the LORD. And cal Isai to the offring, and I wyl shewe the, what thou shalt do: & thou shalt annoint him whó I name vnto the. And so Samuel dyd as ꝑ LORD bad him, & came to Bethlehem, & the elders of the towne were astonyed at his cóming, & said: * Cómest thou peaceably: He answered: yea, I am come to offre vnto the LORDE. Sanctifie* your selues, & come wt me to the offring. And he sanctified Isai & his sonnes, and bad thé to the offringe. And when they wer come he loked on Eliab, and saide: Surely ꝑ Lordes annoynted is before him. But the LORD said vnto Samuel: loke not on his fassion, or on the heigth of his stature, because I haue refused him: For GOD seeth not as manne seeth. For man loketh on the outwarde apperaunce: but GOD beholdeth the heart. Then Isai called Ibinadab, and made him come before Samuel. And he sayde: neyther hath the LORDE chosen this. Then Isai made Samma come, & he said: neyther yet hath ꝑ LORD chosé him. Again Isai made seué of his sónes to come before Samuel: & Samuel said vnto Isai: the LORD hath chosen none of these.

And Samuel said vnto Isai: are here al thy childrén? He sayde: there is yet a lytle one behinde ꝑ kepeth ꝑ shepe. And Samuel said vnto Isai: sende & fet him, for we wil not sit downe, tyl he be come hither. And he sent, & brought him in. And he was brouneth, & of an excellent beauty, * & wel fauoured in sight. And ꝑ LORD said: Aryse, & annoint him for this is he. Therfore Samuel toke the horne with the oyntment, & annoynted him in the myddes of his brethren. And the spirit of ꝑ LORD came vpó Dauid, from ꝑ daye forewarde. And Samuel rose vp, and went to Rama.

But the spirit of ꝑ LORD departed from Saul, & an euil spirit sente of the LORD vexed him. And Sauls seruaútes said vnto him: Beholde, an euil spirit sent of GOD vexeth the, let our lord therfore commaunde his seruauntes ꝑ are before the) to seke a má, ꝑ is a connyng player wt an harpe: ꝑ when ꝑ euil spirit sent of GOD commeth vpon the, he maye playe wt his hande, & thou shalt be eased. Saul said vnto his seruaútes: prouyde me a man then that can playe wel, and bryng him to me. Thé answered one of his seruaútes, and said: Beholde, I haue sene a son of Isai ꝑ Bethlehemyte, that can playe vpó instrumétes, and is an actyue felowe, and a má of war and prudent in doyng of feates, and wel made, & the LORD is wt him. Wherfore Saul sent messengers vnto Isai, & said: sende me Dauid thy sonne, which is wt ꝑ shepe. And Isai toke an asse laden with bred & a flacket of wine, and a kyd, & sent them by Dauid his son vnto Saul. And Dauid came to Saul, and stode before him, and he loued him very wel, and he was made his harnes bearer. And Saul sent to Isai, saying: let Dauid remayne wt me, for he hathe founde fauour in my sight. And so it fortuned, that when the euil spirit sent of GOD came vpon Saul, Dauid toke an harpe and played with his hande, & so Saul was refreshed, and did amēd, and the euil spirite departed from him.

¶ The. xvii. Chapter.

Dauid ouercometh great Goliah.

THe Philistines gathered their hoost to battail, & came together to Socoth which is in Juda, and pitched betwene Socoth & Azekah, in ꝑ coast of Dammin: And Saul & the mē of Israel came together, and pytched in the ockevalley, & put them selues in araye to fight against the Philistines. And the Philistines stode on an hyll on the one syde, and Israell stode on an hyll on the other syde, and there was

a

a valley betwene them. And there cam a man betwene them both, out of ꝑ tentes of the Philistines, named Goliah * of Gath. vi. cubytes & an hãde bredth long, & had an helmet of brasse vpõ his head, & a coat of maile about him. And ꝑ weyght of his coat of mayle was. v. M sicles of brasse. And he had bootes of brasse vpon his legges, and a shilde of brasse vpon his shoulders. And ꝑ shaft of his speare was lyke a weauers beame. And his speare head weyed sixe hundred sycles of yron. And one bearing a shylde went before him.

And he stode & cryed against ꝑ hooste of Israel, and said vnto them: Why are ye come out in aray to battayle? am not I a Philistine and you seruauntes to Saul? chose you a man from amõge you, and let him come downe to me. And yf he be able to fight with me, & to beate me: thẽ wil we be your seruauntes. But yf I can ouercome him, and beate him, then shal ye be our seruauntes, and serue vs. And ꝑ Philistine said: I defye the hooste of Israel this daye, geue me a man, that we may fyghte together. When Saul & al Israel hearde those wordes of ꝑ Philistine, they were discouraged, and greatly afrayde. David was the sonne of an Ephrathite (of whome mencion is made afore) of Bethlehem Juda, named Isai, whiche had eyght sonnes. And was an olde man in the dayes of Saul, and came to age among mẽ. And the thre eldest sonnes of Isai went, and folowed Saul to ꝑ battayle. And the names of his thre sõnes ꝑ went to battayle, wer Eliab ꝑ eldest, and ꝑ next Abinadab, & the thirde Sãma, & David was the leest. And the thre eldest wẽt after Saul. David also wẽt, and departed frõ Saul to fede his fathers shepe at Bethlehem. And ꝑ Philistine came forth in the mornynge, and euenynge, and continued forty dayes.

And Isai said vnto David his sonne: take for thy brethren an Epha of thys parched corne, and these ten loues, and bryng it vnto the hooste to thy brethren. And cary these. x. freshe cheses vnto the captaine, & loke howe thy brethrẽ fare, and fet out their pledge. And Saul and they, & al the men of Israel were in the ocke valley, fightyng with the Philistines. And David rose vp early in ꝑ mornynge, and lefte the shepe with a keper keper, and toke and went as Isai had commaũded him, and came within the compasse of ꝑ hooste. And the hooste went out in araye, and houted in ꝑ battaile: for Israel and the Philistines had put thẽ selues in araye, the one against ꝑ other. And David toke downe ꝑ gear frõ him, & put them vnder the handes of the keper of the vessels, and ran into ꝑ host, and came: and saluted his brethrẽ. And as he talked wt thẽ, Beholde, ther stode a man in the myddes (Goliah the Philistine by name, of Gath) out of ꝑ araye of the Philistines, and spake of ꝑ maner aboue rehearsed, that David hearde it. And al the men of Israell, when they sawe the man, ran away from him, and were sore afrayed. And euery man of Israel sayde: Sawe ye this man come forth? euen to reuyle Israel is he come. *And to him that beateth him wyll the kyng gyue great richesse, and wyl geue him his doughter therto: yea, and make his fathers house free in Israel. Josu. 15. c.

And David spake to the men ꝑ stode by, and said: What shalbe done to ꝑ mã that beateth this Philistine, & taketh awaye the shame frõ Israel? And what is this vncircumcised Philistine, ꝑ he should reuyle the hooste of the lyuynge GOD? And the people answered hym (after this maner) saying: so shall it be done to the mã ꝑ beateth him. And Eliab his eldest brother hearde when he spake vnto the men, & Eliab was angry wt David, and said: why camest ꝯ downe hyther? & with whõ hast thou lefte those fewe shepe in the wildernesse? I knowe thy pryde & the malyce of thine hearte, that thou art come downe to se ꝑ battaile. And David said: And what haue I now done? is there not a worde? And he departed from him into the presence of an other, and spake of the same maner: and the people answered him again as before.

And they that heard ꝑ wordes which David spake, rehearsed them before Saul, which caused him to be fet. And David said to Saul: Let no mãs heart faile him because of him. Thy seruaunt wyll go, and fyghte with yonder Philistine. And Saul sayde to David againe: thou arte not able to go against yonder Philistine to fyght with him: for thou arte but a chylde, but he is a man of warre, euen from

his youthe. Dauid answered vnto Saul: Thy seruaunt kepte his fathers shepe, and there came a * lyon & lykewyse a Beare, and toke a shepe out of ꝑ flocke. And I went out after him and smote him, & toke it out of his mouthe. And whē he arose agaīst me, I caught him by the bearde, and smote him, and slue him. And so thy seruaunt slue ꝑ lyon, and ꝑ Beare (also) hath thy seruaunte slayne. And truly this vncircumcised Philistine shalbe as one of them (Nowe wyll I go, and take awaye the rebuke of the people, for what is this vncircumcysed Philistine?) seyng he hath rayled on the hoste of the lyuyng GOD. And Dauid spake moreouer: the LORD that deliuered me out of the hande of the lyon, and out of the hande of the Beare, he shall deliuer me also out of the hande of the Philistine.

Judi. 14. b
Heli. 11. i

And Saul said vnto Dauid: go, and the LORD shal be wt the. And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him, and gyrded Dauid with his owne swearde vpō his rayment. And he assayed to go. And because he neuer proued it, Dauid sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: And Dauid put them of him, and toke hys staffe in his hande, and chose him fyue smothe stones out of a brooke, and put thē in a shepheardes bag which he had, and in a slyng poke: & his slynge was in his hand, & he went to the Philistine.

And ꝑ Philistine came and drue nere against Dauid and the man ꝑ bare the shylde went before him. And when the Philistine loked about and saw Dauid, he disdayned him, for he was but yong, and well coloured, and goodly to loke vpon. And the Philistine said vnto Dauid: am I a dogge, that thou commest to me with a staffe? And the Philistine cursed Dauid in the name of his godhes. And the Philistine said to Dauid: come to me, and I wyll gyue thy flesshe vnto the foules of the ayre, and to the beastes of the feilde. Then sayd Dauid to the Philistine: thou commest to me wt a swearde, a speare and a shylde: But I come to the in the name of ꝑ LORDE of hoostes, the GOD of the hoost of Israel, whome thou haste rayled vpon. This daye shall the LORD deliuer the into my hande, and I shall smyte the and take thyne head from the, and wyll gyue ꝑ carkasses of ꝑ hoost of ꝑ Philistines this day vnto ꝑ foules of the ayre, and to the beastes of the earth, ꝑ al they which be in the worlde may knowe that ther is a GOD in Israel. And al this congregacion shall knowe: that the LORD saueth not with swearde & speare. For the battayle is the LORDES, & he shall geue you into our handes.

And when ꝑ Philistine arose to come and drawe nye vnto Dauid, Dauid hasted & ran into the battayle euen against the Philistine. And Dauid put his hād in his bag, & toke out a stone, and slang it, & smote ꝑ Philistine in his forehead, that ꝑ stone sonke in to his forehead, * & he fel groueling to ꝑ earth. And so Dauid ouercame ꝑ Philistine wt a slynge & a stone, & smote the Philistine and slue him, euē whē Dauid had no swearde in his hād. But Dauid ranne, & stode vpō the Philistine, & toke his swearde and drue it out of his sheeth, & slue him, and cut of his head therwith. And when the Philistines sawe, that theyr champion was dead, * they fled. And ꝑ men of Israel and Juda arose, & shouted, & followed after the Philistines, vntyl they came to the valley, and vnto the gates of Akaron. And ꝑ Philistines fel downe wouūded by ꝑ way to Saarim, euē vnto Gath & Akarō. And ꝑ childrē of Israel returned from chasyng after the Philistines, & spoyled their tentes. And Dauid toke the head of the Philistine, and brought it to Jerusalem: But he put his armour in his tent.

When Saul saw Dauid go forthe against ꝑ Philistine, he said vnto * Abner the captaine of his hoost: Abner, whose sonne is this yong man? Abner answered: as trulye as thy soule lyueth (O king) I cannot tel. And the king sayde: Enquire thou whose sonne ꝑ yongling is. And when Dauid was returned frō the slaughter of the Philistine, Abner toke him, & brought him before Saul, with the head of the Philistine in hys hande. And Saule sayde to him: whose sonne art thou, thou yong man? Dauid answered: I am the sonne of thy seruaunt Jsai the Bethlehemite.

¶ The. xviii. Chapter.

The bonde betwene Dauid and Jonathas. Saul goeth about to slaye Dauid.

And

A And when he had made an ende of
speakyng vnto Saule, the soule of
Jonathas was knit with ꝑ soule
of Dauid, and Jonathas loued him as
his owne soule. And Saule toke hym
that day, and would let him go no more
home to his fathers house. And Jona-
thas made a couenaunte with Dauid
because he loued him as his owne soule.
And Jonathas put of his owne coate ꝑ
was vpon him, and gaue it Dauid, and
therto his cloke, his swearde, his bowe
and his gyrdle. And Dauid wente oute
whither soeuer Saul sent him, and be-
haued him selfe wysely. And Saule set
him ouer his mē of warre, and he was
accepted in ꝑ syght of al the people: and
in the syghte of Sauls seruauntes.

B And it happened as they went, when
Dauid was retourned from ꝑ slaugh-
ter of the Philistine, that women came
out of al cyties of Israel, syngynge and
daunsyng agaynste kynge Saule, and
with tymbrels, with ioye, and with in-
strumentes of musyke. And the women
answered one an other in their playe, & 1. Reg. 21. d.
sayde: * Saule hath slayne his thou- 18. b
sande, and Dauid his ten thousande.
And Saule was exceadynge wroth, and
the saying displeased him, and he sayde:
they haue ascribed vnto Dauid. x. M. &
to me but a thousande, and what can he
more haue, saue the kyngdome? Where-
fore Saule loked on side of Dauid frō ꝑ
C day forward. And it happened on ꝑ mo-
rowe, that the euil spirite sente of GOD
came vpon Saule, and he prophecyed
in the myddes of the house. And Dauid
played with his hande lyke as at other
tymes, and there was a tauelynge in
Saules hande. And Saule toke the ta-
uelyng, and sayd: I wil nayle Dauid to
the wall with it. And Dauid auoyded
oute of his presence two tymes. And
Saule was afrayed of Dauid, because
the LORD was with him, and was de-
parted from Saule. Therefore Saule
put him from him, and made him a cap-
tayne ouer a thousande, and he wente
oute and in before ꝑ people. And Dauid
D behaued himselfe wisely in al his waies,
and the LORDE was with him. Where-
fore when Saule sawe that he was so
exceadyng wyse, he was afrayde of hym.
But al Israel and Juda loued Dauid,
because he went out and in before them.
And Saule sayd to Dauid: Beholde, my
eldest doughter Merob, her I wil giue
thee to wife. Onely playe the man with
me, & fyght the LORDE battayles. For
Saule thoughte: myne hande shall not
be vpon him, but the hande of the Phi-
listines. And Dauid answered Saule:
what am I? and what is my lyfe, or the
kynred of my father in Israell, that I E
shoulde be sonne in lawe to the kynge?
Howbeit when the time was come that
Merob Sauls doughter shoulde haue
bene geuen to Dauid, she was geuē vn-
to Adriel a Meholothite, to wife. How-
beit, Michol Sauls doughter loued
Dauid. And they shewed Saule: and ꝑ
thing displeased him not. And Saule
sayde: I wyl gyue him her that she may
be a snare to him, and that the hande of
the Philistines maye be agaynste hym.
Wherfore Saule sayde to Dauid: thou
shalte this daye be my sonne in lawe in
the other doughter. And Saul com-
maunded his seruauntes to commen wt
Dauid secretly, and to saye: Beholde, ꝑ
kynge hath a fauour to thee, and al hys
seruantes loue thee, be nowe therefore
the kynges sonne in lawe.

And Sauls seruauntes spake these
wordes in the eares of Dauid. And Da- F
uid sayde: semeth it to you a lyght thyng
to be a kynges sonne in lawe? I am a
poore man, and of small reputacion. And
the seruauntes brought Saule worde
agayne, sayinge: of this maner spake
Dauid. And Saule sayde: this wise shal
ye saye to Dauid: the kyng careth for
no nother dowrye, but for an hundred fore-
skinnes of the Philistines to be auenged
of the kynges enemyes. But Saule
thought to make Dauid fall into ꝑ han-
des of the Philistines. And when his
seruauntes tolde Dauid these wordes, it G
pleased Dauid well, to be the kynges
son in law. And or the dayes were expi-
red, Dauid arose wt his men, & wente &
slue of the philistines, two hundred mē: &
Dauid brought their foreskynnes, and
satisfied the kyng thereof, to be his son
in lawe. * Wherefore Saule gaue hym 1. Reg. 3. 4.
Michol his doughter to wyfe. And
Saule sawe and vnderstode how that
the LORDE was with Dauid, and that
Michol his doughter loued him, and he
was the more afrayed of Dauid: & Saul
became alwaye Dauids enemye. The
lordes of ꝑ Philistines vsed to go forth.
And it forthyned, that when they wente

foꝛth, Dauid behaued him selfe wyselyer then all the seruauntes of Saule: so that his name was muche set by.

¶ The. xix. Chapter.

¶ Saul commaundeth to slaye Dauid. Michol his wife sauyth him.

SAul spake to Jonathas his son, and to all his seruauntes, that they shoulde kyll Dauid. * But Jonathas Sauls sonne had a greate fauoure to Dauid, and Jonathas tolde Dauid, sayinge: Saule my father goeth aboute to slaye thee. Nowe therfoꝛe, take hede to thy selfe vntyll ꝑ moꝛning, and abide in some secret place, and hyde thy selfe. And I wyl go oute & stande by my father in the felde where thou art, and wyll commune with my father of thee, and whatsoeuer I see, I wil tell thee.

And Jonathas spake good of Dauid vnto Saule his father, and sayde vnto him: let not the kynge synne agaynste his seruaunte Dauid, foꝛ he hathe not synned agaynst thee, and his woꝛkes haue bene to theewarde very good. Foꝛ he did *put his life in his hand, and slue the philistime, and the LORDE bꝛought to passe a greate health foꝛ all Jsraell. Thou sawest it, and thou reioysedest: wherfoꝛe then wylt thou synne against innocent bloud, and slaye Dauid without a cause? And Saule hearkened vnto the voyce of Jonathas, and sware: as truely as the LORDE lyueth, he shal not dye. And Jonathas called Dauid, & shewed him all those woꝛdes, & bꝛought Dauid to Saul. And he was in his pꝛesence as in tymes past.

And the warre began agayne, and Dauid wente out and foughte with the Philistines, and slue them with a great slaughter, and they fled from him. And the euel spirite sente of the LORD was vpon Saule as he sat in his house haupnge a launcelyng in his hande, and Dauid played with his hande. And Saule entended to nayle Dauid to the wall w the launcelyng. But he rid himselfe out of Sauls pꝛesence, as he smote the speare (with a veyne strofe) in to the wall. And Dauid fled, and was saued the same nyght. Saule also sente messengers vnto Dauids house, to watche him, and to slaye him in the moꝛnynge. And Michol Dauids wife told it hi, saying: yf thou saue not thy selfe this nyght, to moꝛow thou wilt be slaine. And so * Michol let Dauid downe thoꝛowe a wyndowe, & he went and fled, and was saued. And then she toke an ymage and layed it in the bed, and put a pyllowe stuffed with goates heere vnder the head of it, and couered it with a cloth. And when Saule sente messengers to fetche Dauid, she sayde: he is syeke. And Saule sent the messengers agayne to se Dauid, saying: bꝛyng him to me, bed and all, that I may slaye him. And when the messengers were come in: Beholde, there laye an ymage in the bed, w a pyllowe of goates heere vnder the head of it. And Saule sayde vnto Michol: why hast thou mocked me so, & sente away myne enemy, that he is escaped? Michol answered Saule: foꝛ he sayde vnto me: let me go, oꝛ els I wil kyll thee. And so Dauid fled, & escaped, & came to Samuel to Rama, and tolde him al that Saul had done to him. And he and Samuell wente and dweite in Naioth.

And one told Saule, saying: Behold, Dauid is at Naioth in Rama. And Saule sente messengers to fet Dauid. And when they sawe a company of pꝛophetes pꝛophecynge, and Samuel stãdinge fast by them, the spꝛite of GOD fel vpon the messengers of Saul, and they pꝛophecyed to. And when it was tolde Saule, he sent other messengers, & they pꝛophecyed lykewise. And Saule sente messengers yet agaime the thirde tyme, and they pꝛophecyed also. Then wente he himselfe to Rama, and came to a great well that is in Sechu, and he asked and sayd: where are Samuel and Dauid? And one sayde: beholde, they be at Naioth in Rama, and he wente thyther, euen to Naioth in Rama, and the spꝛite of GOD came vpon him also, and he went pꝛophecyinge vntyl he came to Naioth in Rama. And he strypte of hys clothes, & pꝛophecyed befoꝛe Samuel in lyke maner, and fell naked all ꝑ daye & all that nyghte. * And therof it is, that they saye: is Saule also amonge the pꝛophetes?

The. xx. Chapter.

¶ Dauid complayneth vnto Jonathas.

AND Dauid fled fꝛõ Naioth which is in Rama, & came & sayd befoꝛe Jonathas: What haue I done? wherin am I faultie? what is the sin ꝑ I haue cõmytted befoꝛe thy father, ꝑ he seketh my

my lyfe? he sayde vnto him. GOD forbyd, thou shalte not dye. Behold my father wyll do nothyng eyther greate or small, but that he wyl shewe it me. And howe shoulde my father hide this thing fro me: he wyll not do it. And Dauid sware agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes, and therefore he sayth: Jonathas shall not knowe it, lest he be sorye. And in very dede, euen as truely as the LORDE lyueth, and as truely as thy soule lyueth, there is but a stey betwene me and death. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyreth, that I wil do vnto thee. And Dauid sayde vnto Jonathas: Beholde, tomorowe is the begynnynge of the moneth, & I shoulde syt with the kynge at meate. But let me goe, that I may hide my selfe in the feldes vnto ỹ thyrd daye at euen. yf thy father speake of me, then say: Dauid asked leaue of me, ỹ he might go to Bethlehem to his owne cytie, for there is holden a yerely feast for all the kynred. And yf he saye: it is well done, then thy seruaunte shall haue peace.

But and yf he be angrye, then be sure that wickednesse is vtterly concluded of hym. And then thou shalte shewe mercy vnto thy seruaunt, *for thou hast made wt me thy seruaunt a bonde in ỹ LORD. Notwithstandynge, yf there be in me anye trespalle: then slaye me thy selfe, & brynge me not to thy father.

And Jonathas answered: GOD kepe ỹ fro thee (neyther is it possible to come to passe) For yf I knewe that wyckednesse were concluded of my father to come vpon thee: thynkest thou, that I shoulde not tell it thee? Then sayde Dauid: who shall tell me if thy father answere cruelly? And Jonathas sayd vnto Dauid, come, and let vs goe oute into the felde. And they wente oute bothe of them into the felde.

And Jonathas sayd vnto Dauid, the LORDE GOD of Israell loke on it, whē I haue groped my fathers mynde, one tyme or other wtin this .iii. dayes that it stande well with Dauid: yf I then sende not vnto thee, and shewe it thee, the LORD do so and so vnto Jonathas. But yf my father haue anye pleasure to do thee euyll, I wyll shewe thee also, & sende thee awaye ỹ thou mayest goe in peace. And the LORDE be with thee as he hath bene with my father. And thou shalte perfourme vnto me the mercy of the LORDE, not onely whyle I liue, but euen when I am deade, and pluck not thy mercy awaye fro my house for euer: No, not when ỹ LORDE hath destroied the enemyes of Dauid, euerye one from the face of the earth.

And so Jonathas made a bonde wt the house of Dauid, desyrynge that the LORDE shoulde seke it out by the hādes of Dauids enemyes, (if it were broken.) And with other wordes did Jonathas sweare vnto Dauid, bycause he loued hym. For he loued hym as hys owne soule.

Then sayde Jonathas to Dauid: tomorowe is the fyrst daye of the moone. And thou shalte be missed, bycause the place where thou wast wont to sit shal be emptye. Therefore this daye three dayes, come downe in any wyse vnto ỹ place where thou dyddest hyde thy selfe, when the businesse was in hande: euē by the stone Esel. And I wyll shote three arowes by ỹ one syde therof, as though I shot them at a marke, & wil send a lad & byd hym go seke the arowes. And if I say vnto the lad: see, the arowes are on this syde thee, brynge them: then come thou: for it is peace & no hurt, as sure as the LORDE lyueth. But & yf I say vnto the lad: behold, the arowes are beyonde thee, then go (in peace) for the LORD hath sente thee away. And as touchinge this which thou & I haue spoken: behold, the LORDE be betwene thee & me for euer. And so Dauid hid him selfe in the felde. And when the newe moone was come, the kyng sat hym downe to eate meate. And the kynge sat him downe after the olde maner, in his seate by the wal. And Jonathas arose, & Abner sat by Sauls syde, & Dauids place was emptie. Neuertheles Saule sayd nothyng at al ỹ daye. For he thoughte: some thynge hath chaunced him, ỹ he is not clene. But on the morowe whiche was the seconde day of the newe moone, it happened, ỹ Dauids place was emptie againe. And Saule sayde vnto Jonathas his sonne: Wherefore commeth not the son of Jsai to meate, neyther yesterday nor to daye? And Jonathas answered vnto Saule: Dauid asked lycence of me to go to Bethlehem, for he sayde: let me go, I praye thee, for oure kynred doeth holde

holde an offeryng in ỳ cyte, & my bro-
ther hath sent for me. And therfore if I
haue foude fauour in thine eies: let me
go, & se my brethren. This is the cause
that he commeth not vnto the kynges
table. Then was Saule angrye with
Jonathas, and sayde vnto him: Thou
wicked rebel, do not I knowe, ỳ thou
hast chosen the sonne of Jsai vnto thine
owne rebuke, and vnto the rebuke and
shame of thy mother? for as longe as ỳ
sonne of Jsai lyueth vpō the earth, thou
shalt not be stablished, nor yet thy king-
dome: wherefore nowe sende & let hym
vnto me, *for he is the childe of death.

1. Reg. c
1. Reg. d

And Jonathas answered vnto Saul
his father, and sayde vnto him: Wher-
fore shoulde he dye? what hath he done?
And Saule lyfte vp a speare to hit him,
wherby Jonathas wist wel that it was
vtterly determyned of his father to slay
Dauid. And so Jonathas arose from ỳ
table in a greate anger, and dyd eate no
meate at the seconde day of the moneth,
for he was sory for Dauid, because hys
father had done him shame. On ỳ nexte
morowe Jonathas went out into the
felde, at the tyme appointed with Da-
uid, and a lytle ladde with hym. And he
sayde vnto his boy: runne, and seke oute
myne arowes which I shote: and as the
boye ran he shot an arowe beyond him.
And when the lad was come to ỳ place
whither Jonathas had shotte ỳ arowe,
Jonathas cried after the lad, and sayd:
Is not the arowe beyonde thee? And
Jonathas cryed after the lad agayne:
make spede, and stande not styll. And
Jonathas lad gathered vp the arowes,
and came to his master. But the ladde
wyst nothinge of the matter. Onely Jo-
nathas and Dauid wist it. And Jona-
thas gaue his weapons vnto the lad
that was with hym, & sayde vnto hym:
go and carye them to the towne. And
assone as ỳ lad was gone, Dauid arose
oute of a place that was towarde the
south, & fel on his face to the grounde, &
worshypped three tymes. And they kis-
sed eyther other, and wepte togyther so
longe, tyll Dauid exceaded in weppnge.
And Jonathas sayde to Dauid: go in
peace. And the thinges whiche we
haue swozne bothe of vs in the name of
the LORDE, sayinge: the LORDE be be-
twene thee and me, & betwene thy seede
& myne, let them bide for euer. And he
arose & departed. And Jonathas went
into the towne.

The .xxi. Chapter.

Dauid flieth into Nob to Ahimelech the priest, and geteth of him the shewbred to satisfye his hunger. Afterward he flieth to kyng Achis, and there fayneth himselfe to be mad.

Then came Dauid to Nob, to Ahi-
melech the priest. And Ahimelech
was astonied at the sodaine com-
mynge of Dauid, and sayde vnto hym:
Why arte thou alone, and noman with
thee? And Dauid sayde to Ahimelech ỳ
priest: the kynge hath commaunded me
to do a certayne thyng, and hathe sayde
vnto me: let noman knowe wheraboute
I sende thee, & what I haue commaun-
ded the to do. And I haue appointed my
seruauntes to such & such places. Now
therfore yf thou hast ought vnder thine
hande, * gene me .v. loues of breade, or
what commeth to hande.

1. Reg. e
Jn.

And the priest answered Dauid, and
sayde: there is no commen bread vnder
myne hande, but here is halowed bred,
yf the younge men haue kepte themsel-
ues from vncleane thynges, especyallye
women. Dauid answered the prieste, &
sayde vnto him: of a truth women haue
bene locked vp from vs aboute three
daies when I came out, and the besselis
of the yong men were holy. Howbeit,
this waye is vnpure, and howe muche
more shall there be holynesse in the bes-
sel? * And so ỳ priest gaue hym halowed
breade, for there was none other brede
there, saue the shewebreddes that were
taken from before the LORDE, to putte
fresh bred there, the day that it was ta-
ken away.

1. Reg. f
Jn.

And ther was there the same daye a
certayne man of the seruauntes of Saul
abydynge before the LORDE, named
Doeg an Edomite, the chefest of Sauls
herdemen.

And Dauid sade vnto Ahimelech: is
not here vnder thine hand either speare
or swerde, for I haue neither broughte
my swearde nor my harnesse wyth me,
because the kynges businesse required
haste. And the priest sayde: the swearde
of Goliath ỳ Philistine whō thou slewest
in ỳ vcke valley: behold, it is here wrap-
in a cloth behynde the Ephod. If thou
wylt take that, take it: for there is none
other saue that here. And Dauid sayde:
there is noye to that, geue it me.

And

And Dauid arose and fled the same daye from the presence of Saule, & went to Achis the kynge of Geth. And the seruauntes of Achis saide of him: is not this Dauid the kynge of the lande? dyd they not synge vnto hym in dauces, sayinge: *Saule hath slayne his thousande, and Dauid his ten thousande.

And Dauid put those wordes into his herte, and was sore afrayd of Achis, the kynge of Geth. And he chaunged hys speache before them, & fayned him selfe mad in their handes, and scrabled on ꝑ doores of the gate, and let his spettle fall downe vpon his beerde.

Then said Achis vnto his seruãtes: Lo: ye se that thys man is beside hym selfe, wherfore thẽ haue ye brought hym to me: haue I nede of mad mẽ, ꝑ ye haue brought this felowe to plaie the madde man in my presence, shal he come into my house?

The. xxii. Chapter.

¶ Doeg betrayeth Dauid. Abimeleth is accused of trason and slayne / and. lxxxiii. priestes mo with him / bycause they receyued Dauid. Nob is destroyed of Saule. Abiathar flyeth to Dauid.

Dauid therfore departed thence, & escaped, and came vnto the caue Odollam. When his brethren also and al his fathers house hearde it, they went downe thither to hym: And there gathered vnto hym all men that were in combraunce, & in det, and troubled in their myndes, & he became a captayne ouer them.

And there were with him vpon a fourt hundred men. And Dauid went thence to Mispa in the lande of Moab: & sayde vnto the kynge of Moab: Let my father and my mother (I pray the) come forth vnto you, tyll I knowe what GOD wil do for me. And he brought them before the kynge of Moab. And they dwelt vñ him all the while that Dauid kepte hym selfe in holde. And ꝑ prophete Gad said vnto Dauid: abyde not in holde, but departe and go into the lande of Juda. Then Dauid departed and came into ꝑ forest of Hareth. And Saule hearde ꝑ Dauid was come abrode, and also ꝑ mẽ that were with him. And Saule sat in Gibea vnder a tre in Rama, hauing his spere in his hãd, & al his mẽ stode about him. And Saul said vnto his seruãtes ꝑ stode about him. Heare I pray you ye sons of Jemini: wil the son of Jsai geue euerye one of you feldes & vineyardes, and make you al captaynes ouer thousandes, & ouer hundredes: that ye haue also conspired agaynst me, and there is none that telleth it me in myne eare? *And where as my sonne hath made a bonde with the sonne of Jsai, there is none of you that mourneth for me, or sheweth it in myne eare: beholde, my son hath stirred vp my seruãt to lye awaite against me this same day. 1. Reg. 21. a and. 22. b

Then answered Doeg the Edomite whiche also stode by the seruauntes of Saul, and sayd: I saw the sonne of Jsai when he came to Nob, to Ahimelech the sonne of Ahitob, whiche asked counsaile of the LORDE for him, & gaue hym victayles, and the swearde of Goliah the Philistine also. Then the kynge sente & called for Ahimelech the priest, the son of Ahitob, & all his fathers house: that is to say: the priestes that were in Nob.

And they came all to the kynge. And Saul sayd: heare now ꝑ son of Ahitob. He answered: here I am my lord. And Saule sayde vnto him: why haue ye cõspired agaynste me, thou and the sonne of Jsai, in that thou hast gyuen him victayle, & a sweard, and hast asked counsayle of GOD for him, that he shoulde aryse agaynst me, and lye awayt for me this daye? Ahimelech answered ꝑ kyng, and sayde: who is so fayethfull among al thy seruauntes as Dauid, and thereto ꝑ kynges sonne in lawe, and goeth at thy byddyng, and is had in honour in thine house: haue I this day fyrst begonne to aske counsayle at GOD for him? That be far fro me (yf I had knowẽ it) let not the kynge put suche a thynge vnto hys seruaunt, in all the house of my father. For thy seruaunt knewe nothing of all this, eyther lesse, or more. The kynge sayde: thou shalt surely dye Ahimelech, thou, and all thy fathers house. And the kynge sayde vnto the fote menne that stoode aboute him: tourne, and slaye the priestes of the LORD, both because their hande is with Dauid, and because they knewe when Dauid fled, and shewed it not to me. But the seruauntes of the kynge woulde not moue their handes to fall vpon the Priestes of the LORDE.

And the kynge sayde to Doeg: turne thou, and fall vpon the priestes. And Doeg the Edomite tourned, and ranne vpon the

vpon ꝑ prieſtes, and ſlue that ſame daye foure ſcore and fyue perſonnes ꝑ dyd weare a lynen Ephod. And Nob ꝑ cytie of the prieſtes ſmote he with the edge of the ſwearde, bothe men and women, childzen and ſuckelynges, oxen, aſſes, and ſhepe.

And one of the ſonnes of Ahimelech, the ſonne of Ahitob (named Abiathar) eſcaped and fledde to Dauid. And Abiathar ſhewed Dauid, howe that Saule had ſlayne the LORDES prieſtes. And Dauid ſayd vnto Abiathar: I wyſt it the ſame day, when Doeg the Edomite was there, that he would tel Saul. And I am cauſe of the death of al the ſoules of thy fathers houſe. Abyde thou wt me, and feare not. For yf any mā ſeke my ſoule, he ſhall ſeke thyne alſo, wyth me thou ſhalt be in ſauegarde.

The.xxiii. Chapter.

Dauid ſtyreth into the wildernesse of Ziph.

Then they tolde Dauid, ſayinge: Beholde, the Philiſtines fyght agaynſte Keilah, and ſpoyle ꝑ barnes. Therfore Dauid aſked ꝑ LORDES aduice, ſaying: ſhal I go and ſmite theſe Philiſtines? And the LORDE anſwered vnto Dauid: go and ſmyte the Philiſtines, and ſaue Keilah. And Dauids men that were with him, ſayde vnto him: ſee, we be afrayed here in Juda: howe much more then if we come to Keilah agaynſt the hoſt of the Philiſtines? Then Dauid aſked the LORDE agayne.

And the LORDE anſwered him, and ſaide: Aryſe, and go downe to Keila, for I wil deliuer the Philiſtines into thine hande.

And ſo Dauid and his men went to Keilah, and foughte with ꝑ Philiſtines, and droue awaye their cattell, & ſmote them with a greate ſlaughter. And ſo Dauid ſaued the enhabitours of Keila. And it chaunced when Abiathar ꝑ ſon of Ahimelech fledde to Dauid to Keila, that he brought an Ephod with him in his hande.

And it was tolde Saule that Dauid was come to Keila. And Saule ſayde: GOD hath deliuered hym into myne hande. For he is ſhut in nowe that he is come into a towne that hath gates and barres. And Saule called al the people together to warre, for to go downe to Keila, and to beſiege Dauid and his mē. And Dauid hauing knowledge ꝑ Saul ymagined myſcheefe agaynſt him, ſayde to Abiathar the prieſt. * Bryng the Ephod. Then ſayde Dauid: O LORDE GOD of Iſrael, thy ſeruāt hath heard, that Saule is aboute to come agaynſte Keila to deſtroye the citye for my ſake: wyll the men of Keila deliuer me into his hande? And will Saul come downe as thy ſeruaunte hath hearde ſaye? O LORDE GOD of Iſrael, tel thy ſeruāt. And the LORDE ſayde: he wyll come downe. Then ſayde Dauid: wyl ꝑ men of Keila deliuer me, and the men ꝑ are with me into the hande of Saule? & the LORDE ſayde: they wyl betray you.

Then Dauid and his men which were vpon a. vi. hundzed, aroſe, and departed oute of Keila, and wente whyther they couilde. And it was tolde Saul ꝑ Dauid was fled from Keila, & he let the iourney alone. Dauid abode in the wylderneſs in ſtrong holdes, and remayned in a mountayne in the wilderneſſe of Ziph. And Saule ſought him euery day, but GOD deliuered him not into his hande. And Dauid ſawe that Saule was come out to ſeke his lyfe. And Dauid was in the wildernes of Ziph in a thycket. And Jonathas Sauls ſonne aroſe & went to Dauid into the thicket, & confoꝛted hys hande in GOD, & ſayde vnto him: feare not, for the hande of Saule my father ſhal not fynde thee, and thou ſhalte be kynge ouer Iſraell, & I muſte be nexte vnto thee. And that doeth Saule my father knowe. * And they made a bonde both of thē together before the LORDE. And Dauid taried ſtil in ꝑ thicket, & Jonathas went to his houſe. Then came the Ziphites to Saul to Gibea, ſaying: doth not Dauid hyde hym ſelfe faſte by vs in ſtronge holdes, in a thicket that is by the hyll of Hachila, on the right ſyde of the wilderneſſe? Now therfore king, thou mayeſt come downe accordyng to all the luſte of thy ſoule: come downe, and oure parte ſhalbe to deliuer hym into the kynges hande. And Saul ſaid: Bleſſed are ye in the LORD: for ye haue compaſſion on me. Go, I praye you, and ordre the matter well, knowe and ſe his haunte, where hys fote hathe ben, and who hath ſene hym there, for it is tolde me that he is very ſubtyle, and worketh craftely. Se therfore, and know all the lurkyng places where he hydeth hymſelfe, and come ye agayne to me with the certeintie

certentie, and I wyll go with you. And yf he be in the lande, I wyll serche him out thorowoute all the thousandes of Juda.

And they arose and went to Ziph before Saule. But Dauid and his men were in the wildernesse of Maon, in the playne that is on the right hande of Jesimon. Saule also and his men went to seke, and they told Dauid. Wherfore he went vnto a rocke, & abode in the wyldernesse of Maon. And when Saule hearde that, he folowed after Dauid in the wilderness of Maon. And Saule & his men wente on the one syde of the mountayne, and Dauid and his mē on the other side. And Dauid toke thought howe to get from Saule. For Saule & his men compassed Dauid and his mē, rounde aboute, to take them. But there came a messenger to Saule, saying: haste thee, and come, for the Philistines are come into the lande. Wherefore Saule returned from persecutynge Dauid, & went against the Philistines. And therfore is it, that they called the place: the rocke of separation. And Dauid wente thence, and dwelte in stronge holdes at Engaddi.

¶ The. xxiiii. Chapter.

¶ Dauid fleeth vnto Engaddi, and there hideth him in a cave. Saul commeth in thyther to do his easement.

When Saule was come agayne from folowynge after the Philistines, it fortuned that there were whiche tolde him, saying: behold, Dauid is in the wildernesse of Engaddi. Then Saul toke thre thousand chosen men out of all Israell, and wente to seke Dauid and his men in the heygth of the rockes, where wylde goates remayne.

And he came to the stockes of shepe in the waye. And Saule wente into a caue to couer his feete. And Dauid & his men remayned in the inwarde partes of the caue.

And the men of Dauid said vnto him: see, the daye is come, of which the LORD sayde vnto thee. Beholde, I wyl deliuer thyne enemie into thyne hande, & thou shalte do to him, as it shal seme good in thy syghte. Then Dauid arose & cut of a lappe of Sauls garment priuely. And immediatlye Dauids herte smote hym bycause he hadde cut of a lap of Sauls garment. And he sayde vnto hys men: the LORDE kepe me from doynge thynge vnto my master the LORDES anointed, to laye myne hande vpon hym, seynge he is the annoynted of the LORDE. (For as truely as the Lord lyueth, excepte the Lord smite him, or excepte his daye come, or if he go not downe to warre and perysshe, the Lorde be mercyfull vnto me, that I laye not myne hande vpon the Lordes annoynted.) And so Dauid kept of his seruauntes with these wordes, & suffered them not to ryse agaynste Saule.

But Saule rose vp out of the caue, & went awaye: Dauid also arose, and wēt out of the caue, & cried after Saul, sayinge: My lorde kynge. And when Saul loked behynde him: Dauid stouped to the earth, and bowed himselfe and saide to Saul: wherfore gyuest thou an eare to mennes wordes that say: Dauid seketh euyll agaynste thee? Beholde, this daye thyne eyes haue sene, howe that the LORDE hath deliuered the this day into mine hand in the caue. And some bad me kyll thee, but I had compassyon on thee, and sayd: I wyl not laye myne hādes on my master, for he is the LORDES annoynted. And moreouer my father: behold, and see yet the lappe of thy garment in my hande, in as muche as I killed the not, when I cut of the lap of thy garment. Understande therfore and se, that there is neyther euyl nor wyckednesse in me, and that I haue not synned agaynst the. And yet thou huntest after my soule to take it. The LORDE be iudge betwene thee and me, and the LORDE auenge me of thee. But myne hande be not vpon the. Accordynge as the olde prouerbe sayeth: wyckednesse proceadeth from the wicked. But myne hande be not vpon thee. After whom is the kynge of Israell come oute? After whom doest thou moue persecution: after a dead dogge, and after a flie. The LORDE be Judge, and Judge betwene thee and me, and se, and pleate my cause, and auenge me of thyne hād.

When Dauid had made an ende of speakyng these wordes to Saul, Saule sayde: *is this thy voyce my sonne Dauid? and Saul lyfte vp his voyce, and wepte, & sayed to Dauid: thou art righteouser then I, for thou hast rewarded me with good, wher as I haue rewarded the with euyll. And thou hast shewed thys daye, howe that thou hast dealt

* 1. reg. 26. f.

loouyngly

louingly with me, forasmuche as whē the LORDE had lockedme in thine handes, thou kylledst me not. For who shal fynde his enemye, and let hym departe into a good way? Wherfore the LORDE rewarde thee with good, for that thou hast done vnto me this daye. And nowe beholde, I wot wel þ thou shalt be king, and that the kyngdome of Israell shalbe stablyshed in thine hande.

Sweare nowe therfore vnto me by þ LORD, that thou shalte not destroye my seed after me, & that thou shalt not put my name out of my fathers house. And Dauid ware vnto Saule: and Saule went home. But Dauid and his mē gat them vp vnto an holde.

The.xxv. Chapter.

Samuel dyeth. Saul flieth into the wildernes of Pharan.

A 1. Reg. 25. a

AND* Samuel dyed, and all the Israelites gathered togyther, and lamented him, and buried him in hys owne house at Rama.

And Dauid arose, and gat him to the wyldernes of Pharan. And there was a man in Maon, whose possessyon was in Carmel, and the man was greedynge mynghte, and had thre thousande shepe, and a thousande goates. And he was shervng his shepe in Carmel.

The name of the man was Nabal, & the name of his wife was Abigail, & she was a woman of singuler wisedom, and beautifull. But the man was churlysh, and of shrewde condicions, and was of the kinred of Caleb. And Dauid heard in the wyldernesse that Nabal dyd shere his shepe. And Dauid sent out .x. ponge men, and sayde vnto them: Get you vp to Carmel, & go to Nabal, & greet him in my name. And thus shall you saye: peace be to thee, peace be to thy house, & peace be vnto al that thou hast. Behold, I haue heard saye, þ thou haste sherers. Nowe thy shepherdes were with vs (in the wildernes,) and we dyd them no spyte, nether was there ought (of the flocke) myssynge vnto them al the whyle they were in Carmel: aske thy laddes and they wil shewe thee. Wherfore let these ponge men fynde fauour in thine eyes (for we come in a good season,) & *gyue I praye thee, what soeuer commeth to thine hād vnto thy seruauntes, and to thy sonne Dauid.

B

1. Reg. 25. b

And when Dauids ponge men came, they tolde Nabal all those wordes in þ name of Dauid, & then helde their peace. And Nabal answered Dauids seruātes, and sayde: what is Dauid? and what is the sonne of Isai? there is plentie of seruauntes nowe a dayes, that breake awaye euery man from his master. Shal I then take my bread, my water, & my flesshe that I haue killed for my sherers, and gyue it vnto men whom I wot not whence they be? And so Dauids seruātes turned theyr way, and went againe, and came and tolde him all those thinges. And Dauid sayde vnto his mē: gird euery man his swerde aboute him: And they girded euerye man his swearde aboute him: and Dauid was girded with his swearde. And there folowed Dauid vpon a foure hundred men, and two hūdred abode by the stuffe. But one of the laddes tolde Abigail Nabals wife, saying: Beholde, Dauid sente messengers vnto our master out of the wyldernesse to salute him, and he rayled on thē. And yet the men are very good vnto vs, and dyd vs no displeasure, nether myssed we any thynge as longe as we were conuersaunte with them, when we were in the feldes. They were a wall of defence vnto vs both by nyghte and daye, al the while we were with thē kepyng shepe: Now therfore take hede, & se what thou hast to do, for there is an occasyon of euyll gyuen agaynst oure master and all his houshold, seyng he is a sonne of Belial vngracyous to speake to. Then Abigail made hast, and toke two hundred loues, and two botteis of wyne, & fyue shepe redy dressed, and fiue measures of parched corne, and an hundred frayles of reysynges, and two hundred topnettes of fygges, and laded them on asses, & sayde vnto her ponge men: go ye before me. Beholde, I come after you. But she tolde her husband Nabal nothing therof. And as she rode on her asse, she came priuely downe the syde of the hyll, and beholde, Dauid & hys men came downe agaynst her, and she met them.

C

D

And Dauid sayde: in vayne haue I kepte all that this felowe hath in þ wildernesse, so that nought was myssed of all that perteyned vnto him. And he hath quit me euell for good. So and so do GOD vnto the enemyes of Dauid, yf I leue of all that perteyneth to him, by the dawnyng of the day, any thing that

E

F

pysseth

pylleth against the wal. And when Abigail saw Dauid, she hasted & lighted of her asse, and fell before Dauid on her face, and bowed her selfe to ꝑ grounde, and fell at his fete, & said: Let this vnhappy dede be counted myne, my lord: and let thyne handemayde speake in thine audiēce, and heare the wordes of thyne handmayde. Let not my Lorde (the kyng) regarde this vnthryftye man Nabal: for as his name is, so is he: Nabal is his name, and foly is with him. But I thyne handmayde sawe not the yongmen of my lorde whom thou sentest. Nowe therefore my Lorde, as sure as the Lorde lyueth, & as thy soule lyueth, the Lord hath withholden the frō commyng to shed bloude, & withdrawe thou thine hāde from bloudshed. Now I praye GOD, ꝑ thine enemyes & they that intende to do my lord euil, may be as Nabal. And now this is the blessig which thine handmaide hath brought vnto my lorde, & let it be geuen vnto the yongmen, that folow my lord. Forgeue the trespasse of thyne handmayde, for ꝑ Lorde wyl make my lorde a sure house, because my lorde fighteth the battailes of ꝑ Lorde, and there coulde no euel be founde in the in al thy da[illegible]s. And yf any man ryse to persecute the, & to seke thy soule, the soule of my lorde shalbe bounde as in the bondel of ꝑ lyuinge vō the LORD thy GOD. And the soules of thine enemyes shal GOD cast out, euen as out of the mydle of a slyng. And whē the Lorde shall haue done to my lorde al the good ꝑ he hath promysed the, and shal haue made the ruler ouer Israel: then shal it be no decaye vnto the, nor discourage of hert vnto my lorde, that thou haste not shedde bloude causeleslie, nor auenged thy selfe.

But when ꝑ LORD shal haue dealt wel with my lord, thē thincke on thine hādmaide. And Dauid said to Abigail: blessed be the LORDE GOD of Israell, whiche sent the this day to mete me. Blessed is thy saying, and blessed arte thou, whiche hast kept me this day frō commynge to shed bloude, and from auengynge my selfe with myne owne hande. For in very dede, as sure as the LORD GOD of Israel lyueth, whiche hathe kepte me backe from hurtynge the, except thou haddest hasted and met me, thynckest thou there had bene left vnto Nabal by the dawnynge of the day, a pysser against ꝑ wal. And so Dauid receyued of her hande that whiche she had brought him, and said to her: go vp in peace to thyne house. Beholde, I haue hearde thy voyce, and haue accepted thy person.

And Abigail came to Nabal: and beholde, he helde a feast in his house, lyke the feast of a kyng, & Nabals hert was mery within him, for he was very drōken. Wherfore she tolde him nothinge, neyther lesse nor more, vntyl ꝑ morow daye. But in the morynge when the wine was gone out of Nabal, his wife tolde him those wordes, and his hearte dyed wīn him, & he became as a stone. And vpon a ten dayes after, the LORD smote Nabal, that he dyed. And when Dauid hearde that Nabal was deade, he said: Blessed be the Lord that hathe iudged the cause of my rebuke of ꝑ hād of Nabal, and hath kept his seruaunte from euyl, & hath recompensed the wickednesse of Nabal vpō his owne head. And Dauid sent to commune with Abigail: to thintente to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, saying: Dauid sent vs vnto the, to take the to his wife. And she arose, & bowed her selfe on her face to the earth, & said: behold, let thy handmayde be a seruaunt, to washe ꝑ feet of the seruauntes of my lord. And Abigail hasted, and arose, and gat her vp vpō an asse, with fyue damesels of hers, ꝑ went at her feet, and she wēt after the messēgers of Dauid, and became his wyfe. Dauid also toke Ahinoam of Jezrael, and they were bothe his wyues. But Saul gaue * Michol his doughter Dauids wyfe, to Phalti the sonne of Lais, which was of Gallim. 1. Reg. 3. c

¶ The. xxvi. Chapter.

Saul sleperh in his tent, and Dauid taketh away his speare, & a cruse of water ꝑ stode at his head.

THe ziphites came vnto Saule to Gibea, sayinge: Doth not Dauid hyde him selfe in the hil of Achila whiche is before Jesymon: Saul arose, & went downe to the wyldernesse of ziph, hauyng thre thousande chosen men of Israell with hym for to seke Dauid in the wyldernesse of ziph. And Saule pytched in the hyll of Achila

chila, which lyeth before Jesimon by ꝑ wayes syde: But Dauid dwelt in the wildernesse. And he sawe that Saule came after him into the wildernesse. Dauid therfore sent out spies, & vnderstode, ꝑ Saul was come in very dede.

And Dauid arose and came to ꝑ place where Saul had pitched, and Dauid beheldе the place where Saul lay, and Abner ꝑ sonne of Ner whiche was his chefe captayne. Saul lay within, and the people and the hoost rounde about him. Then answered Dauid, and spake to Ahimelech ꝑ Hethite, and to Abisai the sonne of Zaruia, & brother to Joab, saying: who wil go downe with me to Saul to the hoost? And Abisai saide: I wyll go downe with the.

B And so Dauid & Abisai came downe to the people by nighte. And beholde, Saul lay sleping within the hoost, and his speare stacke in the grounde at his head. But Abner and the people laye rounde about him. Then said Abisai to Dauid: GOD hath delyuered thyne enemye into thine hande this daye. Nowe therfore, let me smyte him ones with my speare to the earth, and I wyll not smyte him the seconde tyme. And Dauid said to Abisai: destroy him not. For who can laye his hande on the lordes annointed, and be guiltlesse? And Dauid said furthermore: as sure as ꝑ LORD lyueth: the LORD shal smite him, or his day shal come, to dye: or he shal descende into battayle, and there perysshe.

C The LORD kepe me fro layinge myne hande vpon the Lordes annoynted. But take thou now ꝑ speare that is at his head, and the cruse of water, and let vs go. And so Dauid toke the speare & the cruse of water from Sauls head, and they gat them awaye, and noman saw it, or marked it, or awaked. For they wer al a slepe, because the LORD had sent a deade slepe vpon them. Then Dauid went ouer to the other syde, and stode on ꝑ toppe of an hyl a farre of (a great space being betwene them) and Dauid cryed to the people, & to Abner the sonne of Ner, saying: Heareſt thou not Abner? Abner answered, and sayd: what arte thou that cryeſt to ꝑ kynge? And Dauid said to Abner: art not thou a man? and who is lyke the in Israel? Wherfore then hast thou not kept thy Lord the kyng? For there came one of the folke in to destroy ꝑ kyng thy lord. It is not good that thou hast done. As truly as the LORD lyueth, *ye are worthy to dye, because ye haue not kept your master, the Lordes annoynted. And now se wher ꝑ kinges speare is, & the cruse of water ꝑ was at his heade. *1. Reg. 25

And Saul knew Dauids voice, and sayde: *is this thy voice my son Dauid? & Dauid said: it is my voice, my lord, O kyng. And he said: wherfore dothe my lorde thus persecute his seruaunt? for what haue I done? or what euyll is in myne hande? Nowe therfore let my lorde the kyng heare the wordes of his seruaũt. yf the LORD haue styrred the vp against me, let him smel the sauoure of a sacrifice. But and yf they be ꝑ children of men, cursed are they before the LORD. For they haue cast me out this day frõ abyding in the enheritaunce of the LORDE, saying: hence, & go serue other goddes. Now therfore let not my blonde fal to the earthe before the face of the LORDE. For ꝑ kyng of Israel is come out to hunte a flye, as when one doth hunt a partrige in ꝑ mountaines. Then said Saul: I haue synned: come againe my sonne Dauid, for I wyll do the nomore harme, because my soule was precious in thyne eyes this daye. Behold, I haue plaied the foole, & haue erred exceedigly. And Dauid answered, and said: Beholde the kynges speare, let one of ꝑ yongmen come ouer, and fet it. The LORD rewarde euery man accordyng to his righteou snesse & fayth: for the LORDE delyuered the into my hande this daye, but I woulde not lay myne hande vpon ꝑ Lordes annoynted. And beholde, lyke as thy lyfe was muche set by this day in myne eyes: so be my lyfe set by in ꝑ eyes of ꝑ LORD, that he delyuer me out of al tribulaciõ. Then Saul said to Dauid: Blessed art thou my sonne Dauid, for thou shalt be a doer, and preuayle.

And so Dauid went his waye, and Saul turned to his place againe.

¶ The. xxvii. Chapter.

Dauid flyeth to Achis king of Geth.

AND Dauid said in his hert: I shall perysshe one day or other by ꝑ hãd of Saul. Therfore is there nothig better for me, thẽ to flye & saue my selfe in ꝑ lande of the Philistines, and Saul shall ceasse, and seke me nomore in

all

all the coastes of Israel, and so shall I escape out of his hande. And Dauid arose, and he and the syxe hundred men that were with him went vnto Achis ꝑ sonne of Nacho, kyng of Geth. And Dauid dwelt with Achis at Geth, both he and his men, euerye man with hys housholde, and Dauid with his two wyues, Ahinoam the Jezrahelite, and Abigail Nabals wyfe of Carmel.

B And it was tolde Saul that Dauid was fled to Geth, & he sought nomore for him. And Dauid said vnto Achis: yf I haue now foũde grace in thine eyes, let thē geue me a place in some towne in the feldes, that I maye dwel there. For why shoulde thy seruaunt dwel in the head cytie of the kyngdome wᵗ the? Then Achis gaue him zikleg ꝑ same day, for whiche cause zikleg perteineth vnto the kinges of Juda vnto this day.

C And the tyme that Dauid dwelt in the countrye of the Philistines, was foure moonethes and certayne dayes. And Dauid and his men wente vp, and ran vpon the Gesurites, the Gerzites and the Amalekites: For those naciõs were from the begynnynge the enhabitours of the lande, as men go to Sur, vnto ꝑ lande of Egipte. And Dauid smote the lande, & left neither man nor woman alyue, and droue away ꝑ shepe, ꝑ oxen, the asses, camels, and clothes & returned & came to Achis. And Achis saide: where haue ye bene a rouyng this day?

D And Dauid answered: Towarde the south of Juda, and towarde the south of the Jezrahelites, and towarde the south of the Kenites. And Dauid saued neither man nor woman alyue, nor suffred them to come to Geth, for feare (sayeth he) lest they shoulde tel on vs, saying: so dyd Dauid, and so wyl be his maner al the whyle he dwelleth in the countrye of the Philistines. And Achis beleued Dauid, sayinge: He abhorreth his people of Israell, and therfore he shalbe my seruaunte for euer.

The. xxviii. Chapter.

The Philistines moue warre against Saul, whiche seketh after an enchaunter.

A AND it chaunced in those dayes, ꝑ ꝑ Philistines gathered their hoost together to war, to fight with Israel. And Achis said to Dauid: Be sure, thou shalt go oute with me to the battayle, thou and the men ꝑ are with the.

And Dauid said to Achis: then thou shalte know what thy seruaunt can do. And Achis said againe to Dauid: Thē I wyl make the keper of my head for euer. * Samuel was then dead, and all Israel had lamented him, and buryed him in Rama his owne citye. * And Saul had put the womē that had spirites of prophecy and the southsayers out of the lande. And the Philistines gathered together, and came, and pytched in Sunem. And Saule gathered al Israel together, and they pitched in Gilboa: And when Saul saw the hoost of the Philistines, he was afrayed, & his hert was sore astonyed. And when Saul asked counsayle of the LORD: ꝑ LORD aunswered him not, neyther by dreames nor by Urim, nor yet by prophetes. Then said Saul vnto his seruauntes: * seke me a woman that hath a spirit of prophecye, that I maye go to her, and aske of her. And his seruãtes said to him: Beholde, there is a woman ꝑ hath a spirit of prophecye at Endor.

1. reg. 25. a

Exo. 22. a

B And Saul chaunged him selfe, & put on other rayment, and then wēt he and two men wᵗ him, and they came to the woman by night. And he said: prophecy vnto me by the spirite, and bryng me him vp whom I shall name vnto thee. And the womā said vnto him: Behold, thou knowest what Saul hath doone, how he hath destroyed the women that had prophecying spirites, & the sorcerers out of the lande. Wherfore then sekest thou an occasiõ against my soule, that he maye kylme? And Saul sware to her by the LORD, saying: As surely as ꝑ LORD lyueth, there shal no harme chaunce the for this thing. Then sayde the woman: whome shall I set vp vnto the? He aunswered: Bryng me vp Samuel. When the woman saw Samuel, she cryed with a loude voice, and spake to Saul: saying: why hast thou disceyued me? for thou art Saul. And ꝑ king sayde vnto her: be not afrayed. What seest thou? The womā said vnto Saul: I se goddes ascendynge vp oute of the earth. He said vnto her againe: what fassion is he of? She aunswered: there cõmeth vp an olde man wᵗ a mãtel vpõ him. And Saule perceiued that it was Samuel, and he stouped with his face to the grounde, and bowed hym selfe. And Samuel sayde to Saul:

1. Reg. 28. a

why hast thou disquyeted me, to make me be brought vp: Saul answered: I am sore encombred. For the Philistines
C make war against me, and GOD is departed fro me, and aunswereth me no more, neyther by prophetes neyther by dreames. And therfore I haue called the þ thou maiest tel me what I shall do. Then said Samuel: wherfore doest thou aske of me, whyle the LORDE is gone from the: and is become thyne enemy: Truly the LORD hath done for him selfe, euen as he spake by my hãde.
1. Reg. 15. f. *For the LORD hath rent the kyngdõ out of thyne hande, and geuen it thy neighbour Dauid. Because thou obeiedest not the voyce of the LORDE, nor executedst his fearce wrath vpon the Amalekites, therfore hathe the LORD done this vnto the this day. And moreouer, the LORDE wyl deliuer Israell with the into the handes of the Philystines. *Tomorowe shalt thou and thy
1. Reg. 31. 2. sonnes be with me, and the LORD shal geue the hoost of Israel into þ handes of the Philistines. Then Saul fell streight waye flat on the earth a long as he was, & was sore adread because of the wordes of Samuel.

D And there was no strength in hym, for he had eaten no bread all the daye and the night before. And the woman came vnto Saul, and saw that he was sore troubled, and sayde vnto him: Se, thyne handemaide hathe obeyed thy voice, and *haue put my soule in myne
Judi. 12. a 1. Reg. 19. d Psa. 119. a hande, & haue herkened vnto thy wordes which thou saidest vnto me: Now therfore harke̅ thou also vnto þ voice of thine handemayde, and let me set a morsel of bread before the, that thou mayest eate and get the strength, & thẽ goe on thy iourneye. He refused, & said: I wyl not eate. But his seruauntes & the woman together compelled hym, and he harkened vnto their voice. And so he arose from the earth, and sate hym on a bedde. The woman had a fat calfe in the house, and she hasted, & killed it, & toke floure and kneded it, & dyd bake swete cakes therof, and brought them before Saul and before his seruauntes. And when they had eaten, they stode vp, and went away the same night.

¶ The. xxix. Chapter.

¶ Dauid goeth with kyng Achis to fight against Saul.

THe Philistines wer gathered together with al their armyes vnto Aphec: And þ Israelites pytched in Iim, which is in Iesrahel. And the lordes of the Philistines wẽt forth with the hundredes and thousandes. But Dauid and his men came behinde with Achis. Then said the lordes of þ Philistines: what are põdre Hebrues? Achis said vnto the lordes of the Philistines: Is not this Dauid the seruaũt of Saul the king of Israel, which hath ben with me these dayes or yeres? I haue foũde no faut in him, syns he fled vnto me vnto this daye. And þ lordes of the Philistines were wroth wt hym, and said vnto him. Make this felowe
B returne, that he may goe againe to his place which thou hast appoynted him, and let him not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. For wherwith could he better obtaine the fauour of his master, then with the heades of these mẽ? Is not this Dauid, to whom they sang in daunces: *Saul slue his thousãde, 1. Reg. 18. d
and Dauid his ten thousande? Then Achis called Dauid, & said vnto hym:
C Is sure as the LORD lyueth, thou hast ben honest and good in my sight, when thou wentest out and in with me, in þ hoost: neither haue I founde euil with the syns thou camest to me vnto this day: Neuertheles the lordes of þ Philistines fauour the not. wherfore now retourne, and go in peace, þ thou displease not the lordes of þ Philistines. And Dauid sayde vnto Achis: And what haue I done? what haste thou founde in thy seruaunt as longe as I haue bene with the vnto this day: that I maye not go fighte againste the enemies of my lorde the kyng?

Achis answered, and said to Dauid:
D I know that thou art good, and art in my sight, as an Aungel of GOD. Notwithstanding, the lordes of the Philystines haue said: Let him not go vp wt vs to battayle. Wherfore now, ryse vp earlye in the morning wt thy masters seruauntes that are come to the: and whẽ ye be vp early (as sone as ye haue lyght) depart. And so Dauid and hys men rose vp earlye to departe in the morning, and to retourne into þ lande of the Philistines. And the Philistines wente vp to Iesrahel.

The

¶ The. xxx. Chapter.

Dauid returnyng from fynge Achis / fyndeth zikleg burnt.

BVt when Dauid and his men were come to zikleg the thyrde daye, the Amalechites had ruſhed in vpon the ſouth, and vpō zikleg, and had ſmitten zikleg, and burnt it wᵗ fyre, and had taken the women (that were therin) pryſoners, both ſmal and great: but ſlue not a man, ſaue caryed them with them, and went their wayes. So Dauid and his mē came to the cytie: and beholde, it was burnt wᵗ fire, and their wiues, their ſonnes & theyr doughters were caried away. Then Dauid and the people that was with him, lyfte vp theyr voyces and wepte, vntyll they coulde wepe nomore. And Dauids two wyues were taken pryſoners alſo: Ahinoam the Jezrahelite, & Abigail the wyfe of Nabal ỹ Carmelyte. And Dauid was in a ſhreude combraunce: for ỹ people entended to ſtone him, becauſe the hertes of al the people were vexed for their ſonnes and theyr doughters.

But Dauid toke a good courage to him in the LORD his GOD, and * ſaid to Abiathar ỹ prieſt Ahimeleches ſon: I praye the bryng me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid aſked counſayle at the LORD, ſayinge: Shall I folowe after this companye: and ſhall I ouertake them: And he anſwered him: folow, for thou ſhalt ouertake them, and recouer the praye.

So Dauid and the fyre hundred men that were with him, wente, and came to the ryuer Beſor, where a part of thē abode. But Dauid and foure hundred men folowed: For two hundred abode behinde, beyng to werye to go ouer the ryuer Beſor. And they founde an Egipcian in the felde, and broughte hym to Dauid, * and gaue him bread to eate, and water to drynke, and gaue him a fewe fygges, and two cluſters of reyſynges. And whē he had eaten, his ſpirit came againe to him: for he had eatē no bread, nor dronke any water in thre dayes, and thre nightes. And Dauid ſaid vnto him: To whō belongeſt thou: and whence art thou? he ſayde. I am a yongman of Egipte, and ſeruaunte to an Amalechite: and my maſter left me behynde, becauſe it is thre dayes agone that I fel ſycke: we came a rouyng vpon ỹ ſouth of Chretus, and againſt Juda, and towarde ỹ ſouth of Caleb. And we burnt zikleg with fyre. And Dauid ſaide to him: canſt thou bryng me to this companye? And he ſayde: ſweare vnto me by GOD, that thou wylt neyther kyl me, nor delyuer me into ỹ handes of my maſter, and I wyll bring the to the companye. And when he had brought him thither, beholde, they lay ſcattered abrode vpon the earth, eatig and drinkynge, and daunſyng, becauſe of the plenteous and great pray ỹ they had caried awaye oute of the lande of the Philiſtines, and oute of the lande of Juda.

And Dauid layed vpon them from the euen vntyll the twylyght on ỹ morowe: ſo that there eſcaped not a mā of them, ſaue foure hundred yongmen, whiche rode awaye vpon camels, and fledde. And Dauid recouered all that the Amalekites had caried awaye, and Dauid reſcued his two wyues: ſo that there was no perſone of them lacking, ſmal or great, ſonne or doughter, or of the ſpoyle of all that they had taken awaye: Dauid recouered them al againe. And Dauid toke all the ſhepe, and the oxen: and they draue them before hys cattel, and ſaid: this is Dauids praye. And Dauid came to the two hundred men that were to werye for to folowe Dauid, whom they had made alſo to abyde at ỹ ryuer Beſor. And they came to mete Dauid, and the people that wer with him. And whē Dauid came to the people, he ſaluted them. Then anſwered al the wicked and the vnthryftes (of the men that went with Dauid,) & ſayde: becauſe they went not with vs, therfore wyl we geue them none of the pray, that we haue recouered. But let euery man take his wyfe and his children: Thoſe let them carye awaye and be walkynge.

Then ſaid Dauid: ye ſhall not doe ſo (my brethrē) with that which ỹ LORD hath geuen vs, and hath preſerued vs, and delyuered the company that came againſt vs, into our handes. For who ſhould hearken vnto you in this matter? * But as his parte is that goeth downe and fyghteth, ſo ſhall his parte be that taryeth by the ſtuffe, that it

maye departed a lyde: And so from that day forewarde was that made a statute and a lawe in Israel, vntil this daye. When Dauid therfore came to zikleg, he sent (of the praye) of the praye vnto the elders of Juda, and to his frendes, saying: se, there is a blessing for you, of the spoyle of the enemyes of ꝑ LORD. He sent to them of Bethel: to them of south Ramoth: to thē of Jathir: to thē of Aroer: to them of Sephamoth: to thē of Esthemoa: to them of Rachel: to them of ꝑ cities of Jerahmeel: to them of the cityes of the Kenytes: to them of Hozma: to them of Bozasan: to them of Athach: to them that are in Hebron, and in al places where Dauid and his men were wont to haunt.

¶ The. xxxi. chapter.

Saul fyllyth him selfe: and his children are slayne in the battayle.

THe *Philistines fought against Israel, and the mē of Israel fled away from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines preased fore vpon Saul and his sonnes, and slue Jonathas and Abinadab and Melchisua Saules sonnes. And whē the battayle went fore against Saul, the archers wt bowes founde him, and he was fore afrayed of the archers. Then said Saul vnto his harnesbearer: *drawe out thy swarde, and thrust me thorowe therwith: lest these vncircūcised come and thrust me thorow, and make a mocking stocke of me. But his harnesbearer wold not, for he was fore afraied. And Saul toke a swearde and fel vpon it. And when his harnesbearer saw that Saul was deade, he fel lykewyse vpon his swearde, and dyed with him.

And so Saul dyed, and his thre sonnes, and his harnesbearer, and all his men, that same daye together.

And when the men of Israel ꝑ were on the other syde of the valley, and they of the otherlyde Jordan hearde that the men of Israel were put to flighte, and that Saul and his sonnes were dead, they left the cyties, and ranne away: and the Philistines came, & dwelt in them. * On the morowe when the Philistines were come to spoyle them that were slayne, they foūde Saul and his thre sonnes lying in mouṫ Gilboa. And they cut of his head, and stripped him out of his harnesse, & sent into the lande of the Philistines on euery syde, that they should publyshe it in the temple of their ydols, and among the people: and they layed vp his harnesse in the house of Astharoth, but they hāged vp his bodye on the wall of Bethsan.

*When the enhabitours of Jabes in Gilead hearde therof, what the Philistines hadde done to Saule, they arose (as many as were strong men) and went all nyght, and toke the bodye of Saul, and the bodyes of his sonnes, from the wal of Bethsan, and came to Jabes, & *burnt them there, and toke their bones & buried them vnder a tree at Jabes, and fasted seuen dayes.

(¶)

¶ The ende of the first booke of Samuel: otherwyse called the fyrste of the Kynges.

The

The seconde boke of Samuel: otherwyse called the seconde boke of the Kynges.

The first Chapter.

The lamentacion of Dauid for Saul & Jonathas.

After the deathe of Saul, whē Dauid was returned frō the* slaughter of ꝑ Amalekites, & had ben two dayes in Zibleg: Beholde, ther came a man ꝑ thirde day out of the host frō Saule, wh his clothes rent, and earthe vpon hys heade. And when he came to Dauid, he fel to the earthe, and dyd obeysamce. Dauid sayed vnto him: whence commest thou? He sayed vnto hym: Out of the hoste of Israel I am escaped. And Dauyd sayed vnto hym: And what is chaunced? tel me. He said: the people is fled from the battaile, and manye of the people are ouerthrowē, & dead, & Saul and Jonathas his sonne are dead also:

And Dauid said vnto the yongmā, ꝑ tolde him these tidinges: how knowest thou that Saul and Jonathas his son be dead? The yong mā that tolde hym, answered: I came by chaunce to mōt Gilboa. And beholde, Saul leaned vpō his speare. For the charrettes and cōpanies of horsemē folowed hard after him. And when he loked backe he saw me, & called me. And I answered: here am I. And he sayd vnto me: what art thou? I answered him: I am an Amalekite. He sayde vnto me againe. Stande vpon me, and slaye me. For anguysshe is come vpon me, though my lyfe be yet al in me. And so I stode vpon him, & slue him, for I was sure that he couldē not lyue, after ꝑ he had fallen. And I toke the crowne that was vpō his heade, & the bracelet that was on his arme and haue broughte them hyther vnto my LORDE.

Then Dauid toke holde on his clothes* and rent them, and so dyd al the men that were with him. And they mourned and wepte, and fasted vntyll euen, for Saul & Jonathas his sonne, and for the people of the LORDE, and for the house of Israell, because they wer ouerthrowen with the swearde.

And Dauid sayde vnto the yong mā that brought him these tidinges: Whēce art thou? And he answered: I am ꝑ son of an aleaunt an Amalekite. And Dauid said vnto him: How is it that thou wast not afrayed, to laye thine hande on the Lordes annoynted, to destroye him. And Dauid called one of his yong men, & said: Go to, and runne vpō him. And he smote him that he dyed. Then said Dauid vnto him: thy bloude be vpō thyne owne head. * For thine owne mouthe hathe testifyed againste thee, sayinge: I haue slayne the Lordes annoynted.

And Dauid mourned with this lamentacion ouer Saul and ouer Jonathas his sonne, and bad teache the childrē of Israel the vse of the bowe. And beholde, it is wrytten in the boke of the righteous. (And he said: Consydre, O Israel, these that be dead and wounded vpon thy hie hilles) O noble Israel the wounded are slaine vpon thy hylles: Oh how are ꝑ mighty ouerthrowen? * Tel it not in Gath, nor publysshe it in the stretes of Askalon lest the doughters of the Philistines reioyse, and lest the doughters of the vncircumcised, triumphe. Ye mountaines of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the feldes of offrynges. For there the shylde of ꝑ mighty is cast downe: ꝑ shilde of Saul, as though he had not ben annoynted with oyle. The bow of Jonathas and ꝑ swerd of Saul turned neuer backe againe empty, from the bloude of the slayne, and from the fatte of the mightye warriours.

Saul and Jonathas were louelye and pleasaunt in their lyues, & in their deathes they were not deuyded. They were swyfter then Egles, and stroger thē lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and hanged ornamentes of golde vpon your apparel. How were ꝑ mighty slayne in battailes? Jonathas is dead on the hye hylles. Wo is me for the (my brother Jonathas) verye kynde haste thou ben vnto me. Thy loue to me was wondzefull, passynge the loue of women.

(As a mother loued her onely childe, euen so did I
loue the.) O howe are the mighty ouer-
throwen, and the weapons of warre
destroyed!

The. ii. Chapter.

Dauid is annointed in Hebron. The battaile of the seruauntes of Dauid and Isboseth.

A
1. Reg. 22. d
2. Re. 5. c
AFter this it fortuned, that Dauid *asked counsayle at the LORDE, saying: shal I go vp into any of ꝑ cities of Juda? And the LORDE sayde vnto him: go. And Dauid sayd againe: Whither shal I goe? He answered: Unto Hebron. And so Dauid went thither wt his two wyues, Ahinoam ꝑ Jesrahelite, and Abigail Nabals wyfe the Carmelite. And the men that wer with him, dyd Dauid cary vp also, euery mā with his household. And they dwelte in the townes of Hebron. And the men of Juda came, and there they annoynted Dauid kyng ouer the house of Juda.
2. Reg. 2. c
And they tolde Dauid, saying: It is *ꝑ
B men of Jabes in Gilead that buryed Saul. And Dauid sent messengers vnto the men of Jabes in Gilead, and said vnto them: blessed are ye vnto ꝑ Lord, that ye haue shewed such kyndnesse vnto your Lorde Saul, and haue buried him. And nowe the LORD shew mercy and truthe vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thing. Therfore nowe let your handes be strong, and play ye the men: For your master Saul is deade. And they that are of the house of Juda haue anoynted me kyng ouer thē. But Abner the sonne of Ner that was cap-
taine of Sauls hoost, toke Isboseth ꝑ sonne of Saul, and brought him to Mahanaim, and made him kinge ouer Gilead, and ouer the Assurites, & ouer Jesrahel, Ephraim, Ben Jamin, & ouer
C al Israel. And Isboseth Saules sonne was fourty yere olde when he begā to raygne ouer Israel, and raigned two yere. But the house of Juda folowed
2. Reg. 5. a Dauid. *And the tyme whiche Dauid reigned in Hebron ouer the house of Juda was seuē yere & syxe monethes.
And Abner the sonne of Ner, and ꝑ ser-
uauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gibeon.
And Joab the sonne of zaruia and the seruauntes of Dauid went oute, and met them by the poole of Gibeon. And
D they sate downe, the one on the one side of the poole, and the other on the other syde. And Abner sayde to Joab: let the yong men aryse, and playe before vs: And Joab said: Let them aryse. Then there arose and went ouer, twelue of Ben Jamin by numbre, which pertay-
ned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught his felowe (that cam against him) by the head, and thrust his swearde in his syde, & so they fel downe together. Wherfore ꝑ place was cal-
led: The felde of the mighty. And it is in Gibeon. And there began an exce-
ding cruel battayle that same day. For Abner and the men of Israel, fell be-
fore the seruauntes of Dauid.
And there wer thre sonnes of zaruiah
ther: Joab, Abisai, & Asahel. And Asahel was as light of foote as a wylde roo, &
Gē. 4. Asahel folowed after Abner, & *tour-
ned neither to ꝑ right hāde nor to ꝑ left, from Abner. Then Abner loked behind
G him, and said: art thou Asahel? He aun-
swered: yea, that I am. Abner sayed: turne the eyther to the ryghte hande or to the lefte, and catche one of the yong men, & take the his weapons. But A-
sahel would not depart from him. And Abner sayed againe to Asahel: departe fro me. Wherefore shulde I smyte the to the grounde, and not be hable to holde vp my face to Joab thy brother? Howbeit, whē he wolde in nowyse de-
parte, Abner with the hyndre ende of
1
2. Re. 2. d the speare smote hym vnder* the short rybbes, that ꝑ speare came out behinde him: that he fel down in the same place, and dyed there. And as many as came to the place where Asahel fell downe and dyed, stode styll. Joab also and A-
bisai folowed Abner. And the sunne went downe, when they wer come to ꝑ
H hil Ama that lyeth before Giah, by the weye that goeth thorowe the wylder-
nesse of Gibeon. And the childrē of Be-
Jamin gathered themselues together on an heape, to Abner, and stode on the toppe of an hyl. Then Abner called to Joab, and said: shal ꝑ swearde deuour styl for euer? knowest thou not, that it will be bytternesse in the latter ende? howe long shal it be, or thou byd ꝑ peo-
ple returne frō folowing their brethrē? And Joab said: as truely as GOD ly-
ueth, yf thou haddest not spoken in the
I morninge,

morning, the people had bene departed euery one from persecutynge hys brother. And so *Joab blewe a trompet, & all the people stoode styll, and pursued after Israell nomore, neyther soughte they any more. And Abner and his men walked all that nyght thorow ꝑ playne: and wente ouer Jordan, and passe thorowe all Bethhoron tyll they came to Mahanaim.

And Joab returned from persecuting Abner. And when he had gathered al ꝑ people togither, ther lacked of Dauids seruauntes nynetene men, and Asahel. But the seruauntes of Dauid had slaine of Ben Jamin, and of Abners men, three hundred and threscore men. And they toke vp Asahel, and buryed him in ꝑ sepulchre of his father in Bethlehem. And Joab and his men went all nyght, vntil the daunynge of the daye, and came to Hebron.

¶ The. iii. Chapter.

¶ Abner commeth to Dauid, and bryngeth him his wife Michol. Joab killeth Abner.

THere was longe warre betwene the house of Saul, and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. *And vnto Dauid were (fyue) childrē borne in Hebrō: his eldest son also was Ammō, of Ahinoam the Jezrahelite, the second Chileab of Abigail the wife of Nabal the Carmelite: the thyrde Absalom, the sonne of Maachah the doughter of Thalmai, ꝑ kynge of Gessur: the fourth, Adonai the sonne of Hagith: the fyfth, Sephatia ꝑ sonne of Abital: the syxth, Jethream, by Egla Dauids wife. These were borne to Dauid in Hebron. And it fortuned, that whyle there was warre betwene ꝑ house of Saul, and the house of Dauid, Abner helde vp the house of Saul. And Saul had a cōcubine named Rizpa, ꝑ doughter of Aia. And Isboseth sayed to Abner: Wherfore haste thou gone in to my fathers concubine? Then was Abner verye wroth for ꝑ wordes of Isboseth, and sayde: Am I not a *dogges heade, whiche agaynste Juda do bewe mercy this daye vnto the house of Saule thy father, and to his brethren and frendes, and haue not delyuered the into ꝑ hāde of Dauid; and thou fyndest a faulte in me this day for this woman? *So and so do GOD to Abner. For as the LORD hath swore to Dauid, so wyll I be on his syde, to bringe the kyngdome from the house of Saule, that the throne of Dauid may be stablyshed ouer Israel, & ouer Juda, euē from Dan to Beersheba. And he could giue Abner neuer a word to answere, because he feared him.

C And Abner sent messengers to Dauid secretly, sayinge: Whose is the lande? Make a bonde with me, and beholde, myne hande is with thee, to bringe all Israell vnto thee. He sayde: It is good that I make a bond with thee. But one thynge I require of thee, that thou see not my face excepte thou fyrste bringe Michol Sauls doughter when thou comest to se me.

D And Dauid sente messengers to Isboseth Sauls sonne, sayinge: *delyuer me my wife Michol, whiche I maryed with *an hūdred foreskynnes of ꝑ Philistines. And Isboseth sent, and toke her from her husband *Paltiel the sonne of Lais. And her husbande went with her and came weepyng behynde her, tyl they came to Bahurim. Then sayd Abner vn to him: go and returne. And he returned. And Abner had comunication with the elders of Israel, saying: ye soughte for Dauid in tymes past, that he myght be your kynge. Nowe then do it: for the LORDE hath sayde of Dauid: By ꝑ hāde of my seruaunt Dauid I wyll saue my people Israell out of the handes of the Philistines, and out of the hande of all theyr enemyes. And Abner spake in the eares of Ben Jamin, and went to tell in the eares of Dauid in Hebron, all ꝑ Israell was contente with, and the whole house of Ben Jamin. And so Abner came to Dauid to Hebron, hauynge twentie men with him, and Dauid made hym and the men that were with hym a feast. And Abner sayde vnto Dauid: I wyll vp and go gather all Israell vnto my lord ꝑ kyng, that they may make an appoyntment with thee: and that thou mayest commaunde all, as thyne herte desyreth. And when Dauid had let Abner departe, he went in peace.

And beholde, the seruauntes of Dauid and Joab came from chasynge the robbers, & brought a great praye with them. But Abner was not with Dauid in Hebron: for he had sent him awaye to departe in peace. When Joab and all ꝑ host that was with him were come, me

tolde Joab saying: Abner the sonne of Ner came to the kynge, and he hath sent him awaye, that he is gone in peace.
Then Joab came to the kynge, & sayde: what hast thou done? Beholde, Abner came vnto the, & why hast thou sent him away, that he should escape quit? Thou knowest Abner the sonne of Ner, for he came to disceyue thee, and to know thy outgoing and ingoinge, and to knowe all that thou doest. And whē Joab was come out from Dauid, he sente messengers after Abner, whiche brought hym againe from the well of Sira vnknowynge to Dauid. And when Abner was come againe to Hebron, Joab toke him
Judic. 3.c a side in the gate *to speake with hym secretlye, & smote hym vnder the shorte ribbes, that he dyed: for the bloud of Asahel his brother. And when afterwarde it came to Dauids eare, he said:
f I and my kyngdome are gyltlesse before the LORDE for euer conterrynge the bloude of Abner the sonne of Ner. Let the bloude remayne on the head of Joab, and on all his fathers house, that the house of Joab be neuer without one or other that hath runnyng issues or lepre, & that leaneth on a staffe, and that doth fal on the swearde, & lacketh bread. And the cause why Joab & Abisai slue
2. Reg. 2. f Abner, was, þ Abner had* slayne their brother Asahel at Gibeon in battayle. And Dauid sayde to Joab, and to all the
2. Reg. 1. b people that were with him. *Rent your clothes, & put on sackecloth, & mourne before Abner. And kynge Dauid him selfe folowed the coorse. And when they buried Abner in Hebron, the kynge lyft vp his voyce, and wepte beside þ sepulchre of Abner, and so did all the people. And the kynge lamented ouer Abner, & sayde: dyed Abner as a foole dyeth? thy handes were not bounde, nor thy feete brought into cheines: but as a man falleth before wycked children, so fellest thou. And all they that were of þ people wept yet more ouer him.
G And when al the people came to eate meate with Dauid, while it was yet day, Dauid sware, saynge: So and so doe GOD to me, yf I tast bread, or ought els tyll the sunne be downe. And the people wyste it, and it pleased them. And what soeuer the kynge dyd, it pleased all the people. For all the people and al Israel vnderstode that daye, howe that it was not the kynges dede that Abner the sonne of Ner was slayne. And the kynge sayde vnto his seruauntes: know ye not, how that there is a lorde and a greate man fallen this daye in Israell? And I am this daye tender and annoynted kynge. And these men the sonnes of Zarui be to harde for me. The LORDE rewarde the doer of euyll accordyng to hys wickednesse.

¶ The. iiii. Chapter

¶ Baanah and Rechab slaye Isboseth the sonne of Saule.

WHen Sauls sonne hearde that Abner was dead in Hebron, his I
handes were feble, and all the Israelites were afrayed: and Sauls sonne had two men þ were captaynes ouer the souldiers: the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the children of Ben Jamin: for Beroth was reckened to Be Jamin. And these Berothites fled to Gitthaim, & sojourned there vntil þ same tyme. * And Jonathas Sauls
4. Reg. sonne had a son that was lame on hys feete. And he was fyue yere olde when the tydynges came of Saul and Jonathas out of Jesrahel. And his nurse toke him vp, and fledde awaye. And as she made haste to flye, the chylde fel, and began to halte, and his name was Miphiboseth. And the sonnes of Rimmon the Berothite, Rechab and Baanah wente, & came in the heate of þ day to the house of Isboseth, whiche slepte on a bed at noone. (And the woman that was the keper of the dore, and clensed the wheate, was a slepe.) C
And they came into the myddes of the house as though they woulde haue fetched wheate: and Rechab and Baanah hys brother smote him vnder the shorte ribbes, and fled. For when they came into the house, he slept on his bed in his resting chambre, and they smote him, and slue him, and beheded him, and toke his heade, and gatte them awaye thorowe the playne all the nyghte. And they brought the heade of Isboseth vnto Dauid to Hebron, and sayde to þ kyng: Beholde, there is the heade of Isboseth Sauls son, thyne enemye which sought after thy lyfe. And the LORDE hathe auenged my lorde the kynge thys day, of Saule and of his seede.
And Dauid aunswered Rechab and D
Baanah his brother, þ sonnes of Rimmon

mon the Berothite, and saide vnto thē:
*as surely as the LORDE liueth, which
hath deliuered my soule out of al aduer-
sities: when one *tolde me, and sayd that
Saule was deade, thynkynge to haue
brought good tydynges, I caught him,
and slue him in Zikleg: whiche thought
that I woulde haue geuen him a re-
warde for his tydynges bringynge.
How much more whē wicked mē haue
slayne a ryghteous person, in his owne
house, & vpō his bed: Shal I not require
his bloude of your hande, and take you
from the earth: And Dauid commaun-
ded his yonge men, and they slue them,
and cutte of their handes and fete, and
hanged them vp ouer the poole in He-
bron: But they toke ꝑ head of Isboseth,
and buried it in the sepulchre of *Abner
in Hebron.

¶ The. v. Chapter

¶ Dauid is yet agayne annoynted kynge, and
taketh the arke from Syon.

THen came al the trybes of Israel
*to Dauid vnto Hebron, and said:
Beholde, we are of thy bone and
of thy flesche. And in time paste when
Saule was our kyng, thou leddest Is-
rael in and oute. And the LORDE hathe
sayde to thee: thou shalt fede my people
Israel, & thou shalte be a captaine ouer
Israel. And so all the elders of Israel,
came to the *kyng to Hebron. And king
Dauid made a couenaunt with them in
Hebron before the LORDE. And they
annoynted Dauid kynge ouer Israell.
Dauid was thirtie yere old when he be-
gan to raigne, and he raygned fourtye
yere. In Hebron he raygned ouer Iu-
da seuen yere, and syxe monethes. And
in Jerusalem he raygned thyrtye and
three yeares ouer all Israel and Juda.
The kynge also and hys menne went
to Jerusalem vnto the Jebusites, the
enhabytours of the lande. Whiche
spake vnto Dauid, sayinge: except thou
take away the blynd and the lame, thou
shalt not come in hyther. For they sayd:
Thou art not able to come in hither. Ne
nertheless, Dauid toke ꝑ strong hold of
Sion. The same is ꝑ citie of Dauid. And
Dauid sayd ꝑ same day: whosoeuer smy-
teth ꝑ Jebusites, & getteth vp to ꝑ gut-
ters of ꝑ houses & smiteth ꝑ lame & blind
ꝑ hate Dauids soule.* Wherfore, they
said: ꝑ blind & the lame shal not come in ꝑ
house. And so Dauid dwelt in ꝑ towre, &
called it the cytye of Dauid, and buylte
rounde aboute it from Millo inwarde.
And Dauid prospered and grewe, and
the LORDE GOD of hoostes was with
hym. And Hiram kynge of Tyre sente
messengers to Dauid, and Cedar trees,
and Carpenters, and Masons for wal-
les: and they buylte Dauid an house.
And Dauid perceyued, that the LORD C
had stablyshed him kynge ouer Israell,
and that he had exalted his kyngdome
for his people Israels sake. And Dauid
toke hym mo concubynes and wyues
oute of Jerusalem, after he was come
from Hebron, and mo sonnes & dough-
ters were yet borne to Dauid. * And 1. Par. 3. b
these be the names of the sonnes that
were borne vnto hym in Jerusalem.
Sammua, Sobab, Nathan, and Salo-
mon, Jibhar also, and Elisua, Nepheg.
& Japhia, Elisama, Eliada, & Eliapheiet.
But when the Philistines heard that
they had annoynted Dauid kynge ouer
Israell, they came all vp to seke Da-
uid. And as soone as Dauid hearde of
it, he gate hym to an holde. And when
the Philistines came, they layed them
alonge in the valleye of Raphaim.
* And Dauid asked counsayle of the 1. reg. 23. a
LORDE, sayinge: Shall I goe vp to the 2. reg. 2. a
Philistines: wylte thou deliuer them
into myne handes: And the LORDE
aunswered vnto Dauid: go vp, for I
wyll doubteiesse deliuer the Philisti-
nes into thyne handes. And Dauid
came to the playne of Perazim, and
smote them there, and sayde: the LORD
hath deuyded myne enemyes asondre
before me, as waters be deuided a son-
dre. And therfore the name of the place
was called: The playne of Perazim.
And there they lefte their ymages, and
Dauid and his men toke them vp. And
the Philistines came yet agayne, and
layed them selues in the valleye of Re-
phaim. And when Dauid asked at the
LORDE: (Shal I go vp against the Philistines?
and wilt thou deliuer them into myne hande?)
He aunswered: Thou shalte not go vp,
but compasse them on the backside, and
come vpon them ouer agaynst the pere-
trees. And when thou hearest the noise
of a thynge goynge in the toppe of the
peretrees, then remone. For then shall
the LORDE go out before ther, to smyte
the hoost of the Philistines. And Dauid
did as the LORD had commaunded him

and

and smote the Philistines from Gibea, vntyll thou come to Gazer.

The.vi. Chapter.

The arke is brought forthe of the house of Abinadab. Uza is stryckē, and Dauid danceth before it, and is therfore despysed of his wife Michol.

3 AGayne, Dauid gathered togyther all the chosen men of Israell, euen thirtye thousande, and arose and went with all the folke that were with hym of the men of Juda to fet away frō thence the arke of GOD, whose name is called, the name of the LORDE of hostes that dwelleth vpon it, betwene the cherubins. And they putte the Arke of GOD vpon a newe carte, and brought it oute * of the house of Abinadab that was at Gibea. And Uza and Ahio the sonnes of Abinadab drawe the newe carte. And when they brought it out of the house of Abinadab that was at Gibea with the arke of GOD: Ahio wente before the arke. And Dauid and all the house of Israel played before ꝑ LORDE in sondry instrumentes made of Cedre woode, with harpes, psalteryes, tymbrels, fedles, and symbals. 1.Reg.7.a.

13 And when they came to Nachons threshyng floure: Uza put his hande to the arke of GOD, and helde it, for ꝑ oxen stombled. And the LORDE was wroth with Uza, and GOD smote hym in the same place for his faulte, and there he dyed before ꝑ arke of GOD: And Dauid was displeased, because the LORDE had smytten Uza. And the name of the place was called Perez: The renting of Uza, vntyll thys daye. And Dauid was then afrayed of the LORDE, and sayde: howe shal the arke of the LORDE come to me: And so Dauid wouldē not bringe ꝑ arke of the LORDE vnto him into the cytye of Dauid. But Dauid caryed it into the house of Obeth Edom, a Gethite. And ꝑ arke of the LORDE cōtinued in ꝑ house of * Obeth Edom the Gethite, thre monethes: and the LORDE blessed Obeth Edom, & al his houshold. And one tolde kyng Dauid how ꝑ the LORD had blessed ꝑ house of Obeth Edom & all ꝑ perteyned vnto him, bycause of the arke of GOD. And Dauid wente and brought the arke of GOD from the house of Obeth Edom, into ꝑ cytie of Dauid with gladnesse. (And there was with Dauid seuen formes of dauncers/and calues for sacrifice.) And when they that bare the arke of the LORDE had gone syx spaces, he offred an oxe and a fat shepe. And Dauid (played on harpe strynges/and) daunced before the LORDE with all his myghte, and was gyrded with a lynnen Ephod. So Dauid and all the house of Israell, brought the arke (of the couenaunt) of the LORDE, with shoutyng and trompet blowynge. 2.Sa.6.a

And it fortuned, that as the arke of ꝑ LORDE came into the cytie of Dauid, Michol Sauls doughter loked thorow a wyndow, and saw kyng Dauid spring and daunce before the LORDE: and she despised him in her herte. And when they brought in the arke of the LORD, they set it in his place, euen in the middes of the tabernacle that Dauid hadde pytched for it. And Dauid offred burntoffrynges and peaceoffrynges before ꝑ D LORDE. And as soone as Dauid hadde made an ende of offring burntoffringes and peaceofferynges, he blessed the people in the name of the LORD of hoostes, and gaue amonge all the folke, euen amonge the whole multitude of Israell, as well to the women as men, to euery one a cake of bread, and a pece of fleshe, and a flacket of drynke. And so all the people departed euery one to his house.

Then Dauid returned to blesse his houshold, and Michol the doughter of Saule came out to mete Dauid, & sayd: O how gloryous was the kynge of Israell this daye, which was vncouered to daye, in the eyes of the maydens of hys seruauntes, as yf it had bene a lyghte brayned felowe vncouered. And Dauid sayde vnto Michol: I thought to dance before the LORDE, whiche chose me rather then thy father, and all his kyn, & commaunded me to be ruler ouer al the people of the LORDE, euen ouer Israel. And therefore wyll I playe before the LORDE. And will be yet more vyle then so, and wyl be meke in mine owne sight: and of the very same maide seruauntes, whiche thou haste spoken of, shall I be had in honoure. Therefore Michol the doughter of Saul had no child, vnto the daye of her death.

The.vii. Chapter.

Dauid wolde haue builded God an house, but is forbidden of God.

IT fortuned, that as the kinge sat 1 in his house (after that ꝑ LORD had giuen him rest rounde about from

from all his enemies) he sayd vnto Nathan the prophete, behold, I dwel now in an house of Cedar trees: but the arke of GOD dwelleth within the curtayne. And Nathan sayde vnto the kynge: go, and doe al that is in thine herte, for the LORDE is with thee.

And it fortuned the same nyght, that the worde of the LORD came vnto Nathan, saying: go, and tell my seruaunte Dauid, thus saieth the LORDE: shalte thou buylde me an house to dwell in? For I haue not dwelte in anye house synce the tyme that I brought ỳ childrē of Israel out of Egipte vnto this daye: but haue walked in a tent and tabernacle. In all ỳ places wherin I haue walked with al the childrē of Israel, spake I one worde with anye of the trybes of Israel (since I commaunded the iudges to fede my people Israel) sayinge: why buylde ye not me an house of Cedar trees? Nowe therfore, so saye vnto my seruaunte Dauid: thus sayeth ỳ LORD of hoostes. *I toke thee from the shepe coote (as thou wast folowynge shepe) ỳ thou myghtest be ruler ouer my people Israell. And I was with thee in al that thou wentest to, and haue destroyed all thine enemyes out of thy syghte, & haue made thee a greate name, lyke vnto the name of the greate men that are in the worlde. And therfore I wyll appoynt a place for my people Israell, & wil plant it, that they may dwel in a place of theyr owne, and moue nomore, neyther shall wycked people trouble them any more as they dyd at the begynnyng: syns the tyme that I set iudges ouer my people Israel. And I wyll gyue the reste from all thine enemyes. And the LORDE telleth the, that he wil make the an house.

And whē thy dayes be fulfylled, thou shalt slepe with thy fathers, and I wyl set vp thy seede after the, whiche shall proceede out of thy bodye, and wyll stablyshe his kyngdome. *He shall buylde an house for my name, and I wyll stablyshe the seate of his kyngdome for euer. *I wil be his father, and he shal be my sonne: *yf he synne I wyll chasten hym with suche a rodde as men be chastened with, and with suche plages as the childrē of mē be plaged with. But my mercy shall not depart awaye from him, as I toke it frō Saul, whom I put downe before thee. And thyne house & thy kyngdome shal endure without end after thee, *and thy seate shalbe stablished for euer. Ier. 33. a

According to all these wordes, & according to all this vision, dyd Nathan speake vnto Dauid. Then wente Dauid in, & set him downe before the LORD, & sayd: what am I, O LORD GOD? & what is my house? ỳ thou shouldest haue broughte me this farre forth? And this was yet a small thinge in thy syghte, O LORDE GOD, but thou haste spoken also of thy seruauntes house for a great whyle to come: For this is the lyfe of man, O LORDE GOD. And what can Dauid saye more vnto the? for thou, LORD GOD knowest thy seruaunt. Euen for thy wordes sake, and according to thyne owne herte hast thou done all these great thynges, to make thē knowen vnto thy seruaunt.

Wherfore thou arte great, O LORD GOD: for there is none lyke thee: * neyther is there anye god saue thou, according to all that we haue hearde with oure eares. *And what one people in ỳ erth is lyke thy people Israell? whose GOD wente and deliuered them, that they myght be his people, and that he myght make him a name, and to shewe greate and terryble thynges in the earthe, for thy people * which ỳ redemest to the out of Egypte: euen the people with theyr goddes. For thou haste ordeyned thy people Israel to be thy people for euer. And thou LORDE arte become theyr GOD: And nowe (LORD GOD) ỳ word that thou hast spoken concernynge thy seruaūt and his house, make it good for euer, and do as thou hast sayde. For so shall thy name be magnified for euer, & men that shall saye: the LORDE of hooste is the GOD of Israell: and ỳ house of thy seruaunt shalbe stablished before thee. For thou O LORD of hostes, GOD of Israell, haste tolde in the eare of thy seruaunte, sayinge: I wyll buylde the an house. Deut. 7. c. Deut. 4. a. Exod. 14. b

And therfore hath thy seruaūt found in his hert, to praye this prayer vnto thee. *Therfore now LORDE GOD, thou art GOD, & thy wordes must be true, thou ỳ haste tolde this goodnesse vnto thy seruaūt. And nowe go to and blesse ỳ house of thy seruaunte, that it maye contynue for euer before the, for thou LORD God hast spoken it: and wt thy blessyng shal ỳ house of thy seruaūt be blessed for euer. Deut. 31. f.

The

The.viii. Chapter.

Dauid overcommeth the Philistines.

A Fter this it foꝛtuned, that Dauid smote the Philistines, and subdued them, and tooke the bꝛydle of bondage out of the hand of the Philistines.

Num. 24. c. *And he smote the Moabites, and measured them with a lyne, and caste them downe to the grounde. Euen with two lynes measured he them whom he slue, and the length of one lyne saued he a lyue. And so became the Moabytes Dauids seruauntes, and payed tribute.

B Dauid smote also Hadaꝛezer the sonne of Rehob kynge of Zoba, as he went to recouer his boꝛdꝛe at the riuer Pherak. And Dauid toke a thousande and seuen hundꝛed hoꝛsemen of his hoost, and .xx. thousande fotemen, and cut of the hose of all his charethoꝛses, reseruyng onlye one hundꝛed charettes. And when the Syrians of Damascon came to succour Hadaꝛezer kynge of Zoba, Dauid slue of the Sirians two and twentye thousande men, and put souldiars in Siria Damascon. And the Sirians became seruauntes to Dauid, payinge trybute. And thus the LORD saued Dauid, in all that he went vnto. And Dauid toke the shyldes of gold that belonged to the seruauntes of Hadaꝛezer, and bꝛought thē to Jerusalem. And out of Beta, and Berothi (cyties of Hadaꝛezer) did Dauid bꝛynge exceadynge muche bꝛasse: (wherof Salomon made all the brasen vessell in the temple, and the brasen lauatoꝛye, and the pyllers, and the aultare,)

C 1. par. 19. c. *When Thoi kynge of Hamath herd howe Dauid had smytten all the hooste of Hadaꝛezer, he sente Joꝛam his sonne vnto kynge Dauid, to salute him wyth peace, and to blesse him bycause he had foughte agaynst Sadaꝛezer, and beate him: foꝛ Thoi had great war with Hadaꝛezer: whiche (Joꝛam) bꝛought with hym vessels of siluer, vessels of golde, & vessels of bꝛasse. Whiche bꝛasse kynge Dauid dyd dedicate vnto the LORDE, with the syluer and golde that he hadde consecrated of all nacyons, whyche he subdued: of Siria, of the Moabites, and

D of the childꝛen of Ammon, of the Philistines, and of Hamalecke, and of ꝑ spoile of Hadaꝛezer sonne of Rehob kynge of Zoba. And Dauid gat him a name after that he returned, and had smytten of the Sirians in ꝑ valley of Salte, eyghtene thousande men. *And he put kepers in Num. 24. Edom: euen thoꝛowout all Edom put he souldiers, and all they of Edom became Dauids seruauntes. And ꝑ LORD kepte Dauid whatsoeuer he toke in hād. And Dauid raigned ouer all Jsrael, and exeeuted ryghte and iustice vnto all hys people. And *Joab the sonne of Zarui 1. Kyn. 2. was ouer the hooste, and Jehosaphat ꝑ sonne of Ahilud was recoꝛder. And Sadok the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the pꝛiestes, and Sarata was the scribe. And Banaiahu the sonne of Jehoiada was ouer the Crethites and the Phelethites: and Dauids sonnes were chiefe rulers.

The.ix. Chapter.

Dauid restereth all the feldes of Saule, to Miphiboseth the sonne of Jonathas.

AND Dauid sayde: is there yet anye man left in the house of Saule, foꝛ I wyll shewe him mercye foꝛ Jonathas sake. 3

And there was of ꝑ houshold of Saul, a seruaunte whose name was Ziba, and when they had called him vnto Dauid, ꝑ kynge sayde vnto hym: arte thou Ziba? He sayde: Thy seruaunte is he. And the kynge sayde: remayneth there yet anye man of the house of Saul, whom I may shewe the mercy of GOD vpon? Ziba answered the kynge: *Jonathas hath yet 2. Kyn. 4. a sonne whiche is lame of his feete. The kynge sayde vnto him: where is he? Ziba sayde vnto the kynge: beholde, he is in ꝑ house of Machir the sonne of Amiel of 3 Lodeber. Then kynge Dauid sente, and fet him oute of the house of Machir the sonne of Amiel out of Lodeber. Nowe when Miphiboseth the sonne of Jonathas, the sonne of Saul, was come vnto Dauid, he fell on his face, and dyd reuerence. And the kinge sayd: Miphiboseth: He answered: Beholde thy seruaut. Dauid sayde vnto him: feare not, foꝛ I wyll surely shewe thee kyndnesse, foꝛ Jonathas thy fathers sake, and wil reC stoꝛe thee all the feldes of Saule thy father, and thou shalte eate bꝛeade on myne owne table continually. And he bowed him selfe, and sayde: what is thy seruaunte that thou shouldeste vouchsafe to looke vpon suche a deade dogge as I am?

Then ꝑ kyng called vnto Ziba Sauls yonge man, and sayde vnto him: I haue gyuen vnto thy masters sonne, all that pertained

pertayned to Saul, and to all his house.
Se therfore that thou and thy sonnes, & thy seruauntes tyl the lande, and bring in, that *thy masters sonne maye haue foode to eate. But Miphiboseth thy masters sonne shall eate breade alwaye vpon my table. For Ziba had fiftene sonnes, and twenty seruauntes. Then sayd Ziba vnto the kynge: Accordynge to all that my lorde the kynge hath commaũded his seruaunte, so shall thy seruaunt do. Well (sayd the kyng,) Miphiboseth shall eate vpon my table, as one of the kynges sonnes. Miphiboseth had a son that was yonge, named Micha, and all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelte in Ierusalem, for he dyd eate euer at the kynges table: *& was lame on both his fete.

¶ The. x. Chapter.

The messengers of Dauid are vilaynously entreated of the kynge of Moab.

IT happened after this, that the kynge of the childzen of Ammon dyed, and Hanon his sonne raigned in his stede. Then sayd Dauid: I wil shewe kindnesse vnto Hanon the sonne of Nahas, as his father shewed kyndnesse vnto me. And Dauid sent to cõfort him by the hande of his seruauntes, ouer (the dearth of) his father. And Dauids seruãtes came into the lãd of the childzẽ of Ammon, & the lordes of the childzen of Ammon sayd vnto Hanon theyr lord: thynkest thou that Dauid doth honour thy father, that he hath sent cõfortours to thee? Hath not Dauid rather sent his seruãtes vnto the, to searche the citie, and to spye it oute, and to ouerthrow it?
Wherefore Hanon toke Dauids seruauntes, and shaued of the halfe of euery mannes bearde, and cutte of their garmentes in the myddle, euen hard to the buttockes of them, and sente them awaye. When they tolde it vnto Dauid, he sent to mete them (for they were men exceedyngly ashamed) and the kyng said: tarie at Iericho vntyll your beerdes be growen, and then returne. And when the childzen of Ammon sawe, that they stanke in the syght of Dauid, they sente and hyred the Syrians of the house of Rehob, and the Sirians of Zoba twenty thousande fotemen, and of kynge Macha a thousande men, and of Istob. xii. thousande men. And when Dauid heard of it, he sente Joab and all the hooste of strong men. And the childzen of Ammõ came out, and waged battayle at ỳ entryng in of the gate, and the Sirians of Zobah, of Rehob, Istob, & Maacah were by them selues in the felde.
When Joab sawe that the fronte of the battayle was agaynst him, before & after, he chose of all the freshe yong men of Israell, and put them in aray against the Syrians. And the rest of the people he delyuered into the hãde of Abisai hys brother, that he myghte put them in araye against the chyldzen of Ammon. And he said: yf the Sirians be stronger then I, thou shalte helpe me. But yf the childzen of Ammon be to strong for the, I wyll come and succoure thee. Therfore quite the lyke a manne, and let vs stande styffe for our people, and for the cytyes of our GOD. And the LORD doe that whiche is good in his owne eyes.
And Joab proceded forth, and ỳ people that was with hym to fyghte wyth the Sirians. But they fled before him. And when the childzen of Ammon sawe that the Sirians were fled, then fled they also before Abisai, and entred into ỳ cytye. And so Joab returned from the childzẽ of Ammõ, and came to Ierusalem. And when the Sirians sawe that they were put to the worse before Israel, they gathered them togyther, and Hadarezer sent, and brought out the Sirians that were beyonde the riuer. And they came with theyr armye, and Sobah the captayne of the hooste of Hadarezer wente before them.
And when it was shewed Dauid, he gathered all Israel togyther, and passed ouer Iordan and came to Helam: And the Sirians set themselues in aray agaynste Dauid, and foughte with him: and the Sirians fled before Israel. And Dauid destroyed. vii. hũdred charrettes of the Sirians, and fourtye thousande horsemẽ, and smote Sobah the captain of their hooste, whiche also dyed there. And when all the kynges (that wer seruauntes to Hadarezer) sawe that they were put to the worse before Israell, they made peace with them, and serued them. And so the Sirias feared to helpe the childzen of Ammon any more.

¶ The. xi. Chapter

¶ The aduoutrye of Dauid with Bethsabe the wife of Vrias.

And

AND it came to passe that (after the yere was expired) in the time when kynges vse to go forth to battayle, Dauid sente Joab and his seruauntes with hym, and all Israell, whyche * destroyed the chyldren of Ammon, and besieged Raba. But Dauid taryed styll at Jerusalem. And it chaunced in an euenynge þ Dauid arose oute of his bed, and walked vpon the roofe of the kynges palace, and from the roofe he sawe a woman * washynge her selfe: and the woman was very beautifull to loke vpon. And he sente to enquire what womā it shoulde be, sayinge: is it not Bethsabe the doughter of Eliam, and wyfe to Vrias the Hethite? And Dauid sente messengers, & set her. And she came in vnto him, * & he lay with her. And (immediately) he was purified from her vncleannesse, and returned vnto her house. And the woman conceyued, and sent & tolde Dauid, & said: I am with child. And Dauid sent to Joab (saying:) send me Vrias the Hethite. And Joab lēt Vrias to Dauid. And whē Vrias was come vnto him, Dauid demaūded of him, how Joab did, & how the people fared, & how þ mē of warre prospered. And Dauid said to Vrias: go downe to thine house, and washe thy fete. And Vrias departed out of the kynges palace, and there followed him a seruice frō the kynges table. But Vrias slepte at the doore of the kynges palace: with al the seruaūtes of his lorde, & went not down to his house.

Whiche when they had tolde Dauid, (saying: Vrias went not downe into his house,) Dauid sayd vnto Vrias: Camest thou not frō thy iourney? why diddest thou not go down thē vnto thine house? Vrias answered Dauid. The arke and Israel and Juda dwell in pauilions: & my lord Joab and the seruauntes of my lorde lye vpon the flat earth: and shal I then go into myne house, to eate & drink, and lye with my wife? * By thy lyfe, and and by the lyfe of thy soule, I wyll not do this thinge. And Dauid sayde vnto Vrias: * tarye here this daye also, and tomorow I wil let the depart. And so Vrias abode in Jerusalem that day, & the morowe. And when Dauid had called him, he did eate & drinke before him, and he made him dronke. And at euen he wente oute to lye on his couche with the seruauntes of hys lorde, but wente not downe to hys house. On the morowe Dauid wrote a letter to Joab and sent it by the hande of Vrias. And he wrote thus in þ letter, saying: put Vrias in the fore front of the sharper battayle, and come ye backe from him, that he maye be smytten, and dye. So when Joab besieged the cytie, he assigned Vrias vnto a place, where he wyste that stronge men were. And the men of the cytie came oute, and foughte with Joab. And there were certayne ouerthrowen of the people, and of the seruaūtes of Dauid, & Vrias the Hethite died also.

Then Joab sente, and tolde Dauid al the thinges concernyng the warre, and charged the messenger, sayinge: when thou hast made an end of tellyng þ matters of the warre vnto the kynge, yf he begynne to fume, and saye vnto thee: Wherfore approched ye so nye vnto the cytie, when ye dyd fyghte? wyste ye not that they woulde hurle and shote from the wall? Who smote Abimelech sonne of Ierobaleth: * Dyd not a woman caste a peece of a mylstone vpon him from of the wal, & he dyed in Thebes: Why wēt you nie the wal? Then say thou: thy seruaunt Vrias the Hethite is dead also.

So the messenger wente, & came and shewed Dauid all þ Joab had sent him for: and the messenger said vnto Dauid: the men preuayled agaynste vs, & came oute vnto vs into the fielde, & we (with violence) stacke vnto them, euen vnto the entryng of the gate. And þ shoters shot from the walles vpon thy seruauntes, & some of the kynges seruauntes be dead. And thy seruaunte Vrias the Hethite is dead also. And Dauid sayde vnto the messenger: thus shalte thou saye vnto Joab: let not þ thynge trouble the. For (the chaunce of warre is diuers, and) the swerd deuoureth one as wel as another: make thy battayle more stronge agaynste the cytie to ouerthrowe it, and se that thou courage Joab. And when the wife of Vrias heard þ her husbande was dead, she mourned for hym. And when the mournyng was past, Dauid sent and fet her to his house, & she became his wife, and bare him a sonne. But this thynge that Dauid did, displeased the LORDE.

The. xii. Chapter.

Dauid is reproued for the slaughter of Vrias. The childe, conceyued in aduoutry dyeth. Aserui to Salomon borne.

And

1 AND the LORD sent Nathan vnto Dauid. And he came vnto him, and tolde him: there were two men in one citie ẏ one riche & the other poore: the riche man had exceding many shepe and oxen. But the poore had nothynge, saue one lytle shepe whiche he had bought, and nozished vp. And it grewe vp with him and with his childzē also, and did eate of his owne meate, & dzāke of his owne cuppe, and slept in his bosome, and was vnto him as his doughter. And there came a straunger vnto ẏ riche man. And he coulde not synde in his hert to take of his owne shepe, and of his owne oxen to dzesse foz the straūger that was come vnto him. But toke the poore mans shepe, and dzessed it foz the man ẏ was come to hym. And
B Dauid was exceading wzoth with ẏ man, and sayde to Nathan: as surely as the Lozde lyueth, the man ẏ hath done this thig*is ẏ child of death. He shal restoze
d Exo.22. Leui.6. ẏ lābe *soure folde, because he did this thynge, and had no pytie. And Nathan sayed to Dauid: thou art the manne. Thus sayth the LORD GOD of Israel: Reg.16 *I annoynted the kynge ouer Israel, and ryd the out of the hand of Saul, I gaue the thy masters house, & thy masters wyues into thy bosom, and gaue thee the house of Israel & of Juda, and might (ẏ that had bene to lytle) haue gyuen the so much more. Wherfoze thē haste thou despised ẏ commaundement of the LORDE to do wykednesse in hys sighte: thou haste killed Uzias the Hethite with the swerde, & hast taken his wyfe to thy wyfe, and haste slayne him with the swearde of the childzen
C of Ammon.

Now therfoze the swerde shall neuer departe from thine house, bycause thou hast despised me, and taken the wyfe of Uzias ẏ Hethite to be thy wyfe. Wherfoze thus saith ẏ LORD: behold, I will
Deu.31.c. stzre vp euyll againste the, euen out of thine owne house, & wyll *take thy wiues before thyne eyes, & giue thē vnto thy neighbour, & he shall lye wt thy wyues in the sight of the sunne. Foz thou diddest it secretly. But I wyll do thys
D thing before al Israel, and in the open
Leu.47.c. sunne light.

And Dauid sayed vnto Nathan: *I haue sinned against ẏ LORD. And Nathā said vnto Dauyd: the LORDE also hath put awaye thy sinne, ẏ shalt not dye. Howbeit, bycause in doinge thys dede, thou haste gyuē ẏ enemies of the LORD a cause to rayle, the childe ẏ is bozne vnto the, shal surely dye. And Nathan departed vnto his house. And the LORD stroke ẏ child ẏ Uzias wife bare vnto Dauid, & it syckened sozе. Dauyd therfoze besought GOD foz the childe, and fasted, and went in, & laye all nyght vpon the earthe. And the elders of hys house arose, & went to hym, to take him vp frō ẏ earth. But he would not, neither dyd he eate meate with them.

And it happened the seuēth day, that the child dyed. And ẏ seruaūtes of Dauid durst not tell hym ẏ the childe was dead. Foz they saied: behold, while the
E child was yet aliue, we spake vnto him, and he woulde not hearken vnto oure voice. How wyl he thē vexe him selfe, yf we tel him that the childe is dead? But Dauyd seing hys seruauntes whyspering, perceyued that the chylde was dead. And Dauid saied vnto his seruaūtes: is the childe deade? They said: yea. And Dauid arose from the earthe, and washed & annoynted hym selfe, & chaūged his apparel, and came into ẏ house of the LORD, and wozshypped, and afterwarde came to his owne house, and bad that they should set bzeade before hym, and he dyd eate. Then sayed hys
F seruaūtes vnto him: what thing is this that thou hast done. Thou diddest faste and wepe foz ẏ chylde, whyle it was alyue, & assone as it was dead, thou diddest ryse vp, and eate meate. He sayed: whyle the childe was yet alyue, I fasted, and wept: foz this I thought, who cā tel whether GOD will haue mercye on me, ẏ the child may lyue. *But now Leui.3.d. seinge he is dead, wherefoze shoulde I faste? canne I bzynge hym agayne any more? I shall go to hym, rather then he shall come agayne to me. And Dauyd cōfozted Bethsabe his wyfe, & wente in vnto her, and laye with her, and she bare a sonne, & called his name *Salomon, and the LORD loued him. And he sente by the hande of Nathan the pzophet, and called hys name * Jedidia, of the LORDES behalfe.

Bezaable Math. 1.a 1.par. 3. b

* Beloued of ẏ Lorde.

Joab sought againste Raba the citie of the childzen of Ammon, and toke the cytie of the kyngdome. And Joab sente messengers to Dauyd, sayinge: I
G,i. haue

haue made assault to Raba, and haue taken the citie with waters. Nowe therfore gather the reste of the people together, and besiege ꝑ citie, that thou mayest take it, lest I take it, and call it after my name: And Dauid gathered al the people together, and went against Raba, and besieged it, & gat it. * And he toke their kynges crowne from of his head, whiche wayed an hundred weyght of golde, and in it were precious stones. And it was set on Dauids head: and he brought out the spoile of ꝑ citie in exceding great aboundaunce. And he caried out the people that was therin, & put them vpon sawes and vpon yron harowes, and vpon axes of yrō, and thrust them into the tyle kel. Thus dyd he with al the cities of the childzen of Ammon. And so Dauid and all the people returned vnto Jerusalem.

¶ The. xiii. Chapter.

Ammon Dauids sonne defyleth his syster Thamar, Absalom therfore killeth Ammon.

AFter this it chaūced, that Absalō ꝑ son of Dauid had a fayre syster, named Thamar, whom Ammon ꝑ son of Dauid loued: And he was so sore vexed that he fell sycke for ꝑ loue of his syster Thamar: for she was a virgin, & he thoughte it harde for hym, to haue his purpose of her. But Ammon had a frende called Jonadab, ꝑ sonne of Simeah Dauids brother: & Jonadab was a very wyse mā. And he said vnto him: how cōmeth it, ꝑ thou being ꝑ kynges sonne arte thus consumed euery daye: wylt thou not tel me? Ammon answered him: I loue Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye the downe on thy bedde, and make thy selfe sicke. And when thy father is come to se the, saye vnto him: Oh, let my syster Thamar come, and geue me meate, & dresse it in my sight, ꝑ I may se it, and eate it of her hande.

B And so Ammon laye downe, & made him selfe sycke. And when the kynge was come to se him, Ammon said vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my sight, that I maye eate of her hande. Then Dauid sente home to Thamar, sayinge: go nowe to thy brother Ammons house, and dresse him meate. So Thamar went to her brother Ammons house, and he was laied downe. And she toke floure, and made paste, and dressed fritters in his sight, & dyd bake them, and toke a platter, & poured them out before him: but he would not eate. And Ammon said: Haue out al me from me. And they went al out from him. And Ammō said vnto Thamar: bring the meate into ꝑ chamber, that I maye eate of thine hande. And Thamar toke the frytters, whiche she had made, and brought them into the chambre to Ammon her brother: And when she had set C them before him to eate, he toke her, & said vnto her: come lye with me my syster. And she aunswered him: naye my brother, doe not force me, for there hath no suche thing be done in Israel: do not thou this abhomination. For whither shal I be able to go with my shame? And thou shalte be as one of the foles in Israel. O speake vnto the kyng, and he shal not denye me vnto the.

Howbeit, he would not hearken vnto her voice, but toke her, and * forced her, Gen.34. Deut.22. and lay with her. And then Ammō hated her exceedyngly: so that the hate wherwith he hated her, was greater then the loue, with which he before loued her. And Ammon said vnto her: vp, and get the hence. She answered him: thou hast no cause. This euil that thou putteste me awaye, is greater then ꝑ other, that thou diddest vnto me. Neuertheles, he wouide not heare her, but called his boye that serued him, & sayd: put away this woman fro me, and bolt the doze after her. And she had a kyrtle D of dyuers colours vpon her: for w such were the kynges doughters (that were virgins) apparcled. Then his seruaunt brought her out, and locked ꝑ doze after her. And Thamar toke, & put ashes on her head and rent her gaye kyrtle ꝑ was on her, and layed her hande on her head, and so went: and as she went, cried. And Absalom her brother sayde vnto her: hath Ammō thy brother bene with the? Nowe yet be styl my syster: he is thy brother. Let not this thinge greue thyne heart. And so Thamar remayned desolate in her brother Absaloms house. But when kynge Dauid heard of al these thinges, he was very wroth. (And he would not vexe the spirite of Ammon his sonne, for he loued him, because he was his firste borne.) And Absalom sayde vnto his brother Ammon neyther

neyther good noz bad. Howbeit, Abſa-
lom hated Ammon, becauſe he had foz-
ced his ſyſter Thamar.

And it happened after two yere, that
Abſaló had *ſhepeſherers in ỳ plaine
of Hazoz, beſyde the tryde of Ephzaim,
and bad al the kynges ſonnes, & came
to the kyng and ſaid: beholde, thy ſer-
uaunt hath ſhepeſherers, let the kynge
with his ſeruauntes come to thy ſer-
uaunt: The king anſwered Abſaló: nay
my ſonne. We wil not go al, noz be char-
geable vnto the. And Abſalom lay ſoze
vpon him: howbeit, he wouldc not go,
but bleſſed him. Then ſaid Abſalom:
yf thou wylt not come, then let my bzo-
ther Ammon go with vs. And ỳ kynge
anſwered hym: what nedeth it, that he
goe with thee? But Abſalom made
ſuche inſtaunce, that he let Ammon and
al the kynges childzen go with hym.

Now had Abſalom commaũded his
yongmen ſaying: marke when Ammõs
herte is mery with wyne, and when I
byd you ſmyte Ammon, then kyl him: &
feare not: haue not I bydden you: be
bolde therfoze, and playe the men. And
the yong men of Abſaló dyd vnto Am-
mon, euen as Abſaló had commaũded.
And al the kinges ſonnes aroſe, & euery
man gat him vp vpon his mule, & fled:
And it foztuned, that whyle they were
yet in the way, tidinges came to Dauid,
ſaying: Abſaló hath ſlaine all ỳ kynges
ſonnes, and there is none lefte alyue.
Then Dauid aroſe, and *tare his gar-
mentes, and lay along on the earthe, &
al his ſeruauntes ſtode by with theyz
clothes rente. And Jonadab the ſon of
Shimeath Dauids bzother anſwered &
ſayd: let not my lozde ſuppoſe that they
haue ſlayne al the yongmen ỳ kynges
ſonnes, ſaue Ammon onely is deade.
Foz that hath bene determined in Ab-
ſaloms mynde, ſyns he fozced his ſiſter
Thamar. Nowe therfoze let not my
lozde the kynge take the thinge ſo gre-
nouſlye, to thincke that all the kinges
ſonnes are dead, ſaue Ammon onely is
deade.

But Abſalom fled. And the yong mã
that kept the watche lyfte vp his eyes,
& loked. And beholde, there came much
people by a waye, along by the hynder
parte on an hilles ſyde. And Jonadab
ſaid vnto the kyng: beholde, the kinges
ſonnes come. As thy ſeruaunt ſaide, ſo
it is. And as ſoone as he had lefte ſpea-
kyng, behold, the kinges ſonnes came,
& lift vp their voices, & wept. The king
alſo & al his ſeruaũtes wept exceding-
ly. But Abſalom eſcaped and wente to
Thalmai the ſonne of Amihur kyng of
Geſur. And Dauid mourned foz his ſon
euery day. And ſo Abſalom eſcaped &
went to Geſur, and was there thze ye-
res. And king Dauid deſired to go fozth
vnto Abſalom: foz where as Ammon
was deade, he was cõfozted ouer him.

¶ The. xiiii. Chapter.

By the wyſdome of the woman of The-
koa, Abſalom is called againe.

IOab the ſonne of Zaruia perceiued, ỳ the kynges herte was to-
warde Abſalom, and he ſente to
Thekoa, & fette thence a wyſe woman,
and ſaid vnto her: faine thy ſelfe to be a
mourner, and put on mournynge appa-
rel. And annoynte not thy ſelfe wt oyle.
But be as a woman that had lõg time
mourned foz ſome dead bodye. And
come to the kynge, and ſpeake of thys
maner vnto him. And ſo Joab taughte
her what ſhe ſhoulde ſaye.

And when the womã of Thekoa had
fallen on her face to the grounde, and
done obeyſaunce, ſhe ſayd vnto ỳ king:
helpe me, O kynge.

The kyng ſaid vnto her: what ayleth
the: She anſwered: I am a wyddowe,
and my huſbãde is dead. And thy hãd-
mayde had two ſonnes, and they two
fought together in the felde (wher was
no man to go betwene them) but ỳ one
ſmote the other, and ſlue him. And be-
holde, the hole kinred is ryſen againſte
thine hãdmaide, and they ſaid: *deliuer Deu. 19.8
vs him, that ſmote his bzother: that we
maye kyl him, foz the ſoule of his bzo-
ther whom he ſlue. We wil deſtroye the
heyze alſo. And ſo they ſhal quenche
my ſparkle whiche is lefte, that he ſhal
ſtyzre vp (to my huſbãde) neither name
noz iſſue vpon the earthe. And ỳ kynge
ſaid vnto the woman: go home to thine
houſe, I wil geue a charge foz the. And
the womã of Thekoa ſaid vnto ỳ king:
My lozde, O kyng, this treſpaſſe be on
me, and on my fathers houſe, & ỳ kyng
and his ſeate be giltleſſe. And the king
ſayde: yf any man ſaye ought vnto the:
bzyng him to me, and he ſhal hurte the
nomoze. Then ſayde ſhe: Let the kyng
remembze his LORDE GOD, that the

auenger of ꝑ bloude gather not on heapes together to destroye, and that they slaye not my sonne. And he aunswered: 1. Re. 14. g as sure as the LORD liueth, *there shal not one heere of thy son fal to ꝑ earth.

D The woman said: let thine handmaide speake one word more with my LORD the kyng. And he said: saye on. The woman said: wherfore then hast thou determyned suche a thynge agaynste the people of GOD? For the kynge dothe speake this thinge as one whiche is fautye, that he shoulde not fet home agayne his banished. For we must nedes dye, and perysshe as water spylt on the grounde, which cannot be gathered vp agayne. Neyther doth GOD spare any soule. Let the kynge therfore finde the meanes, ꝑ his banished be not vtterly expelled from him. Now therfore am I come to speake of this thing vnto the kyng my Lorde. For they ꝑ be of ꝑ people haue feared me. And thy hādmaide said. Now wil I speake vnto the kyng, peraduenture the kyng wyl performe the request of his handmayde. And the kyng shal heare his handemaide, to deliuer her out of the hande of the mā that would haue destroyed me, and also my sonne out of the enheritaunce of GOD. And thine handmayde saide: the worde of my Lorde the king shal now be comfortable. For my lord the kyng is as an aungel of GOD in hearing of good and bad: therfore the LORDE thy God be with thee.

Then the kyng answered, and sayde vnto the womā: hide not fro me (I pray the) the thing that I shal aske the: And the woman said: let my lorde the kynge now saye on. And ꝑ kyng said: Is not the hande of Joab with the in all thys matter? The woman answered, & said: 2. Reg. 14. b *as sure as thy soule lyueth my lorde kyng there is els noman (on the right hande nor on the left) but as my Lorde the kyng hath spoken, thy seruaūt Joab he bad me, and he put al these wordes in the mouth of thyne handmayde. For to the intent that I shoulde aulter my communication, hath thy seruaunt Joab done this thing. And my lorde is wyse euē as an Aungel of GOD to vnderstāde al thinges that are in ꝑ earth. And the kyng said vnto Joab: beholde, I am content to do this thing. Go and fet home the chylde Absalom agayne.

And Joab fell to the grounde on hys face, and bowed him selfe, and blessed ꝑ kyng. And Joab said: now thy seruaunt knoweth, that I haue founde grace in thy sight (my lorde, O kyng) in that the kyng hath fulfylled the request of hys seruaunte. And so Joab arose, and wēt to GESUR, and brought Absalom to Jerusalem. And the kynge sayde: let him turne to his owne house, and not se my face. And so Absalom returned to hys owne house, & saw not the kynges face.

But in all Israel there was not so goodly a man as Absalom, for he was very beautyful: insomuche that from ꝑ soule of his foote to the top of his head, there was no blemish in him. And whē he shaued his head (for at euery yeares ende he shaued it, because ꝑ heere was heuy on him, and must needes shaue it) the heere of his head weyed two hundred sycles after the kynges weyghte.

And this Absalō had thre sonnes borne him, & one doughter named Thamar: which was a fayre woman to loke vpon. So Absalom dwelt two yere in Jerusalem, and saw not the kynges face. Therfore Absalō sēt for Joab, to haue sent him to the king. But he would not come to him. And when he sent agayne, he would not come. Therfore he sayde vnto his seruauntes: beholde, Joab hath a parcel of lande fast by my place, & hath barly therin: go, & set it on fire. And Absaloms seruaūtes set it on fire. (And Joabs seruauntes came with their garmentes rent, & said: Absaloms seruauntes haue burnt the parte of lande with fire.)

Then Joab arose, and came to Absalom vnto his house, & said vnto hym: wherfore haue thy seruauntes burnte my felde with fyre? And Absalom aunswered Joab: beholde, I sente for the, desiring the to come, because I would haue sent the to the kynge, for to saye: wherfore am I come from GESUR? It had bene better for me to haue bene there styll. Nowe therfore woulde I se the kynges face. And yf there be any trespasse in me, kyl thou me. And so Joab came to the kynge, and tolde him: whiche when he had sent for Absalom, he came to the kynge, and fell to the grounde on his face before him. And the kyng kyssed Absalom.

¶ The. xv. Chapter.

Absalom

Absalom maketh insurrection against his father. David is forced to flye for feare of him.

AFter this it foꝛtuned, that Absaló gat him charretes and hoꝛses, and fifty mẽ to runne befoꝛe him. And he aroſe vp early in ẏ moꝛnynges, and ſtode in the place of the entringe in of the gate. And euery man that had any matter, and came to ẏ kyng foꝛ iudgement, him did Absalom call vnto hym, and ſaid: of what citie art thou? He anſwered: thy ſeruaunt is of one of ẏ tribes of Iſrael. And Absalom ſayde vnto hym: ſe, thy matter is good and righteous, but there is no man deputed of ẏ kynge to heare the. Absalom ſayde moꝛeouer: Oh that I were made iudge in the lande, that euery mã which hath any ple and matter in the lawe, myght come to me, and that I might do hym iuſtice. And when anye man came nye to him and did him obeyſaunce, he put foꝛth his hande and toke him to him, & kyſſed him. And on this maner dyd Absalom to al Iſrael, that came to ẏ kyng foꝛ iudgement: and he ſtale the hertes of the men of Iſrael. And after fourtye yeares it foꝛtuned, that Absalom ſayde vnto the kyng: let me go now to Hebꝛó, and paye my vowe whiche I haue vowed vnto the LORD, foꝛ thy ſeruaunte vowed a vowe* (whẽ I was in Geſur, in the lande of Siria) ſayinge: yf the LORDE ſhall bꝛyng me againe to Ieruſalem, I wil ſerue the LORDE. And the kynge ſaid vnto him: go in peace. And ſo he aroſe, and wente to Hebꝛon.

But Absalom ſent ſpies thoꝛowout al the trybes of Iſrael, ſaying: as ſoone as ye heare the voyce of the trompet blowe, ye ſhal ſaye: Absalom raygneth king in Hebꝛó. And with Absalom wẽt two hundꝛed men out of Ieruſalem, ẏ were called. And they went with pure hertes, not knowyng of any thing. And Absalom ſent alſo foꝛ Ahithophel the Gilonite Dauids coũſailer, ẏ he ſhould come out of his citye Gilo, while he offred ſacrifices. And ther was wꝛought ſtrong treaſon. Foꝛ the people went, & encreaſed with Absalom in multitude. And there came a meſſenger to Dauid, and ſaid: the hertes of the men of Iſrael are turned after Absalom. And Dauid ſayde vnto all his ſeruauntes that were with him at Ieruſalem: vp, that we maye be gone, foꝛ we ſhall not eſcape from Absalom. Make ſpede, to departe, leſt he come ſodainly & catche vs, and bꝛyng ſome miſcheſe vpon vs, and ſmite the cytie with the edge of the ſwearde. And the kynges ſeruauntes ſayde vnto him: beholde, thy ſeruauntes are redy to do whatſoeuer my Lorde the kyng ſhal appoynte.

And the kyng and all his houſholde, departed on fote. And he lefte behynde hym * ten cõcubines to kepe the houſe. And ſo the kyng and al the people went out on fote, and taried in a place ẏ was farre of. And all his ſeruaũtes went about him. And al the Cerethites and al the Phelethites and all the Gethites (mighty men of warre) (euen fyre hundꝛed men whiche were come on foote from Geth) wente befoꝛe the kynge. Then ſayde the kynge to * Ithai the Gethite: wheꝛfoꝛe commeſt thou with vs? Returne and abyde with the kyng, foꝛ thou art a ſtraũger, and arte remoued from thyne owne place. Thou cameſt but yeſterday, and ſhoulde I diſquiet the to daye to go wt vs? I wyll go whyther I can. Theꝛfoꝛe retourne thou, & carye againe thy bꝛethꝛen. Mercye and truthe (ſhal the Lorde ſhewe vnto the.) And Ithai anſwered the kyng, and ſaide: as truly as GOD lyueth, and as my lorde ẏ kyng lyueth, in what place my lorde ẏ kyng ſhalbe whether in death oꝛ lyfe, euen there alſo wil thy ſeruaũt be. And Dauid the kyng ſaid to Ithai: come thẽ, and goe foꝛeward. And Ithai the Gethite went foꝛth, and al his men, and al the childꝛen that were with him. And al the countreye wepte with a loude voyce, and ſo dyd al the people that wẽt foꝛth. The kyng alſo him ſelfe paſſed ouer the bꝛooke Kydꝛon. And al the people went towarde the way that leadeth to the wyldernelſe. And Sadock and al the Leuites were with him, & bare ẏ arke of the appoyntment of GOD. And there they ſet downe the arke of GOD: And Abiathar went vp, vntill ẏ people were al come ouer, out of the cytie. And the kyng ſaid vnto Sadock: Carye the arke of GOD againe into the cytie. Yf I ſhal fynde fauour in the eyes of the LORD, he wyl bꝛing me againe, & ſhew me both it and the tabernacle therof. But and yf the LORD thus ſay: I haue no luſt vnto the, beholde, here am I: let him do with me, what ſemeth good in his eyes.

f The kyng saide also vnto Sadok the
1.Reg. 1.b pryest: Art not thou a *sear? Returne
into the citye in peace: and take youre
two sonnes wt you, Ahimaaz thy sonne,
and Jonathas the sonne of Abiathar.
Beholde, I wil tarye in the feldes of ꝑ
wyldernesse, vntyll there come some
wozde frō you to be tolde me. Sadok
therfoze and Abiathar caryed the arke
of GOD againe to Jerusalem, and they
taryed there. And Dauid went vpon
mount Oliuete, and wept as he wēt, &
had his head couered, and went bare
foote. And al the people that was with
him had euery man his head couered,
& as they went vp, they wepte also. And
one tolde Dauid, saying: Ahithophel is
one of them ꝑ haue consꝑired wt Absa-
lō. And Dauid said: O Lozde turne the
counsail of Ahithophel into foolishnesse.

g When Dauid was come to the toppe
of ꝑ mount, he wozshipped GOD: and be-
holde, Husai the Arachite came against
him with his coate tozne, and haurnge
earth vpon his head. Unto whom Da-
uid said: yf thou go with me, thou shalt
be a burthen vnto me. But yf thou re-
turne to the citye, and say vnto Absaló:
I wyl be thy seruaunt, O kyng: (as I
haue this lōg bene thy fathers seruaūt,
so am I now thy seruaunt) thou maiest
2. Regum. 17.a.b.c. foz my sake destroye ꝑ counsail of *Ahi-
thophel. And thou haste there with the
Sadok and Abiathar the pryestes, vnto
whom thou shalte shewe all that thou
canst heare out of the kynges houle.
And beholde, they haue there with thē
their two sonnes: Ahimaaz Sadoks
sonne, and Jonathas Abiathars son:
by them also shal ye sende me al that ye
2.Re.17.d. can heare. And so *Husai Dauids frēde
gat him to the citie. And Absalom also
entred into Jerusalem.

The.xvi. Chapter.

¶ Siba bryngeth presentes to Dauid / doth falsely
accuse Miphiboseth. Semei curseth Dauid / and
hurleth stones at him. Absalom by ꝑ counsail of
Ahithophel lyeth with his fathers concubynes.

ANd when Dauid was a litle paste
the toppe of the hil, beholde, Siba ꝑ
seruaunt of Miphiboseth came to
mete him, with a couple of asses sad-
led, and vpon them two hundzed loues,
& one hundzed bonches of reysynges, &
an hundzed frayles of dzyed frygges, &
a bottel of wyne. And the kynge sayde
vnto Siba: what meanest thou wt these?
And Siba said: They be asses foz ꝑ kyn-
ges houshold to ryde on, and bzead &
frute foz the yong men to eate: & wyne,
that suche as be fainte in ꝑ wildernesse
maye dzinke. And the kyng said: where
is thy masters sonne? Siba answered
vnto the kyng: beholde, he tarieth styll
at Jerusalem. Foz he said: this day shal
the house of Israel restoze me ꝑ kynge-
dome of my father: then sayd ꝑ kynge to
Siba: beholde, thyne are all that pertai-
ned vnto *Miphiboseth. And Siba said: 2.Reg.
I do homage to the: I beseche the, that
I maye fynde grace in thy syghte, my
Lozde, O kynge.

And when kyng Dauid came to Ba- 3
hurim, beholde, thēce came out a mā of
the kinred of the house of Saul, named 2. Reg.
*Semei, the sonne of Gera, & he came
out cursynge. And he cast stones at Da-
uid, and at al ꝑ seruaūtes of kyng Da-
uid. And al the people also, and al ꝑ mē
of war were on his right hande, and on
his left. And thus sayde *Semei when Ex.
he cursed: come foz the, come foztb thou
bloudchedder, and thou man of Belial.
The LORD hath bzoughte vpon the al
the bloude of ꝑ house of Saul, in whose
steade thou hast raygned, and ꝑ LORD
hath delyuered the kyngdome into the
hande of Absaló thy sonne. And beholde,
thou art come to thy mischefe, because
thou art a bloudchedder.

Then said Abisay the sonne of Zaru- c
ia vnto ꝑ kynge: why doeth this dead
dogge curse my lozde the kyng? let me
go now and take of the head of him.
And the kynge said: what haue I to do
with you, ye sonnes of Zaruia? let hym
curse: foz the Lozde hathe bydden him
curse Dauid. Who darre then saye:
wherfoze hast thou done so? And Dauid
said to Abisai, and to al his seruaūtes:
beholde, my sonne which came of myne
owne bodye, seketh my lyfe. How much
moze then maye this sonne of Jemini
doe it? Suffre him to curse, * foz ꝑ lozd 2.Reg.16
hathe bydden him: haply the LORDE
wyl loke on my weping eyes and wzet-
chednesse, and do me good foz his cur-
synge this daye. And as Dauid and his
men went by the way, Semei went a-
long on ꝑ hilles syde ouer against him,
and cursed as he went, & thzewe stones
at him, and cast dust. And the kyng and
al that were with hym came wery, and
refreshed them selues *there. 2.Reg.17.

And

And Absalom and all the people of the men of Israell came to Jerusalem, and Ahithophel was with him. And as soone as Husai the Arachite Dauids frende was come vnto Absalom, he said vnto him: GOD saue the kyng, GOD saue the kyng. And Absalō said againe to Husi: is this the kyndnesse thou owest to thy frende? Why wentest thou not with him? Husai answered vnto Absalom: naye not so: but whome the LORD and this people and al the men of Israel chose, his wyll I be, and with him wyl I dwel. Moreouer, vnto whom shal I do seruice, but euen to his sonne? And as I was a seruaunt before vᵗ thy father, euen so shal I be with the. Then spake Absalom to Ahithophel: geue counsail what is best for vs to do. And Ahithophel sayd vnto Absalō, get the in vnto thy fathers *concubines, which he hath left to kepe the house. And al Israel shal heare, þ thou arte cast out of thy father: then shal the handes of al that are wᵗ the be strong. And so they pitched Absalō a tent vpō the toppe of the house. And he wente in vnto his fathers concubynes in the sighte of all Israel.

*2.reg.15.c. 16.d.

And the counsail of Ahithophel which he counsayled in those dayes, was as a man had asked counsayle of GOD: euē so was al the counsayle of Ahithophel, both with Dauid and with Absalom.

¶ The.xvii. Chapter.

Ahithophel seing his counsayle dysalowed of Husai, and forsaken, hangeth himselfe.

Ahithophel said to Absalom: let me chose out nowe twelue thousande men. And I wyl vp & folowe after Dauid this night. And I wil come vpon him whyle he is werye and weake handed, and wil feare him. And all the people þ are with him shal flye. And so I wyl smite þ kyng onely, & wil bryng againe al the people vnto the, euen as easely as yf I would bryng anye other thing. And when I haue slayne þ man whō thou sekest, al the people shal haue rest. And the sayinge pleased Absalom wel, and al the elders of Israell. Then said Absalō: cal also Husai þ Arachite, and let vs heare his counsayle. When Husai was come to Absalō, Absalom spake vnto him, sayig: Ahithophel hath geuen such counsayl: shal we do after his saying, or no: tell thou.

Husai answered vnto Absalō, þ counsayle that Ahithophel hath geuē, is not good at this time: For (said Husai) thou knowest thy father, and his mē, how þ they be stronge. And they be chafed in their myndes, and are euen as a *beere robbed of her whelpes in þ felde. Thy father is a man also practised in war, and maketh no tarying with þ people. Beholde, he lurketh now in some caue, or in some other, (stronge) place. And thoughe some of his men be ouerthrowen at the first brunt: yet they þ heare it, wyl say: The people that folow Absalom be put to þ worse. And the best men thou hast, whose hertes are as the hertes of lions, shal shrinke therat. For al Israel knoweth, that thy father is a myghtye man, and they which be with hym, are all men of warre.

*Pro.17.c.

Therfore my counsail is, that al Israel be gathered vnto the, frō Dan to Beersheba (whiche are as the sande of þ sea in numbre) & þ thou go to battail in thyne owne persō. For so shal we come vpon him in one place or other, where we shal finde him, & we wil fall vpon him euen as thicke as the dewe falleth on þ grounde. And of al the mē þ are wᵗ him, we shal not leaue him one. Moreouer, yf he be gotten in to a towne, then shal al the men of Israel bring ropes to that citie, & we wil draw it into the ryuer, vntyl there be not one stone founde there. And Absalom & al þ men of Israel said: the counsayle of Husai þ Arachite is better, then the counsail of Ahithophel. *For it was euē þ Lordes determinacion to destroy the good counsail of Ahithophel: þ the Lorde might bryng euil vpō Absalō. Thē said *Husai vnto Sadok & Abiathar þ priestes: of this and þ maner dyd Ahithophel & the elders of Israel counsayl Absalom. And thus & thus haue I counsayled. Now therfore sende quickly, and shew Dauid, saying: tary not al night in the feldes of the wilderneſſe, but get the ouer, lest þ kyng be deuourd & al þ people þ are wᵗ him. Now Jonathas & Ahimaas abode by the well Rogel: (for they might not be sene to come into the citie.) And a wench wēt, & tolde them. And they went & shewed king Dauid.

Esa.19.d.

2.reg.15.g.

Neuertheleſſe, a lad sawe them, and tolde it to Absalom. But they wente bothe of them away quickly, and came

to a mans house in Bahurim, whiche had a wel in his yarde, into the which they went downe. And a woma toke & spred a couerlet ouer ꝑ welles mouth, and strawed fourmenty corne theron. And the thinge was not espyed.
And when Absalons seruauntes came to the wyfe, to ꝑ house, they said: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and coulde not fynde them, they retourned to Jerusalem.
And as soone as they were departed, ꝑ other came out of the well, and went & tolde kyng Dauid, and said vnto hym: vp, and get you quickly ouer ꝑ water, for suche coũsail hath Ahithophel geuẽ
f against you: Then Dauid arose, and al the people that were with him, & they wer come ouer Jordan by that it was day: so that there lacked not one of thẽ, that was not come ouer Jordan. And when Ahithophel saw, that his coũsail was not folowed, he sadled his asse, & arose, and gat him home to his owne house, and to his owne cytie, and pute his housholde in order, and hanged him selfe, and dyed: and was buryed in the
6 sepulchre of his father.

Then Dauid came to Mahenaim. And Absalom passed ouer Jordan, he & al the men of Israel with him. And Absalom made Amasa captaine of the host in ꝑ stede of Joab, which Amasa was a mannes sonne named Jethra, an Israhelite, ꝑ went into Abigail ꝑ doughter of Nahas, syster to Zeruia, Joabs mother. So Israel & Absalom pitched in the lande of Gilead. And when Dauid was come to Mahanaim, Sobi ꝑ
2. Reg. 11. a sonne of Nahas out of *Rabba ꝑ cytye of the childzen of Ammon, & Machir ꝑ sonne of Ammiel out of Lodeber, and
2. Re. 19. f. * Berzelai ꝑ Gileadite out of Roglim
1. Reg. 2. b. brought beddes, balens, erthẽ vessels, wheat & barly floure, & parched corne, beanes, ryce, otemele, honye, butter, shepe, & chese of kyne, for Dauid & al the people that wer with him, to eate. For they said: the people is hungrye, werye and thirstie in the wildernesse.

The. xviii. Chapter.

Absalom is ouercome in battayle. He hangeth by the heere in an oke. He is killed and put in a ditche. Dauid is so sorowful for the deathe of Absalom, that he wepeth.

And Dauid numbred ꝑ people that 1
wer with him, and set captaynes of thousandes and of hundzeds ouer them. And Dauid sente forthe the thirde part of ꝑ people vnder the hãde of Joab, and an other part vnder ꝑ hãd of Abisai ꝑ sonne of Zeruia Joabs brother, and the other thirde parte vnder the hande of Ithai the Gethite. And ꝑ kyng said vnto the people: I wil go w D
you also. And ꝑ people answered: Thou shalt not go forth: for yf we flye, our aduersaries wyl not care for vs: neyther shal they regarde vs thoughe halfe of vs were slayne: but thou art worth ten thousande of vs: Wherfore it is better, that thou succour vs out of the citye.
And the king said vnto them: What semeth you best, that wyl I do.

And the kyng stode by the gate syde, 5
and al the people came out by hũdzedes and by thousandes, and the kyng commaunded Joab & Abisay, and * Ithai, 2. Reg. 18. Reg. 17.
saying: entreate the yong man Absalõ gently for my sake. And al the people hearde that the kynge gaue al the captaynes charge concernyng Absalom.
And so ꝑ people wente out into ꝑ felde against Israel, & the battayle was in ꝑ wood of Ephraim, where the people of Israel were put to the worse before C
the seruauntes of Dauid, & there was a great slaughter ꝑ day, euen of twentye thousande men. For the felde was fought there in diuers places, al abrode vpon the earth. And the wood deuoured mo people ꝑ day, thẽ dyd ꝑ swearde.
And Absalom came before the seruaũtes of Dauid, riding vpõ a mule, which caried him vnder the thycke boghes of a great oke. And his head was caught of the oke, & he was lyfte vp betwene heauen & earthe: & the mule ꝑ was vnder him went his waye. And one that C
sawe it tolde Joab, saying: Beholde, I sawe Absalom hang in an Oke: & Joab sayde vnto the man that tolde hym: yf thou dyddest se him, why dyddest not thou there smyte him to the grounde, and I woulde haue geuen the ten sycles of syluer, and a gyrdle.

The man said vnto Joab: thoughe thou wouldest lay a thousande sycles of syluer in myne hãde, yet would I not stretche out myne hãde against ꝑ kynges sonne. For we hearde w our eares,

when

when the kynge charged the, & Abiſai, & Ithai, ſayinge: Beware, þ none touche the yong man Abſalom. Moreouer, if I had done it, I ſhould haue done againſt myne owne lyfe: for there is no matter hyd from the kynge: yea, and thou thy ſelfe wouldeſt haue bene agaynſte me. Then ſayde Joab: I maye not ſtande thus tarying with thee.

And he toke three ſpeares in his hād, and thruſt them thorow Abſalom, while he was yet alyue on the body of þ tree. And ten ſeruauntes that bare Joabs weapons, turned and ſmote Abſalom, and ſlue him. And when Joab blewe the trompet, the people returned from folowyng Iſrael. For Joab ſpared the people. And they toke Abſalom, and caſt him into a great pyt in the woode, and layed a myghtye greate heape of ſtones vpon him. And all Iſraell fled to theyr tentes. And this Abſalom yet in his lyfe time *toke counſaile: and reared vp a pyller, whiche is in kynges dale. For he ſayde: I haue no ſonne. And therfore, to kepe my name in remembraunce do I it. And he called the pyller after hys owne name. And it is called vnto thys day: Abſaloms pyller. *ii. Reg. xviii.

Then ſayde Ahimaaz the ſonne of Sadok: let me runne nowe, and beare the kynge tydynges howe that the LORDE hathe iudged hym quite of the hande of his enemyes. And Joab ſaide vnto him: thou art no man to beare good tidinges to daye: thou ſhalte beare tydynges an other time, but to daye thou ſhalt beare none: becauſe the kinges ſonne is dead. Then ſayde Joab to Chuſi: goe, and tel the kynge, what thou haſt ſene. And Chuſi bowed himſelfe vnto Joab, and ranne. Then ſayde Ahimaaz the ſonne of Sadoc agayne to Joab: come what come wyl, let me alſo runne after Chuſi. And Joab ſayd: Wherfore wylt thou runne my ſonne, ſeynge that for the tydynges thou ſhalt haue no reward: wel (ſayde he) come what wyl, let me runne. He ſayd vnto him: runne. Then Ahimaaz ranne by the playne waye, and came before Chuſi. And Dauid ſat betwene the two gates. And the watchemanne wente vp to the roofe ouer the gate vnto the wall, and lifte vp his eies, & ſaw, and behold, there came a man running alone. And the watcheman cryed, & told the kynge. And the kynge ſayde: yf he be alone, there is good tydynges in hys mouth. And he came, and drew nie. And the watcheman ſawe another man runnyng, and he called vnto the porter, and ſaide: beholde, there commeth an other man runnyng alone. And the king ſaid: he is alſo a tydynges bringer. And the watchman ſayde: me thynketh the runnyng of the formoſt is lyke the running of Ahimaaz the ſonne of Sadok. The kynge ſayde: he is a good man, & cōmeth with good tydinges. And Ahimaaz called, & ſayd vnto the kyng: good tidinges, & he fel downe flat to the earth vpon his face before the kyng, & ſaide: bleſſed be þ LORDE thy GOD, whiche hath ſhut vp the men þ lyfte vp their hādes againſte my lorde the kynge. And the kyng ſayd: is the yong mā Abſalom ſafe: Ahimaaz anſwered: when Joab ſente (Chuſi) the kynges ſeruaunt, & me thy ſeruaunt, I ſawe muche ado: But I wot not what it was: And the kynge ſayde vnto hym: turne, & ſtande here. And he turned, and ſtoode ſtyll.

And beholde, Chuſi came alſo, & ſayd: Good tydynges my lorde the kynge, for the LORDE hath quite thee this day out of the hande of all them þ roſe againſte thee. And the kyng ſayd vnto Chuſi: Is the yonge man Abſalom ſafe: Chuſi anſwered: The enemyes of my lorde the kynge, & all that ryſe againſt thee, to do the hurte, be as that ponge mā is. And the kynge was moued, & went vp to a chambre ouer the gate, & wepte. And as he went, thus he ſayde: O my ſonne Abſalom, my ſon, my ſon Abſalom, would GOD I had dyed for thee: O Abſalom my ſonne, my ſonne.

¶ The. xix. Chapter.

¶ Dauid is reſtored to his kyngdom/ and broughte agayne to Jeruſalem.

AND it was tolde Joab: Behold, the kynge mourneth and wepeth for Abſalom. And the victorie of þ day was turned into mournynge vnto all the people. For the people hearde ſaye þ daye howe the kynge ſorowed for hys ſonne. And the people ſtale away þ day from goinge into the citie, as people cōfounded ſteale awaye when they flye in battayle. But the kynge hid his face, & cryed with a loude voyce: O my ſonne Abſalom, O Abſalō my ſonne, my ſon.

And Joab came into the houſe to the kynge, and ſayd: thou haſt ſhamed thys

daye the faces of all thy seruauntes, whiche this day haue saued thy lyfe, & the lyues of thy sonnes & of thy doughters, and the lyues of thy wyues, and of thy concubynes, in ꝑ thou louest thine enemies, and hatest thy frēdes. For thou hast declared this day, that thou regardest neither thy lordes nor seruauntes. And this day I doe perceyue, ꝑ yf Absalom had lyued, and all we had dyed this daye, that had pleased the well. Nowe therfore vp, & come out, and speake kindly vnto thy seruauntes: For I sweare by the LORDE, excepte thou come oute, there wyll not tarye one man with the this night. And that will be worse vnto thee, then all the euil ꝑ fell on the frō thy youth vnto this houre. Then the kynge arose, and sat downe in the gate. And they tolde vnto all the people, sayinge: Behold, the kynge doth syt in the gate. And al the people came before the kyng. But Israell fled euery man to his tent.

And it fortuned, that all the people were at stryfe thorow out al the trybes of Israel, saying: the kyng saued vs out of the hande of our enemyes, he delyuered vs out of the hande of the Philistines, and nowe hens fled out of ꝑ land for Absalom. But Absalom whom we annoynted ouer vs is dead in battayle. Therfore why are ye so styll, ꝑ ye bryng not the kynge agayne? And kyng Dauid sent to Sadok & Abiathar the preistes, sayinge: speake vnto the elders of Juda and saye: why are ye behynde to bringe the kynge agayne to hys house, seynge that suche tydynges is come from all Israel vnto the kyng, euen to his house? (For the kynge had sayed. Thou shall ye saye vnto the people of Juda.) ye are my brethren, my bones and my flesshe: wherfore then are ye the last that bryng the kyng home agayne? And saye ye to Amasa: art thou not of my bone and of my flesshe? GOD do so & so to me, yf thou be not captaine of the hoost to me for euer in the roume of Joab. And he bowed the hertes of al the men of Juda, euen as the herte of one man: so that they sent this worde to the kyng: Returne thou with al thy seruauntes. So the kynge returned, and came to Jordan. And Juda came to Gilgal, for to go downe to mete ꝑ king, and to conuey him ouer Jordan. And 2.reg.16.b. Simei *the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came with the men of Juda to mete kynge Dauid, and there were a thousād men of Ben Jamin with him, and *Ziba 1.reg.14. the seruaunt of the house of Saul, & his xv. sonnes and twentie seruaūtes with him. And they went quickly ouer Jordā before the kynge. And there wente ouer a boate that caryed ouer the kynges housholde, and they dyd hym pleasure.

And Semei the sonne Gera fel before the kynge (as he was come ouer Jordā) and sayde vnto him: let not my lorde impute wickednesse vnto me, nor remembre the thynges that thy seruaunte dyd wyckedly (when my lorde the kyng departed out of Jerusalem) that the king shoulde take it to hert. For thy seruaūt doeth knowe, howe that I haue done amysse. And therfore beholde, I am the fyrste this day of al the house of Joseph, that am come to goe downe, to mete my lorde the kinge. But Abisai the sonne of Zeruia answered, and sayd: shal not Semei dye for this, bycause he cursed the LORDES anoynted? And Dauid sayde: what matter is betwene you and me, ye sonnes of Zeruia? For this daye ye be aduersaryes vnto me. Shall there any man dye this daye in Israel? Do not I knowe, that I am this daye kynge ouer Israel? And therefore the kynge sayde vnto Semei: thou shalt not die, and the kyng sware vnto him.

And Miphiboseth the sonne of Saul came also to mete the kynge, and hadde neyther washed his fete, nor shauen his beardе, nor washed his clothes from the tyme the kynge departed, vntyl he came againe in peace. And it fortuned ꝑ whē he was come to Jerusalē, & met ꝑ kyng, ꝑ king sayd vnto him: wherfore wentest not thou wt me Miphiboseth? He aunswered: my lord, O king, my seruaūt deceiued me. For thy seruaūt sayd: I wold haue myne asse sadled to ryde thereon, for to go to the kynge, bycause thy seruaunte is lame. And Ziba hath falsely reported of thy seruaunt vnto my lorde the kyng. And my lord the king is as an angel of GOD: do therfore what semeth good in thyne eyes. For all my fathers house were but deade menne before my lorde the kyng, and yet diddest thou put thy seruaunt among them that did eate at thine owne table. What ryghte therfore haue I yet, to crye anye more vnto the kynge. And the kynge sayde vnto

him

him: why speakest thou yet in thine own cause? (It is determined, that) I haue sayd: thou & Ziba deuide the landes betwene you. And Miphibosheth sayde vnto the kynge: yea, let him take all: for so muche as my lorde the kyng is come againe in peace vnto his owne house.

And Berselai ꝑ Gileadite came down from Roglim, and wente ouer Iordan with the kyng, to conuey him ouer Iordan. Berselai was a very aged man, euē fourescore yere olde, and prouyded the kynge of sustenaunce, while he laye at Mahanaim: for he was a man of verye greate substaunce. And the kynge sayde vnto Berselai: come thou with me, and I wyl feede thee with me in Ierusalem. And *Berselai said vnto the king: I am thus olde, and howe am I able to goe vp with the kynge vnto Ierusalem? I am this daye fourescore yere olde: & can I deeerne betwene good & euyll? Hath thy seruaunt any taste in that he eateth or drynketh? Can he heare any more the voyce of syngynge men and women? Wherfore then shoulde thy seruaunt be yet a burthen vnto my lorde the kynge? Thy seruaunte wyll go a lytle waye ouer Iordan with the king, and why wil the kynge recompence it me with suche a reward? O let thy seruaũt turne back againe, that I maye dye in myne owne cytye, and (be buried) in the graue of my father and of my mother: Beholde, here is thy seruaunt Chimeam, let him go vp my lorde the kynge, and do to him what shall please the.

And the kynge answered: Chimeam shall goe with me. And I wyl do to him that thou shalte be content with. And what soeuer thou shalte require of me, that same will I doe for thee. And all ꝑ people wente ouer Iordan. And when the king was come ouer Iordā, he kissed Berselai, and blessed him, and he wente backe againe vnto his owne place. And then the kynge wente to Gilgal, and Chimeam went with him, and so dyd al the people of Iuda, and broughte ouer the kynge, and there were but halfe the men of Israell.

And beholde, all the men of Israell came to the kyng, and sayde vnto hym: why haue our brethren the men of Iuda stolen thee away, and haue brought the kinge and his houshold, and al Dauids men with hym ouer Iordan? And all the men of Iuda answered the men of Israel: the kyng is nere of kyn to vs: wherefore be ye angrye for the mattere thynke ye that we eate of ꝑ kynges cost, or that we take vs any gyftes? And the men of Israel answered the men of Iuda, and sayde: we haue ten partes in the kynge, and haue therto more ryghte to Dauid then ye. Why then dyd ye dispise vs, that our aduise shoulde not be fyrste had, in restorynge oure kynge agayne? And the wordes of the menne of Iuda were fearcer then the wordes of the men of Israell.

The. xx. Chapter.

¶ Seba the sonne of Bichri rayseth Israel against Dauid/ Ioab killeth Amasa trayterously. The heade of Seba is delyuered to Ioab/ Dauids seruyters are numbred.

When there came thither a certain man of Belial (named Seba, the sonne of Bichri, a mā of Semini) he blewe a trompet, and sayde: we haue no part in Dauid, nether haue we enheritaunce in the sonne of Isai, let the mē of Israel depart vnto their tentes. And so euery man of Israell wente from Dauid and folowed Seba the sonne of Bichri. But the men of Iuda claue fast vnto theyr kynge, from Iordan vnto Ierusalem.

And Dauid came to his house to Ierusalem, *and toke the ten women hys concubines, that he had left behynd him to kepe ꝑ house, and put them in ward, and fedde them: but laye no more with them. And so they were enclosed vnto the daye of their death, lyuynge in wydowehoode.

Then sayde the kynge vnto Amasa: call me ꝑ men of Iuda togyther against the thirde daye, and be thou here also. And so Amasa went to gather the men of Iuda togyther: but taried longer thē the time whiche he had appoynted him. And Dauid sayde to Abisai: nowe shall Seba the sonne of Bichri do vs more harme, then did Absalom. Take thou therfore thy lordes seruauntes and folowe after him, leste he get him walled cyties, and escape vs. And there wente oute after him Ioabs men, and the Crethites and the Phelethites, and all the myghtiest men. And they departed oute of Ierusalem, to folowe after Seba the sonne of Bichri. And when they were at the great stone in Gibeon, Amasa went

before

C before the. And Joabs garmēt (þ he had about him) was girde vnto him, & he had girded therō a knife, which was gyrded fast to his loynes in suche a sheeth, þ (as he went) it fel somtymes oute. And Joab said to Amasa: art thou in healthy my brother? And Joab toke Amasa by the
100. 17. a chyn with the ryght hand to* kisse him. But Amasa toke no hede to the knyfe that was in Joabs hande, for therwith he smote him* in the thorte rybbes, and
Reg. 2. shed out his bowels to the ground, and thrust at him no more, and he dyed.

D And Joab and Abisai his brother folowed after Seba the sonne of Bichri: & one of Joabs men stode by him, & saide: he that beareth any fauour to Joab or good wil to Dauid, let hi go after Joab. And Amasa lay walowed in bloud in þ myddes of the waye. And there was a
Reg. 2. c man, which whan he saw* þ al the people stode styl, he rowled Amasa out of þ way into the feld, & cast a cloth vpō him, bycause he sawe þ euery one that came stode styl by him. And assone as he was tombled oute of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri.

C And he went thorowe al the tribes of Israel vnto Abel, & Bethmaacha & al þ places of Barim. And they gathered togyther, & wēt after him. And they came, & besieged hi in Abel & in Bethmaacha. And they cast vp a banke against þ cytie that stode in the valley. All the people þ was wt Joab, thrust at the wal to ouerthrowe it. Then cryed a wise womā out of the cytie, heare, heare, bid Joab come hyther that I maye speake with hym.

f Whē Joab was come vnto her, the woman said: art thou Joab? he answered: I am he. She said vnto him: heare þ wordes of thine hādmaid. And he answered: I do heare: and she saide agayne. They spake in the olde tyme, saying: men must aske peace first, how much rather shuld they so do to Abel: For so haue they cōtinued (hitherto:) I am one of thē; that are peaceable and faythfull in Israel: & thou goest aboute to destroye a cytie & a mother in Israel. Why wilt thou deuoure the enheritaunce of the LORDE?

And Joab answered, and said: GOD forbyd, GOD forbyd it me, that I should eyther deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba the son of Bichri by name) hath lyfte vp his hande agaynste the kynge, euen againste Dauid. Deliuer vs hym onely, and I wyll departe from the cytie. And the woman said vnto Joab: Be
6 holde, his head shal be throwē to the ouer the wal. And then þ woman went vnto all the people with her wysedome. And they smote of the heade of Seba the son of Bichri, and cast it out to Joab. * And
1. Reg. 1. he blewe a trompet, & they scattred frō the citie, euery man to hys tente. And Joab returned to Jerusalē vnto þ king.

Joab was ouer al the host of Israel. And Banaia the sonne of Jehoiada was ouer the Crethites & Phelethites. And Aduram was ouer the tribute. And Jehosaphat þ sonne of Ahilud was recorder. Seua was scrybe. And Sadock & Abiathar were þ priestes. And Ira the Jairite was Dauids priest.

C The. xxi. Chapter.

Thre deare yeres. The vengeaunce of the sinnes of Saul lighteth on his. vii sonnes which are hanged. Foure great battayles whiche Dauid had againste the Philistines.

I Then there fel an hūgre in þ dayes of Dauid, three yeares togyther. And Dauid enquired of þ LORD. And þ LORD answered: it is for Saul, and þ house of bloud, bicause he slue the
1. Reg. 11. *Gibaonites. And the kynge called the Gibaonites, and sayd vnto them: (Now the Gibaonites were not of the* childrē Jose. 9. of Israel, but a remnaunte of the Amorites, and the childzen of Israell sware vnto them: And Saule soughte to slaye them: for a zele that he had to the childrē of Israel and of Juda.) Wherfore Dauid sayde vnto them: what shal I do for you, and wherwith shal I make the attonemente that ye may bielle þ enheritaunce of the LORDE?

The Gibaonites answered him: we wyll haue no syluer nor golde, of Saul, nor of his house: neyther is it our minde that thou shouldest kyll any man in Israel. He sayde: what saye ye then that I shal do for you: They answered the king the man that consumed vs and ymagined to bryngе vs to noughte, hym wyll we destroy, that nought of him continue in any of the coastes of Israel. Let seuen mē of his sonnes be delyuered vnto vs, and we wyll hange them vp vnto the LORDE, in Gibeah of Saule, whom the LORDE dyd chose. And the kynge sayd: I wyll gyue them you.

* But

But the kyng had compassion on Miphiboseth the sonne of Jonathas, the son of Saule, bycause of the LORDES othe, that was betwene them: euen betwene Dauid and Jonathas the son of Saul. But he toke the two sonnes of Rizpa ꝑ doughter of Aia (whome she bare vnto Saule) euen Armoni and Miphiboseth, and ꝑ fyue sonnes of Michol (ꝑ doughter of Saule) whom she bare to Adziel the sonne of Berzilai, the Meholathite. And he deliuered them vnto the handes of the Gibeonites, whiche hanged them in the hyll before the LORDE. And they fel al seuen togyther, and were slayne in the dayes of haruest: euē in ꝑ first daies, and in the begynnyng of barley haruest.

And Rizpa the doughter of Aia toke sackcloth and hanged it vp for them vpō the rocke, euen from the begynnyng of haruest, vntyll raine dropped vpon thē out of heauen: and suffered neyther birdes of the ayre to fall on them by daye, nor beastes of the felde by nyghte. And it was told Dauid what Rizpa ꝑ doughter of Aia the concubine of Saule had done: and Dauid went and toke the bones of Saul and of Jonathas his sonne frō the men of Jabes in Gilead (whiche had stollē them from the strete of Bethsan where the Philistines had hanged them, whē the Philistines had slayne Saul in Gilboa.) And he brought thēce the bones of Saul and the bones of Jonathas his sonne, and they toke vp the bones of them that were hanged. And ꝑ bones of Saule and Jonathas his son, buried they in the countrye of Ben Jamin in Zela, in the sepulchre of Cis hys father. And when they had performed all that the kynge commaunded, GOD was then at one with the lande.

It fortuned, that the Philistines had yet war againe with Israell. And Dauid went downe, and his seruauntes wᵗ him, and fought against the Philistines. And Dauid waxed fayntye, and Iesby of Nob one of the sons of the giaūtes (the yron of whose speare waied three hundred sicles, and he begyng gyrded wᵗ a newe swerde) thought to haue slayne Dauid. *But Abisai the son of Zaruia succoured him, and smote the Philistine, and kylled him. Then the seruauntes of Dauid sware vnto him, sayinge: Thou shalt go no more out with vs to battaile that thou quenche not the lyghte of Israell. And yet after this, there was a battayle with the Philistines at Nob, and then Sibbechai the Husathite slue Saph, whyche was one of the sonnes of the gyauntes.

And there was yet an other battaile in *Nob with the Philistines, where Elhanāꝑ son of Jaere Orgim, a Bethlehemite slue one Goliath a Gethite: ꝑ staffe of whose speare was as great as a weuers cloth beame. 1. par. 21.

And there was yet an other battayle in Geth, wher was a man of a great stature, and had on euery hand. vi. fingers, and on euery fote. vi. toes. xxiiii. in all. And was borne also of the kynred of the gyauntes in Geth. And when he defyed Israel, Jonathas the sonne of Simea the brother of Dauid slue him. These foure gyauntes were borne in Geth, and fel into the hande of Dauid, and into the handes of his seruauntes.

The. xxii. Chapter.

The songe of Dauid for his deliueraunce from his enemyes.

AND Dauid spake the wordes of this song vnto the LORDE, what tyme the LORDE had deliuered him out of the hand of all his enemyes, and out of the hand of Saule.

And he sayde: the LORDE is my rocke and my castell, and my deliuerer. GOD is my strength, in him wyll I truste: he is my shylde, and the horne of my saluacyon: my worshyppe and my refuge: my sauiour, ꝑ shalt saue me from wronge.

*I wyl call on the LORDE whiche is ꝓyse worthy, and so shall I be saued from myne enemyes. For the corrupcyons of death closed me about: ꝑ floudes of Belial put me in feare. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulacīō wyll I call vpon the LORDE, and crye to my GOD. And he shal heare my voice out of his tēple, & my crye shall enter into his eares. The earth trembled & quaked: the foundacyons of heauen moued, and shuke, when he was angry. Psa. 17. a

Smoke went vp in his wrath, and cōsumyng fyre out of his mouth, coales were kyndled therof. And he bowed heuen, and came downe, and there was darkenes vnder his fete. And he sat vpō Cherub and did flye, he was sene caried vpon the winges of the winde. He made darkenesse a tabernacle rounde about him.

him, with waters gathered together in thycke cloudes. Thorowe the bryghtnes of his presence were the fyre coales kyndled.

GOD thondred from heauen, and he that is most hye, doth put out his voice. He shot arowes, and scatered them: he hurled lyghtnynge, and ouerthrew thē. The flowinges of the sea appeared, and the foundatiōs of the world were sene, by the reason of the rebukynge of the LORDE, and thorowe the blastynge of ꝑ breath of his nostrelles. He shall sende from heauen, and fet me, he shall plucke me out of many waters. He shal delyuer me from my myghty aduersary, and frō myne enemyes, for they are to stronge for me. When they had ouertaken me in the daye of my calamitie, the LORDE stayed me vp. For he brought me out into roumth, he delyuered me, because he had a lone vnto me.

* The LORDE wyll rewarde me accordynge to my ryghtwysenesse: accordynge to the purenes of my handes wyll he recompence me. For I haue kept the wayes of the LORDE, and done no wickednes againste my GOD. For all his lawes are in my syght, and his statutes wil not I put away fro me. In his sight also haue I bene vndefyled, & haue kept me fro myne own iniquitie.

And the LORDE dyd to me agayne, accordynge to my ryghteousnesse, euen after my purenes in his eye syght. With the godly thou shalt be godly, and with the man that is vncorrupt, thou shalt be vncorrupte. With the pure thou shalte be pure, and wt the frowarde thou shalt be frowarde. And the poore people that are in aduersite, thou shalte helpe. And on the proude shalt thou cast thyne eies. Thou art my light O LORDE: ꝑ LORD shall lyght my darkenesse.

For with thy helpe I wyll runne thorowe an hooste of men, and in my GOD wyll I spring ouer a wal. GOD is vncorrupte in his waye: the worde of the LORDE is tryed in the fyre: he is ꝑ defender of all them that trust in him.

For who is a GOD saue the LORDE? and who is myghtye, saue oure GOD? GOD strengtheth me with power, and tryddeth the waye in battayle cleare before me. He maketh my fete lyke hartes fete, and setteth me faste vpon my hye holde.

* He teacheth my handes to fight, that euen a bowe of stele is to weake for myne armes. D Psa. 44.d

Thou hast gyuen me the shylde of thy saluatiō, and with thy louyng mekenes thou doest multiplye me. Thou shalte make me space to walke in, and my legges shal not fayle me. I wyll folowe vp on myne enemyes and destroye them, and turne not againe vntyll I haue cōsumed them.

I wil waste thē and smyte them, that they shall not be able to arise: yea, they shal fal vnder my fete.

Thou haste gyrded me aboute with myghte to battayle, and them that arose againste me, hast thou subdued vnder me.

And thou madest myne enemyes, (and them ꝑ hated me) to turne their backes to me, that I myght destroye thē. They loke for helpe, but there is none to saue them: yea, euen vnto the LORD do they crye, but he heareth them not.

I wyll beate them as small as the duste of the earth: I wyll stampe them as the dyrte of the strete, and wil spread them abrode.

Thou shalt delyuer me from the dyssencyon of my people: thou shalte kepe me to be a heade ouer nacyons: the people whiche I knewe not, shal serue me.

Straunge chyldren dissemble with me: At the hearynge of the eare they obeye me.

Straunge chyldren wyll shrynke awaye, and they shalbe smittē with feare, in their priuye chambre. GOD is alyue, and blessed be my maker: magnyfyed be GOD, my most stronge saluacyon. It is GOD that auengeth me, and bryngeth downe the people vnder me. He delyuereth me from myne enemyes, thou also shalte lyfte me vp on hye from thē that ryse agaynst me, thou shalt delyuer me from the wicked men.

And therfore I wyll prayse thee (O LORDE) amonge the nacyons, and wyll synge vnto thy name. Whyche sheweth greate saluacion for his kyng, and dealeth mercyfully with hys anoynted: euē with Dauid, and wyth hys seede for euermore. Psa. 18.d

¶ The. xxiii. Chapter.

The last communicacion of Dauid, and the description of the mighty men to him belongyng.

These

These be the last sayinges of Dauid. Dauid the sonne of Jsai said: And the man (which was made, the annoynted of the GOD of Jacob, & the noble Psalmist of Jsrael) sayde: the spirite of the LORDE spake by me, & his worde was in my tonge. The GOD of Jsrael spake of me, eue the most mighty of Jsrael, said: he that beareth rule ouer men, ought to rule iustely in the feare of GOD. And as the morninge lyght when the Sunne is vp, a morninge in whiche are no cloudes to let the bryghtnes, and as the grasse of the earth is by the vertue of the raine: Shall not my house be so with GOD. *For he hath made vnto me an euerlastinge couenaunt, parfyte and sure in al pointes: and this is truely al my health and al my desyre, þ it grow, but not as grasse. But the vngodly man of Belial shalbe as a thorne clean pluckt vp, whiche can not be taken with handes: But the manne that shall touche them, must haue yron, or a long helue. *Or elles must they be burnt with fyre in the same place.

These be the names of the mighty mẽ whom Dauid had: one that sat in þ seate of wisdome, beynge chiefest among thre, pleasaunte was he and stronge: he slue, viii. hundred at one time. After him was Eliazar the sonne of Dodi the sonne of Ahohi, one of the thre worthyes with Dauid, which defied þ Philistines that were there gathered together to battel: when the men of Jsrael were gone vp. He arose & layed on the Philistines vntil his hande was wery, and claue vnto þ swearde. And the LORDE gaue greate victorie the same daye. And the people (which had fled) returned, and wente after him to runne to the spoyle. After him was Samma the sonne of Age the Hararite: and the Philistines gathered together beside a towne, (where was a parcell of lande full of rice) and the people fledde from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the LORDE gaue great victory.

* These thre (whiche were of the thirtie chiefe captaines) went downe to Dauid in the harueste tyme vnto þ caue of Adullam, and the hoofte of the Philistines abode in the valley of gyauntes. And Dauid was then in an holde. And the souldiers of the Philistines were in Bethleem. And Dauid longed and said: Oh, that I had of the water that is in þ well by the gate of Bethlehem, for to drinke. And the thre myghty brake thorowe the host of the Philistines, and fet water out of the wel of Bethlehem that was by the gate, and toke and broughte it to Dauid. Neuertheles he would not drink therof, but offred it vnto þ LORD, and sayde: the LORDE forbyd þ I shuld do so. Is not this the bloude of the men that went in ieopardy of their lyues? & therfore he would not drink it. And these thinges did these thre mighty men. *Asahel the brother of Joab, the sonne of Saruiah, was chefe amonge the three, and he lyfte vp his speare against three hundred, and slue them, and hadde the name among the thre. For he was nobler man then the three, and was their captayne. Howbeit he attayned not vnto (the first) three.

And Banaiahu þ sonne of Jehoiada, (the son of a myghtie man) valyaunte in actes, of Kabzeel slue two strong lyõs, eue lions of Moab. He went downe also, and slue a lyon in a pit in tyme of snowe. And he slue an Egyptiã a goodly bygge man, whiche had a speare in his hande. But he went down to him with a staffe, and plucked the speare out of the Egiptians hande, and slue him with his own speare. These thinges dyd Banaiahu þ sonne of Jehoiada, and had the name amonge the three worthyes. He was honorable amonge thyrtie, but he attayned not to the (fyrst) three. And Dauid made him of his councell. Asahel þ brother of Joab also was one of the thirty. Then Elhanã the son of Dodo of bethlehem: Samma the Haronite: Elica the Harodite: Helez þ Paltite: Ira þ sonne of Ikes the Thekoite: Abiezer of Anathoth, Mebonai the Husathite: Zelmon an Ahohite: Maharai, the Netophatite: Heleb the son of Baanah en Netophatite: Ithai the sonne of Ribai out of a hil of the children of Beniamin: Banaiahu the Phiratonite: Hedai of the riuer of Gaas: Abialbon the Arbathite: Asmaueth a Barhumite: Eliahba a Salbonite: and the sonnes of Jasen: Jonathas, Samma the Hararite. Ahiam the son of Sarar an Hararite. Eliphelet the sonne of Jasbai the sonne of a Maachathite: Eliam the son of Ahithophel the Gilonite: Hezrai the Carmelite

Paarai

Phaarai the Arbite: Igal ꝑ ſon of Nathā of Zoba: Bani ꝑ Gadite: Zelec an Amonite: Naharai a Berothite, whiche was the harneſbearer of Ioab the ſonne of Zeruia: Ira the Iethrite: Gareb the Iethrite: Uzia the Hethite, thyrtye and ſeuen in al.

The.xxiiij. Chapter.

¶ Dauid cauſeth the people to be numbred / and therfore is Iſrael plaged with peſtylence / ſo that in three dayes there dyed lxx. thouſande.

AND agayne, the LORD was wroth againſt Iſrael, and he moued Dauid againſte them, in that he ſayde: *go and numbre Iſrael and Iuda. For the kynge ſaid to Ioab the captayne of his hooſte: go thou abrode now, thorow out all the trybes of Iſrael, euen from Dan to Beerſeba, and numbre ye the people, that I maye knowe the numbre of them. And Ioab ſayde vnto the king: I beſeche the LORD thy GOD, to make thy people as many mo as they be: yea, and an hundred times ſo many mo, and that the eyes of my lorde the kyng maye ſe them. And what is the cauſe that my lord the kyng hath a luſt to thys thynge? Notwithſtandynge the kynges worde preuailed againſt Ioab, and againſt the captaynes of the hooſt.

And Ioab and the captaynes of the hoſt, went out frō the preſence of ꝑ king, to numbre the people of Iſrael. And they paſſed ouer Iordan, and pitched in Aroer on the ryghte ſyde of the cytye that lyeth in the myddes of the valleye of Gad ouer againſte Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyon, & from thence they came to Dan Iaan about to Sidō, & came to the ſtrong hold of Tyre, & to all the cyties of ꝑ Heuites and of the Cananites, and then wente out to the South of Iuda euē to Beerſeba. And ſo, when they had bene abrod thorowe out all the land, they returned to Ieruſalem againe, after the ende of nyne monethes and tweuty daies. And Ioab delyuered vp the nūbre and ſūme of the people vnto the kynge. And there were in Iſrael eyght hundred thouſād men of myghte that drewe ſwearde. And the men of Iuda were fyue hundred thouſande men.

And Dauids herte ſmote hym, after that he had nūbred the people. And Dauid ſaid vnto ꝑ LORDE: I haue ſynned exceedyngly in that I haue done. And nowe LORDE take awaye the treſpace of thy ſeruaunte, for I haue done very foolyſhly. And when Dauid was vp in a morynge, the worde of ꝑ LORD came vnto the prophete Gad, Dauids ſear, ſayinge: go and ſaye vnto Dauid, thus ſayeth the LORDE: I offre the thre thynges, chooſe the which of them I ſhal do vnto thee.

So Gad came to Dauid, and ſhewed him, and ſayd vnto him. Wylt thou haue ſeuen yeres honger to come in thy land, or wilte thou flee three monethes before thine enemyes, they folowynge thee, or that there be three dayes peſtilence in thy lande? Nowe therfore adupſe thee, and ſee what aunſwere I ſhall gyue to him that ſent me. And Dauid ſaide vnto Gad: I am in extreme trouble. *We wil fall nowe into the hande of the LORDE, for much is his mercy, and let me not fal into the hande of man.

And ſo the LORDE ſent a peſtilence in Iſrael from the morynge vnto ꝑ tyme appoynted. And there died of the people from Dan to Beerſeba, ſeuenty thouſād men. And when the angell ſtretched out his hande vpon Ieruſalem to deſtroye it, the LORD had compaſſion to do that euell, and ſayde to the angell that deſtroyed the people: it is nowe ſufficient, holde thyne hande. And the angel of the LORDE was by the threſhynge place of Arefna the Iebuſite. And Dauid ſpake vnto the LORDE (when he ſawe the angell that ſmote the people) and ſaid: lo, it is I that haue ſynned, & I that haue done wickedly. But theſe ſhepe, what haue they done: let thine hande (I pray thee) be againſt me, and agaynſte my fathers houſe.

And Gad came the ſame daye to Dauid, and ſayde vnto him: go vp and reare an altar vnto ꝑ LORDE in the threſhing flowre of Arefna the Iebuſyte. And Dauid (according to the ſaying of Gad) wēt vp, as the LORDE commaunded. And Arefna loked, and ſawe the kynge and his ſeruauntes commyng toward him. And Arefna went out: and bowed hym ſelfe before the kyng, flatte on his face vpon the grounde, and Arefna ſayde: wherfore is my lorde the kynge come to hys ſeruaunt? Dauid anſwered: to bye the threſhynge flooze of thee, and to make an aultar vnto the LORD, that the plage

plage maye ceasse from the people.

And Arefna sayd vnto Dauid: let my lord the king take & offre what semeth hym good in hys eyes: Beholde here be oxen for burnt sacrifice, & sleades, & the other instrumentes of ꝑ oxen for wood. All these thinges dyd Arefna geue vnto the kinge, and sayed moreouer vnto the kinge: the LORD thy GOD accepte the. And the kinge saied vnto Arefna: not so but I wyl bye it of the at a price, and wil not offre sacrifice vnto ꝑ LORD my GOD of that whiche doth coste me nothing. And so Dauid bought ꝑ threshing floure, and ꝑ oxen for fyfty sycles of siluer. And Dauid built there an aultare vnto the LORDE, and offered burntsacrifices, and peace offeringes. And so the LORDE was intreated for the lande. And the plage ceased from Israell.

¶ The ende of the seconde boke of Samuel: otherwise called the seconde boke of the Kynges.

The third boke of the kynges, after the rekenynge of the Latinistes: which thyrd boke and the fourthe also, is but one with the Hebrues.

¶ The fyrste Chapter.

The yonge virgyne Abisag keped Dauid in his extreme age. Adonia occupieth the realme vnwittinge to hys father. Salomon is annoynted kynge, and so Adonia getteth him a waye.

NOw kynge Dauid was olde & stryken in yeares: so ꝑ whē they couered him wt clothes, he caught no heate: wherfore his seruauntes said vnto him: let there her sought for my lorde the kynge a yonge mayden, to stande before the kyng, and to cherysshe hym. And let her lye in thy bosome, that my lorde the kynge maye get heate. And so they sought for a fayre damosell thorowe out al the coastes of Israel, and founde on Abisag a Sunamite, and brought her to the king. And the damosel was exceding fayre, and cherished the king and ministred to hym. But the kynge knew her not.

And Adonia the sonne of Hagith exalted hym selfe, sayinge: I wilbe king: And he gat hym charrettes & horsemē, & fyfty men to runne before hym. And hys father would not displease hym at any tyme, nor said so much to hi, as, why doest thou so? And he was a goodly mā, & his mother bare him nexte after Absalom. And he toke counsel at Joab ꝑ sonne of zaruia, and at Abiathar the priest. And they helped Adonia. But Sadock ꝑ priest, Banaiahu ꝑ sonne of Jehoiada, Nathan the prophete, Semei and Rei, and all the men of myght whiche were with Dauid, fauoured not Adonia. And Adonia sacrifyced shepe & oxen, & fat cattell, by the stone of zoheleth, which is fast* by ꝑ wel of Rogel, & called all hys brethren the kinges sonnes, and the men of Juda ꝑ kinges seruaūtes. But Nathan the Prophet, and Banaiahu, and the other valyaūt menne, and Salomon hys brother he called not. Iesu. 15. b

Wherfore Nathā spake vnto Bethsabe the mother of Salomon, sayinge: hast ꝑ not heard howe ꝑ Adonia ꝑ sōne of Hagith doth raigne, & Dauid oure lorde knoweth it not? Now therefore come, & I will gue the counsel, how to saue thine owne life, & ꝑ life of thy sōne Salomon. Go & get the in vnto kynge Dauid, and saye vnto hym: diddest not thou (my lorde O kynge) sweare vnto thy handmayde, sayinge: Salomon thy sonne shal raigne after me, & he shal syt vpon my seate: why is then Adonia king? Beholde, while thou yet talkest there with the kinge, I wyl come in after the, and confirme thy wordes.

And Bethsabe went in vnto the king into ꝑ chamber. And the kinge was very olde, & Abisag the Sunamite ministred vnto ꝑ king. And Bethsabe stouped & made obeysaūce vnto the kinge. And the king sayd: what is the matter? She answered him: my lord, thou swarest by the LORD thy GOD vnto thine handmayde: Salomon thy sonne shall raigne after me, and he shal sit vpō my seate. And beholde, nowe is Adonia kinge, and my lorde the kynge wotteth not of it. And he hath offred oxen, fat cattel, & many shepe, & hath called all ꝑ

sonnes of the kynge, and Abiathar the
prest, & Joab the captayne of the hoost.
But Salomon thy seruaũt hath he not
bydden. And nowe my LORD (O king)
ꝑ eyes of al Israel waite on the, ꝑ thou
shuldest tell them, who ought to syt on
the seate of my lord the king after him.
For els when my lorde the kynge shall
slepe with his fathers, I and my sonne
Salomon shalbe synners.

And whyle she yet talked with the
kinge, Nathã ꝑ prophet came also. And
they told the kinge saying: behold, here
commeth Nathã ꝑ prophet. And when
he was come in to the kyng he made o-
beysaunce before the kinge vpon hys
face on the ground, & Nathã sayd: My
lorde (O king) hast ꝑ said, Adonia shall
raigne after me, & he shall sit vpon my
seate: For he is gone downe this day, &
hath slayne many oxen, and fat shepe,
and hath called all the kinges sonnes, &
the captaines of the hoost, & Abiathar
the prest. And behold they eat & drinke
before him, & say: GOD saue ꝑ king A-
donia. But me thy seruaũt, & Sadocke
the preste, and Banaiahu the sonne of
Jehoiada, and thy seruaunt Salomõ
hath he not called. Is thys thyng done
of my lord the kinge, and thou hast not
shewed it vnto thy seruaunt, who shuld
syt on the seate of my lord the kyng af-
ter hym:

Then king Dauid answered, & sayd:
cal, me Bethsabe. And she came in to ꝑ
kinges presence, and stode before him.
And the kinge sware, sayinge: As true-
ly as the LORD lyueth (that hathe ryd
my soule out of all aduersitie) euen as
I sware vnto the by the LORD GOD
of Israel, saying: Salomon thy sonne
shall raigne after me, & he shall sit vpon
my seate for me, so wil I do thys daye.
Then Bethsabe bowed on her face to ꝑ
earth, and did reuerence vnto ꝑ kinge,
and sayd: I pray GOD ꝑ my lord kyng
Dauid may lyue euer. And king Dauid
said: call me Sadocke ꝑ prest, & Nathã
the prophete, and Banaiahu ꝑ sonne of
Jehoiada. And they came before the
king. The kynge also sayd vnto them,
take wt you the seruaũtes of your lord,
& set Salomõ my sõne vpon mine owne
mule, & cary him downe to Gihon. And
let Sadocke ꝑ prest, and Nathan the
prophet annoynte hym there, kynge
ouer Israell. And blowe ye with tromp-
pettes, and saye: GOD saue kinge Sa-
lomon. And then come vp after hym, ꝑ
he maye come & syt vpõ my seat. For he
shalbe king in my stead. And I will cõ-
maũd him to be captaine ouer Israel &
Juda. And Banaiahu ꝑ sonne of Jeho-
iada answered the kinge, & sayd: Amẽ.
I praye GOD ꝑ the LORD GOD of my
lord the kinge, saye so to. And as GOD
hathe ben with my lord ꝑ king, euen so
be he with Salomon also, & make his
seat greater, then the seate of my lorde
kinge Dauid hathe bene.

And so Sadocke the prest, & Nathã
the prophet, & Banaiahu the sonne of
Jehoiada, & the Crethites and Phele-
thites wente downe, and set Salomon
vpon kynge Dauids Mule, & brought
him to Gihon. And Sadock the prest
tooke an horne of oyle out of the taber-
nacle, & anointed Salomõ. And al they
of the people blewe trompettes, & sayd:
GOD saue king Salomõ. And al ꝑ peo-
ple came vp after him, pypynge with
pipes, and reioysynge greatlye, so that
the earth rang with the sound of them.

And Adonia and al the gestes that he
had called vnto him, herd it, eũe as they
had made an ende of eating. And when
Joab heard the soũd of the trompet, he
sayd: howe happeneth it that there is
suche a noyse in the cytye? And as he yet
spake: behold, Jonathas the sõne of A-
biathar ꝑ prest, came. And Adonia said
vnto hym: come in, for thou arte a valy-
aunt man, and bringest good tidinges.
And Jonathas answered & said to A-
donia: Verely our lord king Dauid hath
made Salomõ king. And ꝑ kinge hath
sente with him, Sadock ꝑ prest, & Na-
thã the prophet, & Banaiahu the sonne
of Jehoiada & the Crethites, & the Phe
lethites, and they haue set hym vpõ the
kinges mule. And Sadock ꝑ prest, & Na
than the prophet, haue anoynted hym
king in Gihõ. And they cam vp againe,
& reioysed, ꝑ the cytye did soũde againe.
And that is ꝑ noise that ye haue heard.
And Salomon sitteth on the seate of
the kingdome. And moreouer ꝑ kinges
seruaũtes came to blesse our lord king
Dauid, sayinge: thy GOD make the
name of Salomon more honorable
then thy name, & make hys seate grea-
ter thẽ thy seate. And ꝑ kig bowed him
selfe vpon the bedde. And thus sayde
the kynge: Blessed be the LORD GOD
of

of Israell: which hath made one to syt on my seate this day, myne eye seing it.

And al the gestes that were with Adonia were afrayed, & rose vp, & wente euery man his waye. And Adonia fearyng the presence of Salomon, arose, & wente (into the tabernacle of the Lorde) and caught holde on the hornes of the altare. And one tolde Salomon, sayinge: Beholde, Adonia doth fear kynge Salomon: for he hath* caught hold on the hornes of the altare, sayinge: let kynge Salomon sweare vnto me thys daye that he wyll not slaye hys seruaunte with the swearde.

And Salomon sayed, yf he wylbee a childe of vertue, there shal not an heere of hym fal to ỳ earthe: But & if wickednes be founde in hym, he shal dye. And so kinge Salomō sent, & they brought him from the altare. And he came and dyd obeysaunce vnto kinge Salomon. And Salomon sayd vnto hym, get thee to thyne house,

¶ The. ii. Chapter.

Dauid dyeth. Adonia requyreth to haue Abisag to his concubyne, and therfore Salomō commaundeth to slay hym. Abiathar is put from hys priesthode. Semei and Joab are slayne.

I THe dayes of Dauid drew nie that he shulde dye, & he charged Salomon his sonne, sayinge: I go the way of al ỳ worlde, *be thou strong therfore, and shewe thy selfe a manne. Iosu. 1.b 1.Sa. 2.1.b Deu. 31.f. Kepe thou the watch of the LORD thy GOD, that thou walcke in hys wayes, and kepe hys statutes, & hys preceptes, his iudgementes, and his testimonies, euen as it is written in ỳ lawe of Moses: that thou mayest prosper in al that thou doest, and in euery thing that thou medlest withal.

That the LORD also may make good hys worde whiche he spake vnto me, sayinge: if thy childrē take hede to theyr waye, ỳ they walke before me in trueth, wyth all theyr hertes, and with al their soules, *then shalt thou not be without a man on the seate of Israell. 1.Reg. 9.b

*Moreouer, thou wotest, how Joab ỳ sonne of Zaruia serued me, & what he dyde to the two capitaines of ỳ hostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa ỳ sone of Jether, whō he slue, & shed bloude in tyme of peace (euen as it had ben in warre) & put the bloud of warre vpon his girdle ỳ was about his loines, and in his shoes that were on his fete. Deale with him therfore accordynge to thy wysedome, and bring not hys hoore head downe to the graue in peace. *But shew kindnes vnto the sonnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fled from Absolom thy brother. B 2.reg.19.f.

*And beholde, thou haste with the Semei the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanahim. But he came to mete me at Jordane, and I sware to hym by the LORD, sayinge: I wyll not slaye the with the swearde: but thou shalt not coūt him as vngilty. For thou arte a man of wysedome, and knowest what thou oughtest to do vnto hym. His hoore head shalt thou bring to the graue with bloude. 2.reg.16.dg

And so* Dauyd slept with hys fathers, & was buryed in the cytie of Dauid. And ỳ daies which Dauid raigned vpon Israel, were fortye yeares: seuen yeares raigned he in Hebron: & thirtye & thre yeares raigned he in Jerusalem. Actes.2.c.

*Then sat Salomon vpon the seate of Dauid his father, & his kingdome was stablished myghtelye. And Adonia the sonne of Hagith cam to Bethsabe the mother of Salomō. And she sayd: *Comest thou peaceably? And he saied peaceably. He said moreouer: I haue somwhat to say vnto the. She said: say on. And he saied, thou knowest ỳ the kingdom was mine, & that al Israel set their faces on me, ỳ I shuld raigne, howbeit the kingdome is turned away, and geuen to my brother: for it is apoynted hi of the LORD: & now I aske a petitiō of the: deny me not. And she said vnto him: Say on. And he sayd: Speake, I pray the, vnto Salomon ỳ kinge, for he wyl not say the nay, that he geue me Abisag the sunamite to wyfe. And Bethsabe saied: well, I wyll speake for the vnto the kinge. C 1.par.29.f 1.reg.1.b

Bethsabe therfore went vnto kinge Salomon, to speake vnto him for Adonia. And the king rose vp to mete her & bowed him selfe vnto her, and sat hym downe on hys seate. And there was a seate set for ỳ kinges mother, & she sate on his right side. Then she said: I desire a lytell peticion of the, I praye the saye D

me not nay. And the kynge sayed vnto her: Aske on my mother, for I wyl not saye the naye. She sayd: let Abisag the Sunamite be geuē to Adonia thy brother to wife. And king Salomō answered & sayd vnto hys mother: why dost thou aske Abisag the Sunamit for Adonia? aske for hym the kingdome also: for he is myne elder brother, and hathe for hym Abiathar the preiste, & Joab ꝑ sonne of Zaruia. Then kynge Salomon sware by the LORD, saying: GOD do so, and so to me, if Adonia hath not spoken thys worde agaynst hys owne life. Now therfore as truly as ꝑ LORD lyueth, whiche hathe ordeyned me, and set me on the seat of Dauyd my father, and made me an house as he promised, Adonia shal dye this daye. And kynge Salomon sent by the hande of Banaiahu ꝑ sonne of Jehoiada, and he smote hym that he dyed.

And vnto Abiathar the preist, sayd ꝑ king: get ꝑ to Anatoth vnto thine owne feldes: for thou art worthy of deathe: but I wyl not at this tyme kyll the, because thou baredst the arke of the LORD GOD before Dauyd my father, and because thou hast suffered with my father in al his afflictions. And so Salomō put awaye Abiathar from beynge preist vnto the LORDE: ꝑ he myght fulfyll the wordes of the LORD which he spake ouer ꝑ house of Eli in Silo. Thē tydynges came also to Joab: for Joab had turned after Adonia though he turned not after Absalō. And Joab fled vnto the tabernacle of the LORD, & caught holde on the hornes of the altare. And it was tolde kynge Salomon, howe ꝑ Joab fled vnto ꝑ tabernacle of ꝑ LORD & stode by the altare. Then Salomon sent Banaiahu the sonne of Jehoiada, saying: go and fall vpon hym.

And Banaiahu came to the Tabernacle of the LORD, and sayd vnto hym. Thus sayeth the kyng: come out. And he sayd: naye, but I wyl dye euen here. And Banaiahu brought the king word agayne, sayinge: thus sayd Joab, and thus he answered me.

And the kynge sayed. Do euen as he hathe sayd: smite hym, & bury him, that thou mayest take away ꝑ blond which Joab shed causeles, from me, and from the house of my father. And the LORD shall bringe hys bloude vpon hys owne head, for he smote two men righteuser & better thē he, & slue them with ꝑ swearde, my father Dauyd not knowinge thereof: euē Abner ꝑ sonne of Ner, captain of ꝑ hooste of Israel, & Amasa ꝑ sonne of Jether captayne of the hooste of Juda. Theyr bloud shal therfore returne vpon the heade of Joab, & on the heade of his sede for euer. But vpō Dauyd, & vpon his sede, & vpon hys house, & vpon his seat, shall there be peace for euer of the LORDE. So Banaiahu the sōne of Jehoiada went vp, & smote him, & slue him, and buryed him in his owne house in ꝑ wildernes. And the king put Banaiahu ꝑ sonne of Jehoiada in hys rowme ouer the hoste, & put Sadock the preist in the roume of Abiathar.

And the kynge sente and called Semei, & sayd vnto him: build the an house in Jerusalē, and dwel there: and se that thou go not forth thence any whether: for bee thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye that daye, and thy bloude shalbe vpon thine owne heade. And Semei sayd vnto ꝑ kynge: This is a good thinge: as my lorde the the kynge hath sayd, so wyl his seruaūt do. And Semei dweite in Jerusalē many a daye. And it chaunced after thre yeares, that two of the seruauntes of Semei ranne away vnto Achis, sonne of Maacha kynge of Geth. And they tolde Semei, saying: beholde, thy seruaūtes be in Geth. And Semei stode vp, & sadled his Asse, and gat him to Geth to Achis, to seke his seruauntes, & returned, and broughte hys seruauntes againe from Geth.

And it was tolde Salomō, how that Semei had gone from Jerusalem to Geth, & was come againe. And ꝑ kynge sent and called Semei, and sayde vnto him: Did I not charge the by ꝑ LORDE with an othe, and testified vnto the, saynge: be sure, that whē soeuer thou goest out, & walkest abroad any whither, thou shalt dye the death: And thou saidest vnto me: it is good tydynges that I haue heard. Why then hast thou not kept the othe of ꝑ LORD, & the cōmaūdement that I charged the withall?

The kyng sayd moreouer to Semei: *thou remembrest all the wyckednes whiche thyne hearte knoweth, that thou diddest to Dauid my father. The

1.reg.2.f.

LORDE

LORD also shal bring thy wickednesse vpon thyne owne heade: and kyng Salomon shalbe blessed, and the seate of Dauid stablyshed before the LORDE for euer. So the kynge commaunded Banaiahu ꝑ sonne of Iehoiada: which went out and smote him that he dyed. And the kyngdome was stablyshed in the hande of Salomon.

¶ The. iii. Chapter.

Salomon taketh Pharaos doughter to wyfe. The Lord appeareth to him and geueth him riches dom. The pleadyng of the two harlottes who ſhoulde owe the liuyng childe. and Salomons ſentence therin.

I SAlomon made affinitie wt Pharao kyng of Egipt, & toke Pharaos doughter, and brought her into ꝑ citie of Dauid, vntil he had made an ende of buyldyng hys owne house, & the house of the LORD, and the wall of Ierusalem rounde about. Only ꝑ people sacrifyced in altars made on hilles, because ther was no house built vnto ꝑ name of the LORD, vntyl those dayes. And Salomon loued ꝑ LORDE, & walked in the ordinaunces of Dauid his father, saue only that he sacrificed and offered incense vpon altares in hylles.

*And the kinge wēt to Gibeō, to offer there for ꝑ was a speciall offrynge place. And a thousand burnt offringes dyd Salomō offre vpō that altare: & in Gibeon the LORD appeared to Salomō in a dreame by night. And God said: aske what thou wylt that I may geue it the. And Salomō said: ꝑ hast shewed vnto thy seruaūt Dauid my father great mercy, whē he walked before the in trueth, in righteousnes, and in playnes of hearte with the. And ꝑ hast kept for hym this great mercye, ꝑ thou haste gyuen him a sonne, to syt on his seat: as it is come to passe this day. *And now, O LORD my GOD, it is thou that hast made thy seruaunte kyng in steade of Dauid my father. *And I am but yōge and wote not howe to go out & in. And thy seruaūt is in the middest of thy people, whiche thou hast chosen. And verely ꝑ people are so many that they canne not be told nor numbred for multitude. *Geue therefore vnto thy seruaunt an vnderstanding herte, to iudge thy people, that I may decerne betwene good and bad. For who is able to iudge this, thy so myghty a people?

And thys pleased the LORDE well, ꝑ Salomon had desyred this thyng. And GOD sayde vnto him: because thou hast asked thys thinge, and haste not asked longe lyfe, neyther haste asked ryches, nor the soule of thyne enemies, but hast asked vnderstādyng & discreciō in iudgemēt. Behold, I haue done according to thy peticiō. For I haue geuen the a wise & an vnderstādynge herte, so ꝑ ther was none lyke the before ꝑ, neither after the shall any aryse lyke vnto thee. And I haue also geuen the, that which thou hast not asked, euē riches and honour, so that there shalbe no kyng lyke vnto the al thy daies. And if thou wilte walke in my wayes, to kepe mine ordinaunces and my commaundementes, *as thy father Dauid did walke, I wyl lengthen thy dayes. When Salomō awoke, behold it was a dreame. *And he came to Ierusalem and stode before the arke of the testamēt of the LORDE, and offred burnt offrynges & peace offrynges, & made a feast to al his seruauntes.

Then came there two wemen, that were harlottes, vnto the king, and stode before him. And ꝑ one woman said: Oh my LORDE: I and thys woman dwell in one house. And I was delyuered of a child with her in ꝑ house. And the third daye after that I was delyuered, she was delyuered also: and we were together, and no straunger with vs in the house, saue we two.

And this wiues child died in ꝑ night, for she smothered it. And she rose at midnight, & toke my sonne frō my syde, while thine handmaide slept, & layde it in her bosome, and put her dead child in my bosome. And whē I rose vp to geue my childe sucke, behelde, it was dead. But when I had loked vpon it in the morowyng, behold, it was not my sonne, whiche I dyd beare.

The other woman saied: it is not so, but my sonne liueth, & thy sōne is dead. And she saied againe: No, but thy sonne is dead and mine is alyue. And thus they pleated before the kynge. Then sayed the kynge: the one sayeth, thys that is alyue is my sonne, and the dead is thine. And the other sayeth, naye: but thy sonne is dead, and the lyuynge child is myne. And the kynge sayed: bringe me a swearde. And they broughte

out a swearde before the kyng. And the kyng said: Deuyde the ly-uynge chylde in two, and geue the one halfe to ꝑ one, and the other to the other.

Then spake the woman whose ꝑ ly-uyng chylde was, vnto the kinge: for her bowels yerned vpō her sonne, and said: I beseche the my lorde, geue her the li-uing chylde, and in no wyse slaye it. But the other said, let it be nether myne nor thyne, but deuyde it. Then the kynge
Luke. 7. c answered, and sayde: *geue her the ly-uynge chylde, and slaye it not: for she is the mother therof. And al they of Israel heard of the iudgement, whiche the kynge had iudged, and feared ꝑ kynge: for they sawe that the wysedom of God was in him to do iustice.

¶ The. iiii. Chapter.

The princes and rulers vnder Salomon. The purueyaunce for his vitailles. The numbre of his horses and of his parables.

AND so kyng Salomon was kyng ouer al Israel. And these wer hys lordes. Azariahu the sonne of Sadocke the priest, Elihoreph and Ahiah ꝑ sonnes of Sisa, scribes. Iehosaphath ꝑ sonne of Ahilud, ꝑ recorder. Banaiahu the sonne of Iehoida was ouer ꝑ hoost. And Sadock & Abiathar were ꝑ priestes. And Azariahu the sonne of Nathā was ouer the officers. And zabud ꝑ son of Nathan was a priest, the kinges cōpanion. And Ahisar stewarde of housholde. And *Adoniram the sonne of
1. Reg. 5. d Abda, was ouer the tributes.

And Salomon had twelue officers ouer al Israel, which prouided vitailes for the kynge and his housholde: eche man his moneth in a yeare, made prouision for necessarie thinges. And these are their names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makaz and in Saalbin & Bethsames, Elon and Bethanan: ꝑ sonne of Heled in Aruboth, to whom perteyned Socho and al the lande of Hepher: the sonne of Abinadab in al the regiō of Dor, which had Taphath the doughter of Salomō to wyfe. Baana ꝑ sonne of Ahilud was ouer Thaanach and Magiddo, & ouer al Bethsan, whiche is by zarthana beneth Jesrael, from Bethsan, to the plaine of Mehola, euen vnto the place that is ouer against Jerhmeā: the sonne of Saber had Ramoth Gilead, and his were the townes of Jair: the sonne of Manasse, whiche are in Gilead, & vnder him was the regiō of Argob which is in Basan thre score great cities with walles and barres of brasse.

Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Basmath ꝑ doughter of Salomon to wyfe. Baana ꝑ son of Husai was in Aser & in Aloth. Iehosaphat the sonne of Paruah was in Issachar. Semei the sonne of Ela was in Ben Jamin. Gaber the sonne of Urye was in the countrey of Gilead, ꝑ lande of Sehon kynge of the Amorites, and of Og kyng of Basan, & was officer alone in the lande. And Juda & Israell were manye, euen as the sande of ꝑ sea C
in number, eating, drinking and making mery. *And Salomō raigned ouer all kingdoms, from the* ryuer vnto ꝑ lāde of the Philistines: euē vnto the border of Egipt: and they brought presentes, & serued Salomon al ꝑ dayes of his lyfe. Ex. 23. Deu. 11. Psa. 72. Capitum

And Salomons breade for one daye was. xxx. quarters of manchet floure, & thre score quarters of meale: tē stalled oxen, & xx. out of the pastures, and an hundred shepe, beside hertes buckes, & wylde goates, and capons. For he ruled in al ꝑ region on the other side Euphrates, from Thiphsah to *Asa, ouer Di. Gaz
al the kinges on the other syde ꝑ ryuer. And he had peace with al his seruauntes on euery syde. And Juda and Israel dweite without feare, euery man vnder his vine and vnder his figge tre, from Dan to Berseba, all the dayes of Salomon. And Salomō *had fourtie. M. stalles of horses for charettes, Deu. 17. d
and. xii. M. horsemen. And the officers prouided vitaile for kyng Salomon, & for al ꝑ came out of any place to kynge D
Salomons table, euery man his moneth so that ther lacked nothing. Barly also and strawe for the horses & mules, brought they vnto the place where the officers were, euery man in his office.

* And GOD gaue Salomon wysedome and vnderstandynge exceadinge Ec. 47. d
murhe, and a large herte, euen as the sande that is one the sea shore: and Salomons wysedome excelled the wysedome of all the childzen of the Easte countreye, and all the wysedome of Egypte. For he was wyser then all menne, yea then Ethan
the

the Ezrahite, and Heman, Chalcol, and Darda the sonnes of Mahol. And hys name was spoken of thorow out al nacions on euery side. And Salomō spake thre thousand prouerbes. And his songes were a thousand and fyue. And he spake of trees, euen from ꝑ Cedar tree that groweth in Libanon, vnto the Isope that springeth out of the wal. He spake also of beastes, of fowles, of wormes, and of fysches. And there came of all nacions to heare the wysedome of Salomon, and from all kynges of the earth, which had herde of hys wisedōe.

¶ The. v. Chapter.

Kynge Hyram sendeth Cedar tymber to the buyldynge of the temple. The disorypcyon of the workes.

I AND Hyrā kyng of Tyre sēt his seruaūtes vnto Salomon, for he had heard, ꝑ they had anoynted hym kyng in the rowme of hys father.* For Hirā was euer a louer of Dauyd * And Salomon sent to Hiram, saying: thou knowest *howe that Dauid my father, could not buylde an house vnto ꝑ name of the LORDE hys GOD, for ꝑ warres which wer about him on euery side, vntyl the LORD put them vnder the soles of hys fete. But now the LORDE my GOD hathe geuē me rest on euery side, so that there is neyther aduersary, nor any euel plage. And behold, *I am determined to buylde an house vnto the name of ꝑ LORD my GOD, as ꝑ LORD spake vnto Dauyd my father, sayinge: thy sonne whome I wyll set vpon thy seat for the, he shal buylde an house vnto my name. Now therfore commaūde V thou that they hewe me Cedar trees out of Libanon. And my seruauntes, shalbe with thine, & vnto the wil I geue the hyre for thy seruaūtes, accordyng to al such thynges as thou shalt apoynte: for thou knowest that there are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidones.

When Hirā heard ꝑ wordes of Salomō, he reioyced greatly, and said: Blessed be ꝑ LORD this day which hath geuē vnto Dauyd a wyse sonne ouer thys mighty people. And Hirā sent to Salomon, sayinge: I haue considered the thynges whiche thou sentest to me for, and wyll accomplyshe al thy desyre, cōcernyng timber of Cedar trees & fyre. My seruaūtes shall bryngе them from Libanon to the sea. And I wyll conuey them by shyp vnto the place that thou shalt shewe me, and wyll cause them to be discharged there, and thou shalte receaue them. And thou shalte do me a C pleasure againe, ꝑ thou ministrest fode for myne house. And so Hirā gaue Salomon Cedar trees, and fyre trees, accordyng to al his desire. And Salomon gaue Hiram. xx. thousande quarters of wheate for foode to his houshold, and twēty buttes of pure oyle. Thus much gaue Salomō to Hirā yeare by yeare.

And the LORD gaue Salomō wysedom as he promysed him. And there was peace betwene Hiram and Salomon, and they two wer confederate together. And kynge Salomon raysed a summe oute of al Israel. And the D summe was thirtye thousande menne, whome he sente to Libanon, ten thousande a moneth by course, so that when they had bene one moneth in Libanon, they abode two monethes at home. 2. Ki. 4. d

And *Adoniram was ouer the sūme. And Salomon had thre score and ten thousande that bare burthens, & four score thousande masons in the mountaynes: besydes the Lordes, whō Salomon appoynted to ouerse the worke, euen thre thousande and thre hūdred, whiche ruled the people (and them) that wrought in the worke. And the kynge commaunded them to bryng great stones, fre stones, and hewed stones for ꝑ foundacion of ꝑ house. And Salomōs masons and the masons of Hiram, dyd hewe them vp to the workemē of the tymbers. And so they prepared bothe timber & stones for ꝑ buyldyng of ꝑ house.

¶ The. vi. Chapter

Howe and when the temple was buylded.

I AND it came to passe, ꝑ in the foure hundred and foure score yeare (after the childrē of Israel wer come out of ꝑ lande of Egipt) & *in ꝑ fourthe 2. para. 3. a yeare of the reygne of Salomon vpon Israel, and in the moneth syue, whiche is the seconde moneth* he beganne to Leuit. 23. f buylde the house of the LORD. And the house whiche Salomon buylte for the lord, was thre score cubites lōg, & twēty cubites broad, & thirty cubites hye. And *he made a porche before the bo- Iohn. 10. f dye of the temple, whiche was twen- Actes. 3. b tye cubytes longe, after the bredthe of and. 5. c. the house, and ten cubytes broade.

H. iiii. euen

euen in ꝑ forefronte of the house. And in the house he made windowes broade without, and narowe within.

And in the wal of the house, he made chaumbers rounde about, (euen in the walles of the house) rounde about the temple and the queer, and made sydes rounde aboute. The nethermost chamber was fiue cubites broade, & the middle, was syxe cubites broade: the thirde was seuē cubites broade. For without in the wal of the house, he layed beames rounde aboute, that the beames of the chambers should not be fastened in the walles of the house. And ꝑ house was buylt of stone, made perfyte alredy before it was broughte thither, so ꝑ there was nether hammer nor axe, ether any tole of yron heard in the house, while it was in buyldynge.

The dore of the middel chamber was in the right side of the house: & men wēt vp with winding steares into the middle chamber, and out of the myddle, into the thirde. And so he buylt the house, & fynished it, & rouft it with beames of Cedar tymber. And then he buylt chābers to all the temple of fyue cubytes heygth, & they were ioyned to ꝑ house, with beames of Cedar.

And the worde of ꝑ LORDE came to Salomon saying: concerning the house whiche thou art in buyldynge, yf thou wylt walke in myne ordinaunces, and execute my lawes, and kepe al my commaundementes, to walke in them: then wil I make good vnto the, my promes *which I promised Dauid thy father. *And I wil dwel among the childrē of Israel, and wyll not forsake my people Israel. Salomō therfore built ꝑ house, and funished it, and syled the walles of the house within with bordes of Cedar tre: euen from the pauement of ꝑ house vnto the roofe dyd he syle the walles of it within, with Cedar tre, and borded ꝑ floore of the house wᵗ planckes of fyxre.

And he syled twenty cubytes in ꝑ sydes of ꝑ queer of the temple, both floore & walles, with bordes of Cedar, & dressed it within in the secrete place of ꝑ tēple, euen in the most holy. And the furste house, that is to say, ꝑ body of the temple without was fourty cubites longe. And the Cedar of ꝑ house within, was kerued with knoppes, and grauen with floures, and al was Cedar tymber, so ꝑ no stone was sene. And the queer that was wᵗin the temple, he prepared to set there the arke of the appointment of the LORDE. And the queer before, was twenty cubites long, and .xx. cubites in bredth, & twentie cubites in heygth. And he syled it with pure golde, and borded the aultar with Cedar.

And Salomon also syled the house wᵗin, with pure golde. And he made goldē barres runne along the queer, which he had couered with gold. And ꝑ whole house, he ouerlayde with golde, vntyl he had ended it. And the aulter that was in the queer, he ouerlayde with golde also.

And within the queer he made two *Cherubins of olyue tree, ten cubytes hie. Fyue cubytes longe was a wing of ꝑ one Cherub, & fiue cubites lōg was a wyng of ꝑ other Cherub: so ꝑ frō the vttermost part of one wyng vnto ꝑ vttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie also: so that both the Cherubs were of one measure and one syse: For the heigth of the one Cherub was ten cubites, and so was it of the other. Exo. 25.

And he put the Cherubs within the inner house. *And the Cherubs stretched out their wynges, so that the one wynge of the one touched the one wall, and the one wynge of the other touched the other wall. And the other two wynges of them touched one another in the mydes of the house. And he ouer laide the Cherubs with golde. Exo. 25.

And in al the walles of the house rodd aboute, he made fygures of carued and syled worke: as namely pictures of Cherubs, and Paulme trees, and grauen flowers, bothe within in the queer, and without in the temple. And the floore of the house he couered wyth gold, both wythin in the queer, and wythoute in the temple. And in the entrynge of the queer he made two dores of olyue tree: And both the vpper and two syde postes were fyue square. The two doores also were of olyue tree, and he graued them with grauyng of Cherubs, and paulme trees: and grauen flowers, and couered them with golde, and layde thynne plates of gold vpon the Cherubs & paulme trees. And in lyke maner dyd he in the dore of ꝑ temple, sauyng that the postes were of olyue tree, foure square. The two dores wer of fyxre tree, and ether dore

.Reg. 7.b
Exo. 25. A.

doze with two folding leues: he graued therō Cherubs, paulme trees, & flowers, couered them with golde, whiche was layed thynne vpon the carued wozke.

And he buylte the inner courte with thze rowes of hewed stone, & one rowe of Cedar woode.

In the fourth yeare was the foundacyon of the house of the LORDE, layd: euen in the moneth Zif: And in the leuēth yeare, in the moneth Bull (which is the viii. moneth) was the house ful finished thozowout all the partes therof, accozdyng to all the fashion of it, and so was he seuen yeare in buyldyng it.

¶ The. vii. Chapter.

The buildyng of the house of Salemon. The house of Pharaos doughter. The fourme of the pyllers of brasse, of the brasen sea. etc.

BUt Salomon was buildyng his owne house thirtene yeare, and fynyshed it all. And he buylt the house in the woode of Libanon, an hūdzed cubytes longe, and fyftie cubites brode, and thyztie cubites hye. And (it stode) vpon foure rowes of Cedar pyllers, and Ceder beames were layed vpō ỳ pillers. And ỳ roofe was cedar aboue vpon the beames that laye on the pillers, euen. xlv. beames in fyftene rowes. And there were wyndowes in thze rowes, and the wyndowes were one agaynste another, thzee folde. And the dozes with the fyde postes, and ỳ vpper poste, were foure square, and had wyndowes one agaynst an other thze folde.

And he made a pozche by the pyllers (that bare vp the house) fyftye cubites long, & .xxx. cubites brode, & that pozche was befoze those, and the other pyllers. Foz there was a thicke tree sette befoze them. Then he made a pozche to syt and iudge in, syled with Cedar thozowoute al the pauementes. And his own house (that he kepte residence in: and ỳ was in an other court without the pozche) was made of the same wozke. And then Salomon made an house foz Pharaoes doughter* (whom he had take to wife) lyke vnto the fashion of that pozche.

And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundacion vnto the beames (that laye aboue, after the measure) and euē so on the outsyde towarde the greate courte. And the foundacyon was layde vpon ryche stones, & that very greate stones, wherof some were ten cubites, and some eyghte cubites. And aboue were good stones, squared after a certayne rule, & couered with Cedar. And the greate court rounde aboute was with thzee rowes of hewed stones, and one rowe of Cedar plankes, after the maner of the inner courte of the house of the LORDE, and of the pozche of the temple. * And kynge Salomon sente, and set one Hirā out of Tyze, a wyddowes sonne of the trybe of Nephthalim, his father beynge a man of Tyze. Whiche Hiram was a crafteſman in brasse* ful of wysedome, vnderstandyng and connyng: to wozke all maner of wozke in brasse. And he came to kynge Salomon, and wzought all his wozke. Foz he cast* two pyllers of brasse, of .xviii. cubytes hie a peece, and a string of twelue cubytes did compasse eyther of them aboute. And he made two head peces of molten brasse (after the fashyon of a crowne) to sette on the toppes of the pyllers. The heygth of the one headpece contayned fyue cubites, & the heygth of the other heade pece contayned fyue cubites also: he made also net wozke, & garlandes of chaine wozke vpon the head peces that were on ỳ top of the pyllers, euen seuen (rowes) vpon the one headpece, and seuen on ỳ other. And so he made the pillers, and two rowes rounde aboute, in the one wzethen wozke to couer the headpeces that were vpon ỳ pomgranates. And thus dyd he also foz the other headpece. And ỳ headpeces that were on the toppes of ỳ pyllers couered he aboue, with a curyous wozke of roses towarde the palace by ỳ space of foure cubytes. Lykewise vnder the headpeces in those two pyllers beneth, ouer against the myddes, & befoze the netwozke: And vpon ỳ seconde headpece were there two hundzed pomgranates in two rowes rounde about. And he set vp the pyllers in the pozche of the temple. And when he had set vp ỳ right pyller, he called the name therof* Joachim: and when he hadde set vp the lefte pyller, he called the name thereof* Boaz. And in the toppe of the pyllers was a wozke of roses, and so was the wozkmanshyp of the pyllers finished.

And he made a molten lauatozy, ten cubites wide from bzym to bzym, rounde in compasse, and fyue cubytes hye. And a string

a stryng of thyrtye cubites did compasse it aboute, and vnder the brym of it there were knoppes rounde aboute, ten in one cubite: and they compassed the lauatory rounde aboute. And the knoppes were cast with it, in two rowes, when it was caste. And it stode on twelue oxen: of whiche three loked towarde the northe, three towarde the weste, three towarde the south, and three towarde the east, & the lauatory stode vpon them, & al their hynderpartes were inward. It was an handebreadth thicke, and the brimme wrought lyke the brymme of a cup with flowres of lylyes. And it conteined two thousande Bates.

And he made ten sokettes of brasse, foure cubites longe, and foure cubites broade a pece, and three cubites hye. And the worke of the sokettes was on thys maner: They had sydes, and the sydes were betweene the ledges. And on the sydes that were betweene the ledges, were lyons, oxen, and Cherubs. And lyke wyse vpon the ledges that were aboue: and beneth the lions and oxē, were certayne addycyons made of thynne worke. And vnder euerye sokette were foure brasen wheles, and bordes of brasse. And in the foure corners therof, were vndersetters (vnder the lauatory) cast echeo uer agaynst hys felow.

And the stalke of the lauatory was in the myddes of it, (where it is seene on the ouer syde) one cubyte hye, & a cubite & an halfe rounde, & in the heigth of it were grauen workes whose sides were made foure-square, and not rounde. And vnder the sydes were foure wheles, and the axeltrees ioyned fast to the bottome. And the heigth of euery whele was a cubite & a halfe. And the workemanshyp of the wheles was lyke the worke of a charet whele. And þ axeltrees, þ naueiles, spokes & shaftes were almolten. And there were foure vndersetters in the foure corners of one socket: and the vndersetters were of the very bottome selfe.

And in the heygth of the bottom was ther a round cōpasse of half a cubite hie: and in that heygth of the botom, there procraded both ledges and sydes out of the same. For in the bordes of þ ledges, and on the sides he had grauē pyctures of Cherubins, lyons and paulmetrees, one by another rounde aboute. Thus made he the ten sokettes after this maner: And they had all one fashyon of castynge, one measure, and one syze. Than made he ten lauers of brasse, one lauer containyng fourty Bates: and one lauer was foure cubites, and vpō euery one of the ten sokettes, he put one lauer. And he put fyue of those sokettes on the ryght side of the house, and other fiue on the left. And he set the lauatory on the ryght side of the house eastward, and towarde the south.

And Hiram made pottes, shouelles & basens, & so fynished all the worke that he made kynge Salomon for the house of the LORD: that is to say, two pillers, and two round headpeces that were to be set on the toppes of the two pillers. Two net workes to couer þ two roūde headpeces, set vpon the toppes of þ pyllers, & four hundred pōgranates for the two net workes, (euen two rowes of pomgranates in one net worke) to couer the two head peces that were to be set on the toppes of the pyllers: And the ten sokettes, and ten lauers on the sokettes. The lauatory, and twelue oxen vnder it, and pottes, shouelles and basens. And all these vesselles whiche Hiram made to kynge Salomon for the house of the LORDE, were of bryght brasse. In the playne of Jordā did þ kyng cast thē: euen in the thycke claye betweene Socoth & Zarthā. And Salomō lefte all the vesselles vnwayed, because they were so exceadyng many, neyther found they out the weyght of the brasse. G

And so Salomon made all the vessel-les that perteyned vnto the house of the LORDE: the golden aultar, and the golden table wheron the shewbreade was: And fyue candelsticke, for the ryghte syde, and fyue for the lefte, before the queer of pure golde: with flowers, lampes, and snoffers of golde: and bouiles, flat peces, basens, spones, and malours of pure golde: and hyndges made he of golde, both for the dores of þ queer (the place moste holy) and for þ dores of the temple also.

And so was ended all the worke that kynge Salomon made for the house of the LORD. And * Salomon brought in, par. 1
þ thynges which Dauid his father had dedicated: euen the syluer, gold, and vessel-les, and layed thē vp among the treasures of the house of the LORDE.

The. viii. Chapter.

The

¶ The arke is borne into the temple. A cloude fylleth the temple. The temple is blessed.

1 Then* Salomon gathered together the elders of Israel, al ꝑ hedes of the trybes, (and them that were captaines amonge the fathers of the childzen of Israell) vnto him in Ierusalem, that they myght bzynge vp the arke of the appointment of the LORDE
1.par.15.d *out of the cytie of Dauid, whiche is Sion. And all the men of Israel assembled vnto kynge Salomon, to the feaste that falleth in ꝑ moneth Ethani, which is the seuenth moneth. And al the elders of Israel were come, & the pzieſtes toke vp the arke. They bare the arke of the LORDE, into the tabernacle of witnesse: and all the holy vesselles that were in ꝑ tabernacle, those dyd the pzieſtes and Leuites beare. And kyng Salomó, and all the congregacio of Israel, that were assembled vnto him (& wente with hym before the arke) did offre shepe and oxé, that coulde not be tolde noz numbzed foz multitude.

And so the pzieſtes bzought the arke of the appoyntment of the LORDE vnto his place: euen in the queer of the temple, and place moste holy, vnder ꝑ wynges of the Cherubs. Foz the Cherubs stretched out their winges ouer ꝑ place of the arke, and couered bothe it and also the staues thereof a hye vpon it. And they dzewe out the staues, that the endes of them might appeare out of the holy place within ꝑ queer, but they were not sene without. And there they haue bene vnto this daye. And there was no-
B 1.par.8.a thinge in the arke, *saue the two tables of stone which Moses put there at Horeb, in the whiche (tables) the LORDE made an appoynment with the childzen of Israel, whan he bzought them out of the lande of Egipte.

And it foztuned that when ꝑ pzieſtes were come out of the holy place, ꝑ cloud fylled the house of the LORDE, that the pzieſtes coulde not stande and minister, bycause of the cloude, foz the glozy of the LORDE had fylled the house of ꝑ LORD.
Exo.40.a. Then spake Salomon: the LORD* sayd that he would dwell in the darke cloud. I haue buylte the an house to dwell in, an habitacyon foz thee to abide in foz euer. And the kynge turned his face, and blessed all the congregacion of Israel, & al the congregacion of Israel stode stil, and he said:

Blessed be the LORDE GOD of Israel, whiche spake wyth hys mouthe vnto Dauid my father, *and hathe wyth hys 2.Reg.7.c. 1.par.6.a. hande fulfylled it, saying: Sence ꝑ daye that I bzought my people Israell oute of Egypte, I chose no cytie of all ꝑ trybes of Israell, to buylde an house that my name myght be therin: But I haue 2.Re.16.a. chosen* Dauid, to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buylde an house foz the name of the LORDE GOD of Israell. And the LORDE sayde vnto DAUID my father: Where as it was in thine herte to build an house vnto my name, thou dyddest well, that thou was so mynded: Neuertheleſſe thou shalte not buyld the house, but thy sonne that shall come out of thy loynes, he shall buylde the house vnto my name. And the LORDE hath made good his wozde that he spake. And I am rysen vp in the rowme of Dauid my father, and syt on the seat of Israel, as ꝑ LORD pzomysed, and haue buylte an house foz the name of the LORD GOD of Israell. And I haue pzepared therin a place foz C the arke, wherein is the conenaunte of ꝑ LORDE, whiche he made with oure fathers, when he bzought them out of the lande of Egypte. Salomon stode before the altar of ꝑ LORD in the syght of al ꝑ congregacyon of Israell, and stretched out his handes towarde heauen, & said:
1.par.6.b * LORDE GOD of Israell, there is no GOD lyke the in heauen aboue, oz in the earth beneth, thou that kepeſt couenaũt and mercy foz thy seruauntes ꝑ walke before thee with al theyr hert: thou that haste kept with thy seruaunt Dauid my father, that thou pzomysedst him. Thou spakest also with thy mouth, and haste fulfylled it with thine hãd, as it is come to passe this day. Therfoze, now LORD GOD of Israel, kepe with thy seruaunt Dauid my father, that thou pzomysedst
1.Reg.7.c him, sayinge: *Thou shalt not be without a man in my syght to syt on ꝑ seate of Israel: so that thy childzē take hede to their waye, that they walke before me, as thou hast walked in my syghte. And nowe (O GOD) of Israel, let thy wozde be verified, which thou spakest vnto thy seruaunt DAUID my father.

Wyl GOD in dede dwel on the earthe

Beholde

Esa.66.a Acts.7.f Beholde *the heauens, and heauens of all heauens are not able to contayne thee: And howe shoulde then this house do it, that I haue buylded? Haue thou therfore respecte vnto the prayer of thy seruaunte, and to his supplication (O LORDE my GOD) to heare the voyce & prayer before thee this daye: that thine eyes maye be open towarde this house, nyght and daye, euen toward this place (of which thou hast sayde: * My name shalbe there.) That thou mayest herken vnto the prayer which thy seruaunte prayeth in thys place: And regarde thou the supplicacion of thy seruaunt and of thy people Israell, when they praye in this place: And heare thou in heauē thy dwellyng place, and when thou heareſt, haue mercy. * yf any man trespasse agaynst his neyghbour, and there go an oth betweene them, and the one compell the other, and come swearynge before thyne aultar in this house, then herken thou in heauen, and worke, & iudge thy seruauntes, that thou condemne the vngodly to brynge his waye vpon his hed, and iustifie the righteous, to gyue hym accordyng to his righteousnesse. * whē thy people Israell be put to ꝓ worſſe before the enemye, because they haue synned agaynst thee, and afterwarde turne agayne to thee, and knowledge vnto thy name, and praye, and make supplycacio vnto thee in this house: then heare thou in heuen, to be mercyfull vnto the synne of thy people Israel, and bryng them agayne into the land, which thou gaueſt vnto their fathers.

3.Re.17.a *yf heauen be shut vp, & there be no rayne because they haue synned against thee: yet yf they praye in this place, and knowledge vnto thy name, and turne from theyr synne, thorow thy scourging of them: then heare thou in heauen, and be mercyfull (vnto the synners) of thy seruaūtes, and of thy people Israel, ꝓ thou shew them a good way to walke in, and gyue rayne vpon thy lande, ꝓ thou haste gyuen to thy people to enherite.

yf there be in the land dearth, or pestylence, drouth, blastynge, grehopper, or caterpyller, or if their enemy beliege thē in the lande of theyr cyties, or whatsoeuer plage or sickenes chaūce: * thē what prayers and supplicacio so euer be made of any mā of al thy people Israel, which shal knowledge euery man the plage of his owne hert, & stretch forth his hādes toward this house: Heare thou then in heauē, euē in thy dwellyng place, and be mercyfull, & worke, & geue euery mā according to al his wayes, (euen as thou ꝓ only knowest his hert, for thou only knowest the hertes of al ꝓ childrē of men:) ꝓ they may feare the as long as they lyue in the land, which thou gaueſt vnto our fathers. And lykewise, if a straūger that is not of thy people Israel, * come out of a farre countrey for thy names sake, for they shall heare of thy great name, & of thy myghtie hande, and of thy stretched out arme, & shal come and praye in thys house. Therfore, heare thou in heuē thy dwellyng place, and do all that ꝓ straūger calleth to thee for: that al nations of the earth maye know thy name, & feare thee, as do thy people Israel: & that they maye know that thy name is called vpon in this house which I haue buylte.

Deut.20.b yf thy people goe oute to battayle against their enemy, whither so euer thou shalte sende them, and shall praye vnto thee (O LORDE) * towarde the waye of the cytie which thou haste chosen, & towarde the house that I haue buylte for thy name: (heare ꝓ in heuē theyr prayer and supplicatiō, and iudge theyr cause.)

Iob.15.a If they synne against the, * (for there is no man that sinneth not,) and thou be angry with them, and delyuer them vnto the hande of theyr enemyes, so ꝓ they carye them awaye prysoners vnto the lande of theyr enemyes, eyther farre or neare, yet yf they turne agayne vnto theyr hertes in the lande (to the whyche they be caryed awaye captiue,) and returne and praye vnto thee in the lande of their enemies, saying: we haue sinned, we haue done wickedly, and haue committed vngodlines, and so turne againe vnto thee with al their hert, and al their soule, in ꝓ land of theyr enemyes (which led them awaye captiue) and pray vnto thee, towarde the waye of their lande, whiche thou gaueſt vnto their fathers, and towarde the cytie whiche thou haſt chosen, and towarde the house which I haue built for thy name: then heare thou theyr * prayer and supplicacion in heuē thy dwellig place, and iudge their cause: and be mercyfull vnto thy people that haue synned agaynste thee, and vnto all their iniquities (wherevp they haue done wickedlye agaynste thee) and gyt

thou

thou them the fauour of those which led them away captyue, that they may haue compassion on them. For they be thy people, and thyne enheritaunce, whiche thou broughtest out of Egipte, euē frō the myddest of ỳ fornace of yron. And let thyne eyes be open vnto ỳ prayer of thy seruaunt, and vnto the prayer of thy people Israel* to herken vnto them, in all that they call for vnto the. For thou didest seperate them from amonge all nacyons of ỳ earth, (to be thyne owne enheritaunce) as thou saydest by ỳ hande of Moses thy seruāt, whē thou broughtest our fathers* out of Egypt O LORD GOD.

* And when Salomon had made an ende of praying all this prayer, and supplication vnto the LORDE, he arose frō before the altar of the LORDE, and from kneling on his knees, & from stretching of his handes vp to heuen, and stode and blessed all the congregacion of Israell with a loude voyce, sayinge: Blessed be the LORD that hath geuen rest vnto his people Israel, accordynge to al that he promysed: * there hath not fayled one worde of all the good promyse which he promysed by the hande of Moses hys seruaunt. The LORDE our GOD be wᵗ vs, as he was with our fathers, and for sake vs not, neyther leaue vs: but that he maye bowe oure hertes vnto him, ỳ we may walke in al his waies, and kepe his commaundementes, his statutes & his lawes, which he cōmaunded our fathers. And these my wordes whiche I haue prayed before the LORD, be nye vnto the LORDE oure GOD, daye & nyght that he defende the cause of his seruaūt, and ỳ cause of his people Israell (what thinge soeuer chaunce at any tyme) that all nacyons of the earthe maye knowe that the LORDE is GOD, and none but he. Let youre herte therefore be perfyte with the LORDE our GOD, ỳ ye walke in his statutes, & kepe his commaundementes, as this daye.

And the kynge and all Israell wᵗ him, offered offerynges before the LORDE.

* And Salomon offered a sacrifyce of peace offrynges vnto the LORD, and he offered vnto the LORDE. xxii. M. oxen, and an hundred and twenty. M. shepe: And so the kynge and all the childzen of Israel dedicated the house of ỳ LORD. The same day dyd the kinge halowe the myddle of the courte, ỳ was before the house of the LORDE: for there he offered burntoffrynges, meatoffringes, & the fat of the peaceoffrynges: because the brasen altar that was before ỳ LORD, was to lytle to receyue the burntoffrynges, meat offriges, & ỳ fat of ỳ peaceoffriges.

And Salomon held that same time an hie feast and al Israel with him, a very great congregacyon, euen frō ỳ entring in of Hemath vnto the ryuer of Egipte, before the LORDE oure GOD, * seuen dayes, and seuen daies, euen. xiiii. daies. And the. viii. day he sent ỳ people away. And they blessed the kynge, and wente vnto theyr tentes ioyous & wᵗ glad hert, because of al the goodnes that ỳ LORD had done for Dauidhis seruaunt, and for Israel his people.

The. ix. Chapter.

¶ The Lorde appeareth the seconde time to Salomon. Salomon geueth townes to Hyram. The Cananites become tributaries. He sendeth shippes for golde. He buyldeth many cities.

AND when Salomon had * finished the buyldynge of the house of the LORDE, and the kinges palace, & al that he had in his mynd, & was appointed to make: the LORD appeared vnto him againe, as he appeared vnto him at Gibeon. And the LORD sayd vnto hym: I haue heard thy prayer and thy intercession, that thou haste made before me: For I haue halowed this house (which thou hast buylte,) to put my name there for euer, & myne eyes and my hert shalbe there perpetually. And yf thou wylte walke before me (as Dauid thy father walked, in purenes of hert, & in righteousnesse) to do al that I haue commaūded the, and wilt kepe my statutes, and my lawes, then wil I stablyth the seate of thy kyngdome vpon Israell for euer, as I promysed to Dauid thy father, saying: * Thou shalte not be withoute a man vpon the seate of Israel.

But and if ye and your childzen turne awaye from me, and wyll not kepe my commaūdemētes & my statutes (which I haue set before you) but go and serue other goddes, & worshyppe them: then wyll I wede Israell oute of the lande, which I haue giuen thē: And this house whiche I haue halowed* for my name, wil I caste out of my syght. And Israell shalbe a prouerbe and a fable among al nacions. And this house shalbe taken

awaye:

away: so that euery one that passeth by it, shalbe astonyed, and shal hysse, & they shal saye: * why hath the LORDE done thus vnto this lande, and to this house? And they shal answere: because they forsoke the LORDE their GOD, whyche brought their fathers out of the land of Egipte, and haue taken holde vpon other goddes, and haue worshipped the, and serued them: therfore hath ỳ LORD brought vpon them all thys euill. * And it fortuned, that at the ende of twentye yeares, Salomon finished the buylding of the two houses, that is to were, the house of the LORD, and the kynges palace. And Hiram the kynge of Tyre brought Salomon tymber of Cedar, & fyre trees, gold, and whatsoeuer he desyred: And Salomon agayne gaue Hiram twentye cyties in the lande of Galile. And * Hiram came out from Tire to see the cyties whiche Salomon had geuen him, and they pleased hym not. And he sayde: what cyties are these, whyche thou hast geuen me, my brother? and he called them the land of Cabul vnto this daye. And Hiram sente the kynge. vi. score hundred weyght of golde, And this is the summe, whiche kyng Salomon raised for a trybut whe he buylded the house of the LORDE, and his owne house, and Millo, & the wal of Jerusalé, and Hazor, & Meggeddo, and Gazar.

For Pharao kynge of Egipte wente vp, and toke Gazar, and burnte it wyth fyre, and slue the Cananites that dwelt in the cytie, and gaue it for a present vnto his doughter, Salomons wyfe. And Salomon buylte Gazar and Beth Horon the nether: and Baalah & Thamar in the wylderneſſe, and in the lande: and al the treasure cities that Salomō had, (and were vnwalled, those he made stronge) and cyties for hys carrettes, and cities for his horsemen, and all that Salomon desyred, and would build in Jerusalem, in Libanō, & in al the lād of his dominiō.

And al the people that were lefte of ỳ Amorites, Hethites, Pheresites, Heuites and Jebusites, (which were not of ỳ childrē of Israel) their childrē ỳ wer left after them in the lande, whom the childzen of Israel also were not able to destroye: Those dyd Salomon compell to bryngе tribute vnto thys daye. But of the chyldzen of Israell dyd Salomō * make no bondmen. But they were mē of warre, his ministers, his lordes, hys captaines, and rulers of his charrettes, and his horsemen. And these were the lordes, that were sette ouer Salomons worke: euen fyue hūdred were they and fyftie, & they ruled the people ỳ wrought the worke.

And Pharaos doughter came vp out of ỳ citie of Dauid vnto the house which Salomon had buylte for her. And then dyd he also buylde Millo. And thryse a yeare dyd Salomon offre burnt offerinｇes and peace offerynges vpon the aultar whiche he buylte vnto the LORDE: And he burnt incense vpon the aultare that was before the LORDE, and so he fynished the house.

And kynge Salomon made a nauy of shyppes in Azion Gaber, whiche is beside Eloth, and ỳ bryncke of the red sea, in the lande of Edom. And Hiram sente by shyppe also of his seruauntes ỳ were shypmen, and had knowledge of the sea, with the seruauntes of Salomon. And they came to Ophir, and fet from thence one and twentie score hundred weyght of golde, and brought it to kynge Salomon.

¶ The. x. Chapter.

¶ The quene of Saba commeth to heare the wisedome of Salomon, whose royalty is here described,

AND the * quene of Saba hearinge the fame of Salomon (concernyng the name of the LORDE) came to proue him with hard questions. And she came to Jerusalem with a very greate trayne: with Camels that bare swete odoures, and golde exceedyng muche, and precyous stones. And she came to Salomon, and communed with hym of all that was in her herte. And Salomon declared vnto her, all her questions, so that there was not one thing hid frō the kyng, which he expounded not vnto her.

And the quene of Saba consydered all Salomons wisedome, and the house that he had buylded, and ỳ meate of hys table, and the sitting of hys seruauntes, the ordre of his ministers, and theyr apparel, his drynke & his burnt sacrifices that he offred in the house of the LORD, & she was astonyed. And she sayde vnto the king. It was a true word ỳ I heard in myne owne land of thy sayinges, and of thy wysedome. Howbeit I beleued it not tyll I came, and sawe it with myne eyes. And beholde ỳ one halfe was not

tolde

tolde me: for thy wysedom & prosperitie
v exceadeth the fame which I hearde of
thee. Happye are thy men: & happye are
these thy seruauntes, whiche stand euer
before thee, & heare thy wysedom. Blessed be the LORDE thy GOD, whiche loued the, to set thee on þ seate of Israell, because þ LORD loued Israel for euer, & made þ kig to doe equitie & righteoulnes.

And she gaue the kynge. iii. score hundreth weyght of gold, & of swete odours exceedyng muche, and precyous stones. There came no more such aboundāce of swete odours, as the Quene of Saba gaue to kynge Salomon. The naupe
3.Reg.9.c also of the* shyppes of Hiram (that caried golde from Ophir) broughte lykewise great plentye of Almuge tree, and precious stones. And the kynge made of the Almuge tres, pilers for the house of the LORDE, and for the kynges palace, and made harpes and psalteries for singers. There came no more such Almuge trees, nor were any more sene vnto this daye. And kynge Salomon gaue vnto þ Quene of Saba accordyng to al her desyre whatsoeuer she asked: besydes that he gaue her of a free wyll with his own hande. And so she returned vnto her owne countrey, both she, & her seruātes.

C The weyghte of golde that came to Salomon in one yeare, was. vi. hūdred, three score and syxe talentes of gold, besydes that he had of chapmen, & of marchaūtes, and of poticaries, and of all the kynges of Arabye, and of the lordes of the countrey. And kynge Salomō made two hundred bouckelers of beatē golde, syxe hundred sycles of golde wente to a bouckeler. And he made three hundred shyldes of beaten golde, three pounde of golde wente to one shylde, and the kyng
3.Reg.7.a put them in the *house of the woode of Lybanon.

And the kynge made a great seate of yuery, and couered it with the best gold. And the seate had syxe steppes. And the toppe of the seate was rounde behynde, and there were pomels on eyther syde on the place of the seat, and two Lyons stode besyde the pomels. And there stode xii. Lions on the steppes. vi. on a syde. There was none like (worke) sene in a-
Deut.17.b nye kyngdome. *And all kynge Salomons drynkyng vesselles were of gold, and lykewyse all the vessels of the house of þ wood of Libanō, were of pure gold. And as for siluer, it was nothing worth in the dayes of Salomon. For þ kynges naup of shyppes wente on the sea vnto Tharsis w þ naup of Hirams shyppes, euen ones in three yeare went the naup to Tharsis, and brought golde and syluer, Elephātes teth, apes and perockes.
D *And so kynge Salomon exceaded all 2.Par.9.f
the kynges of the earth both in riches & in wisedome. And al the world resorted to Salomon, to heare his wisedō, which GOD had put in his hert. And broughte him euery man his presente, vesselles of syluer, and vesselles of golde, raymente, harnesse, and swete odours, and horses, and mules, yeare by yeare. And Salomon gathered together charrettes and horsemen: and he had a thousande & .iiii. hundred charrettes, and .xii. thousande horsemen, whom he bestowed in þ charrette cytyes, and with the kinge at Ierusalem.

* And the kynge made syluer in Ie- 2.Par.1.D
rusalem as plenteous as stones, & Cedar as plenteous as þ wyld sygge trees that growe aboūdauntly in the feldes. The bryngynge of horses also out of Egipte: and the collection of the wares: dyd the kynges marchauntes take agayne, and solde the stuffe for a price. A charret came vp out of Egipt for. vi. hūdred sicles of siluer: that is, one horse for an hundred and fyftye. And euen so for al the kynges of the Hethites and for þ kynges of Siria, did they bring thē out, thorowe their handes.

C The. xi. Chapter.

Salomon hath seuen hundred quenes / and three hundred concubines / which bring him to ydolatry. His aduersaries rebel against him. He dyeth.

BVt kynge *Salomon loued many A
outlādysh wemen: & the doughter 1.Reg.3.a
of Pharao: and wemē of the Moabites, Ammonites, Edomites, Zidonites and Hethites. Where as yet (concernynge these nacyons) the LORD said vnto the childzen of Israell: *come not Exo.34.b
ye at them, nor lette them come at you: Elles wyl they turne your hertes after their goddes. Neuertheles, Salomon claue vnto them in loue. *And he hadde Deut.17.d.
vii. hundred quenes, and three hundred cōcubines, and his wyues turned away his hert. For it came to passe, whē Salomon was olde, hys wyues turned hys hert after other gods: and his hert was not perfyte with the LORDE his GOD,

as

as was the herte of Dauid his father: for Salomō folowed Istaroth ꝑ GOD of the zidons, and Milcom the abhominacion of the Ammonites. And Salomon wrought wickednesse in the syght of the LORDE, & folowed not the LORD perfitly, as dyd Dauid his father. For then did Salomon buylde an hie place for Chamos the abhominacion of Moab, in the hyll that is before Jerusalem, and vnto Moloch the abhominacion of the childzen of Ammon. And lykewyse dyd he for all his outlandysshe wyues, whiche burnt incense, and offered vnto theyr goddes. And the LORDE was angry with Salomon, because his herte was turned from the LORDE GOD of
1. Reg. 3. a and. 9. a Israel *whiche had appeared vnto him twyse, and gaue him a charge (concernyng this thyng) that he shoulde not folowe other goddes. But he kepte not that, whiche the LORD cōmaunded him: wherfore ꝑ LORD sayd vnto Salomon: for as muche as this is done of the, and thou hast not kept myne appoyntmente, and my statutes (whiche I commaūded the,) I wyll rent the kyngdom from the, and wyll geue it to thy seruaunte. Notwithstanding in thy dayes, I wyll not do it, because of Dauid thy father, but wyl take it from the hande of thy sonne. Howbeit I wyll not take awaye all the kyngdome: But wyll geue one trybe to thy sonne, because of Dauid my seruaūt, and because of Jerusalem whiche I haue chosen.

And the LORD stired vp an aduersary vnto Salomon: euen one Hadad an Edomite, of the kynges sede, whiche was in Edom. For when Dauid was in Edō, and Joab the captayne of the hoste was gone vp to burie them that were slayne, he smote all the men childzen in Edom. For syre monethes dyd Joab remayne there, and al Israel, tyl he had destroied al the men childzen in Edom. And thys Hadad fledde and certayne other Edomites of hys seruauntes with hym, to come into Egipte, Hadad beynge yet a lytle child. And they arose out of Madian, and came to Paran, and toke men with them out of Paran, and came to Egypte vnto Pharao kynge of Egipte, whiche gaue him an house, and appointed him vitailes, and gaue him lande.

And Hadad gat greate fauour in the syght of Pharao, so that he gaue hym to wyfe, the syster of hys owne wyfe, euen the sister of Thahpenes the quene. And the syster of Thahpenes bare hym Genubath his sonne, whō Thahpenes norished in Pharaos house. And Genubath was of Pharaos housholde among the sonnes of Pharao. And when Hadad heard in Egipte, that Dauid was layde to slepe with his fathers, and that Joab the captayne of the host was dead also, he sayde to Pharao: let me departe, that I maye goe to myne owne countrey. Pharao sayd vnto hym: what hast thou lacked here with me, that thou woldest thus go to thyne own countrey? He answered, nothynge: howbeit let me go. And GOD stired him vp another aduersary, one Rezon the son of Eliada, which fled from his lorde Hodadezer kynge of Zoba. And he gathered men vnto hym, and became captayne ouer the companye, when Dauid slue them. And they wente to Damasco, and dwelte there, & raigned in Damasco. Therefore was he an aduersary to Israell all the daies of Salomon. And this was the mischefe, in that Hadad did abhorre Israell, and raygned ouer Syria.

And Jeroboam the sonne of Nebat an Ephrathite of Zareda (whose mother was called Zeruah, whiche was a widowe, and he Salomons seruaunt) lifte vp his hande agaynst the kynge. But thys was the cause, that he lyfte vp his hande agaynste the kynge: Salomon buylt Mello, & mended the broken places of the citie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon sawe the yonge man that he was able to do the worke, he made him ruler ouer all the trybute of the house of Joseph. And it chaunced at that season, that Jeroboam went out of Jerusalem, & the prophet Ahiah the Silonite met him by ꝑ way, hauyng a newe mantell on him, & they. ii. were alone in the felde. And Ahiah caught ꝑ new mantel that was on him, and rente it in twelue peces, & saide to Jeroboam: take the ten peces. For thus sayeth the LORDE GOD of Israel: beholde, I will rent ꝑ kyngdō out of the hādes of Salomō, & wil gyue ten tribes to thee, *& he shal haue one, for my seruaūt Dauids sake, & for Jerusalē ꝑ citie which I haue chosē out of al ꝑ tribes of Israel: because they haue forsaken me, and haue worshipped

shipped vnto Astharoth the GOD of the Sidons, and Chamos the GOD of the Moabites, and Milcom the GOD of ꝑ chyldren of Ammon & haue not walked in my waies (to fulfil my pleasure, my statutes & my lawes) as did Dauid his father. I will not take the whole kingdome out of his hande: but I will make hi chief al his life long, for Dauid my seruauntes sake, whō I chose: because he kept my commaundementes & my statutes.* But I will take ꝑ kingdome out of hys sonnes hande, & will giue it vnto the, euē ten trybes of it, & vnto his sōne wil I geue one tribe that Dauid my seruaūt may haue a light alway before me in Jerusalem, the cytie which I haue cholē me, to put my name there. And I wil take the, & thou shalt raigne accordyng to al ꝑ thy soule desyreth, & shalt be king ouer Israel. And if thou herken vnto all ꝑ I commaunde the, & wilt walke in my wayes & do ꝑ is right in my sight, ꝑ thou kepe my statutes & my cōmaundementes (as Dauid my seruaunt did) then will I be w the, & builde the a sure house that shall continue, as I built for my seruaunte Dauid, & wil geue Israel vnto the. And I wil for this offēce (which Salomon hath cōmuted) vexe the sede of Dauid, but not for euer.

Salomon sought therfore to kyl Jeroboam, & Jeroboam arose & fled into Egipte vnto Sisak king of Egipte, & continued there in Egipt vntil ꝑ death of Salomon. The rest of the wordes ꝑ concerne Salomon, and al that he did, and his wisedome: are they not wrytte in the boke of the wordes of Salomō: The tyme that Salomon raigned in Jerusalem vpon all Israel, was fourty yeare. And Salomō slepte and he layd hym with his fathers and was buryed in the cyty of Dauid his father, & Reboboam his sonne raigned in his stead.

¶ The. xii. Chapter.

The kingdome is deuyded / Rehoboam raigneth ouer two tribes, and Jeroboam ouer ten. Aduram is stoned. Jeroboam maketh golden calues.

AND* Rehoboam went to Sichē: for all Israell were come to Sichem, to make hi king. And Jeroboā the sonne of Nabat (which was yet in Egipte) herde of it * for he fledde to Egypt frō the ꝓsence of kinge Salomon, & dwelt in Egipt. So they sent & called him: & Jeroboam & al the cōgregacion of Israell came, and spake vnto Rehoboā, saying: thy father made our yocke greuous nowe therefore, make thou the greuouse seruyce of thy father & his sore yocke which he put vpon vs, lighter, & we will serue the. And he said vnto them: departe yet for the space of thre daies, and thē come againe to me. And the people departed.

And kinge Rehoboam toke counceil with the olde mē that stode before Salomon hys father, whyle he yet lyued, and sayd: what coūceil geue ye, that I may haue matter to answere this people? And they sayde vnto him: yf thou be a seruaūt vnto this people this daye, and folow theyr mindes and answere them, & speake kynde wordes to them: they wil be thy seruaūtes for euer. But he forsoke the counceil that the olde mē had geuen hym, & called vnto his coūceil yonge menne, that wer growen vp with hym, and wayted on hym.

And he sayd vnto them: what counceil geue ye, that we maye answer this people? for they haue communed with me, saying: make ꝑ yocke which thy father did put vpon vs, lyghter: And the yong men that were growen vp with hym, spake vnto hym sayinge. Thus shalt thou speake vnto thys people (ꝑ haue saied vnto the: thy father made our yocke heuy, but make ꝑ it vs lighter.) Euē thus shalt thou say vnto thē: My lytle fynger shalbe wayghtyer thē my father was in the loynes. And now where as my father dyd lade you and put a greuouse yocke vpon you, I wyll make it heuyer. My father also corrected you with scourges, but I wil chastice you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrd day, as the kinge had appointed, saying: come to me agayne the thyrde day. And the king answered the people chorlyshly, and lefte the olde mennes counceil (that they gaue hym) and spake to them after the counceil of the yonge men, saying: My father made your yocke greuouse, and I wil make it greuouser. My father also chastised you with whyppes, but I wil chastyse you with scorpions. And the kyng herkened not vnto the people: for it was the ordinaunce of GOD, that he might *performe hys sayinge, whiche the

J.i. LORD

D LORD spake by Ahia ꝑ Silonite vnto Jeroboam the sonne of Nebat.

And so when al Israell saw that the kinge regarded them not, ꝑ people answered the kynge with these wordes, sayinge: *what porcion haue we in Dauid: we hane no enheritaunce in ꝑ sone of Isai.* To youre tentes, O Israel, now se to thine own house Dauid. And so Israel departed vnto theyr tentes. Howbeit, ouer the childzen of Israell which dwelt in the citte of Juda, dyd Rehoboam raigne styll. The king Rehoboam sent Aduram ꝑ receiuer of the trybute. And all they of Israel stoned hym to deathe. But kynge Rehoboam made spede to get hi vp to his charret & to flye to Jerusalē. And they of Israel rebelled against ꝑ house of Dauid, vnto this day. And when al Israel hearde ꝑ Jeroboā was come againe, they sent & called him vnto ꝑ multitude, & made him king ouer al Israel: & ther was no tribe ꝑ folowed the house of Dauid, but Juda onely. *And when Rehoboam was come to Jerusalē, he gathered all ꝑ house of Juda w ꝑ tribe of Ben Jamin, an hūdred & foure score thousande of chosen men (whiche were good warriours) to fight against ꝑ house of Israel, & to bring the kingdome againe to Rehoboam the sonne of Salomon.

And ꝑ word of GOD came vnto Samaia the man of GOD, sayinge: speake vnto Rehoboam ꝑ sonne of Salomon king of Juda, & vnto al ꝑ house of Juda & Ben Jamin, & to the remnaunt of the people, saying: Thus sayeth the LORD. ye shal not go vp, nor yet fyght against youre brethren the childzen of Israell, returne euery man to his house, for this thynge is my doinge. They herkened therfore to the worde of the LORD and returned to departe, accordinge to the worde of the LORD. Then Jeroboam built Sichem in mounte Ephraim, and dwelt therein. And went from thence, *and buylt Penuel.

And Jeroboam thought in his hert: now shal the kingdome returne to the house of Dauid. For yf this people goe vp & do sacrifice in ꝑ house of the LORD at Jerusalem, thē shal the herte of thys people turne agayne vnto theyr lorde Rehoboam kynge of Juda: and so shall they kil me and go agayne to Rehoboam kinge of Juda. *Whereupon the kynge toke counsel, & made two calues of golde, & sayd vnto them. It is muche for you to go vp to Jerusalē. *Behold, O Israel: these are thy goddes, whiche brought you out of the land of Egipte. And he set the one in Bethel, and the other set he in Dan. And this thinge turned to synne, for the people went (because of the one) as farre as Dan. And he made an house of hil aultares, *and made priestes of the lowest of the people, which wer not of the sonnes of Leui. And Jeroboam made a feaste ꝑ xv. daye of the eyght moneth, lyke vnto the feast that is in Juda, & offered on ꝑ aultare. And so dyd he in Bethell, to offre vnto the calues ꝑ he had made. And he put in Bethell the priestes of the hyll aulters, which he had made. And he offred burnt offringes vpon the aultare, whiche he had made in Bethel, the xv. daye of the eyghte moneth: euen in the moneth which he had ymagined of hys owne hearte: & made a solempne feaste vnto the childzen of Israel, & offered vpō the aultare, and burnte incense.

¶ The. xiii. Chapter.

Jeroboam doyng sacrifice vnto the calues, is reprehended of the Prophete, Hys hande dryeth vp, while he putteth it out against the prophete. The prophet is killed, and buried.

AND beholde, there came a man of GOD out of Juda (By the worde of the LORD) vnto Bethel, & Jeroboam stode by the altare to put incense. And he cryed against the aultare in the word of the LORD & sayde. O aultare, aultar, thus saieth the LORD: Behold, a childe shalbe borne vnto the house of Dauid, (Josia by name) & vpon the shal he offre the priestes of the hyl aultares that burnt incense vpon the, and mens bones shalbe burnt vpon the. And he gaue a token the same tyme, saying: this is the token, that the LORD hath spoke it. Behold the aultare shal rente, & the ashes that are vpon it, shal fal out.

And whē the king heard the sayinge of ꝑ man of GOD (whiche had cryed against the aultare in Bethell) he stretched out his hande from ꝑ aultare, saying: holde hym. And hys hande whiche he put forth against him, dryed vp, and he could not pul it in againe to him: the aultare also clane asunder, & the ashes fell out from ꝑ aultar, accordyng to the token whiche the manne of GOD had

geuen by the wozde of the LORD. And the kynge answered, & sayd vnto ꝑ mā of GOD. *Oh praye vnto ꝑ LORD thy GOD, & make intercession foz me, that my hande may be restozed me againe. And the mā of GOD besought ꝑ LORD, and the kinges hande was restozed againe, and became as it was afoze.

And the kynge sayd vnto the man of GOD, come home with me, that thou mayst dine, & I will giue the a reward. And the manne of GOD sayd vnto the kynge: yf thou wouldest geue me halfe thine house, I wyll not go in with the: neither wil I eate bzead oz dzinke water in this place. Foz so was it charged me, thozow ꝑ wozd of ꝑ LORD, saying: eate no bzeade noz dzynke water, noz turne againe by ꝑ same way that thou camest. And so he went another waye & returned not by ꝑ waye that he came to Bethel. And there dwelt an old pzophet in Bethel & his sōnes came, & told him al the wozkes, that ꝑ man of GOD had done that daye in Bethel, and the wozdes whiche he had spoken vnto the kynge, tolde they theyr father also. And theyr father sayd vnto thē: what waye went he: And his sonnes shewed hym what waye the manne of GOD went, whiche came from Juda. And he sayd vnto his sonnes: saddle me the asse. Whiche when they had sadeled, he gat hym vp theron, and wente after ꝑ man of GOD, & founde him syttynge vnder a tre. And he sayde vnto hym: arte thou the man of GOD that camest from Juda: And he sayd: I am.

He sayd vnto him: come home with me, & eate bzead. He answered: I maye not returne with the, to go in with the, neither wil I eat bzeade oz dzynke water with the in thys place. Foz it was sayd to me in the wozde of the LORDE. Thou shalt eate no bzeade, noz dzynke water there, noz turne againe to go by the way ꝑ thou camest. He said vnto hi: I am a pzophet also as well as thou, & an angel spake vnto me in the name of the LORD, saying: bzynge hym agayne with the into thine own houle, ꝑ he may eate bzeade & dzinke water. And he lyed vnto hym. And so he wente agayne with him, and dyd eate bzeade in hys house and dzanke water.

And it foztuned, ꝑ as they sat at ꝑ table, ꝑ wozd of the LORD came vnto the pzophet, that bzought him againe. And he cryed vnto ꝑ man of GOD ꝑ came frō Juda, saying: thus sayeth the LORDE: because thou hast disobeyed the mouth of the LORD, & hast not kepte ꝑ cōmaūdement which the Lozde thy God commaūded the: but camest backe agayne, & hast eaten bzead, & dzonke water, in ꝑ place (cōcerning ꝑ whiche ꝑ LORD did say vnto the: Thou shalt eat no bzeade noz dzinke water) thy carkasse shal not cum vnto the sepulchze of thy fathers.

And so it came to passe, that when he had eaten bzead & dzonke, the pzophet which bzought hym agayne, saddled hi an asse. And when he was gone, *a lyō met him by the waye, and slue him, and his carkasse was cast in the waye, and the asse stode therby, and the lyon stode by the coozse also. And men ꝑ passed by, saw the carkasse cast in the waye, & the lyon standinge therby: & they came and tolde it in the towne where the old pzophet dwelt. And when the pzophet that bzought hym backe agayne from the way hearde therof, he sayde: it is ꝑ man of GOD: he was disobedient vnto the wozd of the LORD, & therefoze ꝑ LORD hath deliuered hym vnto ꝑ lyon, which hathe rent hym and slayne hym, accoz-ding to the wozde of ꝑ LORDE, whiche he spake vnto hym. And he spake to his sonnes, sayinge: saddle me an asse: & so they dyd. And he went & founde his bo-dy cast in the waye, & the asse and the ly-on stode by the coozse. And the lyō had not eatē the carkasse noz hurt the asse. And the pzophet toke vp the bodye of the mā of GOD & layed it vpon the asse, and bzought it agayne: and the old pzo-phet came to the cytye, to lament, and to bury hym. And he layed hys bodye in his owne graue, & they lamēted ouer him (Alas, my bzother.)

And when he had buryed hym, he spake to hys sonnes, sayinge: when I am dead, se that ye bury me in ꝑ sepul-chze wherein the man of GOD is bury-ed: laye my bones beside his boones. *Foz the sayinge whiche he cryed at ꝑ wozd of LORD against ꝑ alter in Be-thel (& against al ꝑ houses of hilaniters which are in the cyties of Samarie) shall come to passe.

Howbeit, foz al that, Jeroboam con-uerted not from his wicked waye: but turned backe and made of ꝑ lowest of ꝑ

people prieſtes of the hylaulters. And whoſo pleaſed him, he fulled his hande, and became prieſt of the hilaulters. And this thing turned to ſyn vnto the houſe of Jeroboam, euen to deſtroy him, & to bryng hym to nought from the face of the earthe.

¶ The. xiiii. Chapter.

Jeroboams wife aſketh counſayl of Ahia the prophet. Jeroboam dieth. Siſak king of Egipt robbeth the houſe of the Lorde. Rehoboam dyeth, and Abiam ſucceadeth him.

I

AT that tyme Abia the ſonne of Jeroboam fel ſycke. And Jeroboam ſayd vnto his wife: vp (I pray the) and diſguyſe thy ſelfe, that thou be not knowē to be ꝑ wife of Jeroboam, & get the to Silo. For ther is Ahia ꝑ prophet
1. Reg. 11. which tolde me * ꝑ I ſhuld be kinge ouer this people. And take wt the ten loues & crackneis, & a cruſe of hony, & go to him, ꝑ he may tel the what ſhal becōe of the child. And Jeroboams wyfe dyd ſo: & aroſe, & wente to Silo, & came to ꝑ houſe of Ahia. But Ahia coulde not ſe, for his eyes wer waren dimme for age.

And ꝑ LORD ſaid vnto Ahia: behold, the wife of Jeroboā commeth to aſke a thinge of the for her ſon, for he is ſicke. But thus ſhalt thou ſaye vnto her: And when ſhe came in, ſhe feyned her ſelf to be an other woman. But when Ahia heard the ſound of her fete as ſhe came in at the dore, he ſayd: come in thou wife of Jeroboam, why feyneſt thou thy ſelf to be an other: I am ſent to the to ſhew the heuye thinges.

Go tel Jeroboā, thus ſaith the LORD GOD of Iſrael. It repenteth me for aſmuch as * I exalted the from among ꝑ
1. Reg. 12. people, & made the prince ouer my people Iſrael: I did rent the kingdom away from the houſe of Dauid & gaue it the: Neuertheleſſe, thou haſt not ben as my ſeruaūt Dauid, which kept my cōmaūdementes, and folowed me with al hys hert, to do that whiche is right in myne eyes: but haſt done euyll aboue al that were before the: for thou haſt gone and made the other goddes, & molten images, to prouoke me, and haſt caſt me behynde thy back: therfore behold, I will bryng euil vpon the houſe of Jeroboā,
C and wil roote out from Jeroboam euen
1. Reg. 15. d. hym that * pyſſeth againſt the wall, and hym that is in priſon, and forſaken in Iſrael, and wyll take awaye the remnaunte of the houſe of Jeroboam, as a manne taketh away donge, tyll he hath caryed out all.

* Whoſoeuer (of Jeroboams houſe) 1. Reg. 14. dye in the towne, hym ſhal the dogges eate: and he ꝑ dyeth in the felde, ſhal the foules of the ayre eate: for the LORDE hath ſayd it. Vp therfore, and get the to thine houſe. Behold, when thy fote entreth into ꝑ cytie, the child ſhal dye. And all they of Iſrael ſhall mourne for him, D 2. Reg. 10. d. and bury hym: for he onely of Jeroboā ſhal come to the ſepulchre, becauſe in hym there is founde goodneſſe toward the LORD GOD of Iſrael in the houſe of Jeroboam. Moreouer, ꝑ LORD ſhal ſtyrre him vp a king ouer Iſrael which ſhall deſtroy the houſe of Jeroboam in that daye. But what is it now: For the LORDE ſhall ſmyte Iſrael, as when a reed is ſhaken in the water, & he ſhall wede Iſraell out of thys good lande (whiche he gaue to theyr fathers) and ſhal ſcattre them beyonde the riuer, becauſe they haue made them groues, & angred ꝑ LORD. And he ſhal gyue Iſrael vp, becauſe of the ſynnes of Jeroboam, which dyd ſyn, & made Iſrael to ſinne. And Jeroboams wife aroſe, & departed, & came to Thirzah, and whē ſhe came to the threſholde of the dore, the childe was dead. And all Iſrael buryed him, and lamented him, accordynge to the word of ꝑ LORD which he ſpake by the hand of hys ſeruaunte Ahia the prophet. And the reſte of the wordes ꝑ concerne Jeroboā, how he warred, and how he raigned: Behold they are writ-
ten in the boke of the Chronicles of the kynges of Iſrael. And the dayes which Jeroboam raigned wer. xxii. yere. And whē he was laied a ſlepe wt his fathers, Nadab his ſonne raigned in his ſtede.

Rehoboam the ſon of Salomō raigned in Juda, & Rehoboam was. xli. yere old when he begā to raygne, & he raigned. xvii. yere in Jeruſalem (the cytie which the LORD did chooſe out of al the tribes of Iſrael, to put his name ther.) Hys mothers name was Naama an ammonit. And Juda wrought wickednelle in the ſyght of ꝑ LORD, & angred hi in mo thinges thē theyr fathers did i theyr ſines whiche they ſined. For they alſo made thē hilaiters, images, & idols groues on euery hye hil, & vnder euery thick tre. And ther was a ſtues of male

childzen

childzen in the land, and they did accozdinge to al the abhominacions of ꝑ nacions which the LORD cast out befoze the childzē of Israel. And it foztuned, ꝑ in ꝑ fiftie yere of king Rehoboā: Sisak king of Egipt came vp against Jerusalem, & toke away ꝑ treasures of ꝑ house of the LORD, and the treasures of the kinges house, & spoyled all that was to be had. And he toke away the shildes of golde* whiche Salomon had made. In whose stede kyng Rehoboā made bzasen shyldes, and committed them vnto the hādes of ꝑ keping of the captaines of the garde, which wayted at ꝑ dooze of the kynges house. And when ꝑ kyng went into the house of the LORD, they of the garde bare them, and bzoughte them againe into the garde chambze.

The rest of the wozdes that cōcerne Rehoboam, and al that he dyd, are they not wzitten in the boke of ꝑ Chzonicles of ꝑ kinges of Juda: And there was warre betwene Rehoboam & Jeroboā all their lyues. And Rehoboam slept wᵗ his fathers, and was buryed besyde his fathers in the citie of Dauid. His mothers name was Naama an Ammonit. And Abiam his sonne raygned in hys stede.

¶ The.xv. Chapter.

Wicked Abiam raigneth ouer Juda, and rigbteous Asa succedeth in hys roume. The battayle betwene Asa and Baasa. Josaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa killeth Nadab

IN the.xviii. yere of kynge* Jeroboam the sōne of Nabat, raigned Abiā ouer Juda. Thze yeare rayned he in Jerusalem, and his mothers name was Maacha, the doughter of Abisalom. And he walked in all ꝑ synnes of his father which he had done befoze him: and his herte was not perfect with the Lozd his GOD* as the hert of Dauid his father. Neuertheiesse, foz Dauids sake dyd ꝑ LORD his GOD giue hym a lyght in Jerusalem, that he sette vp his sōne after hym, & to stablysh Jerusalem: bycause Dauid dyd ꝑ whiche was ryght in the sight of the LORD, & turned from nothing that he commaūded him al ꝑ dayes of his life* saue only in ꝑ matter of Uzias ꝑ Hethite. And there was warre betwene Rehoboam and Jeroboam as long as they lyued. The rest of the wozdes that concerne Abiam, and al that he dyd, are they not wzytten in the booke of ꝑ Chzonicles of the kinges of Juda: And there was war betwene Abiam and Jeroboam. And Abiam slepte with his fathers: & they buryed hym in the cytie of Dauid. And Asa his sonne raigned in his stede:

*In the.xx. yere of Jeroboam kinge of Israel raygned Asa ouer Juda. xli. yere raigned he in Jerusalem, and his mothers name was Maacha, ꝑ doughter of Abisalom. And Asa dyd ꝑ semed right in the eyes of ꝑ LORD, as did Dauid his father. *And he tokz away the whozekepers out of the lande, & put awaye all the abhominable ydols ꝑ hys father had made. And he put downe * Maacha his mother from bearynge rule, bycause she had made ymages in groues. And Asa destroyed her ymages & burnt them by the bzooke Cedzō. But ꝑ hil aulters were not put downe. Neuertheiesse, Asas herte was perfect with ꝑ LORD al his daies. He bzought in the holye vessels of hys father (and that he had dedicate) vnto the house of the LORD: gold and syluer, and iewels. And there was war betwene Asa and Baasa kynge of Israel al theyr dayes.

And Baasa kynge of Israel wente vp against Juda, and buylt Rama, so that he would let none go out oz in, to Asa kynge of Juda. Then Asa toke al the golde and siluer that was left in the treasures of ꝑ house of the LORD, & the treasures of the kinges house, & deliuered them vnto the handes of hys seruauntes, and Asa sent thē to Benhadad the sonne of Tabzimon the sonne of Hezion kynge of Siriae that dwelte at Damasco) saying: there is a bonde betwene the & me, betwene my father and thy father. And beholde, I haue sente vnto the a pzesente of syluer and golde, that thou come and bzeake the bond that thou haste with Baasa king of Israel, that he maye departe fro me. So Benhadad herkened vnto kyng Asa, & sente the captaynes of the hoostes (whiche he had) against the cytyes of Israel, & smote Hion & Dan, and Abel Beth, Maacha, and al the region of Cineroth, with al the lande of Nephthali. And whē Baasa hearde therof he lefte buyldyng of Rama, and dwelt in Thirza. Then king Asa made a pzoclamacio thozowout al Juda, ꝑ none shold be excused. And so they toke ꝑ stones of Ra-

and the timber (wherwith Baasa had buylded) & kinge Asa buylt with thē ꝑ hyl of Ben Jamin and Mizpa. The rēnaunt of al the wozdes ꝑ concerne Asa, and al his might & all that he dyd, & the cyties whiche he buylded, are they not wzytten in the booke of ꝑ chzonycles of the kinges of Juda: Neuertheleſſe, in hys old age he was diſeaſed in his fete. And Asa ſlept with hys fathers, & was buried beſydes hys fathers in the cyty of Dauid his father. And* Jehoſaphat his ſon raygned in hys ſtede. And Nadab the ſonne of Jeroboam began to raygne vpon Iſrael ꝑ ſecond yere of Asa kynge of Juda, and raigned vpō Iſrael two yere. And he dyd euyll in the ſight of the LORDE, walkinge in the waye of hys father, and in hys ſynne, wherewith he made Iſrael ſynne. And Baasa ꝑ ſon of Ahia (which was of the houſe of Iſachar) cōſpired againſt him, & Baasa ſmote hym at Gibbethō which is a cytie of ꝑ Philiſtines, for Nadab & al Iſrael laied ſiege to Gibbethō. Euen in the thyrde yere of Asa kynge of Juda, did Baasa kaye him, & raygned in hys ſtede.* And it foꝛtuned, that when he was kinge, he ſmote all the houſe of Jeroboam, and lefte hym nought that bꝛeathed, vntyll he had put him cleane out, accoꝛding to ꝑ ſayinge of ꝑ LORD which he ſpake by hys ſeruaūt Ahia ꝑ Selonite: bycauſe of the ſynnes of Jeroboam wherewith he ſynned, & made Iſrael ſin, whē he with his pꝛouocacion angred ꝑ LORDE GOD of Iſrael. The reſt of the wozdes that cōcerne Nadab and al that he did, are they not wzitten in ꝑ boke of ꝑ Chzonicles of the kinges of Iſrael? And ther was warre betwen Asa and Baasa kyng of Iſrael al their dayes.

So in the third yere of Asa kynge of Juda, began Baasa ꝑ ſonne of Ahia to raygne ouer al Iſrael in Thirza. xxiiii. yeare. And he dyd that which is euyl in the ſight of the LORD, walkynge in ꝑ waye of Jeroboam, and in hys ſynne, which made Iſrael to ſynne.

¶ The. xvi. Chapter.

¶ Jehu propheteyeth agaynſte Baaſa/ whom Ela ſucceedeth/ Zimri killeth hys maſter Ela, and deſtroyeth the houſe of Baaſa. Ahab ſucceedeth Zimri/ and taketh to wife wicked Jezebel.

THen the wozde of ꝑ LORD came to Jehu the ſonne of Hanani a- 1
gainſt Baaſa, ſayig: foꝛ as much as I exalted the out of the duſt, & made the capitayne ouer my people Iſrael, & thou haſt walked in the waye of Jeroboam, & haſt made my people Iſrael to ſinne, to anger me with theyr ſynnes: Beholde, I wyl roote out the poſterity of Baaſa, & the poſteritie of his houſe, & wyl make his houſe like ꝑ houſe of Jeroboam the ſonne of Nebat.* That mā of Baaſa which dyeth in the cytye, him ſhall the dogges eate: & that mā of hym which dyeth in the feldes, ſhall the foules of the ayze eate.

The reſt of the wozdes that concerne Baaſa & what he dyd, and his power, 2
are they not wzytten in the booke of ꝑ Chzonicles of ꝑ kinges of Iſrael? And ſo Baaſa ſlept with his fathers, and was buryed in Thirza. And Ela hys ſonne raygned in hys ſtede. And by the hand of the pꝛopher Jehu the ſonne of Hanani, came the wozde of the LORDE againſt Baaſa, and againſt his houſe, & againſt all the wickednelle that he dyd in the ſighte of the LORDE (in angring hym with the wozke of hys owne handes) that he ſhoulde bee lyke ꝑ houſe of Jeroboam, and bycauſe he killed hym: That is to ſay/ Jehu the ſonne of Hanani the Pꝛophete.

The. xxvi. yere of Asa kyng of Juda began Ela, ꝑ ſonne of Baaſa to raigne ouer Iſrael in Thirza, two yere. And his ſeruaunte Zimri, (whiche was captayne of halfe his charettes) conſpired againſt hym, as he was in Thirza dꝛinking: and was dꝛondē in ꝑ the houſe of Arza ſtuarde of hys houſe in Thirza. And Zimri came & ſmote him, & killed hi in ꝑ. xxvii. yere of Asa kynge of Juda, and raygned in hys ſtede. And it foꝛtuned that when he was kynge, * and ſate on his ſeate, he ſlue all the houſe of Baaſa, not leauing thereof one to piſſe agaynſt a wal, yea, he ſlue hys kinſfolkes and frēdes alſo. And thus did Zimri deſtroy al the houſe of Baaſa, accoꝛding to the wozd of ꝑ LORD whiche he ſpake againſte Baaſa by the hande of Jehu the pꝛophete, foꝛ all the ſinnes of Baaſa & ſinnes of Ela his ſonne, which they ſynned & made Iſraell to ſynne, and angre the LORD GOD of Iſraell wt theyr vanities. The reſt of ꝑ wozdes that

that concerne Elia, and al ꝑ he dyd: are they not wꝛittē in the booke of ꝑ Chꝛonicles of the kinges of Iſrael?

In the. xxvii. yere of Aſa king of Iuda, did zimry raigne. vii. daies in Thirza, & the people was then in the hoſt beſieging Gebbethon, a cyty of ꝑ Philiſtines. And the people of ꝑ hoſt heard one ſaye: zimri hath conſpyred, and ſlayne the kynge: wherfoꝛe all they of Iſrael made Amri (the captayne of the hoſte) kinge ouer Iſrael that ſame daye, euen in the hooſte. And Amri departed vp from Gibbethon, and all Iſraell with hym, and they beſieged Thirza. And when zimri ſawe, that ꝑ cytye muſt nedes be taken, he went into ꝑ palace of the kynges houſe, and burnt him ſelfe & the kinges houſe with fyꝛe, and ſo dyed foꝛ hys ſynnes whiche he ſynned, in doing that whiche is euil in the ſyghte of the LORD, and in walking in the wape of Ieroboam and his ſinnnes which he dyd, and in that he made Iſrael to ſyn.

The reſte of ꝑ woꝛdes that concerne zimry, and the treaſō that he wꝛought, are they not wꝛittē in ꝑ boke of ꝑ Chꝛonicles of the kynges of Iſraell? Then were the people of Iſraell deuyded into two partes, foꝛ halfe ꝑ people folowed Thibni the ſonne of Ginath, making him king, & the other half folowed Amri. But ꝑ people that folowed Amri pꝛeuayled againſt the people that folowed Thibni the ſonne of Ginath. And ſo Thibni dyed, and Amri raygned. In the. xxxi. yere of Aſa king of Iuda begā Amri to raygne ouer Iſraell twelue yere. Syxe yere raygned he in Thirza. He bought the hyll Schomron of one Schemar foꝛ two talentes of ſiluer, & buylte in the hyll, and called the name of the cyty which he buylt after ꝑ name of Schemar which had ben owner of ꝑ hyll, Schomron. But Amri wꝛought ꝑ whiche was euil in ꝑ eies of the LORD, and dyd woꝛſe then all that were before hym. Foꝛ he walked in all the wape of Ieroboam the ſonne of Nabat, & in his ſynnes that made Iſrael ſynne: to angre ꝑ LORD GOD of Iſrael with theyꝛ vanities. The reſte of the woꝛdes that concerne Amri, and all that he dyd, and his ſtrength that he ſhewed: are they not wꝛytten in the booke of ꝑ Chꝛonicles of ꝑ kinges of Iſrael? And ſo Amri ſlepte with hys fathers, and was buryed in Schemaron, and Ahab hys ſonne raygned in his ſtede.

In the. xxxviii. yere of Aſa kynge of Iuda, begā Ahab the ſonne of Amri to raygne ouer Iſrael: & the ſame Ahab ꝑ ſonne of Amri raigned ouer Iſraell in Samaria. xxii. yere. And Ahab ꝑ ſonne of Amri dyd euyl in ꝑ ſight of ꝑ LORD aboue all that were before hym. Foꝛ it ſemed vnto hym but a lyghte thynge to walke in the ſinnes of Ieroboam the ſonne of Nebat. He toke Iezabel alſo ꝑ doughter of Ethbaal king of the Sidonites to wyfe, and *went and ſerued Baal, and woꝛſhipped him. And he reared vp an aulter foꝛ Baal in the temple of Baal, which he had buylded i Schōron. And Ahab made groues, and pꝛoceaded further in angryng the LORDE GOD of Iſrael, then all ꝑ kinges of Iſrael that were before hym.

In his dates dyd Hiel of Bethel build Iericho. And it *coſt hym Abiram hys eldeſt ſonne when he layed the foundacion, & his yongeſt ſonne Segub, when he ſet vp the gates, accoꝛdinge vnto the woꝛde of the LORDE * whiche he ſpake by Joſua the ſonne of Nun.

The. xvii. Chapter.

Elias is norſhed and fed of rauens/ and after is ſent to zarphath (other wiſe called Sarepta) to a woman whoſe childe he rayſeth to lyfe.

AND Elia ꝑ Theſbit (which was of the enhabytours of Gilead) ſayde vnto Ahab: *as trulye as ꝑ LORD GOD of Iſrael lyueth, before whome I ſtande * there ſhall bee neyther dewe noꝛ rayne theſe yeres, but accoꝛding to my woꝛde.

And the woꝛde of ꝑ LORD came vnto hym ſaying: get the hence, & turne the eaſte warde, and hyde thy ſelfe in the bꝛoke Cherith, ꝑ is it that lyeth before Joꝛdā: Thou ſhalt dꝛinke of ꝑ ryuer: & I haue cōmaunded the rauens to fede the there. And ſo he went, & did accoꝛdig vnto ꝑ woꝛde of ꝑ LORD. Foꝛ he went, & dwelt by ꝑ bꝛoke Cherith ꝑ is before Joꝛdan. And the rauens bꝛought hym bꝛead and fleſhe in the moꝛning, & lykewyſe bꝛead and fleſh in the euenynge, & he dꝛanke of the bꝛooke. And it chaunced after a while, that the bꝛooke dꝛyed vp, bycauſe there fel no rayne vpon the earthe. And the woꝛde of the LORDE came vnto him, ſaying: *vp, & get the to

zarphath, which is in Sidon, & dwell there. Beholde, I haue commaunded a widdow there to sustayne the. So he arose: & went to zarphath. And when he came to ꝑ gate of ꝑ citie, the wyddowe was ther gatheringe styckes. And he called to her, and sayd: *fet me I prayе Iud.4.6. the a lytle water in a vessel, ꝑ I maye drinke. And as she was going to fet it, he cryed after her, and sayd: bringe me I prayе the, a morsell of bread also in thine hande. She saide: As truly as ꝑ LORD thy GOD liueth, I haue no bread ready, but euen an handful of mele in a barell, & a litle oyle in a cruse. And behold, I am gathering two stryckes for to go in and dresse it for me & my sonne that we may eate, and dye.

C And Elia said vnto her: feare not, cum, and do as thou haste sayed, but make me thereof a litle cake fyrste of all: and bringe it vnto me, & afterwarde make for the, and thy sonne. For thus sayeth the LORDE GOD of Israel: the mele in the barel shal not be wasted: neither shal the oile in the cruse be diminished, vntil the LORD haue sent rayne vpon the earthe. And she went, & dyd as Elia sayd. And she & he, & her house dyd eat a good space, and the mele wasted not out of the barell, neither was the oyle spent out of the cruse, according to the worde of the LORDE, which he spake by the hande of Elia.

And after these thynges it happened, that the sonne of the wyfe of the house fel syeke. And his sickenesse was so sore, ꝑ there was no breth lefte in him. And she sayd vnto Elia: what haue I to do with the, O thou man of GOD? art thou come vnto me to call my synne agayne to remembraunce, & to slaye my sonne? He sayde vnto her: gyue me thy sonne, & D he toke him out of her lappe, and caried him vp into a lofte, where he abode, and layed hym vpon hys owne bed, and called vnto the LORD, and sayd: O LORD my GOD, haste thou punished also this widow (with whome I dwell as a straunger) and hast slayne her son: *And he stretched him self vpō ꝑ childe 4.reg.4.f thre times, & called vnto the LORD, & Actu.20.c. sayde: O LORD my God, let this childes soule come into hym againe. And ꝑ LORD hearde the voyce of Elia, and the soule of the child came in to him agayne, and he reuyued. And Elia toke the boye and brought hym downe out of the chambre into the house, and deliuered hym vnto hys mother, and Elya sayd: beholde, thy son liueth. And the woman sayd vnto Elia: now I knowe that thou art a man of GOD, and that the worde of the LORD in thy mouthe is true.

¶ The.xviii. Chapter.

Elia is sent to Ahab. Obadia, otherwise called Abdia hydeth an hundred prophetes. Elia sleeth all Baals prophetes and afterward obtaineth raine.

AFter processe of manye dayes the I worde of the LORD came to Elia in the third yere, saying: go shewe thy selfe vnto Thab, and I *will sende Deu.11.b rayne vpō the earthe. And Elia went to Iacob.c shewe him selfe vnto Ahab, & ther was a great famishment in Schomron. And Ahab called Obadia, which was ꝑ gouernoure of hys house: and Obadia feared GOD greatly: For when Iezabel destroied ꝑ prophetes of ꝑ LORD, he toke an hundred prophetes & hyd them, fyftie men in one caue, & fyftye in an other, and prouyded bread & water for them. And Ahab sayd vnto Obadia: go into the lande, vnto al the fountaines of water, & vnto al the brookes, if happely we may fynde grasse to saue the horses and the mules, and that we destroy not some of the beastes. And so they deuyded the lande betwene them to walke thorow it. Ahab went one way by him selfe, and Obadia went an other waye by hym selfe.

And it chaunced, ꝑ as Obadia was B in the way, Elia met hym. And Obadia knew him: & fel on his face, & sayd: arte not thou my lorde Elia? And he answered hym: I am he. Go and tel thy lorde: beholde, Elia is here. He sayde: what haue I sinned, that thou woldest deliuer thy seruaūt into ꝑ hand of Ahab, to slaye me? As truly as ꝑ LORD thy GOD liueth, there is no nacion or kingdome, whither my lord hathe not sent to seke the. And when they sayd: he is not ther, he toke an oth of ꝑ kingdom and nacīō, when he foūde the not. And now thou saiest: go & tell thy lorde, ꝑ Elia is here. And as soone as I am gone from the, the spirite of the LORDE shal cary the into some place that I do not knowe, & so when I come, and tell Ahab, and he C canne not fynde the, he shall slaye me. But I thy seruaunte feare the LORDE fro my youthe vp, was it not tolde my

lorde

lorde, what I did when Jezabel slue the prophetes of the LORD, howe I hid an hundred mē of the LORDES prophetes, fyfty men in one caue, and fyftie in an other, and prouided them of breade and water: And nowe thou sayest: go thou nowe and shewe thy lorde, beholde Elia is here, that he maye slaye me.

And Elia saide: as truely as ꝑ LORD of hostes lyueth, before whom I stande, I wyll shewe my selfe vnto hym thys daye. So Obadia wente to mete Ahab, and tolde him. And Ahab went to mete Elia. And it fortuned, that when Ahab sawe Elia, he saide vnto him: arte thou he that troubleth Israel? He answered: it is not I that haue troubled Israell, but thou: and thy fathers house, in that ye haue forsaken the commaūdementes of the LORDE, and thou haste folowed Baal. Nowe therfore sende, and gather to me all Israell, vnto mount Carmell, and the prophetes of Baal, *foure hundred and fyftie, & the prophetes of the ydoles groues, viii. hundred, which eat of Jezabels table. So Ahab sent vnto all the children of Israel: and gathered the prophetes togither vnto moūt Carmel.

And Elia came vnto al the people, and said: howe longe halte ye betwene two opinions? yf the LORD be GOD, folowe him: but if Baal be he, thē go after him: And ꝑ people answered him not a word. Then said Elia vnto the people againe: I onely remaine a prophete of ꝑ LORD: But Baals prophetes are foure hūdred and fyftie. Let them therefore gyue vs two oxē, and let them chose the one, and cut him in peces, & lay him on wood, and put no fyre vnder, and I wyll dresse the other oxe, & laye him on wood, & wyl put no fyre vnder. And call ye on the name of your god, and I wil call on the name of the LORDE: and then the GOD that answereth by fyre, let him be GOD.

*And al the people answered, and said: it is well spoken. And Elia saide vnto ꝑ prophetes of Baal: chose you an oxe, and dresse him firste, (for ye are manye) and call on the name of youre goddes, but put no fyre vnder. And they toke the one oxe that he dyd giue them, & they dressed it, *and called on the name of Baal, frō morning to noone: saying: O Baal heare vs. But there was no voyce, nor one to answere. And they lepte vpon the alter that they had made. And at noone it fortuned, that Elia mocked them, and said: crye loude, for he is a god, peraduenture he is talkyng or occupyed (in folowyng of his enemyes) or is in his iourneye, or happily he slepeth, and must be awaked with your crie. And they cried loud, and cutte them selues as their maner was, with knyues and launcers, tyll ꝑ bloud folowed on them. And it chaunced, that when myddaye was passed, they prophecyed vntyll the tyme of the euenyng sacrifice. But there was neyther voyce nor one to aunswere, nor anye that regarded them.

And Elia sayd vnto al the folke: come to me. And al ꝑ people came to him. *And he repayred the altar of the LORD that was broken. *And Elia toke .xii. stones, accordyng to the numbre of the twelue trybes of the sonnes of Jacob, (vnto whome the worde of the LORDE came) saying: *Israell shalbe thy name. And wt the stones he made an alter in ꝑ name of the LORD. And he made a dytch roūd aboute ꝑ alter, as brode as two forowes of the corne felde. And he put the wood in order, and hewed the oxe in pieces, and layed hym on the wood, and sayde: fyll foure barels with water, and poure it on the burntsacrifice, and on the wood. And he sayde, do so agayne. And they did so the seconde time. And he said againe, doe it the thirde tyme. And they dyd it yet the thyrde tyme. And the water ran rounde aboute the alter: he fylled the pyt with water also.

And it fortuned, when the tyme came (wherein the burntsacrifice of the euenyng vsed to be offered) Elia ꝑ prophet came, and sayd: LORD GOD of Abrahā, Isahac & of Israel, it shalbe knowē this day, ꝑ thou art the GOD of Israel, & that I am thy seruaunte, and that I haue done al these thynges at thy commaūdement. Heare me (O LORD) heare me, that this people maye knowe that thou art the LORD GOD, and that thou hast turned their hert againe nowe at ꝑ last. *And the fyre of the LORDE fell, & consumed the burnt sacrifyce, the wood, the stones and the dust, & lycked vp the water that was in the pit. And when al the people sawe it, they fell on theyr faces, & sayde: The LORDE, he is GOD: ꝑ LORD he is GOD. And Elia sayde vnto them:

Take ꝑ prophetes of Baal, & let not one of them escape. And they toke thē, & Elia brought thē to the brooke Kison, & slue them there. And Elia sayde vnto Ahab: Get thee vp, and eate and drynke, for there is a sounde of much rayne. And so Ahab wente vp to eate and to drynke, and Elia wente vp to the toppe of Carmel. And he layed hym selfe flatte vpon the earth, and put his face betwene hys knees, and sayde to hys seruaunte: goe vp, I praye thee, and looke toward the waye of the sea. And he went vp and loked, and sayde: there is nothinge. And he sayde: go againe, seuen tymes. And it foꝛtuned, that at the seuenth tyme, he said: behold, there ariseth a lytle cloud of the sea lyke a mannes hande. He sayde: Go, and say vnto Ahab: Make fast thy charrette, and gette the downe, that the raine stop thee not. And it came to passe, ꝑ in the meane whyle, the heauen was blacke with cloudes & wynde, and there was a great rayne. And Ahab gat vp, & came to Jezraell. And the hande of the LORDE was on Elia, and he gyrded vp his loynes, and ranne before Ahab, tyll he came to Jezrael.

¶ The.xix. Chapter.

Elia flying from Jezabel, is nourished of the angel of God, and is commaunded to annoint Jsrael, Jehu, and Eliseus, whom the Hebrues call Elisa.

AND Ahab tolde Jezabel, all ꝑ Elia had done, and howe he had slayne all the prophetes with the swearde. Then Jezabel sent a messenger vnto Elia, saying: *so and so let the goddes doe to me, yf I make not thy soule lyke one of theyrs by to morow this time. When he sawe that, he arose, and went for his lyfe, and came to Berseba in Juda, and lefte his seruaunt there. But he himselfe wente a dayes iourney into the wildernesse, and came, and sat downe vnder a Juniper tree, and desyred for his soule, that he myght dye, and said: *it is nowe ynoughe (O LORD) take my soule, for I am not better then my fathers.

And as he lay and slepte vnder ꝑ Juniper tree: behold, an aungell touched him, and said vnto him: vp, and eate. And when he loked about him: behold, there was a lofe of brosted breade and a bottel of water at his heade. And he dyd eate & drynke, and layde him downe agayne to slepe. And the aungell of the LORDE came agayne the seconde tyme, and touched him, and sayde: vp and eate, for thou hast yet a greate iourneye. And he arose, and dyd eate and drinke, and walked in the strength of that meate *fourtye dayes and fourtie nyghtes, euen vnto Horeb the mount of GOD. When he came thyther into a caue, he lodged therin al nyght.

And beholde, the worde of the LORDE came to him, and saide vnto hym: what doest thou here Elia? And he answered. I haue ben gelous for the LORD GOD of hoostes sake. For ꝑ children of Jsrael haue forsaken thy couenaunte, *broken downe thine alters, & slayne thy prophetes with the swerde, & I only am lefte, & they seke my lyfe to take it awaye. And he sayd: come out, and stand vpō ꝑ mount before the LORD. And behold, *ꝑ LORD went by, & a myghtie strōg winde ꝑ rent the mountaynes, & brake ꝑ rockes before the LORDE. But ꝑ LORD was not in the wynd. And after ꝑ wynd came an earthquake. But the LORDE was not in the earthquake. And after the earthquake came fyre: but the LORDE was not in ꝑ fyre. And after the fyre came a small styl voyce. And when Elia heard it, he couered his face with his mantell, and went out, and stoode in the entrynge in of the caue: And behold, there came a voice vnto him, & sayde: what doest thou here Elia? And he answered: I haue ben gelous for the LORDE GOD of hoostes sake, bicause the children of Jsrael haue forsaken thy couenaūt, cast down thine alters, & slayne thy prophetes with the swerde, and I only am lefte, & they seke my life to take it awaye. And ꝑ LORDE sayd vnto him: go and turne thy way to the wyldernesse vnto Damasco, ꝑ thou maye annoynt *Hazael king ouer Syria. And *Jehu the sonne of Nimsi shalt thou annoynt kyng ouer Jsrael. And Elisa ꝑ sonne of Saphat of Abel. Meholoh shalte thou annoynte to be prophete in thy roume. And it shall come to passe, that whoso escapeth the swerde of Hazael, him shall Jehu slay: and yf any man escape ꝑ swerde of Jehu, him shal Elisa put to death. And thereto *I haue lefte me. vii. M. in Jsrael, of which neuer mā bowed his knees vnto Baal, nor kissed him with his mouth.

So he departed thence, and founde Elisa the sonne of Saphat plowynge, and hauing twelue yoke of oxen before him, & he wt the. xii. And Elia wēt by hi,

and

and cast his mantel vpon him. And he left the oxen, and ranne after Elia, and
3.4. said: *let me I pray the, kysse my father, & my mother, & then I wyll folowe thee. He sayde vnto him: go backe agayne, for what is it that I haue done to the? And when he wente backe againe from hym he toke a couple of oxen, and slue the, & dressed the flesshe with the instrumentes of the oxen, and gaue vnto the people, & they dyd eate. And then he arose & went after Elia, and ministred vnto him.

¶ The. xx. Chapter.

¶ The first and seconde time, that Samaria was besieged of Benhadad kyng of Syria.

1 AND Benhadad the kynge of Syria gathered al his hoste togyther, hauing .xxxii. kynges with him, & horses, and charrettes: & went vp, and besieged Samaria, and warred agaynste it. And he sent messengers to Ahab kyng of Israel, into the cytie, and sayd vnto him: thus sayth Benhadad: Thy siluer & thy gold is mine, and the fayrest of thy wiues, and of thy children, be myne. And the kyng of Israel answered, and sayde: My lord kynge according to thy sayinge, I am thine, and all that I haue.

And whē the messengers came again, they saide: thus sayth Benhadad: For as muche as I haue sent vnto the, sayinge: thou shalt deliuer me thy syluer & thy golde, and thy wyues, and thy children: I wyll therfore send my seruauntes vnto the tomorowe this time: & they shal searche thine house, and the houses of thy seruauntes. And what soeuer is pleasaunt in thine eies, they shal take it
2 in their handes, and bryngе it awaye. Then the kynge of Israell sente for all the elders of the lande, & sayd: take hede I praye you, & se how this felowe goeth about mischief. For he sent vnto me for my wyues, for my children, for my syluer and for my golde: and I denyed him not. And all the elders, and all the people sayde: herken not vnto hym, nor consent.

Wherfore he said vnto the messengers of Benhadad: tel my lorde the kynge, all that thou dyddest sende for, to thy seruaunt at the fyrst tyme, that I will doe, but this thinge I maye not do. And the messengers departed & brought answer agayne. And Benhadad sente vnto hym agayne and said: thus and thus doe the goddes to me, if the dust of Samaria be ynough for al the people that folow me, to take euery man an handfull. And the kynge of Israel answered, and sayd: tel him: Let not him that putteth on his harnesse boast him selfe, as he that putteth it of. And it fortuned, ꝑ when Benhadad heard ꝑ tidinges as he was with the kynges drinkyng win ꝑ pauilions, he sayde vnto his seruauntes: put on youre harnesse, & they set them selues in araye against the citie.

And beholde, there came a Prophete C
vnto Ahab kynge of Israel, saying: thus saith the LORDE. Hast thou sene al this great multitude? Behold, I wil deliuer it into thyne hand thys day, & thou shalt know, that I am the LORDE. And Ahab said: by whom? He sayde: thus saith the LORDE: euen by the seruauntes of the gouernours of ꝑ shyres. He said againe: Who shal ordre the battayle? And he answered: thou. Then he nūbred the seruātes of the gouernours of ꝑ shyres, & they were .ii. hūdred & .xxxii. And after thē also he numbred al the people, all ꝑ childrē of Israel, euen .vii. M. And they wente out at noone: but Benhadad did dryncke tyl he was dronken in ꝑ pauilions, both he and the kynges: euen .xxxii. kinges, that holpe him. And the seruauntes of the gouernours of the shyres wente out firste.

And Benhadad sent out, & they shewed him, saying: there are men come out D
of Samaria. He sayde: Whether they be come out for peace, take them alyue: or whether they be come out to fyght, take them yet alyue. And so those ponge men of the gouernours of ꝑ shyres came out of ꝑ citie, & the hoost after them, and they slue euery one his enemy ꝑ came in hys waye. And the Syrians fledde, & they of Israell folowed after them. And Benhadad the kynge of Syria escaped on an horse with his horsemen. And the kyng of Israel went oute, and smote the horses, and charrettes, and with a greate slaughter sluehe the Syrians.

And there came a prophet to the king of Israell, and saide vnto him: go forthe, and playe the man, be wyse & take hede what thou doest: for when the yeare is gone aboute, the kynge of Syria wyll come vp agaynst the. And ꝑ seruauntes of the kynge of Syria sayde vnto hym: The gods of the hylles are their gods, and therefore they had the better of vs:

but

but lette vs fyghte agaynste them in the playne, and for what ye wyl, we shal haue the better of them. And this doe: take the kynges awaye euery man oute of hys place, & put Dukes in theyr roumes. And do thou nübre the an host, like ꝓ host ꝓ thou hast lost, such horses, & such charrettes, & we wyll fyght against thē in the playne, and thou shalte se vs get ꝓ better of them. And he herkened vnto their voyce, and dyd euen so.

And it fortuned, that after the yeare was gone about, Benhadad numbred ꝓ Syrians, & went vp to Aphek to fyghte agaynst Israel. And the childzen of Israell were numbred, & with their whole numbre went they against them, & the childzen of Israel pitched before thē, like two lytle flockes of kyddes: but the Syrians fylled the countreye: And there came a mā of GOD, & saide vnto ꝓ kyng of Israel: thus sayeth ꝓ LORDE: Bycause the Syrians haue saide: the LORDE is but GOD of the hilles, & not GOD of the valleyes: therfore wyl I deliuer al this greate multitude into thyne hande, and ye shal know ꝓ I am the LORDE. And they pytched one ouer against the other, seuen dayes, & it came to passe that in ꝓ vii. daye the battayle was ioyned. And the childzen of Israell slue of the Syrians an hündred. M. fotemen in one daye. But the rest fled to Aphek into the cytie. And there fell a wall vpon. xxvii. thousande of the men ꝓ were lefte. And Benhadad fled, and came into the cytie, from chambre to chambre.

And his seruauntes saide vnto him. Behold we haue heard say, ꝓ the kinges of the house of Israel are mercyful kinges. We wil therfore put sackcloth about our loynes, & ropes about our neckes, & go oute to the kynge of Israel: yf happely he wyll saue thy lyfe. And so they gyrded sackcloth about theyr loines, and put ropes about their heades, & came to ꝓ kig of Israel, & said: Thy seruaunt Benhadad saith: I pray the let me lyue. He said: is he yet alyue? he is my brother. And they toke that worde for good lucke, & hastily caughte it oute of his mouth, and said: yea, thy brother Benhadad. He said: go, bringe him hyther. And Benhadad came oute vnto him, & he caused him to come vp into ꝓ charet. And he saide vnto him: the cyties whiche my father toke from thy father, I wyll restore agayne. And ꝓ shalt make stretes for the in Damasco, as my father dyd in Samaria. And I wyl make an appoyntment with thee, & sende the away. And so he made an appointmēt wt him, & sent him away.

And there was a certayne man of the childrē of the prophetes, which said vnto hys neyghboure in the worde of the LORDE: smyte me I praye the. And the man would not smyte him. Thē saide he vnto hi: bycause thou hast not herkened vnto ꝓ voice of the LORD: behold, assone as thou art departed fro me, a lyō shall slaye the. And it came to passe, ꝓ assoone as he was departed frō him, a *lyō found him, & slue him. Then he founde an other man, & saide: smite me I pray the. And ꝓ mā smote him, so ꝓ in smytyng he woūded him. So the prophet wēt forth, and wayted for ꝓ kyng by ꝓ way, & put hym selfe out of knowledge wt ashes whiche he layed vpon his face. And whē ꝓ kyng came by, he cried vnto ꝓ king, & sayd: thy seruaūt went out in ꝓ middes of ꝓ battayle: & beholde, there went away a man, whō an other man brought vnto me, & sayde: kepe this mā. And if he be myssed or lost, thy life shal go for his, or els thou shalt paye a talent of syluer. And as thy seruaūte had here & there to do, he was gone. And the kynge of Israel said vnto him: euen so shall thy iudgement be, as thou haste defined it thy selfe.

And he hasted, and toke the ashes awaye from his face: & the king of Israel knewe him that he was of the Prophetes: And he saide vnto him: thus sayth ꝓ LORDE: bycause thou hast let go a man that is in my curse, thy lyfe shall go for his lyfe: and thy people for his people. And the kynge of Israell wente to hys house, wayward and in displeasure, and came to Samaria.

The. xxi. Chapter.

Jezabel commaundeth to kyl Naboth for the vineyarde that he refused to sel to Ahab. Helias reproueth Ahab, and he repenteth.

After these thynges it chaunced ꝓ Naboth ꝓ Jezrahelite had a vineyarde in Jezrahel, hard by ꝓ palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, saying: *Gyue me thy vineyard, ꝓ I may make me a gardē of herbes therof, bycause it lyeth so nye myne house: & I wil gyue the for it a better vineyarde then it is: or rather yf it please

pleaſe the, I wyll gyue the, ꝑ worth of it in money. And Naboth ſayde to Ahab: ꝑ LORDE forbyd that frame, ꝑ I ſhould gyue the enheritaunce of my father vnto thee.

B And Ahab came into his houſe heuye and euil apayed, becauſe of the worde which Naboth the Jezrahelite had ſpoken to him, for he had ſayde: I wyll not gyue the the enheritaſice of my fathers. And he layed him downe vpon his bed, and turned away his face (to the wall) and would eate no breade. But Jezabel his wyfe came to him, and ſaide vnto hym: why is thy ſpirite ſo waywarde, ꝑ thou eateſt no breade? And he ſayde vnto her: for I ſpake vnto Naboth the Jezrahelite, & ſaid vnto hym: Gyue me thy vineyarde for money, or elſ yf it pleaſe the, I wil gyue the an other vineyarde for it. And he anſwered: I wyll not gyue thee my vineyarde.

C And Jezabel his wyfe ſayd vnto him: Doeſt thou thus gouerne the kingdome of Iſrael? vp, & eate breade, & ſet thyne hert at reſt, I wil gyue the the vineyard of Naboth the Jezrahelite. And ſo ſhe wrote a letter in Ahabs name, and ſealed it with his ſeale, and ſent the letter vnto the elders, and to the nobles that were in hys cytye dwellynge with Naboth. And ſhe wrot in the letter, ſaying: Proclayme a faſte, & ſet Naboth on hye amonge the people, and ſet two vnthryftes before him, to beare (falſe) witneſſe againſt him, ſaying: thou didſt blaſpheme GOD and the kynge. And then carye him oute, and ſtone him to death.

D And the men of his citie, that is to ſay: whiche dwelte in his cytie, dyd as Jezabel had ſet vnto thē: & as it was written in the letter which ſhe had ſent vnto them. They proclaymed faſtyng, and ſet Naboth among the chiefe of the people, and there came in two men (the childrē of Belial) and ſat before him. And ꝑ two vnthryftye perſonnes witneſſed againſt Naboth in the preſence of the people, ſayinge: Naboth dyd blaſpheme GOD & the kynge. * And they caried him oute of the cytie, and ſtoned him with ſtones, that he dyed. And then they ſente to Jezabell, ſayinge: Naboth is ſtoned to death. And it fortuned, when Jezabell heard that Naboth was ſtoned to death, ſhe ſaid to Ahab: vp, and take poſſeſſion of the vineyarde of Naboth the Jezraelite, which he denyed to gyue thee for moneye, for Naboth is not alyue, but dead. And when Ahab hearde that Naboth was dead, he ſtode vp to go down to the vineyarde of Naboth the Jezraelite, and to take poſſeſſion of it.

E And the worde of the LORDE came vnto Elia the Theſbite, ſayinge: vp, and goe downe, to mete Ahab kynge of Iſrael, whiche is in Samaria. For lo, he is gone downe to the vineyarde of Naboth: to take poſſeſſion of it. And therefore ſhalte thou ſaye vnto him: thus ſayeth the LORDE, haſte thou kylled, and gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying: thus ſayth the LORD:

F *in the place where dogges lycked the bloude of Naboth, ſhall dogges lycke euen thy bloud alſo. And Ahab ſayde to to Elia: Haſte thou founde me, O thou myne enemy? He anſwered: I haue foūd thee: for thou arte euen ſolde to woorke wickednelle in the ſight of the LORDE. Beholde I wyll bryngе euyl vpon thee, and wyll make cleane riddaunce of thy poſteritie, and wyll * deſtroye from Ahab, euen him that maketh water againſt the wall, and him that is ſhutte vp and leſte behynde in Iſrael, and will make thyne houſe lyke the houſe of Jeroboam the ſonne of Nebat: and like the houſe of Baaſa the ſonne of Ahia, for the prouocacion wherewith thou haſte prouoked, and made Iſrael to ſynne.

1. Reg. 22. k

G And of Jezabel ſpake the LORD, ſayinge: * dogges ſhall eate Jezabel, in the poſſeſſiō of Jezrael. * And he that dieth of Ahab in the towne, him ſhall dogges eate: and he that dieth in the feldes, him ſhall the foules of the ayre eate. But there was none lyke Ahab, whiche dyd euen ſel him ſelfe, to worke wyckednelle in the ſyght of the LORDE: and that becauſe Jezabel his wife prycked him forwarde. He dyd exceadyng abhominably, in folowynge foule ydolles, accordynge to all thynges as dyd the Immorites, * whom the LORD caſt out before ꝑ children of Iſrael.

Oſee. 1. b
4. Reg. 9. b
* 3. Reg. 14. c
* 1. Reg. 16. d

Num. 21. f

And it fortuned, ꝑ when Ahab heard thoſe wordes, * he rent his clothes, and put ſakcloth about his fleſhe, and faſted, and laye in ſakclothe, and wente barefoote. And the worde of the LORD came to Elia the Theſbite, ſayinge: ſeeſt thou howe Ahab humbleth hymſelfe before

Gen. 37. g

me?

me:bycause he submitteth him selfe before me, I wil not bringe ỹ cuyll in hys dayes:but in his sonnes dayes, wyll I bryngе cuil vpon his house. And they continued three yeare without warre betweне Siria and Israel.

¶ The.xxii. Chapter.

¶ Four hundred false prophetes do counsayle Ahab and Iehosaphat to warre agaynst Ramoth Galeye Michea prophecyeth the trueth, for whiche he is smytten and put in prison. Of Ahazia, otherwyse called Ochosias.

A

2.par.18.a

AND* in the thyrde yeare dyd Iehosaphat the kynge of Juda, come downe to the kyng of Israell. And the kynge of Israell saide vnto his seruauntes:knowe ye not, that Ramoth in Gilead is ours:and we syt stil, and take it not oute of the hande of the kynge of Syria. And he sayde vnto Iehosaphat: wylte thou come with me to battayle against Ramoth in Gilead: And Iehosaphat saide vnto the kynge of Israel:* I wyll be as thou art, and my people shalbe as thine, and my horses as thyne.

4.Reg.3.a

And Iehosaphat said vnto the kynge of Israel:*aske counsaile, I prayе thee, at the worde of the LORD to daye. And then the kynge of Israell gathered the

1.Reg.22.c

prophetes togyther, vpon * a foure hundred men, and sayde vnto them:shal I go against Ramoth in Gilead to battayle, or shall I let it alone? And they sayd go vp:for the LORDE shal delyuer it into the handes of the kinge. And Iehosaphat said:is there here neuer a prophet of the LORD more, ỹ we myght enquyre of hym: And the kynge of Israell

B

sayde vnto Iehosaphat:there is yet one manne (Michea the sonne of Jimla) by whome we maye aske counsayle of the LORD. But I hate him, for he doeth not prophecie good vnto me, but euyll. And Iehosaphat saide: let not the kynge say so. Then the kynge of Israell called a chamberlayne, and saide:let Michea the sonne of Jimla hither anones.

And the kyng of Israel and Iehosaphat the kyng of Juda sate either in his seate, and theyr apparell on them, in a voyde place beside the entryng in of the gate of Samaria, and all the Prophetes prophecied before the. And zedekia, the sonne of Canaana, made hornes of yron, & saide:thus saith ỹ LORD:with these hornes shalte thou pushe the Syrians, vntyll thou haue made an ende of them. And all the prophetes prophecyed euen so, saying:Go vp to Ramoth in Gilead, and prosper, for the LORDE shall delyuer it into the kynges hande.

C

And the messenger that was gone to cal Michea, spake vnto him, saying: beholde, the wordes of ỹ prophetes speake good vnto the kyng with one mouth:let thy worde therfore (I praye the) be lyke the word of euery one of them, to speake that whiche is good. And Michea saide: as truely as the LORD liueth, whatsoeuer the LORD sayth vnto me, that wyll I speake. And so he came to the kynge: and the kynge sayde vnto him: Michea, ought we to go agaynste Ramoth in Gilead to battayle:or to be styll? He answered vnto him:*goe, and prosper, the

1.par.22.d

LORD shal delyuer it into the hand of ỹ kyng. And ỹ kyng said vnto him:So & so many times do I charge thee, that thou tell me nothynge, but that which is true in the name of the LORDE. He saide: I sawe all them of Israell scattred vpon the hilles, as shepe that haue not a shepherde. And the LORDE sayd: these haue no master, let euerye man returne vnto hys house in peace. And the kynge of Israel sayd vnto Iehosaphat:dyd I not tell thee, that he wouldе prophecye no good vnto me, but euyl: And he sayde agayne:heare thou therfore the worde of the LORDE. I sawe the LORDE sit on his seate, & al the hooste of heauen stode about him on his ryght hande, & on hys lefte. And the LORDE saide:*who shall

D

2.par.18.b

persuade Ahab ỹ he may go & fal at Ramoth in Gilead: And one sayde on thys maner, & an other on ỹ. And there came forth a certayne spirit, & stode before the LORDE, & sayde: I wyll perswade hym. And the LORDE sayde vnto him:wherwyth:

And he sayde: I wyll go oute, & be a false spirite in the mouth of all hys prophetes. He saide:thou shalte perswade hym, & preuayle, go forth then, and do euen so. Now therfore beholde, *the LORDE

Jer.14.f

hath put a lyenge spyrite in the mouthe of all these thy prophetes, & the LORDE hath spoken euyl towarde thee.

3.Reg.11.f

But Zedekia the sonne of Canaana went to:& smote Michea on the cheke, & sayde: when wente the spirite of the LORDE fro me, to speake vnto thee?

And

And Michea sayde: beholde, thou shalte se in ỳ day, when thou shalte go ſrō chām-bȝs to chambȝe to hyde thee. And the kyng of Israel sayd: Take Michea, and cary him vnto Amon the gouernour of the citie, and vnto Joab the kynges son, and say, thus sayth the kynge. Put this felow in the pȝison house, and feede hym with bȝead of affliccion, and with water of trouble, vntyl I returne in peace. And Michea said: if thou returne in peace, ỳ LORDE hath not spoken by me. And he said: herken you people euery one of you.

And so the kyng of Israel and Jehosaphat the kynge of Juda wente vp to Ramoth in Gilead, and the kynge of Israel saide to Jehosaphat, chaunge thee when thou goest to warre: and put on thyne apparell. And the kynge of Israel chaunged him selfe, and wente to battayle. But the kynge of Siria commaūded the .xxxii. captaynes (that had rule ouer his charrettes) sayinge: fyght neyther with small noȝ great, saue onely against the kynge of Israel. And when ỳ captaines of the charrettes sawe Jehosaphat, they said: surely it is the kynge of Israell, and they turned to fyghte agaīst him. And Jehosaphat cried. And so it came to passe, that whē the captaynes of the charrettes sawe that he was not the kynge of Israell, they turned backe from him.

And a certayne man dȝue a bowe ignoȝauntly, and (by chaunce) smote ỳ kyng of Israell betwene the rybbes and hys harnesse. Wherfoȝe he sayde vnto ỳ dȝiuer of his charrettes: turne thy hande, & cary me out of the hooste, foȝ I am (sore) hurt. And the battayle encreased ỳ day, and the kynge stode styll in his charette agaīst the Sirians, and dyed at euen. And the bloud ran oute of the wound in to the myddest of the charet. And there wente a pȝoclamacion thoȝowoute the host, about the goinge down of ỳ sunne, saying: euery man to his cytie, and to his owne countrye. And so the kynge of Israell dyed: and they came to Samaria, and buried him there. And one washed ỳ charret in the poole of Samaria, * and the dogges lycked vp his bloude (& harlottes washed by the pooles syde) accoȝdyng vnto ỳ woȝde of the LORD which he spake.

The rest of the woȝdes that concerne Ahab, and all that he dyd, and the iuoȝy house whiche he made, and all the cities that he buylded, are they not wȝitten in the booke of the Chȝonicles of the kinges of Israel? And so Ahab slepte with hys fathers: and Ahazia his sonne raigned in his stede.

*Jehosaphat the sonne of Aza began to raigne vpon Juda in the fourth yere of Ahab king of Israel: and Jehosaphat was .xxxv. yeare olde, when he began to raygne, and raygned .xxv. yere in Jerusalem. His mothers name was Azuba the doughter of Silhi. And he walked in all the wayes of Aza his father, and bowed not therefrō: but did that which was right in the eyes of the LORDE. Neuertheiesse, the hyl aulters were not taken out of the way: foȝ ỳ people offred, and burnt incence yet in the hylaulters. And Jehosaphat made peace with the kyng of Israel. 1. par. 30. c.

*The rest of the woȝdes that concerne Jehosaphat, and the myghte that he vsed, & how he warred: are they not wȝitten in the booke of the Chȝonicles of ỳ kynges of Juda? And the remnaunte of the stues of the males, which remayned in the dayes of his father, he put cleane out of the land. There was then no king made in Edō. And Jehosaphat made .x. shyps in ỳ sea, to come thoȝow Tharsis to Ophir foȝ gold, but they went not, foȝ the shyppes brake at Ezion Gaber. Thē sayde Ahazia ỳ sonne of Ahab vnto Jehosaphat: let my seruauntes go with thy seruauntes in the shyppes. But Jehosaphat would not. And Jehosaphat dyd slepe wt his fathers, & was buried wt his father in ỳ citie of Dauid his father. And Jehoȝā his son raigned in his stede. G 3. reg. 15. c.

Ahazia the sonne of Ahab began to raigne ouer Israel in Samaria, ỳ .xvii. yeare of Jehosaphat kyng of Juda, and raygned two yeares ouer Israell. But he dyd euyll in the syght of the LORDE, & walked in the waye of his father, and in the way of his mother, and in ỳ waye of Jeroboam the sonne of Nebat, which made Israel to syn. Foȝ he serued Baal, and woȝshypped him: and pȝouoked the LORDE GOD of Israel vnto wȝath, accoȝdinge vnto all ỳ his father had done.

¶ The ende of ỳ third boke of ỳ kinges, after ỳ reckenyng of the Latynistes: which the Hebȝues call the first booke of the kynges.

The

The fourth boke of the Kynges after the Latinistes: whiche boke and the iii. togyther, is but one with the Hebrues.

¶ The. i. Chapter.

¶ The captaynes ouer fiftye with their souldiers are burnt with fire from heauen, by the prayer of Helia. Ahazia is reproued of Helia / and dieth. Jehoram his brother succedeth him.

AND Moab dyd wyckedly against Israel after the death of Ahab. And Ahazia fell thorowe a latteffe wyndowe of his vpper chambre that he had in Samaria, & whyle he was in hys syckneffe, he sente messengers, and saide vnto them: goe, & enquyre of Belzebub the god of Ekrom, whether I shall recouer of this my disease. But the angel of the LORDE spake to Elia the Thesbite: Arise, and go vp against the messengers of the kynge of Samaria, and saye vnto them: Is there not a GOD in Israel, that ye go to aske counsayle at Belzebub the god of Ekrom: Wherfore, thus sayth the LORDE: thou shalt not come down from ỹ bedde on whiche thou arte gone vp, but shalte dye the death. And Elia departed.

And when ỹ messẽgers turned backe agayne vnto him, he sayd vnto thẽ: why are ye nowe come? They answered him: there came a man vp against vs, & sayde vnto vs: go, and turne agayne vnto the kynge that sent you, and saye vnto hym: Thus saith the LORDE. Is there not a GOD in Israel, that thou sendest to enquyre of Belzebub the god of Ekrom? Therfore thou shalt not come down frõ the bed on whiche thou art gone vp, but shalte dye the death. And he sayde vnto them: what maner of man was ỹ which came vp in your waye, & tolde you these wordes? And they answered him: it was an hery man, *and gyrde wt a gyrdle of lether about his loynes. And he sayde: it is Elia the Thesbite.

Then ỹ kyng sent vnto him a captaine ouer fiftye, (with his fyftie men) and beholde, he sat on the toppe of an hyll. And he spake vnto him: Thou man of GOD, the kynge hath sayde: come downe. Elia answered, and sayde to the captaine ouer ỹ fyftie: yf I be a man of GOD, fyre come downe from heauen, and consume the and thy fyftye. *And there came fire of GOD, and consumed him and his fyftie: And the kynge wente agayne, and sent another captayne ouer fyftie, with his fyftie. And he answered, and sayd vnto him: O man of GOD, thus hathe the kynge sayde, make haste, & come downe: Elia answered and sayd vnto them: yf I be a man of GOD, fyre come down frõ heuen, and consume the & thy fyftie. And there came fyre of GOD downe from heuen, and consumed him and his fyftie.

And the kynge went agayne, and sent the thyrde captayne ouer fyftie with his fyftie men. And the thirde captaine ouer fyftie went vp, and came, and fell on hys knees before Elia, and besoughte him, and saide vnto him: O man of GOD let my lyfe, and the lyfe of the fyftie, thy seruauntes be precyous in thy syghte. Beholde, there came fyre downe from heauen, and burnt vp the two fore captaynes ouer fyftie wt their fifties, therfore let my lyfe nowe be precious in thy syght. And the angel of the LORD sayd vnto Elia: go downe with him, & be not afrayed of him. And he arose, and went downe with him vnto the kyng.

And he sayd vnto him: thus sayth the LORD: for as moche, as thou haste sente messengers to aske counsayle at Belzebub the god of Ekrom, as though there had bene no GOD in Israel, whose word thou myghtest seke after: therefore thou shalt not come downe of ỹ bed on which thou art gone vp, but shalte dye ỹ death. And so he dyed accordynge to ỹ word of the LORD whiche Elia had spoken. And Jehoram (his brother) began to raygne in his stede, in the seconde yeare of Jehoram the sonne of Jehosaphat kynge of Juda, bicause he had no sonne. The rest of the wordes ỹ concerne Ahazia, what thynges that he dyd: are they not writte in the boke of the Chronicles of the kinges of Israel?

¶ The. ii. Chapter.

Elia deuideth the waters with his mantell. He is taken vp into heuen. The bytter and venemous waters are healed. The children that mocke Eliseus (otherwyse called Elisa) are rent in peces.

And it

1 AND it chaunced, that when the
*LORD wolde take vp Elia into
heauen by a whyrlewynde: Elia
went with Elisa from Gilgal, and Elia
sayd to Elisa: tary here, I praye the, for
the LORD hath sent me to Bethel. Eli-
sa said vnto him: *as surely as ꝑ LORD
liueth, and as thy soule liueth: I will
not leaue the. And they came downe to
Bethel, and ꝑ children of the prophetes
that wer at Bethel, came out to Elisa,
& said vnto him: knowest thou not, how
that the LORDE wyll take awaye thy
master from thine heade this daye? He
sayde: I knowe it also: holde ye youre
peace.

3 And Elia sayd vnto hym: Elisa: tary
here, I pray the, for ꝑ LORD hath sente
me to Jericho. He said: as surely as the
LORD liueth, & as surely as thy soule li-
ueth I will not leue the, and so they cam
to Jericho. And the children of the pro-
phetes that were at Jericho came to
Elisa, & sayde vnto him: knowest thou
not, that the LORDE will take awaye
thy master frō thine head this daye? He
answered: I know it also: holde ye your
peace. And Elia sayd vnto hym: tarye
I praye the here, for the LORD hath sente
me to Jordan. He sayde: as surely as ꝑ
LORD liueth, & as thy soule liueth, I
wil not leaue the. And so they two wēt
togither. And fiftie men of the sonnes
of ꝑ prophetes came & stode on ꝑ other
syde afar of, & they two stode by Jordā.

And Elia toke his mantell, & wrapt
it togither, and smote the waters, and
they were deuyded, parte the one way,
and parte the other: so that they two
wente ouer thorow ꝑ dry lande. And it
fortuned, that assone as they were o-
uer, Elia sayd vnto Elisa: aske what I
shal do for the, yer I bee taken awaye
from the. And Elisa saide: I praye the,
let thy spirite be double vpon me. And
he sayd: thou hast asked an hard thing.
Neuertheles, yf thou se me whē I am
takē awaye from the, thou shalt haue it
C for: if thou do not, it shall not bee. And it
fortuned, that as they went walkinge &
talking, behold, there appeared a char-
ret of fyre, and horses of fyre: and par-
ted them bothe a sounder.* And Elia
went vp thorow ꝑ whyrlewynde into
heauen. And Elisa saw, & cryed: O my
father, O my father, the charette of
Israell, and the horsemen therof, & he
sawe him nomore: and he toke his own
clothes, and rent them in two peces.

He toke vp also the mantel of Elia ꝑ
fell from hym, and went backe againe,
and stode by Jordans syde, and toke ꝑ
mantell of Elia (that fell from hym.) &
smote the waters (and they parted not afore-
hre), and he sayd: wher is ꝑ LORD GOD
of Elia, and he him selfe: And when he
had smytten the waters, they parted
this way and that way; and Elisa went
ouer. And when the children of ꝑ pro-
phetes which were at Jericho saw him
from afarre, they sayde: the spyrite of
Elia doth rest on Elisa, and they came
to mete him, and fell to the ground be-
fore him, and sayde vnto him: See, there
be vi thy seruauntes fyftye strong men,
let them goo, and seke thy master: hap-
pely the spirite of the LORDE hath ta-
kē him vp, and caste him vpō some mou-
tayne, or into some valley. And he said:
ye shall sende none. And when they lay
vpon him tyl he was a shamed, he said:
Send. They sent therfore fyftye men,
which sought hym thre dayes, but foūd
him not. And when they came againe
to hym, whiche taryed at Jericho, he
sayde vnto them: dyd not I saye vnto
you, that ye shoulde not go?

And the men of the cytye sayde vnto D
Elisa: beholde Syr, the dwellinge of
this city is pleasaunt, as thou thy selfe
seest: But the water is nought, and the
grounde barren. He sayde: Bringe me
a newe cruse: and put salt therein. And
they brought it to hym. And he wente
vnto the springe of the waters, and cast
the salte in thither, and said: thus sayth
the LORDE: I haue healed this water:
there shal not come hence forth eyther
deathe, or barrennesse. So the waters
were healed vntyll this day, accordyng
to ꝑ saying of Eliseus whiche he spake.

And he wente vp from thence vnto
Bethel. And as he was goinge vp the
waye, there came lytle children out of
the cytie, and mocked him, and sayd vn-
to hym: Go vp thou balde heade, go vp
thou balde head. And he turned backe,
& loked on them, and cursed them in the
name of ꝑ Lord. And there came two she
beares out of ꝑ wood, and tare .xlii. chil-
dren of them. And he went from thence
to mount Carmel, and from thence he
turned agayne to Samaria.

The

¶ The.iii. Chapter

The kynges of Iſrael, Iuda and Edom lacke water, which they obtayne through the prayer of Eliſeus. The kyng of Moab fighteth agaynſt Iſrael.

I

IEhoram the ſonne of Ahab begā to raigne vpō Iſrael in Samaria, the.xviii. yere of Iehoſaphat kyng of Iuda, & raygned twelue yeres. And he wrought euyl in the ſight of the LORD, but not lyke his father and lyke hys mother: for he put away the ymages of Baal that his father had made. Neuertheleſſe, he cleued vnto the ſines of Ieroboam, the ſon of Nebat (whiche made Iſrael to ſinne) and departed not there from.

And Meſa kynge of Moab was a lorde of ſhepe, and rendred vnto ꝑ kyng of Iſrael an hūdred thouſand lambes, and an hundreth thouſand rammes wᵗh the woll. But when Ahab was dead, it ſortuned, that the kyng of Moab rebelled againſt the kinge of Iſrael. And kinge Iehoram went out of Samaria the ſame ſeaſon, and numbred al Iſrael and went, and ſent to Iehoſaphat ꝑ kynge of Iuda, ſayinge: the kinge of Moab hath offended againſt me, wilt thou come with me againſte Moab to battayle? He anſwered: I will come vp, for as I am, ſo art thou: & as my people be, ſo are thy people: and thy horſes as mine. And he ſayd: What way ſhal we goo vp? And he anſwered: The waye thorow the wilderneſſe of Edom.

B

And ſo the kynge of Iſrael toke hys iourney & the king of Iuda, & the king of Edom. And when they had compaſſed the waye ſeuen dayes, they had no water for the hooſte, and for the catell that folowed them. And the kynge of Iſrael ſayde: Alas, the LORD hath called theſe thre kinges togyther, to deliuer them ouer into the hand of Moab.

3.reg.22.a. But Iehoſaphat ſayde: * is there not here a Prophete of the LORD, that we maye enquyre of ꝑ LORD by him? And one of the kynge of Iſraels ſeruauntes anſwered, & ſayde: Here is Eliſa the ſonne of Saphat, which poured water on the handes of Elia. And Iehoſaphat ſayd: Is not the worde of the LORD wᵗh him? And ſo the king of Iſrael, and Iehoſaphat, and the king of Edom wente down to him.

C

And Eliſa ſayd vnto the king of Iſrael: what haue I to do wᵗh ther? Get the to the prophetes of thy father, and to ꝑ prophetes of thy mother. And the king of Iſrael ſayd vnto him: Oh, naye, for ꝑ LORDE hath called theſe thre kinges togyther to deliuer them into ꝑ handes of Moab. And Eliſa ſayd: as ſure as ꝑ LORD of hoſtes lyueth (in whoſe ſight I ſtand) and it were not, that I regarde the preſence of Iehoſaphat the king of Iuda, I would not loke toward thee, nor yet ſe the.

But nowe bryng me a mynſtrel. And when the mynſtrell played, the hand of the LORD cam vpon hym. And he ſayd: thus ſaith ꝑ LORD: Make this playne grounde ful of dyches. For thus ſayth ꝑ LORDE: ye ſhall ſe neyther wynde nor rayne, and yet the broke ſhalbe filled wᵗh water, that ye may drynke: both ye and your beaſtes, and your cattel. And this is yet but a ſmal thinge in the ſighte of the LORD, for as much as he will giue ouer the Moabites alſo into your handes. And ye ſhall ſmyte euerye ſtronge towne and euery goodly cytye, and ſhal fell euery pleaſaunt tree, and ſtoppe euery well of water, and marre euerye good plot of ground with ſtones. And in the morning when the meate offring was offred, it ſortuned, that there came water by the waye from Edom: and the countrye was filled with water.

D

And when all the Moabites heard ꝑ the kinges were come vp to fyghte againſt them, they gathered al togyther, from the youngeſt that was hable to put on harneſſe, and ſo vpwarde, and ſtode in the borde of the lande.

And they were vp early in the morning, and ꝑ ſunne ſhone vpon the water, that the Moabites ſawe the water afarre of, as red as bloude, and they ſayd: this is the bloude of ſlaughter: ꝑ kinges are ſlayne, and one hath ſmytten another. Now therfore Moab get the to the ſpoyle. And when they came to the hooſte of Iſrael, the Iſraelytes ſtode vp, & ſmote the Moabites, ſo that they fledde before them, but they folowed vpon them, and ſmote Moab. And they ouerthrew the cyties: & on euerye good parcell of land caſt euery man his ſtone, and fylled it, and they ſtopte all ꝑ wels of water, & felled all the good trees. Oneiye in the cytye of Kyrke, lefte they the ſtones thereof: howebeit they

went

went about it with slinges, & smote it.

And when the kinge of Moab sawe that the battaile was soze against him, he toke with hym seuen hundzed men þ dzue þ swearde, to haue gone thozowe, euen vnto the kinge of Edom: but they coulde not. And then he toke hys eldest sonne (that should haue raigned in his stede) and offred him soz a burnt offring vpon the wal. And there was great indignacion against Israell, and they departed from him, and returned to theyr owne lande.

The. iiij. Chapter.

God sayueth a certayne poore woman oyle and flour by Heliseus Heliseus whom ꝓ nexte calleth Eliza obteyneth of God a chylde for his hostesse: which dyeth, and is after raysed to lyf. He maketh sweete the pottage, and multiplyeth the loues.

A Nd there cryed a certayne womã of the wyues of þ prophetes vnto Elisa, saying: thy seruaũte my husbande is dead, and thou knowest, that thy seruaunt did feare the LORD.

And the creditour is come to fet my two sonnes to bee his bondmen. Elisa said vnto her: tel me what I shal do soz the: what hast thou in thine house? She sayd: thine handmayd hath nothinge at al in the house, saue a pitcher of oyle. He said vnto her: Go, and bozow vessel soz the: of them þ are without, euen of all thy neyghbours, emptye vessels: and þ not a fewe. And when thou arte come in, thou shalt shut þ doze after thee, and after thy sonnes, and powze out into al those vessels, & set a side þ which is ful.

B And so the woman went from hym, & shut the doze after her, and after her sonnes. And they bzought to her, and she poured out. And it came to passe, þ when the vessels were ful, she sayd vnto her son: bzing me yet a vessel. And he sayd vnto her: I haue no mo. And þ oile ceassed. Then she came & tolde the man of GOD. And he said: go, & sel the oyle, & paye them that thou art in det vnto, but lyue thou and thy chyldzen of the rest.

And it fel on a daye, that Elisa came to Sunem, where was a great womã that toke hym in soz to eate bzead. And so it came to passe, that from that time sozth (as oft as he came that waye) he turned in thither to eate bzead. And she sayd vnto her husband: Behold, I perceyue, that this is an holy man of GOD that cõmeth so ofte by our place. Let vs make him a chamber (I pzay the) with walles, and let vs set him there a bed, & a table and a stole, and a candelsticke: that he maye turne in thyther when he commeth to vs.

And it soztuned on a day, þ he came thyther, and turned into the chambze, & laye therin, and sayd to Gehezi his seruaunt: call this Sunamite. And when he called her, she pzesented her selfe before hym. And againe he sayd vnto him: Tel her, Beholde, thou hast ben careful soz vs, & haste made all this pzouision. What shal we now do soz the: wouldest thou be spoken soz to the king, oz to the captaine of the hoste? She answered: I dwel among mine owne people. And he sayd again: what is to be done soz her? Gehezi answered: Verely she hathe no childe, and her husband is olde. And he said: cal her. And whẽ he had called her, she stode in þ doze. And he sayd * by such a tyme, & as soone as the fruyte canne lyue, thou shalt embzace a sonne. And she sayd: Oh nay, my lozde, thou man of GOD, do not lye vnto thy handmayde. And the wife conceiued, & bare a sonne that same season that Eliseus had sayd vnto her, assoone as þ frute could haue life. And when the childe was growen, it fel on a day, that he went out to hys father, and to the reapers. And he sayd to his father: my head, my head. And he sayd to a lad: Cary him to his mother. And when he had taken hym, & bzought him to his mother, he sat on her knees tyl noone, and then dyed. And she went vp, and layed him on the bed of the man of GOD, and shut the dooze about him, & went out, & called vnto her husbande, and sayd: sende with me (I pzaye the) one of the yong men, & one of the asses. Soz I will runne to the man of GOD, and come agayne. And he sayde: wherfoze wilt thou go to him, seinge that to day is neyther newe moone noz Sabboth daye? She answered: soz healthe. Then she sadled an asse, & sayde to her seruaunt: leade awaye the asse, & make her not to go slowlye, (bycause I ryd vpon her) but when I byd the.

And so she went, and came vnto the man of GOD to mount Carmel. And it soztuned, that: whẽ þ man of GOD saw her farre of, he sayd to Gehezi his seruaũt: Behold, yõder is the Sunamite. Runne therfoze to mete her, and saye

* Gen. 18. d. Gen. 9. b.

vnto her: Is all wel with the? with thy husbande? with the lad? And she answered: All is well. And when she came
c to the manne of GOD vp to the hyll, she caught hym by the feete. But Gehezi went to her, to thruste her away. And ꝑ man of GOD sayd: let her alone, for her soule is vered within her, & the LORDE hath hyd it fro me, and hath not told it me. Then she sayd: dyd I desyre a sonne of my lorde: dyd I not require the, that thou shouldest not disceyue me?

4. reg. 4. a. Luc. 10. a
Thē he sayd to Gehezi: *gyrd vp thy loynes, & take my staffe in thyne hande, & go thy waye. *yf thou mete any man salute hi not. And if any salute the, answer him not againe. And lay my staffe vpon the face of the childe.

1. reg. 17. b
And the mother of the childe sayde: *as sure as the LORD lyueth, & as thy soule lyueth, I wil not leaue the. And he arose, & folowed her. Gehezi went before them, & layed the staffe vpon the face of the childe. But there was neyther voyce nor anye feleinge: wherefore he wente agayne to mete hym, and tolde hym, sayinge: the child is not awaked.

f
And when Elisa was come into the house, behold, the child was dead, and laied vpō his bed. He went in therfore, and shut the doore to the lad and hym, & prayed vnto ꝑ LORD. *And went vp, &
3 reg. 17. b. Acres. 20. c.
laye vpō the lad, & put his mouth on his mouth, & his eies vpon his eies, and his handes, vpon his handes, and when he so laye vpon the childe, the flesshe of the childe wared warme. And he went agayne, & walked ones vp and downe in the house, and then went vp and laied hym selfe vpon hym agayne. And thē the childe gaspēd seuen tymes, and opened hys eyes. And he called Gehezi, and sayde: Call for thus Sunamit. So he called her, whiche whē she was come in vnto him, he sayde vnto her:
Luc. 5. c.
*Take thy sonne. Therfore she wente in, and fel at his fete, & bowed her selfe to the ground, & toke vp her sonne, and wente out. Elisa came agayne to Gilgall, and there was a dearthe in the lande, and the childrē of the prophetes dwelt with hym. And he sayd vnto his seruaunt: Set a greate pot on the fire, and make pottage for the childrē of the prophetes, and one wente out into the felde, to gather herbes, and founde (as were) a wylde vyne, and gathered thereof wylde Coloquintidas his lappe full, and came and shred them into the potte of pottage: for they knew it not. So they poured out for the men to eate. And it fortuned, that when they tasted of the pottage, they cryed oute, and sayd: O thou man of GOD, ther is death in the pot: & they could not eate therof. But he sayde: bringe mele. And he cast it into the pot, and sayde: Fyl for the people, that they maye eate, & there was nomore harme in the potte.

There came a man from Baal Salisa, and brought the man of GOD bred of the fyrst frutes, euen twenty loues of barly, and newe corne, whiche was yet in hys bagges, & he sayde: Giue vnto ꝑ people, that they maye eate. And hys minyster answered: why, shal I set this before an hundred mē? He sayd agayne: giue it vnto the people that they maye eate. For thus sayeth the LORD: *they
Iohn. 6.
shal eat, and there shalbe left ouer. And so he dyd set it before them, and they dyd eate, and left our: accordyng to the word of the LORD.

¶ The. v. Chapter.

Naaman the Syrian is healed of his leprousy. Gehezi is stryken with a leprosy, because he toke money and rayment of Naaman.

NAaman captayne of the host of the king of Syria, was a great
I
man, & honourable in the sighte of his master: because that by hym the LORDE had giuen health vnto Syria. He also was a myghty man, and expert in warre, but he was a leper. And the Syrians had gone out by companyes, and had brought out of the countrye of Israel a lytle mayde, and she was with Naamans wyfe. And she sayde vnto her ladye: I would to GOD my lorde were with the prophet that is in Samaria: for he would deliuer hym of his leprosie. And he went in, & tolde his lorde, saying: thus and thus sayde the mayde that is of the lande of Israell.
Luc. 4.
And the king of Syria sayd: Come, &
II
entre in, and I wyl sende a letter vnto the kinge of Israell: And he came, and toke with hym ten talentes of siluer, & vi. thousande peces of golde, and ten chaūge of raimentes: and brought the letter of the king of Israel conteyning this tenour: Nowe when this letter is come vnto the, behold, I haue therwith sent Naaman my seruaūt to the, ꝑ thou
4 reg.
mayest

mayst cure hym of hys leprosye. And it
fortuned, that when the kyng of Israel
had red the letter, he rent hys clothes,
and sayde: *am I GOD, that I should
slay and make alyue? For he doth send
to me, that I should deliuer a man frō
his leprosie: Wherfore consydre (I pray
you) and se how he seketh a quarell a-
gainst me. Which when Elisa the man
of GOD had hearde howe that ỹ kinge
of Israel had rent his clothes, he sente
vnto the kinge, sayinge: wherfore haste
thou rente thy clothes? Let hym come
now to me, & he shall knowe, that there
is a Prophet in Israel.

And so Naamā came with his horses
and wt his charets, & stode at ỹ doore of ỹ
house of Elisa. And Elisa sent a messen-
ger vnto hym, saying: go & wash the in
Iordan. vii. tymes, & thy flesh shal come
agayne to the, and thou shalte be clen-
sed. But Naaman was wroth & wente
away, and sayde: Beholde, I thoughte
with my selfe: he wouldе surely come
out, and stande, & cal on the name of the
LORDE his GOD, & put his hande on ỹ
place, that he myght heale the leprosye.
Are not Abana & Parphar ryuers of
Damasco, better then al the waters of
Israel: yf I wash me also in them, shal
I not be clensed? And so he turned him,
& departed with displeasure. And hys
seruauntes came, and communed with
hym, & saide: father, if the Prophet had
bydden the do some great thing, ought-
est ỹ not to haue done it? How much
rather then, whē he sayth to the: washe,
and be cleane? Then wente he downe,
& washed hym selfe. vii. tymes in Ior-
dan, according to the saying of the man
of GOD: and his flesshe chaunged, lyke
vnto the flesshe of a lytle chylde, *and he
was cleansed.

And he turned agayne to the man of
GOD: he & al his cōpany, and stode be-
fore him, & sayd: Beholde, I know now
ỹ there is no GOD in all the worlde, but
in Israel. Now therfore take a blessing
of thy seruaūt. But he sayd: *as surely
as the LORD lyueth (before whome I
stand) I wyl receyue none. And when
the other would haue constrained hym
to receyue it, he wold not. And Naamā
sayd: (euen as thou wilt, but I beseche the.)
Shal ther not be giuē to thy seruaūt, a s
muche of this earth as two mules may
beare? For thy seruaūt wil henceforthe
offre neither burnt sacrifice nor offring
vnto any other god, saue vnto ỹ LORD.
But hereth the LORD be mercyfull vn-
to thy seruaunt, ỹ when my master go-
eth into the house of Rimmon, & doeth
worship there, & leaneth on myne hand,
& I also worshyp in the house of Rim-
mon, (when I do worshyp, I say:) in ỹ
house of Rimmon ỹ LORD be mercyful
vnto thy seruaūt bycause of this thing.
Vnto whome he sayd: go in peace. And
when he was departed from him as it
were a forlonge of grounde, Gehezi the
seruaunte of Elisa the manne of GOD,
sayd: beholde, my master hathe spared
Naaman thys Sirian, ỹ he would not
receyue of his hand those thinges, that
he offred. As surely as the LORDE ly-
ueth, I will run after him, & take some-
what of hym. And so Gehezi folowed
Naaman. And when Naaman saw him
runnyng after him, he lyght downe frō
the charette to mete him, and sayde: *is
all well? He answered: Al is well. Be-
holde, my master hathe sente me, say-
ing: Se, there be come to me, euen now
from mounte Ephraim two yong men
of the chyldren of the Prophetes: gyue
them I praye the, one talent of syluer,
& two chaunge of garmētes. And Na-
aman sayde: with a good wyll. Take
two talentes: and he compelled him to
bynde two talentes of siluer in two bag-
ges, wt two chaunge of garmentes, and
layed them vpon two of his seruaūtes,
to beare them before him. And whē he
came into a secrete place, he toke them
from theyr hand, and bestowed it in the
house, & the mē wer let go: & they depar-
ted. But he went in, & stode before hys
master. And Elisa sayd vnto hi: whence
commest thou Gehezi? He sayd: thy ser-
uaunte wente no whither. But he said
vnto him: went not myne hearte with
the when the manne tourned agayne
from his charet to mete the? Is it now
a tyme to receyue money to receyue
garmentes, olyue trees, vyneyardes,
shepe and oxen, menne seruauntes, and
mayde seruauntes? The leprosye ther-
fore of Naaman shal cleaue vnto the, &
vnto thi seed for euer. *And he wēt out
frō his presēce a lepre, as whit as snow.

¶ The. vi. Chapter

Eliseus maketh yron to swimme aboue the wa-
ter. The Syrians besiege Israel, so that two wo-
men agree together to eate their owne children.

THe children of ꝑ prophetes sayd vnto Elisa: Beholde, the place where we dwell vi ther is to litle for vs. We will therfore go vnto Jordan, and take thence euery mā a beme, & buylde vs a place to dwell in. And he answered: go. And one sayd: be content (I praythe) & come with thy seruaūtes. And he answered: I will come, & so he went vi them. And when they came to Jordā, they cut downe wood. But it fortuned, ꝑ as one was felling downe of a tree, ꝑ axe head fel into the water. And he cryed, & said: alas master, it was lent me. And the man of GOD sayd: where fel it? And he shewed him the place. And he cut downe a stycke, & caste it in thyther, & immediatly the yron dyd swym. Therefore sayde he: take it vp. And he stretched out his hand, & toke it vp.

But ꝑ king of Syria warred against Israel & toke coūsayl with his seruaūtes, and sayde: In yondre secrete place shalbe my remayning. And the man of GOD sent vnto the kinge of Israel, sayinge: Beware that thou go not ouer to such a place, for there the Syrians are lurkinge. Therfore the king of Israell sent to ꝑ place whiche the man of GOD told him, and warned him of, and saued hym selfe from it, not ones, nor twise. And the hert of the king of Syria was troubled for this thinge, & he called for his seruauntes & sayd vnto them: wyll ye not shew me which of our men (betrayeth me) to the kinge of Israel? And one of his seruauntes said: none my lord, O kynge, but Elisa the prophet that is in Israel telleth the king of Israel: yea, euen the wordes that thou spakest in thy preuy chambre. He sayde: go, and espye where he is, ꝑ I may send and fet him. And one told him, saying: beholde, he is in Dothaim. Therfore sente he thyther horses and charettes, & a mighty hoost. And they came by nyght, and compassed the cytye about.

And whē ꝑ seruaunt of ꝑ man of GOD arose vp earely to go out, beholde, there was an hoost rounde about the towne wt horses & charettes. And his seruaūt sayde vnto hym: Alas master what shal we do? He answered: *feare not, for they ꝑ be with vs are mo then they ꝑ be with them. And Elisa prayed, & sayde: LORD (I beseche the) opē vps eyes, ꝑ he may see. And ꝑ LORD opened the eyes of the yong man. And beholde, ꝑ mountayne was ful of horses & charettes of fyre round about Elisa. And whē they came downe to him, Elisa prayed vnto the LORD, & sayed: Smite this people (I pray the) *with blindnesse. And he smote them with blyndnesse, accordīg to ꝑ desyre of Elisa. And Elisa said vnto them: this is not the way, neyther is this the towne: folowe me, and I wyll bringe you to the man whome ye seke. But he led them to Samaria.

And it fortuned, ꝑ when they were come to Samaria, Elisa sayed: LORD, opē theyr eyes, that they maye se. And ꝑ LORD opened theyr eyes, & they sawe. And beholde, they were in the myddest of Samaria. And the kynge of Israell sayd vnto Elisa when he saw them: Shy father, shal I smyte them? And he answered: thou shalt not smyte them: But smite those ꝑ thou hast takē with thine owne swearde, and with thyne owne bowe. But rather set bread and water before them, that they maye eate and drynke, and go to theyr master. And he prepared a greate refection for them. And when they had eaten & dronke, he sent them away: and they went to their master. And so the souldyers of Syria came nomore into the land of Israel.

After this it chaunced, that Benhadad king of Syria gathered al his hoost, and went vp, & besieged Samaria. But there was a greate derth in Samaria: and beholde, they besieged it, vntill an asses heade (was solde) for foure score siluer pence: & the fourth parte of a cab of doues donge, for fyue sicles. And as the king of Israel was going vpon the wal, there cryed a woman vnto hym, saying: helpe, my LORD O kynge. He saied: yf the LORD do not succour the, wherwith can I helpe the: wt ꝑ barne or with the wyncpresse? And the kynge sayd vnto her: what wilt thou? She answered: yonder woman sayde vnto me: bring thy sonne, that we may eate hym to day, & we wil eate myne to morowe. *And so we dressed my sonne, and dyd eat him. And I sayde to her the other day: bring thy son that we may eat hym, & she hath hyd her sonne. And it came to passe, ꝑ when the king heard ꝑ wordes of the woman, he rent his clothes, and went vp on ꝑ wal. And ꝑ people loked, & beholde, he had a sakcloth vnder vpon his

his flesshe. Then he sayde:* GOD do so
and so to me, if the head of Elisa the son
of Saphat shal stand on him this daye.
But Elisa sat in his house, and the el-
ders satte by hym, and the kynge sent a
man before him. But yer the messenger
came to him, he said to the elders: haue
ye not sene how that the sonne of this
murtherer hath sent to take away mine
head: be circumspecte when the messen-
ger cōmeth, & shut the doze, and holde
him at ꝑ doze: is not ꝑ sound of his ma-
sters feete behinde hym? Whyle he yet
talked with them: beholde, the messen-
ger came down vnto hym, and sayd: be-
hold, this euyl is of the LORDE, & what
moze shall I loke foz of the LORDE?

¶ The. vii. Chapter.

¶ Elisa prophecyeth plenteousnesse, of victuales and other thinges to Samaria. The Syrians runne a way, and haue no man folowing them. The lorde that wolde not beleue the worde of Elisa is troden to deathe.

Then Elisa sayd: heare ye ꝑ wozde
of the LORD: thus saith ꝑ LORD:
*to mozow this time shall a bus-
shell of fyne flower be solde foz a sicle, &
two bushels of barly foz a sicle in ꝑ gate
of Samaria. Then a certaine lozde (on
whose hande ꝑ kinge leaned) answered
ꝑ mā of GOD, & said: beholde, if ꝑ LORD
wold make windowes in heuē, myghte
this sayinge come to passe? He sayd: be-
hold, thou shalt se it with thine eies, but
shalt not eat thereof.

And there were foure leperous men
at the entryng in of the gate. And they
said one to an other: why sit we here vn
til we dye? yf we say we wil enter into ꝑ
citie: behold, the dearth is in the cytie,
and we shall dye therin. And yf we syt
styl here, we dye also. Nowe therefoze
come, & let vs fal vpon the hoost of the
Sirians: yf they saue our lyues we
shall lyue: yf they kil vs, then are we
dead. And so they arose in the nyghte, to
go to the host of the Sirians. And whē
they wer cū to ꝑ vtmost part of ꝑ hoost
of Siria, behold, ther was nomā ther.
Foz the LORDE had made the hoste of
the Sirians* to heare a noyse of cha-
rettes, and a noyse of hozses, and the
noyse of a greate hooste. In somuche
that they sayd one to another. Loe, the
kinge of Israel hathe hyred against vs
ꝑ kinges of the Hethites, & the kinges of
ꝑ Egyptians to come vpō vs, wherfoze
they arose, & fled in ꝑ nyghte & left their
tētes, theyr hozses & theyr asses, and the
feld which they had pitched, euen as it
was, & fled foz theyr lyues. And when
these lepers came to ꝑ edge of ꝑ hooste,
they went into a tent, & did eat & dzinke,
& caried thence siluer & golde, and ray-
ment, and went & hid it, came agayne,
& entred into an other tent, and caryed
thence also, and went & hyd it.

Then sayde one to an other: we do
not well this day, foz as muche as it is a
day to bzing good tydinges, & we holde
our peace. yf we tary til the day lyght,
some mischefe wyl come vpon vs. Nowe
therfoze come, that we may go, & tel the
kinges houshold. And so they came, and
called vnto the pozter of the cytie, and
tolde them, sayinge: we came to the pa-
uylions of the Syrians: and se, there
was noman there, neither voyce of mā,
but hozses and asses tyed: & the tentes
were euen as they were wont to be.

And so the man called vnto ꝑ pozters, & they told the kinges house with-
in. And ꝑ kinge arose in the night, and
sayd vnto his seruauntes: I will shewe
you now, what the Syryans haue done
vnto vs. They know ꝑ we be hungry, &
therfoze are they gone oute of the pauy-
lions, to hyde them selues in the felde,
saying: when they come oute of ꝑ cytye,
we shal catche them alyue, & get into ꝑ
citye. And one of his seruaūtes answe-
red, & sayd: Let men take (I pzaye you)
fyue of the hozses that remaine, and are
left in the multitude. Beholde, they are
euen as al the multitude of Israel that
are left in the cytie: beholde (I say) they
are euen as the multitude of the Isra-
elites that are consumed, and we wyll
sende, & se. They toke therfoze the hoz-
ses of two charettes, and the king sent
after the host of the Sirians, saying: go,
and se. And they went after them, euen
vnto Iozdan, and lo, al ꝑ way was ful
of clothes and vessels which the Syri-
ans had cast from them in theyr haste.

And the messengers returned, & told
ꝑ king. And the people went oute, and
spoiled ꝑ tentes of the Sirians. And so
it came to passe, ꝑ a bushel of fyne floure
was solde foz a sicle, and two bushels of
barly foz a sicle *accozding to ꝑ wozde
of the LORD. And the king appoynted
the lozde (on whose hande he leaned) to
be at ꝑ gate. And ꝑ people trod vpō him
in ꝑ gate, & he died: accozding to ꝑ wozd

of the man of GOD, which he sayd, whē the kinge came downe to him. And so came the thing to passe, that the man of GOD had spoken to the kinge, sayinge: two bushels of barlye for a sycle: and a bushel of fyne floure for another, shalbe
4.reg.7.a. *tomorowe this time in ꝑ gate of Samaria. Where vnto that lord answered ꝑ man of GOD, and sayde: yea, and yf ꝑ LORD made windowes i heauē, might it come to passe? And he sayde: Behold, thou shalt se it with thine eyes, & shalte not eate therof. And euen so chaunced it vnto him: for the people trode vpon him in the gate, and he dyed.

¶ The. viii. Chapter

Elisa prophecyeth vnto the Sunamite the dearth of seuen yere. After the death of Benhadad raygneth Hazael in Syria. Jehoram the sonne of Jehosaphat raigneth in Juda. Edom falleth from Juda. Ohonad succedeth Jehoram.

A
4.reg.4.c. THen spake* Elisa vnto ꝑ womā, (whose sonne he had restored to life againe) saying: vp, & go, thou, & thine houle, & sotourne whersoeuer ꝑ canst, for the LORDE hath called for a derth, & the same shal come vpon ꝑ land seuen yeres. And the woman arose, and did after the saying of the man of GOD, and wēt both she and her household, & sotourned in the land of the ꝑPhilistines seuen yere. And at the seuen yeres end, it fortuned, that ꝑ woman came agayn out of ꝑ land of the ꝑPhilistines, & went out to cal vpon the kynge for her house
B & for her lande. And the king talked wt Gehezi ꝑ seruaūt of ꝑ mā of GOD, saying: tel me (I pray the) al ꝑ great dedes that Elisa hath done. He told the king, how he had restored a dead man to life againe: but in the meane tyme the woman (whose childe he had rayled vp againe) cryed to the kyng for her house and for her lande. And Gehezi sayde: My lorde O kinge, this is the woman, and this is her sonne whom Elisa raised vp againe. And whē the king asked the woman, she tolde hym. And so the king deliuered her a chamberlaine saynge: restore thou vnto her, all that are hers: & al the frutes of the feilde syns the day ꝑ she left the lande, vntyl this time.

C And* Elisa came to Damascon, and
9.reg.9.c. Benhadad the king of Syria was sick. And one told him, saynge: The man of GOD is come hither. And the king said
8.reg.14.c. vnto Hazael: *take a present in thyne hande, and go mete the man of GOD, & thou maist aske the LORD by him, whether I shal recouer of this disease. And so Hazael went to mete him, and toke ꝑ present with him, and of euerye good thinge of Damascon, euen as much as fourty camelles could beare, and came and presented him selfe before him, and sayde: Thy sonne Benhadad kynge of Syria hath sent me to the, saying: shall I recouer of this disease?

And Elisa sayd to hym: goo, and saye vnto hym: thou shalt recouer, howbeit, the LORD hath shewed me, that he shal surelye dye. And he loked aside, & was D
ashamed, and the man of GOD wepte. And Hazael sayd: why wepeth my lorde? He answered: for I know the euil thinges that thou shalt do vnto the childrē of Israel: for their strong cytyes shalte thou set on fyre, & their yong men shalt thou slaye with the swerde, and shalte dashe out the brayns of their sucking childzen, and all to teare their women with childe.

But Hazael said: what is thy seruaūt a dog ꝑ I should do this great thinge? And Elisa answered: the LORDE hathe shewed me, ꝑ thou shalt be king of Syria. And so he departed from Elisa and came to hys master, which sayd to him: what sayde Elisa to the? He answered, he tolde me ꝑ thou shouldest recouer. And on the morowe it fortuned, that he tooke a thycke cloth, and dipte it in water, and spredde it on his face, and he dyed: and Hazael raigned in his stede.

The fyfth yeare of Jehoram ꝑ sonne of Ahab kynge of Israell, Jehosaphat being also kinge of Juda, Jehoram the son of Jehosaphat king of Juda began to raigne*. xxxii. yere olde was he, whē 2.par.21d
he began to raigne: & he raigned eyght yere in Jerusalem. And he walked in the wayes of the kinges of Israell, as they ꝑ were of the house of Ahab, for ꝑ doughter of Ahab was his wife, & he did euil in the sight of the LORD. And ꝑ LORD would not destroye Juda: and that bycause of Dauid hys seruaunte
*as he promysed him to geue hym al- 2.reg.8.d
way a light amonges hys childzen. C
*In those dayes Edom did wickedlye 1.reg.9.f
when he was vnder the hand of Juda. 1.reg.22.b
For they made thē a king of their own. 2.par.21d
So Joram wēt to zair, he & al his charettes with him. And he arose by night,

and

and smote the Edomites whiche compassed him in with the captaynes of his charrettes, and the people fled into their tentes. But Edom rebelled, so that he wolde not be vnder the hande of Juda vnto this daye. And then Lobnah began to be disobedient euen that same tyme.

The rest of the wordes that concerne Jozam, and all that he did, are they not writte in the booke of the Chronicles of the kynges of Juda? And Jozam rested with hys fathers, and was buryed beside his fathers in the citie of Dauid. And * Ahaziahu his sonne raygned in his stede. In the .xii. yere of Jozá the son of Ahab kynge of Israel, did Ahaziahu the son of Jehozá kynge of Juda begyn to raygne. Two & twenty yere old was Ahaziahu whē he began to raygne, & he raigned one yere in Jerusalē, & his mothers name was Athaliahu ỏ doughter of Omry king of Israel. But he walked in the way of the house of Ahab, and did euyl in the sight of the LORDE, euen as dyd the house of Ahab. For he was ỏ son in lawe of the house of Ahab.

And he wente with Jozam the son of Ahab to warr agaynste Hazael kynge of Siria in Ramoth Gilead, & the Siriās woūded Jozá. And * kyng Jozam went backe agayne to be healed in Jezrael of the woūdes which ỏ Siriās had gyuen hym at Ramoth when he fought against Hazael kynge of Siria. And Ahaziahu the sonne of Jehozá kynge of Juda wēt downe to see Jozam the sonne of Ahab in Jezrael, because he was sycke there.

¶ The .ix. Chapter.

¶ Jehu is made kyng of Israel, and killeth Jehoram the kyng thereof, & Ahaziahu otherwise called Ochozias the kyng of Juda also / and causeth Jezabel to be cast downe out of a wyndow / and the dogges eate her.

AND Elisa the prophet called one of the childzen of ỏ prophetes, & sayde vnto him: * girde vp thy loines and take this horne of oyle in thy hand, & get the to Ramoth in Gilead. And whē thou cōmest thyther, loke where is Jehu ỏ son of Jehosaphat, the sonne of Nimsi, & goe to him, & make him arise vp from amōge his brethren, and carye him to a secrete chambre. Then take the horne of oile, and poure it on his heade, and say: thus sayeth the LORDE: I haue annoynted thee to be kynge ouer Israel. And then open the doze, and flye without any tarryinge. And so the seruaunt of the prophete gat him to Ramoth Gilead, & when he came in, beholde, the captaynes of the hooste were syttinge together. And he sayde: I haue an errande to the, O captaine. And Jehu said: vnto which of al vs: He said: to the, O captaine. And he arose, & went into the house.

And he poured the oyle on his heade, & sayde vnto him: thus saieth the LORD GOD of Israel: * I haue annoynted the to be kinge ouer the people of ỏ LORDE, euen ouer Israell. Thou shalt smyte the house of Ahab thy mayster, that I maye auenge the bloud of my seruauntes the prophetes, and the bloud of the seruaūtes of the LORDE, of the hande of Jezabell, for the whole house of Ahab shalbe destroyed: & * I wyll destroye frō Ahab, euē him ỏ maketh water against the wal, & hym that is prysoned and forsaken in Israell: and I wyll make the house of Ahab lyke the house of Jeroboam the sonne of Nebat, & lyke the house of Basa the sonne of Ahia. And as for Jezabell, * the dogges shall eate her in the felde of Jezrael, and there shalbe none to burie her. And he opened the dooze, and fledde.

Jehu came oute to the seruauntes of his lorde, & one sayd vnto him: is al well? wherfore came this mad felowe to thee? And he sayde vnto them: ye knowe what maner of mā it is, & what his communicacion is. They sayde vnto hym again: is it not so, tell vs: He saide: thus & thus spake he to me, sayinge: Thus sayeth the LORD: I haue annoynted the to be kinge ouer Israel. Then they besyde the horologye hasted, & toke euery man his garment, and put it vnder hym, & blewe with trumpettes, saying: Jehu is kynge. And so Jehu the sonne of Jehosaphat ỏ son of Nimsi, conspired agaynst Jozam. Joram kept Ramoth Gilead, he and al Israel because of Hazael kynge of Siria: and * kynge Jozam returned to be healed in Jezrael of the woundes whiche ỏ Sirians had gyuen him, when he fought with Azael kyng of Siria.

And Jehu sayd: yf it be your myndes, then let no man departe & escape oute of the citie, to go & tell in Jezrael. So Jehu gat vp into a charet, & wente to Jezrahel where Jozam laye, and Ahaziahu kynge of Juda was come down thither to se Jozam. And the watcheman that

stoode on the towze in Jezrael, spied the companie of Jehu as he came, and said: I se a companie. And Jehozā saide: take a hozseman and sende to mete them, ꝓ he maye aske whether it be peace. And so there wente one on hozsbacke to mete him, & said: thus saith ꝓ king: is it peace? and Jehu saide: what hast thou to doe with peace? turne thee behynde me. And the watchman tolde, saying: the messenger came to them, but he commeth not againe.

Then he sente oute an other on hozse backe, whiche came to them, and sayde: thus sayeth the kynge: is it peace? Jehu answered: what haste ꝓ to do w peace? turne the behynd me. And the watchmā told, saying: he came to them also & commeth not again, & the drivinge is like the dryuing of Jehu the sonne of Nimsi: for he dryueth the charret as he were mad. And Jehozam said: make ready. And the charet was made ready. And Jehozam kyng of Israel & Ihaziahu kyng of Juda wēt out eyther of them in his charrt, against Jehu, & mette him in the fozlōg of Naboth the Jezraelite. And it fortuned that when Jehozam sawe Jehu: he sayde: is it peace Jehu? He answered. What peace should there be, so longe as the whozedomes of thy mother Jezabel, & her witchcraftes are so great? And Jehozam turned his handes, and fled, and saide to Ihaziahu: there is falshed, O Ihaziahu. And Jehu toke a bowe in his handes, and smote Jehozam betwene ꝓ armes, and the arowe went thozow his hert. And he fell downe flat in his charet. Then saide Jehu to Bydkar a captayne: take him and cast him in the plot of grouñd of Naboth the Jezraelite. For I remembze that when I & thou rode togither in a charet after Ahab his father, ꝓ LORDE layed this heuy burthen vpon him. I haue sene yesterday ꝓ blood of Naboth, & the blood of his sons, sayde the LORDE: & I wyl quyte it the in this ground: saith the LORD. Now therefore take him & cast him in the plot of grouñd, accozdyng to the wozde of the LORDE. But when Ihaziahu the kyng of Juda sawe this, he fled by the way of the garden house. And Jehu folowed after him, and sayd: smyte him also in the charret: (and they smote him) in his charet at the going vp to Gur by Jbleam, and he fled to Magiddo, and there dyed. And hys seruauntes caried him in a charrete to Jerusalem, and buried him there in his sepulchre w his fathers, in the cytie of Dauid. And in the .xi. yere of Jozam the sonne of Ahab, beganne Ihaziahu to raygne ouer Juda. And when Jehu was come to Jezrael, Jezabel heard of it, and starched her face, and tyzed her head, and loked out at a wyndow. And as Jehu entred at the gate, she said: had Zimri peace whiche slewe his maisters? And he lyft vp his eyes to the wyndowe, and sayde: who is of my syde, who? And there loked out to him two oz thzee chāberlaynes, & he sayd: thzowe her down. So they thzewe her downe, & her bloud dashed towarde the wall, & towarde the hozses, & he trode her vnderfote.

And when he was come in, he did eate and dzynk, & said: go & visite I pray you, ponder cursed creature, & bury her: *for she is a kynges doughter. And so when they came to burye her, they founde no moze of her then the skull & the fete: & the palmes of her handes. Wherefoze they came againe and tolde hym. And he said: this is the wozde of the LORDE, which he spake by the hand of his seruaunt Elia the Thesbite, saying: *in the feide of Jezrael shall dogges eate the flesshe of Jezabell. And so the carkas of Jezabell was euen as dunge vpon the earth in ꝓ feide of Jezrael: so that no man myghte saye: This was Jezabel.

¶ The .x. Chapter.

Jehu causeth the lxx. sonnes of Ahab to be slaine, and after that xlij. of his brethren. He fyndeth a meane also to kyll all the priestes of Baal. After his death, his sonne raygneth in his stede.

Ahab had *lxx. sonnes in Samaria. And Jehu wzote letters, and sente to Samaria vnto ꝓ rulers of Jezrael, to the elders, and to thē ꝓ bzought vp Ahabs childzen, sayinge: Nowe whē this letter commeth to you, ye that haue with you your maisters sonnes, ye haue with you both charretes and hozses: a stronge cytie haue ye also, and harnesse, loke whiche of youre masters sonnes is best, and most mete, & set him on his fathers seat, & fight for your lozdes house. But they were exceedyngly afrayde, and sayde: see, two kynges were not able to stande before him, howe shal we then be able to stande? And he ꝓ was gouernour of Ahabs house, & he ꝓ ruled the cytie, ꝓ elders also, and the tutours sent to Je-

hu

hu, saying: we are thy seruauntes, and wyll do all that thou shalt byd vs: we wyll make no man kynge, therefore do thou what semeth good in thyne eyes.
5 Then he wrote another letter to them, saying: yf ye be myne, & wyl herken vnto my voyce, the take the heades of the men that are your masters sonnes, and come to me to Jezrael by to morowe this time. And the kinges sonnes were lxx. persons, and they were wt the great men of the citie, whiche broughte them vp, & when the letter came to the: they toke the kinges children, & slewe them, euen lxx. persons, & laid their heades in basketes, and sente them vnto hym to Jezrael. And there came a messenger & tolde him, saynge: they haue broughte the heades of the kynges sons. And he said: let the lay the on. ii. heapes in ỹ entryng in of the gate, vntyl ỹ morninge.
C And when it was day he went out, & stode, & said to al the folke: ye be righteous. Beholde, I conspired againste my master, & slue hi. But who slue al these? Learne here, that there shall fall vnto the earth nothing of ỹ word of ỹ LORD whiche he spake concerning ỹ house of Ahab. For ỹ LORDE hath broughte to passe the thinges ỹ he spake by ỹ hande of his seruaũt *Elia. And so Jehu slue all ỹ remayned of the house of Ahab in Jezrael, & al that were great wt him, & his kynsfolkes & priestes, so ỹ he let nothig of him remaine. And he arose & departed, & came to Samaria. And when Jehu was in the way to ỹ house where ỹ shepherdes did shere their shepe, he met wt the brethren of Ahaziahu king of Juda, & said: what are ye? They answered: ỹ brethren of Ahaziahu are we, & go downe to salute ỹ children of the king & of ỹ quene. And he said: take the alyue. whom when they had taken the alyue, they slewe them at the wel which was beside the house where the shepe are whozen, euen. xlii. men, neyther lefte he any of them.
D And when he was departed thence, he met wt Jehonadab the son of *Rechab cõming agaĩst him. And he blessed him, & sayd to him: is thyne hert righte, as my hert is true wt thyne? And Jehonadab answered: yea ỹ it is. (If it be, saieth he) then giue me thyne hand. And when he had gyuen hym hys hande, he toke hym vp to him in the charet, & said: come with me, and se ỹ zeale that I haue for the LORDE: and so they made him ryde in his charet. And whe he came to Samaria, he slue all that remayned vnto Ahab in Samaria, tyll he had wypte him out, accordyng to the saying of the LORDE whiche he spake to Elia. And Jehu gathered all ỹ people together, & said vnto the: *Ahab serued Baal a lytle: but Jehu shal serue him more. Now therfore call vnto me al ỹ prophetes of Baal, al such as serue him, and all hys priestes, & let none be lackynge. For I haue a great sacrifice to do to Baal: & therfore whosoeuer is myssed, he shall not lyue. But Jehu did it for a subtylte, to thintent ỹ he might destroy ỹ seruãtes of Baal. And Jehu sayd: proclaime an holy conuocatiõ for Baal, & Jehu sẽt vnto al Israel. And al ỹ seruãtes of Baal came, ỹ there was not a mã left behynde ỹ came not. And they came into ỹ house of Baal, & ỹ house of Baal was full from one ende to another.
And he sayde to him that was ỹ keper of the destrye: bryng forth garmẽtes for all the seruauntes of Baal. And he brought them oute garmentes. And when Jehu went with Jehonadab the son of Rechab into the house of Baal, he sayde vnto the seruauntes of Baal: serche and loke, that there be here wt you none of the seruauntes of ỹ LORD, but the seruauntes of Baal onely. And when they wente in to offre sacrifice & burntoffrynge, Jehu appoynted eyghtie men without, and sayd: yf any of the mẽ whom I haue brought vnder your handes, escape, he that letteth him go, shall dye for him.
And it fortuned ỹ assone as he hadde made an ende of offeryng the burnt sacrifice, Jehu saide to the men of warre, and to the captaines: go in and slay thẽ, let none come oute. And they smote thẽ wt the edge of the swearde. And the mẽ of warre and the captaines cast them out, and wẽt vnto ỹ citie of ỹ temple of Baal, & set the ymages out of ỹ tẽple of Baal, & burnte thẽ. And they brake ỹ image of Baal, & brake ỹ house of Baal, & made a draft house of it vnto this daye. And so Jehu destroyed Baal out of Israel. But frõ the synnes of Jeroboam the sonne of Nebat, whiche made Israel to synne, Jehu departed not, neyther frõ folowing of thẽ (maugre for sorde he)

the

the golden calues that were in Bethel and in Dan.

And ꝑ LORD sayd vnto Jehu: bicause ꝑ hast done right wel in bringig to passe the thing ꝑ is right in myne eyes, & hast done vnto the house of Ahab accordig to al thinges ꝑ are in myne hert, therefore shall *thy children vnto the fourth generacion sit on the seate of Israell. But Jehu cared not for this, to walke in ꝑ law of ꝑ LORD GOD of Israell w al his herte, for he departed not frō the synnes of Jeroboam, whiche made Israel to synne. 4. Reg. 15.

In those dayes ꝑ LORDE began to cut Israel short: * & Hazael smote them in all the coastes of Israel, frō Jordan Eastwarde, euen al ꝑ land of Gilead, ꝑ Gadites, ꝑ Rubenites, & them ꝑ wer of Manasses, from Aroer vnto the ryuer Arnon: euen Gilead & Basan. The rest of the wordes that concerne Jehu, and al that he did, & all his power, are they not written in the booke of ꝑ Chronicles of the kynges of Israel: And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz hys son raygned in his stede. And the tyme that Jehu raigned vpon Israel in Samaria, is. xxviii. yeres. 4. Reg. 8. c.

¶ The. xi. Chapter.

¶ Athalia putteth to death al the kynges sonnes except Joas the son of Ohoziah. Which is hidden, and after her death is made kynge.

AND Athalia the mother of Ahaziahu when she sawe ꝑ her sonne was deade, she arose, and destroyed all the kynges seede. But Jehosaba the doughter of kynge Joram, & syster to Ahaziahu toke Joas the son of Ahaziahu, & stale him frō amōge ꝑ kinges sons ꝑ were slayne, & his nource wt him, out of a sleping chābre, & hid him frō Athalia, ꝑ he was not slaine. And he was wt her hid in ꝑ house of the LORD. vi. yere. And Athalia did raigne ouer the lāde.

And the. vii. yere Jehoiada sent & let the rulers ouer the hundredes, wt the captaines, & them of the gard, and toke thē to him into ꝑ house of ꝑ LORD, and made a bonde wt them, & toke an othe of thē in ꝑ house of ꝑ LORD, & shewed thē the kinges son. And he cōmaunded thē, saying: this is it ꝑ ye must do: one third part of you, whose dutie is to come on ꝑ Sabboth day, shal kepe the watch of ꝑ kynges house: And an other third part shal kepe ꝑ gate of Sur: & an other. iii. part shal kepe ꝑ gate which is behynd thē of ꝑ gard: & so shal ye kepe ꝑ watch of the house of Messiah, & two partes of you, ꝑ is al ꝑ go out on ꝑ Sabboth day, shall kepe the watche of the house of ꝑ LORDE about the kyng, & ye shal compasse the kinge rounde about, and euery man shall haue his weapon in hys hand, and whosoeuer commeth within ꝑ ranges, let him be slayne. And se that ye be with the king, as he goth out & in.

And the captaynes ouer the hundredes did accordyng to all thinges that * Jehoiada the priest commaūded, and they toke euery mā his mē that wer to come in on ꝑ Sabboth daye, wt thē that should go out on ꝑ Sabboth, & came to Jehoiada ꝑ priest. And to ꝑ captaines ouer hūdredes did ꝑ priestes giue king Dauids speares & shyldes that were in ꝑ temple. And they of ꝑ gard stode, & euery man had his weapon in his hāde rounde aboute the kynge, from ꝑ right corner of the temple to ꝑ left, alonge by the aulter and ꝑ temple. And he brought out the kynges sonne, and put ꝑ crown vpon him, and deliuered him * ꝑ wytnes, and made him kynge, and annoynted him. And they clapt their handes, & sayde: GOD saue the kynge. * 1. par. 23.

* And when Athalia heard the noyse of the runnynge of the people, she came to the people into the Temple of the LORDE. And when she loked, beholde: the kyng stode by a piller, as the maner was, and the syngers and the trōpetters by the kyng, and all ꝑ people of the lande retoyced, and blew with trōpets. And Athalia rente her clothes, & cried, treasō, treason. But Jehoiada ꝑ priest cōmaūded ꝑ captaines of ꝑ hūdredes ꝑ had ꝑ rule of ꝑ hoost, & sayd vnto them: haue her out without ꝑ temple, that she maye be within the ranges, & if any folow her, kyl him with ꝑ swerde: for the priest had said: she may not be slayne in the house of ꝑ LORDE. And they layed hāders on her tyll she came into ꝑ waye, by the which the horses wente into the kinges palace, & there was she slayne. * And Jehoiada made a bond betwene the LORDE and ꝑ king, and the people, that they should be ꝑ LORDES people: & also betwene the kynge and ꝑ people. And al ꝑ people of ꝑ lande wēt into the house of Baal, and destroyed it, his aul- 2. par. 23.

aulters

alters also, and his ymages brake they downe lustely, & slue Mathan ꝑ priest of Baal before ꝑ alters. And the priestes set a watche ouer the house of ꝑ LORD: and toke the rulers ouer hundredes, ꝑ captaines, & them of the garde, and al the people of the lãd. And they brought ꝑ kynge frõ the house of ꝑ LORD: and came by the waye of the gate of thẽ of the garde to the kynges palace. And he sat him down on the seat of the kinges. And al the people of the lãde reioyced, and ꝑ cytye was in quiet. And they slue Athalia with the swearde besyde the kynges palace. Seuen yere olde was Iehoas when he began to raygne.

¶ The. xii. Chapter.

¶ Iehoas maketh prouision for the repayringe of the temple/ he is killed by two of his seruauntes/ & Amaziahu raigneth in his steade.

AND he began to raigne in the. vii. yere of Iehu. xl. yeare raygned he in Ierusalẽ, & hys mothers name was Zebiah of Beer seba. And he dyd ꝑ which was good in ꝑ syght of ꝑ LORD, as long as Iehoiada ꝑ priest enformed him. But the hylaulters were not take away, for the people offred & burnt incense yet vpon ꝑ hylaulters. And Iehoas sayd to the priestes: all the syluer of dedicate thinges that be broughte to ꝑ house of the LORDE in currãt money, that is to say, the money that euery mã is set at, & al the money ꝑ euery man wt a willing hert giueth & bringeth into ꝑ house of ꝑ LORD: let ꝑ priestes take it to them, euery mã of his acquaintãce: to repaire the broken places of ꝑ house, wheresoeuer any decay is foũd. And so it came to passe, ꝑ vnto the. xxiii. yere of kyng Iehoas, the priestes had mended nothyng that was decayed in the temple. The king Iehoas called for Iehoiada the bishop: & the priestes, & said vnto them: why repayre ye not the broken places of the temple? Now therfore: see that ye receyue no more money of your acquaintãce, except ye deliuer it to repayre the temple withal. And the priestes consented to receyue no more money of the people: except to repayre the decayed places of the temple.

But Iehoiada ꝑ priest toke a chest & bored an hole in the lyd of it, & set it besyde the altar on ꝑ right side, as euerye man cõmeth into ꝑ temple of ꝑ LORD. And the priestes that kept the vessels, put therin al the money ꝑ was brought into the house of the LORD. And it fortuned ꝑ when they saw ther was much money in the chest, *the kinges scribe & the hie priest came vp, and told the money that was founde in the house of the LORDE, & put it into a bagge. And they gaue the money sealed into ꝑ handes of them ꝑ executed ꝑ worke, and ꝑ had the ouersight of the house of the LORD: and they brought it oute to ꝑ carpenters & builders (ꝑ wrought vpõ ꝑ house of the LORD) & to masons & hewers of stone. And they boughte tymber & frestone, to repayre the decaye in the house of the LORDE, & to al ꝑ went out to mend the temple: howe be it there was not made for the house of the LORDE, bowles of syluer: instrumentes of musicke, basõs, tröpets: nor ani vessels of gold, or vessels of siluer, of ꝑ money that was brought into ꝑ house of ꝑ LORD. But they gaue that to ꝑ worckemẽ, and repayred therwith the house of ꝑ LORD. Moreouer, they rekened not wt the mẽ, into whose hãdes they deliuered ꝑ money to be bestowed on worckmen: for they did their busines faythfully. Howbeit trespasse money, & sin money was not brought into the house of the LORD, for it was the priestes.

Then came Hazael kynge of Syria vp, and fought agaynst Geth, and toke it, & Hazael set his face to go vp to Ierusalem. And Iehoas kynge of Iuda toke al the halowed thinges ꝑ Iehosaphat, Iehoram, & Haziahu his fathers, kynges of Iuda, had dedicate, & that he hymselfe had dedicated, & al the golde ꝑ was founde in the treasures of ꝑ house of the LORD: & in the kinges house, and sent it to Hazael kyng of Syria, & so he departed from Ierusalem.

The remnaunte of the worckes that concerne Iehoas, & al ꝑ he did, are they not written in ꝑ boke of the chronicles of the kinges of Iuda? And his owne seruaũtes arose & wrought treason, & slue Iehoas in the house of Millo, whẽ he came down to Silla. Iozabet ꝑ son of Semeath: & Iehozabad the sonne of Somer, his seruauntes smote him, & he dyed. And they buryed him with his fathers in the citie of Dauid. And Amaziahu his sonne raigned in his stede.

The. xiii. Chapter.

Iehoahaz the sonne of Iehu/ is deliuered into the handes

handes of the Syrians, and dieth. Joas his son raygneth in his steade. Elisa dieth.

A In the.xxiii. yeare of Joas ꝑ son of Thaziahu kyng of Juda, Jehoahaz the son of Jehu began to raigne ouer Israel in Samaria. xvii. yere. And he wrought that which was euel in the syght of the LORDE, & folowed ꝑ sinnes of Jeroboā the son of Nebat, which made Israel to sin, & departed not therfrō. And the LORD was angry with Israel, & delyuered them into the hāde of Hazael king of Syria, & into ꝑ hande of Benhadad the son of Hazael all their dayes.

B And Jehoahaz besought ꝑ LORD, & ꝑ LORDE heard him. For he considered the trouble of Israel, wherewith the king of Syria troubled them. And ꝑ LORD gaue Israell a delyuerer, so that they went out from vnder the subiection of the Syrians. And ꝑ children of Israell dwelt in their tēts as before tyme. Neuertheless they departed not from the synnes of the house of Jeroboā whiche made Israell sin, but walked in them.

And there remayned an hoole groue stil also i Samaria. Nether did he leaue of the people to Jehoahaz, but fyfty horsemē, ten charrets, & ten. M. fotemē *for the king of Syria destroyed them, & made them lyke threshed dust. 4. Reg 13. b.

The rest of the wordes that cōcerne Jehoahaz and al that he did, & his power, are they not written in the boke of ꝑ Chronicles of the kinges of Israel? And Jehoahaz slepte with hys fathers, & they buried him in Samaria, & Joas his son raigned in his stede. In the.xxxvii. yere of Joas kynge of Juda, began Jehoas ꝑ sonne of Jehoahaz to raigne ouer Israel in Samaria. xvi. yere, and did that which is euil in the syght of ꝑ LORDE, and departed not from al the synnes of Jeroboam the sonne of Nebat (ꝑ made Israel synne) for he walked therin.

C The remnaunt of the wordes ꝑ concerne Joas & al that he dyd, & hys power wherw he foughte agaynst Amaziahu kyng of Juda: are they not written in the chronicle of ꝑ boke of the kynges of Israel? And Joas slept w his fathers, & Jeroboā sat vpō his seate. And Joas was buried in Samaria among D the kynges of Israel.

When Elisa was fallen syeke of hys syeknesse (wherof he dyed) Joas the kynge of Israel came down vnto him, and wept before him, and saide: *O my father, my father: the charret of Israel, & the horsemen of the same. Elisa sayde vnto him: take bow & arrowes. And he toke vnto him bowe & arrowes. And he said to the kyng of Israel: put thine hande vpon ꝑ bowe, & he put his hande vpon it. And Elisa put his handes vpō the kynges handes, and sayde: open a wyndowe eastwarde: & when he had opened it, Elisa sayde: shote, and he shot. And he saide: the arrewe of helth of the LORDE, & the arrowe of helth against Syria: for thou shalt smite Syria in Aphek, tyl thou haue made an ende of the. 4. Reg. 13.

D And he sayde: take the arrowes: and he toke them. And he sayde vnto ꝑ kyng of Israel: smyte the ground: & he smote thryse, and ceassed. And the man of GOD was angrye with him, and sayde: thou shouldest haue smytten .v. or .vi. tymes (or seuen tymes) & then thou haddest smitte Syria, tyl thou haddest made an ende of them: where nowe thou shalte smyte Syria, but thryse. And so Elisa died, and they buried him: & the souldiers of the Moabites came into the lande the same yeare. And it chaunced as some of them were burying a man, & spyed the souldiers, they cast the man into the sepulchre of Elisa. And when the manne was rolled downe, and touched the bodye of Elisa, *he reuiued, and stode vpon his feete. E. 4. Reg.

But Hazael vexed Israel, al the daies of Jehoahaz. And the LORD had mercy on them, & pytied them: and had respecte vnto thē because of his appointment made with Abraham, Isaac, and Jacob: & woulde not destroye them, nether cast he them from him as yet. So Hazael the kinge of Syria died: & Benhadad his sonne raigned in his steade. And Jehoas the son of Jehoahaz went agayne: & toke out of the hand of Benhadad the son of Hazael, ꝑ cities which he had taken awaye oute of the hāde of Jehoahaz his father, in warre: for thre tymes dyd Joas beate hym, & restored the cyties vnto Israel agayne.

¶ The. xiiii. Chapter.

¶ Amaziahu the kynge of Juda putteth to death the manquellers of his father / and after smyteth Edom. Joas dyeth / and Jeroboam his sonne succedeth in his rowme / and after him raigneth Azariah. Amazia is killed in Lachas / and Azaria raigneth in his stede.

The

The.xi. yere of Joas, sonne of Jehoahaz kyng of Israell, raigned Amaziahu the son of Joas king of Juda: *he was .xxv. yere olde when he bega to raigne, & raigned .xxix. yere in Jerusalem, and his mothers name was Jehoadan, of Jerusalem. And he did that which is good in the syght of ỹ LORD, yet not lyke Dauid hys father, but did accordyng to all thinges as Joas his father did. Nether were the hilaulters taken away. For as yet ỹ people did sacrifice and burnt incense on ỹ hilaulters. And assone as the kyngdō was settelled in his hande: *it came to passe ỹ he slue his seruaunts which had killed the kynge his father.

But the childzen of those murtherers he slue not, accordyng vnto it that is written in the boke of ỹ law of Moses, wherin the LORD cōmaunded, saying: *let not the fathers dye for ỹ childzen, nor let ỹ childzē be slayne for ỹ fathers: But let euery mā be put to deth for his owne synne. He slue of Edom in the salte valeye * ten thousande, & toke the castel on the rocke in the same battel, & called the name of it Jokthеel vnto this daye.

Then Amaziahu sent messengers to Jehoas the sonne of Jehoahaz son of Jehu kyng of Israel, sayinge: come, let vs see eche other. And Jehoas ỹ kynge of Israell sente to Amaziahu kynge of Juda, saying: *dyd not a thistle that is in Libanon, sende to a Cedze tree that is in Libanon, saying: gyue thy doughter to my sonne to wyfe: And the wylde beast that was in Libanon, went and troade downe the thistle. Thou haste smyttē Edom, thine hert hath made the proude. Enioye this glozy: and tarye at home. Why doest thou prouoke to mischief, that thou shouldest be ouerthzowen, and Juda with thee

But Amaziahu would not heare. And Jehoas king of Israel went vp: and he and Amaziahu kynge of Juda saw eyther other at Bethzames whiche is in Juda. And Juda was put to ỹ wozse before Israel, and they fled euery man to theyr tentes. And Jehoas kynge of Israell toke Amaziahu kyng of Juda, the sonne of Jehoas the sonne of Ahaziahu: at Bethsames, and came to Jerusalem & brake down ỹ wall of Jerusalē, frō ỹ gate of Ephzaim to ỹ cozner gate. iiij. hundzed cubites. And he toke al the golde & syluer & all the vessels that were founde in the house of the LORD, and in the treasures of ỹ kinges house, & the childzē toke he to be his wardes: and returned to Samaria againe.

The rest of the actes of Jehoas which he did, and his power, and howe he fought with Amaziahu king of Juda, are they not wzitten in the Chronicle boke of the kynges of Israel? And Jehoas slepte with his fathers, and was buried at Samaria, amonge ỹ kynges of Israel: and Jeroboam his son raigned in his steade.

Amaziahu the sonne of Joas kyng of Juda, lyued after the death of Jehoas sonne of Jehoahaz kynge of Israel .xv. yere. And the remnaunt of the wozdes that concerne Amaziahu, are they not wzitten in the boke of the chronicles of the kinges of Juda: But they cōspired treason agaynst him in Jerusalem, and when he fled to Lachis, they sent after hym to Lachis: and slue him there. And they bzought him on hozses, & he was buried at Jerusalem, with his fathers, in the citie of Dauid. *And all ỹ people of Juda toke Azaria, whiche was .xvi. yeare olde, & made hym kynge for hys father Amaziahu. He built *Elath, and bzought it againe to Juda, after that ỹ kynge was layde to rest wt his fathers.

In the .xv. yere of Amaziahu ỹ sonne of Joas kynge of Juda, was Jeroboā the sonne of Joas made kyng ouer Israel in Samaria, & raigned .xli. yeare: & wzought ỹ whiche was cupl in ỹ sight of the LORD. Nether turned he awaye from all the synnes of Jeroboā the son of Nebat, whych made Israel to synne. He restozed ỹ coast of Israel frō the entrynge of Hemath, vnto the sea of the wyldernes, accordyng to the wozde of the LORDE GOD of Israell, whiche he spake by ỹ hāde of hys seruaunte *Jonas, the sonne of Amithai the prophet: which was of Geth Hepher. For the LORD saw howe ỹ the affliction of Israel was exceedyng bitter, in so much ỹ the pzysoned & the forsaken were at an ende. And there was none to helpe Israel. *And the LORDE sayd not, that he would put out the name of Israell frō vnder heauen, but he helped thē by the hande of Jeroboam the sonne of Joas.

The rest of the wozdes that cōcerne

Jeroboam.

Jeroboam, and all that he did: and his strength, whiche he executed in ꝑ warres: and howe he restored Damasco, & Hemath to Juda in Israell: are they not written in the boke of the Chronicles of the kynges of Israel? And Jeroboā slept wᵗ hys fathers, euen wᵗ the kinges of Israel: and Zacharia his son raigned in his steade.

¶ The. xv. Chapter.

¶ Azaria the kyng of Juda becommeth a leper. Of Jothā, Sallum, Menahem, Pekahia, Phaeah, Jerbam, and Ahaz.

I N the. xxvii. yeare of Jeroboam kynge of Israel, began Azaria sonne of Amazia, kynge of Juda to raygne. Sixtene yeare olde was he when he was made kyng: and he raigned. lii. yeare in Jerusalem, & his mothers name was Jecholiahu of Jerusalē. And he did that which was right in the sight of the LORDE, according to all thinges as did his father Amaziahu: saue ꝑ the hylaiters were not put awaye: for people offred, and burned incense styll on the hylaulters. And the B LORDE smote the kynge: and he was a leper vnto the daye of his death, * and dwelte in a seuerall house at Lybertie, & Jothā the kinges sonne gouerned the palace, & iudged the people of the land. The rest of the wordes ꝑ concerne Azaria & al ꝑ he did: are they not written in the boke of the Chronicles of ꝑ kynges of Juda? And so Azaria slept with his fathers, and they buried hym with hys fathers in the cytie of Dauid, and Jotham his sonne raigned in his steade.

In the. xxxviii. yeare of Azaria king of Juda, did Zacharia the sonne of Jeroboam raigne vpon Israell in Samaria. vi. monethes: and wrought that which was euel in the sight of ꝑ LORD as did his fathers: & turned not awaye from the sinnes of Jeroboam the sonne of Nebat, which made Israell to synne. And Sallū the sonne of Jabes conspired agaynste him, and smote him in the syght of the people, and kylled him, and raigned in his stede. The rest of ꝑ wordes that concerne zacharia, beholde, they are writtē in the boke of the chronicles of the kynges of Israell. These be also the wordes of the LORD, which he spake vnto Jehu, saying: * thy sons shal sit on the seate of Israel in the. iiii. generacion after thee. And it came so to passe.

Sallum the sonne of Jabes began to raigne in the. xxxix. yeare of Azaria kynge of Juda: and he raygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Thirza, & came to Samaria, & smote Sallū ꝑ son of Jabes in Samaria, & slue hym, and raigned in his steade. The rest of ꝑ wordes ꝑ concerne Sallum, & the treason whiche he conspired, beholde: they are written in the boke of the Chronicles of the kynges of Israel. The same time Menahē destroied Thiphsah, & al that were therin, & the coastes therof from Tharsahi. And (because they opened not to him) he smote it & ript vp al their women wᵗ child. The. xxxix. yere of Azaria kyng of Juda began Menahē ꝑ sonne of Gadi to raigne vpon Israel, ten yere in Samaria. And he did euyl in ꝑ syght of ꝑ LORD, & turned not awaye all his dayes from the sinne of Jeroboam, the sonne of Nebat, whiche made Israel to synne. And Phul the kynge of Assiria, came vpon ꝑ lande. And Menahē gaue Phul a. M. talentes of syluer, that hys hande myght be wᵗ hym, & stably she the kyngdome in his hande. And Menahē made a proclamacyon for ꝑ money in Israel, ꝑ al mē of substāce should geue ꝑ kinge of Assyria fyftie syeles of syluer a pece. And so the king of Assiria turned backe againe, & taried not there in the lande. The rest of the wordes that concerne Menahem, and al that he did: are they not written in the boke of ꝑ Chronicles of the kynges of Israell? And Menahem slept with his fathers, and Pekahia his son did in hys steade succede him in the kyngdome.

In the fiftyeth yere of Azaria kynge of Juda, began Pekahia ꝑ son of Menahē to raigne ouer Israell in Samaria two yere, & did that which was euel in the syght of the LORDE: & left not of from ꝑ synnes of Jeroboā ꝑ son of Nebat, which made Israel sinne. But Pekah the son of Remaliahu: which was a captaine of his, cōspired against him, & smote hym in Samaria: euen in the place of the kinges house wᵗ Argob and Aria: & with him were fyftye men of the Gileadites: & he kylled hym, and raygned in his rowme. The rest of the wordes that concerne Pekahia, & al that he did, behold: they are writtē in ꝑ boke of the Chronicles of ꝑ kynges of Israell.

Ju

In the.lii. yeare of Azaria kynge of Juda, begā Pekah the sonne of Remaliahu, to raigne ouer Israel in Samaria. xx. yeare, & dyd euell in the sight of ꝑ LORD, and turned not away from the sinnes of Jeroboā the sonne of Nebat, that made Israel synne. In ꝑ dayes of Pekah kinge of Israel, came Thiglath Peleser king of Assiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, & al the lande of Nephthali, & caried them awaye to Assiria. And Hosea the sonne of Ela conspired treason against Pekah ꝑ son of Remaliah, & smote him, & slue him: and raigned in his steade in the.xx. yeare of Jotham the sonne of Uziahu. The rest of ꝑ wordes ꝑ concerne Pekah & al ꝑ he dyd, behold, they are written in ꝑ boke of ꝑ chronicles of the kinges of Israel.

6 The seconde yeare of Pekah the son of Remaliahu king of Israel, begā Jotham the sonne of Uziahu king of Juda to raygne. Fyue & twenty yeare olde was he when he began to raygne: and he raygned syxten yeare in Jerusalem. Hys mothers name was Jerusa the doughter of Sadock. And he did ꝑ which is rycht in the sight of ꝑ LORDE: euen accordyng to al as dyd his father Uziahu so dyd he. But ꝑ hilaulters wer not put away: for the people offred & burnt incense styl in the hylaulters: he buylt the hygher dore of the house of the LORDE. The rest of the wordes that concerne Jotham, & all that he dyd, are they not writtē in the boke of the chronicles of the kinges of Juda? In those dayes ꝑ LORD began to sende into Juda, Rezin the kinge of Siria, & Pekah the sonne of Remaliahu. And Jotham slept with his fathers, and was buried with his fathers in the cyte of Dauyd hys father, and Ahaz his sonne raygned in hys steade.

¶ The.xvi. Chapter

Ahaz king of Juda consecrateth his sonne in fier, and herbe many batailles against the king of Israel. In ꝑ stead of Ahaz raigneth Ezekia his son.

A 1. par. 3. 3. In the.xvii. yeare of Pekah ꝑ sonne of Remaliahu kinge of Israell, Ahaz the sonne of Jotham kinge of Juda, beganne to raygne. Twentye yeare olde was he, when he was made kinge, & raigned syxtene yeare in Jerusalem, and did not ꝑ which was rychte in ꝑ eyes of ꝑ LORD his God: like Dauid his father: But walked in ꝑ way of ꝑ kinges of Israel, yea, & made *his son to go thorow the fier, after the abhominacions of the Heathen, whome the LORD caste out before the chyldren of Israel. And he offred & burnt incense in the hilaulters & on the hyls, & vnder euery thycke tree: *Then Rezin kynge of Syria, & Peka sonne of Remaliahu kinge of Israel came vp to Jerusalē to fight. And they foughte against Ahaz, but could not ouercome him. At ꝑ same tyme Rezin kinge of Siria brought Elath again to Siria, and rid the Jewes thence. And ꝑ Sirians *cam to Elath, and dwell therin vnto this daye.

Deut. 18. b
4. reg. 21. a
Leuy. 7. a
4. reg. 14. b

So Ahaz sent messengers to Thyglat ꝑ Peleser kyng of Assiria, sayinge: I B am thy seruaunt & thy sonne, come vp & deliuer me out of the hande of the king of Syria, & out of the hande of the kyng of Israell whiche ryse vp against me. And Ahaz toke the syluer & the golde ꝑ was founde in the house of the LORDE & in ꝑ treasures of ꝑ kinges house, and sente a rewarde vnto the kinge of Assiria. *And the kinge of Assiria consented vnto him. For ꝑ kinge of Assiria wēt vp agaynst Damasco. And when he had taken it: he caried the people awaye to Kyr, & slue Rezin. And kinge Ahaz wēt to Damasco to mete Thiglath Peleser kinge of Assiria. And when kynge Ahaz sawe an aulter that was at Damasco, he sente to Uria ꝑ priest the paterne of the aulter, & the fashion of it, & al the workemanshyp therof. And Uria the priest made an aulter in al poyntes lyke to the paterne which kynge Ahaz had sente from Damasco: Euen so dyd Uria the priestе make it, agaynst kinge Ahaz came from Damasco. And so whē the kinge was come from Damasco he sawe the aulter: & the kinge went to it, and offered theron. And he burnte hys burnt offryng, and hys meate offering, and powred his drinkoffring: & sprynkled the bloud of his peaceoffringes beside the aulter that was by the brasen aulter which was before the LORD, & set it without the temple betwene the aulter and the temple of the LORDE: & put it on the northeside of the alter.

Leuy. 5. b

And kinge Ahaz commaunded Uria D ꝑ priest and said: vpon the great aulter set on fier in the morninge the burnte offring, & in the euen the meatoffringe,

& the kiges burnt sacrifice & his meat-offringe, with the burnt offrynge of all the people of the lande, & theyr meat-offringe, & theyr drynkoffringes: & powre therby all the bloude of the sacrifice of-fringes. But the brasen aultar will I come and se. And Uzia the prieste dyd accordyng to all thinges as kinge Ahaz 3 reg. 7. b. commaunded him.* And kinge Ahaz brake the sides of the botomes, & toke þ lauer from of them, & toke downe the lauatory from þ brasen oxen that were vnder it: and put it vpon a pauement of stones. And the veyle for the Sabboth (that they had made in the house) & the kinges entrye without towrned he to þ house of the LORD, for feare of the king of Assyria. The rest of the wordes that concerne Ahaz, what he dyd: are they not wrytten in the boke of the chronycles of the kinges of Juda: And Ahaz slept wt his fathers: & was buried with hys fathers in the cytie of David: and Hezekia his sone raigned in his stead.

The. xviii. Chapter.

Osea king of Israell is taken. And he and al hys people are brought to the Assyrians.

IN the. iii. yeare of Ahaz kinge of Juda, began Hosea the sonne of Ela to raygne in Samaria vpo Israel. ix. yeare, & dyd þ whiche was euell in the syght of the LORDE, but not as þ kinges of Israell, that were before him. And Salmanaser kinge of Assyria came vp agaynst him: & Hosea became hys seruaute and gaue hym presentes. And the kynge of Assyria found treason in Hosea: for he had sent messegers to So, kinge of Egypte, & brought no present vnto þ king of Assyria, fro yeare to yeare: & therfore the king of Assiria toke hym, and put hym in prison.

4. reg. 17. c. *And then the king of Assyria came vp thorow out all the lande, & gat vp against Samaria, and besieged it thre yeare. In the nynth yeare of Hosea, the 4. Esd. 13. c. *kinge of Assyria, toke Samaria, & caryed Israel awaye vnto Assyria, and put them in Hala, in Habor by þ riuer of Goza: & in the cities of þ Medes. For it came to passe, that the childzen of Israel synned against the LORDE theyr GOD, which had brought them out of þ land of Egipt: from vnder the hond of Pharao kinge of Egipt: & feared other gods. And they walked in þ ceremonies of þ heathen, whom the LORD cast out before the chyldzen of Israell: & in the ceremonies, which the kinges of Israel had made. And þ childzen of Israell went about to hide those thinges that were not well, fro þ LORD theyr GOD. And they buylt the hilalters in al their cities, bothe in the towres where they kepte watch, & also in þ strong townes. And they made them images & groues in euery hye hill, & vnder euery thycke tree. And there they burnt incense in al the hilalters, as did þ heathen (whō þ LORD caried awaye before them) and wrought wicked thinges to angre the LORDE withall: For they serued moste vile ydolles: wherof þ LORD had sayde vnto them: *ye shal do no such thynge. Deut. 4. c.

And the LORD testified in Israell, & in Juda by al the prophetes, & by al the sears, sayinge: *Turne from your wicked waies, & kepe my commaundementes & my statutes: accordinge to all the law which I cōmaunded your fathers, & whiche I sent to you by my servaun-tes the prophetes. Notwithstandinge, they would not heare, *but rather har-dened theyr nekkes, lyke to þ stubburnes of theyr fathers, þ did not beleue in the LORD theyr GOD. For they refused his statutes & his appointment that he mad wt theyr fathers, and þ witnesses (wherwith he witnessed vnto them) & they folowed vanitie, & became vaine, & went after the heathen þ were round about them: concerninge whome, the LORDE had charged them, that they should not do lyke them. But they lefte the commaundementes of the LORDE theyr GOD: and made them ymages of metal, *euen two calues: & made groues, & worshipped all the hooste of heauen: & serued Baall. *And they sacri-ficed theyr sonnes & theyr doughters in fyre, & vsed witchcrafte, & enchaunt-mentes, euen sellynge themselues to worke wickednesse in the syght of the LORD, and to angre hym. Deut. 18. d. 3. reg. 11. b. Deut. 18. d.

And the LORD was exceading wroth with Israell: & put the out of his sight. *þ there was lefte but the tryde of Ju-da only. Neuertheles, Juda also kepte not the commaundementes of þ LORD theyr God, but walked in þ ceremonies of Israell, whiche they made. And the LORD cast vp al þ sede of Israel, & vexed them, and deliuered them into the 1. reg. 12. d.

handes

handes of spoylers, vntyll he had cast
thē out of his sight. For Israel deuyded
themselues from the house of Dauid, &
made thē a kinge, euen Jeroboā ꝑ sonne
of Nebat. And Jeroboam dryue Israel a-
waye (that they shoulde not folowe the
LORD) and made them syn a great syn:
for ꝑ children of Israel walked in all ꝑ
synnes of Jeroboam which he dyd, and
departed not therfrom, vntyll ꝑ LORD
put Israell away out of hys syghte, as
he had sayde by all his seruauntes the
prophetes. And so was Israell caryed
away out of theyr own land, to Assyria,
euen vnto this daye.

And the kinge of Assyria brought mē
from Babylon, frō Cutha, from Iua,
from Hamath, & frō Sepharuaim, and
put them in the cities of Samaria, in
stede of ꝑ children of Israell. And they
possessed Samaria, & dwelt in ꝑ cyties
therof. And it fortuned, that at ꝑ begin-
ning of theyr dwellyng there, they fea-
red not ꝑ LORD. And the LORD sent li-
ons among them, which slue thē. Wher-
fore men sayd to ꝑ king of Assiria: The
nations whiche thou hast translated, &
put in ꝑ cities of Samaria, knowe not
ꝑ lawe of ꝑ god of the lande, therfore he
hath sent lyons vpon thē, & behold, they
sley them: because they know not ꝑ ma-
ner of worshipping of ꝑ god of ꝑ lande.

Then the kynge of Assyria commaū-
ded, saying: cary thyther one or twaine
of ꝑ priestes whō ye brought thence, &
let thē go & dwel there, & teach them the
fashion how to serue the god of the coū-
trey. And thā one of the priestes which
they had caryed thence came & dwelt in
Bethel, & taught them how they should
feare the LORD. Howbeit, euery nacīō
made them goddes of theyr owne, & put
thē in the houses of ꝑ hilalters, which
ꝑ Samarians had made euery nacion
in theyr cities, wherin they dwelt. The
men of Babilō made Socoth Benoth,
& the men of Cuth made Nergal: & the
men of Hamath made Asima. The A-
uites made Nibbaz, & Tharthak: And
the Sepharuites burnte theyr childrē
in fyre for Adramelech, & Anamelech ꝑ
goddes of Sepharuaim. And so they
feared the LORD & made them priestes
of the hilalters, which sacrificed for thē
in the houses of ꝑ hilalters. And so they
feared the LORDE and serued their
awn gods after ꝑ maner of the people
whom they caried thence.

And vnto thys day they do after the
olde maner, & neyther feare GOD, ney-
ther do after theyr ordinaunces & cus-
tomes, & after the lawe & commaundē-
ment whiche the LORD cōmaunded ꝑ
chyldren of Jacob, *whō he called Is-
rael. And the LORD made an apoyntē-
ment wt̄ them, & charged them, sayinge:
*feare none other gods, nor bow your
selues to them, nor serue them, nor sa-
crifice to thē: but feare ꝑ LORD whiche
brought you out of ꝑ land of Egipte wt̄
great power, & a stretched out arme: hi
feare, & to him bowe, & to him do sacri-
fice. The statutes, ordinaunces, lawe, &
commaundement which he wrote for
you, se that ye be diligent to do for euer
more: & feare not anye other gods. And
the appointment ꝑ I haue made wyth
you, se ye forget not, & feare none other
gods: but the LORD your GOD ye shal
feare, & he shal deliuer you out of ꝑ han-
des of al your enemies. Howbeit they
dyd not herken, but dyd after their old
custome. And so these nacions feared
the LORDE, and serued theyr ymages
also: lyke as dyd theyr chyldren, & their
chyldrens children. Euen as dyd theyr
fathers: so do they vnto this daye.

The. xviii. Chapter.

¶ Hezekia king of Juda putteth downe the brasen serpent, and destroyeth the ydolles. Salmanasar bryngeth Israel to the Assirians. The blasphemye of Sennacherib, or Sanherib.

In the thyrde yeare of Hosea, son
of Ela king of Israel, it came to
passe, ꝑ Hezekia the son of Ahaz
king of Juda dyd reygne. * Twentye
& fyue yere old was he when he began
to reigne, and reygned. xxix. yere in Je-
rusalem. His mothers name also was
Abi the doughter of Zacharia, & he dyd ꝑ
which is ryght in the syght of ꝑ LORD,
accordinge to all as dyd Dauid his fa-
ther: *he put away the hylaulters, and
brake ꝑ ymages, & cut down ꝑ groues,
and all to brake the *brasen serpent ꝑ
Moses hadde made. For vnto those
dayes the children of Israel did burne
sacryfice to it, & he called it Nehustan.
He trusted in the LORD GOD of Isra-
el: so ꝑ after hym was none like him a-
monge al the kinges of Juda, nether
were there any such before hym. For
he claue to the LORDE and departed
not from hym, but kepte hys comaun-

dementes, whiche the LORD cõmaunded Moses. And the LORD was with him: so that he prospered in all thinges, whiche he toke in hande. And he rebelled againste the kynge of Assyria, and serued hym not. He smote ꝑ Philistines euen vnto Iza, and the coastes therof: both castels where they kept watches, and stronge cyties.

C *And in ꝑ fourth yeare of king Hezekia (which was ꝑ seuenth yeare of Hosea, sonne of Ela kinge of Israel) it fortuned, that Salmanasser kinge of Assiria, came vp agaynst Samaria, and besieged it: And after .iii. yeares, they toke it: euen in the sixte yeare of Hezekia: ꝑ is to say, the nynth yeare of Hosea king of Israel. And Samaria was wonne. And the king of Assyria, dyd cary away Israell vnto Assyria, and put them in Halah and in Habor by ꝑ riuer of Gosan, and in the cities of the Medes: because they wouldе not herken vnto the voyce of the LORDE theyr GOD: but transgressed hys appoyntment, and al that Moses the seruaunt of the LORD commaunded, and would neither heare them nor do them.

*Therfore, in the .iiii. yeare of kinge Hezekia did Sennacherib king of Assiria come vp against all the stronge cyties of Juda, and toke them. And Hezekia kyng of Juda sente to the kinge of Assiria to Lachis, sayinge: I haue offẽded: departe from me, and all that thou puttest on me, that wyll I beare. And the king of Assiria appointed vnto Hezekia king of Juda thre hundred talentes of siluer, & thyrty talentes of golde. *And Hezekia gaue hym all the siluer that was found in ꝑ house of ꝑ LORD, & in the treasures of the kinges house: At the same season dyd Hezekia rent of the dores of the temple of the LORD, & the pillers (whiche the sayde Hezekia kinge of Juda had couered ouer) and gaue them to the kynge of Assiria.

And the kynge of Assyria sent Thartha & Rabsaris, & Rabsake from Lachis to king Hezekia with a great host, against Jerusalem. And they went vp, and cam to Jerusalem, and gat them vp, and stode by the condyte of the vpper poole, whiche is in the waye of the fullers feide. And when they had called to the kinge, there came out to them, *Eliakim the sonne of Elkia whyche was steward of housholde, and Sobna the scrybe, & Joah the son of Asaph the recorder. And Rabsake sayde vnto them: Tel ye Hezekia I pray you, thus sayth the great king, euen the kinge of Assyria: What confidence is this ꝑ thou hast? Doest ꝑ speake such a lyght word in dede? By counsell and power I wyll be ready to make warre. On whome thẽ doest thou trust, that thou rebellest againste me? *doest thou truste to the staffe of this broken rede Egypte, on which if a man leane, it will goo into hys hande, and pearce it: Euen so is Pharao king of Egypte vnto all that truste on him. *yf ye saye vnto me: we truste in the LORD our GOD: Is not ꝑ he whose hilaltares & his other alters, Hezekia hathe put downe, and hathe sayde to Juda and Jerusalem: ye shall worship before this altare here in Jerusalẽ: Now therfore, deliuer ꝑ wardes of my lord ꝑ king of Assiria, that ye rebel not, & I wyll delyuer the two thousand horses if thou be able to set riders vpon them: Why thynkest thou scorne at the presence of one of the least dukes of my maysters seruauntes, & trustest to Egipt for charrettes & horsemenne? Moreouer, am I nowe come without the bydding of the LORD to this place, to destroy it: the LORDE said to me: go vp to this land, and destroy it. And Heliakim the sonne of Helkia & Sobna, & Joah sayde vnto Rabsake: speake (I praye the) to thy seruauntes in the Syrians language, for we vnderstãde it: & talke not with vs in the Jewes tonge, in the eares of thys people ꝑ are on the wall. And Rabsake sayde vnto them, hathe my master sent me to thy master & to the, to speake these wordes: Hathe he not sente me because of the menne whiche syt on the wall, that they maye eate theyr owne donge, & drynke theyr owne pysse with you?

And so Rabsake stode, & cryed with a loude voyce in the Jewes language, & spake, sayinge: heare the sayinge of the great king of Assyria. Thus sayeth the kinge: let not Hezekia begile you, for he shal not bee able to deliuer you oute of my hande: neyther let Hezekia make you to trust in the LORDE, sayinge: the LORD shal surely deliuer vs: & this citie shall not be geuen ouer into ꝑ hand of ꝑ kinge of Assiria. Herken not vnto

Hezeki

Hezekia, for thus saith ꝑ kig of Assiria: Deale kindlye wᵗ me, & come out to me. And then eate euery man of his owne vine, & of his owne fygge tree, & drynke euery manne of the water of hys owne well, tyl I come, and fet you to as good a land as youres is: a lande of corne and wyne, a lande of breade and vyneyardes, a lande of oyle, of olyue trees, & of honye: that ye may lyue & not dye. And herken not vnto Hezekia, for he begyleth you, sayinge: the LORD shall deliuer vs. *Hath euery one of the goddes of the nacions deliuered hys lande out of ꝑ hande of the kinge of Assyria? wher is ꝑ GOD of Hamath, and of Arphad? & wher is ꝑ GOD of Sepharuaim: Hena and Iua? & dyd they delyuer Samaria out of mine hande: and what GOD is it amonge all the goddes of the nacions, that hathe delyuered his lande out of myne hand: Shal the LORDE delyuer Ierusalē out of myne hande?

But they that were of ꝑ people held theyr peace, and answered hym not a worde, for the king had commaunded, saying: answere him not. Thē Eliakim which was ꝑ stuarde of household, and Sobnah the scrybe, and Ioah the sone of Asaph the recorder, came to Hezekia with theyr clothes rent, & tolde him the wordes of Rabsake.

¶ The.xix. Chapter.

The aungel of the Lorde kylleth an hundreth and foure score and fyue thousande men of the Assirians. Sennacherib is killed of his owne sonnes.

SO it came to passe, that when king Hezekia hearde it, he rent his clothes & put on sacke: and came into ꝑ house of* the LORD: & sent Eliakim which was ꝑ stuard of household, & Sobna the scribe, and the elders of the prestes clothed in sacke, to Isay the prophet ꝑ sonne of Amoz. And they sayde vnto hym, thus sayeth Hezekia: thys daye is a daye of tribulacion and of rebuke, and blasphemie. For ꝑ chyldren are come to the byrthe, and ther is no strength to be delyuered. Peraduēture, the LORD thy GOD wil heare al ꝑ wordes of Rabsake, whome the kinge of Assyria his master hath sent, to raile on the lyuynge GOD, and to rebuke him with wordes which the LORD thy GOD hathe hearde. And lyfte thou vp thy prayes for the remnaunt ꝑ are left. So ꝑ seruauntes of king Hezekia came to Isay. And Isay sayd vnto them: So shall ye saye to your master: Thus sayeth the LORD: be not afrayed of ꝑ wordes which thou haste hearde, wᵗ whych the ponge men of the kinge of Assyria haue rayled on me: Beholde, I wyl put him in another mynde, & he shall heare tidinges, & so returne to his owne land: *And I will bring to passe, that he shal fall vpon the swearde, * euen in hys owne lande.

Esay. 37.a

Esay. 37.b & 36.b, 2. reg.

And Rabsakeh went backe agayne, & founde ꝑ king of Assyria fyghtyng agaynst Libna: for he had hearde how ꝑ he was departed from Lachis. And when he hearde men saye of Thirhaka kynge of the blacke Mores: Behold, he is come out to fyght agaynst the, he departed & sent messēgers vnto Hezekia, sayinge: Thus speake to Hezekia kyng of Juda, sayinge: let not thy GOD dyceiue the in whō thou trustest, saying: Ierusalem shal not be delyuered into ꝑ hande of the kinge of Assiria. Beholde, thou hast heard what the kinges of Assyria haue done to all landes, how they haue vtterlye destroyed thē. And shalt thou (a lone) escape? Haue the goddes of the heathen delyuered them whyche myne aunce stries haue destroyed: As Gozan, and Haran, Rezeph, and ꝑ chyldren of Eden which were in Bithasar? where is the kinge of Hamath, and the kinge of Arphad, the king of the cytie of Sepharuaim, and of Hena and Iua.

So Hezekia receyued the letter of ꝑ hande of the messengers, & redde it: And Hezekia wente vp into the house of the LORD, and layed it abrode before the LORD. And Hezekia prayed before the LORD, & sayd: O LORD GOD of Israel, which dwellest betwene ꝑ Cherubs, thou arte GOD alone ouer al the kingdomes of the earthe: thou haste made heauē & earth: LORD bow down thine eare, & hear. Open LORD thine eyes (I beseech the) and se: & heare the wordes of Senacherib which hath sent this man to raile on ꝑ lyuinge GOD. Of a truthe LORD, ꝑ kinges of Assiria haue destroied nacions & theyr lādes, and haue set fyre on theyr goddes: For they wer no goddes, but the worke of the handes of mā, euen of wood and stone. And they destroied thē. Now therfore, O LORD, oure GOD, I beseche the, saue thou vs

out of hys hande, that all ꝑ kingdomes of the earthe may know, that thou only art the LORDE GOD. And Iſay the ſonne of Amoz ſent to Hezekia, ſaying: thus ſayeth the LORD GOD of Iſrael: that which thou haſte prayed me, concernyng Sennacherib king of Aſſyria, I haue hearde it. This is therefore the worde that the LORDE hath ſayde of him: The virgine, euen the doughter of Syon, hath deſpyſed the: and laughed the to ſcorne, (O thou king of Aſſiria) the doughter of Ieruſalem hath ſhaken her head at the, * Whom haſt thou rayled on, and whome haſte thou blaſphemed: Againſt whome haſt thou exalted thy voyce, and lyfted vp thyn eyes ſo hye: Euen againſt the holy of Iſrael. By the hande of thy meſſengers ꝑ haſt rayled on the LORD, and ſaid: with the multitude of my charettes I am come vp to the toppes of the mountaynes, euen alonge by the ſydes of Lybanon, & I will cut downe the hye Cedar trees, and the luſtye fyzre trees therof: and I wyll go into the lodgynge of his neſt: & into the wood of his plaine. I haue digged, and dzonke ſtraunge waters: and with the ſteppe of my goinge, wil I dzy al the water pooles that are beſieged.

Haſt thou not heard, how I haue ordeyned ſuch a thing a great whyle ago, and haue prepared it from the begynnynge? And ſhall I not nowe bringe it forth, that it may deſtroye, and to bring ſtronge cyties into waſte heapes of ſtones: and the inhabitours of them ſhalbe of lytel power, and faint herted, and confounded: & * ſhalbe lyke the graſſe of ꝑ feld, or grene herbe, or as the hey on ꝑ toppes of the houſes: or as the corne ꝑ is vnrype, & ſmytten with blaſtinge. I knowe thy dwellinge, thy commyng out and thy goyng in, (and thy waye) and thy furye againſt me. And becauſe thou rageſt againſt me and thinkeſt thy ſelfe ſo bleſſed: this is come vp vnto myne eares, and I wil put mine hoke in thy noſtrelles, and my byt in thy lyppes, and wyll bringe the backe againe the ſame way thou cameſt.

And this ſhalbe a ſygne vnto the (O Hezekia) ye ſhal eate thys yeare of ſuch thinges as growe of them ſelues: and ꝑ nexte yeare, ſuche as come vp of thoſe that did growe of theyr owne accorde. And the thyrd yeare ſowe ye and reape: plant vyneyardes, and eate the frutes therof. And it that is eſcaped and leſte of ꝑ doughter of Iuda, ſhall yet againe take rooting downeward, & bear fruit vpwarde. For out of Ieruſalem ſhall go a remnaunt, and a numbre that ſhal eſcape out of mounte Syon: the zele of the LORD of hooſtes ſhall bringe this thynge to paſſe.

Wherfore, thus ſayth the LORD concerninge the king of Aſſyria: he ſhal not cũ to thys citie, nor ſhote an arow into it, nor come before it with ſhyld, nor caſt banck againſte it: but ſhall go backe agayne the waye he came: and ſhall not come into this cytie, ſaieth the LORD: For I wyll defende thys cytie to ſaue it, for myne owne ſake: and for Dauid my ſeruauntes ſake.

And ſo it came to paſſe, that the ſelfe ſame night the aungell of the LORDE went out & ſmote in the hooſt of the Aſſyrians an hũdred foure ſcore and fyue thouſande. And when the remnaunte were by earelye in the morynge: they ſaw, they were all dead coarſes. * And ſo Sennacherib kinge of Aſſyria auoyded and departed, & went againe: and dwelt at Niniue. And it fortuned that as he was in a temple worſhyppynge Niſroch his god, Adramelech & Sarezar his owne ſonnes ſmote hym with the ſweard. And they eſcaped into the lande of Armenia, and Aſarhaddon hys ſonne raigned in his ſtede.

¶ The. xx. Chapter

Hezekia is ſycke and receyueth the ſigne of hys helthe. He receyueth rewardes of Benedach, and is reprehended of Iſay, becauſe he ſhewed him the treaſure. He dyeth and Manaſſe his ſon raigneth in his ſtede.

ABout ꝑ tyme * was Hezekia ſycke vnto death. And the prophet Iſay ꝑ ſonne of Amoz came to him, and ſayd vnto him. Thus ſaieth the LORD: put thy houſhould in an ordre, for thou ſhalt dye, & not lyue. And Hezekia tourned his face to the wal, and prayed to ꝑ LORD, ſayinge: I beſeche the nowe, O LORD, remembre how I haue walked before the in truthe, and with a parfyte heart, & haue done that whiche is good in thy ſyght: and Hezekia wepte ſore.

And it fortuned, that afore Iſay was gone out into the middle of the courte, the worde of the LORD came to him, ſayinge: turne agayne, and tell Hezekia the

the captaine of my people: Thus sayeth
B the LORD GOD of Dauid thy father: I
haue herd thy prayer, & sene thy teares,
and beholde, I will heale the: so that on
the thyrde daye, thou shalte goe vp into
the house of the LORD. And I wil adde
vnto thy dayes yet fyftene yeare, & will
deliuer the and thys cytie out of the
hande of the kinge of Assyria, and wyll
defende this cytie for myne owne sake,
& for Dauid my seruauntes sake. And
Isay sayde: Take a lompe of fygges.
And they toke it and layed it on þ boyle:
and he recouered.

And Hezekia sayd vnto Isay: what
shalbe the signe that þ LORD wyl heale
me, and that I shall go vp into þ house
of the LORD þ thyrd daye? Isay answe-
red: this signe shalte thou haue of the
Ecclus.48.c LORD, that the LORD wil do þ he hath
spoken. *Shal the shadow go forward
ten degrees, or go backe agayne ten de-
grees? Hezekia answered: it is a lyghte
thynge for þ shadowe to go downe ten
degrees: (neither is that my desyre) but if the
shadowe go backwarde ten degrees, it
Ecclus.48.c is no light thing. And Isay the prophet
called vnto þ LORD, *& he brought the
shadow .x. degrees backward, by which
it had gone downe in the diall of Ahas.

C *The same season Berodach Bala-
Esa.39.a. dam þ sonne of Baladam kinge of Ba-
bilon, sent letters and a present to Heze-
kia, for he had heard how that Hezekia
was sycke. And Hezekia was glad of
them, and shewed them all his treasure
house, syluer, golde, odours, precious
oyntment, al the house of his armoury,
and al that was foũd in his treasures:
there was nothyng in his house, and in
all hys realme, that Hezekia shewed
them not.

And Isay þ prophet came vnto king
Hezekia, and sayd vnto him: what said
these men, & from whence came they to
the? And Hezekia said: they be come frõ
a farre countrey, euen from Babylon.
And he sayde agayne: what haue they
sene in thyne house? Hezekia answered,
al the thinges þ are in my house haue
they sene, there is nothinge amonge my
treasures, that I haue not shewed thẽ:
And Isay sayde vnto Hezekia: Heare
the wozde of the LORDE: Beholde, the
D dayes come, that al that is in thy house,
4.reg.24.a. & what soeuer thy fathers haue layed
Ier.20.b. vp in store vnto thys day* shalbe carye-
ed into Babylon, and nothynge shalbe
left, sayth the LORD: And of thy sonnes
(that shal procede out of the, & whiche
thou shalt beget) shal they take awaye,
and they shalbe chamberlaynes in the
palace of the kynge of Babylon. And
Hezekia sayde vnto Isay: welcome be
the wozde of the LORDE whiche thou
hast spoken. And he sayd: shal there not
be peace and trueth in my dayes?

The remnaunt of the wozdes that
concerne Hezekia, and all hys power, &
howe he made a poole and a condyte, &
brought water into the cytie: are they
not wrytten in the booke of the Chro-
nicles of the kynges of Juda? * And par.32.f.
Hezekia slepte wt his fathers: & * Ma- * Ecc.48.d
nasse his sonne raigned in his steade.

¶ The .xxi. Chapter

Wicked Manasse restoreth againe the Idols and after dyeth, in whose stede Amon his sonne succeedeth which is killed of his owne seruauntes. Af-ter him raigneth faythfull Josia, whome we vse to cal Josias, or Josiahu.

MAnasse* was .xii. yere olde whẽ
he began to raygne, & raigned
fyftye & fyue yeare in Jerusalẽ:
his mothers name also was Hephzyba:
& he dyd euell in the sight of þ LORDE
euẽ after the abhommaciõs of the hea-
then whome the* LORD cast out before Deu.18.b
þ chyldren of Israel. For he wente and
buylt vp þ hyghe aulters, * which Hezekia 4.reg.18.a
his father had destroyed. And he rea-
red vp alters for Baall, & made ydols
groues (as dyd Ahab kyng of Israel,) &
worshypped al the hoost of heauen, and
serued them. And he buylte aulters in
the house of the LORDE, of whiche the
LORD sayde: * In Jerusalem wyll I 3.reg.7.b.
put my name. And he buylt aulters for 2.reg.9.b
all þ hoost of heauen: euen in two cour-
tes of the house of the LORD. * And he Lam.20.b
offred his sõnes in fyre, and gaue head Lut.15.b.
vnto wytchcraft and sorcerye, & main- 4.reg.16.a
tayned wozkers with spirites, and tel-
lers of fortunes: & brought muche wic-
kednesse in the sight of the LORD to an-
gre hym.

B And he put an ymage of a groue (þ
he had made) euen in þ temple: of which
the LORD had sayd to Dauid & to Sa-
lomõ his son, * in this house, & in Jeru- 2.reg.9.a
salem (which I haue chosen out of all
trybes of Israell) will I put my name
for euer. Neither will I make þ fete of
Israell moue any more out of þ land,

whiche I gaue their fathers: so þ they will obserue and do al that I haue cõmaunded them: and accordinge to all þ lawe that my seruaunte Moses commaunded thẽ. But they herkened not, & Manasse led them out of þ way, to do more wyckedlye then dyd the heathen people, whome the LORD destroyed before the children of Israel.

And þ LORD spake by his seruaũtes þ prophetes, saying: bycause Manasse king of Juda hathe done such abhominacions, and hath wrought more wickedly then al that the Amorites (which were before hem) dyd: and hathe made Juda syn also with his Idolles: Therfore, thus sayeth the LORDE GOD of Israel. *Beholde I wil bringe such euell vpon Jerusalem and Juda, that who so heareth of it, both his eares shal tingle. And I wil stretch ouer Jerusalẽ, the squaring lyne of Samaria: & the plommet of the house of Ahab. And I will wype out Jerusalem, as a mã wypeth a dyshe, & when he hathe wiped it, tourneth it vpsyde downe. And I will leaue þ remnaũt of mine enheritaũce, & deliuer thẽ into þ hande of theyr enemyes, & they shalbe robbed & spoyled of al theyr aduersaries, euen bycause they haue done euell in my syght, & haue angred me, sins þ time theyr fathers came out of Egipt vntyl this day.

Jere. 19. a.

And Manasse shed innocent bloude exceding much, tyl he replenished Jerusalem from corner to corner, beside his sinne, wherwith he made Juda to sinne and to do euyll in the sight of the LORD.

The rest of the wordes that concerne Manasse, & al that he did, and his sinne that he sinned: are they not writtẽ in the boke of the Chronicles of the kinges of Juda? And Manasse slept with his fathers, and was buryed in his owne house, euen in the gardẽ of Vsa: & Amon his sonne raygned in hys stede.

2. par. 33. d. *Amon was. xxii. yeare olde, whẽ he began to raigne, & he raigned two yere in Jerusalem. His mothers name also was Mesulemeth þ doughter of Harum of Jotba. And he did euil in þ sight of the LORDE (as his father Manasse dyd) and walked in all the waye þ his father walked in: and serued the Idols that his father serued: and worshyped them. And he forsoke the LORDE GOD of his fathers: and walked not in the waye of the LORD.

And the seruauntes of Amon conspired agaynst him, & slue the kinge in hys owne house. And the people of the land slue al thẽ that had conspyred againste kinge Amon, and the people made Josia hys sonne kinge, in hys stede. The rest of the wordes that concerne Amon, what thinges he did: are they not writtẽ in the boke of the Chronicles of the kinges of Juda? And they buryed hym in his sepulchre, in þ garden of Vsa: & Josia his sonne raigned in his stede.

¶ The. xxii. Chapter.

After Josias heard of the boke of the law that was founde in the temple, he sendeth to Huda the prophetesse for counsell.

JOsia was *eyght yeare old whẽ he begã to raygne, & he raigned xxxi. yeare in Jerusalẽ. His mothers name also was Jedida þ doughter of Idaia of Bozcath. He dyd that whiche is right in the sight of þ LORD, and walked in all the wayes of Dauid his father: and bowed neyther to the right hande, or to the lefte. 2. par. 34.

*And it came to passe, þ in the. xviii. yere of the raygne of kinge Josia, the king sent Saphan the sonne of Azalia the sonne of Mesulam the scrybe to the house of the LORDE, sayinge: *go vp to Helkia þ hie priest: that he may summe þ siluer whiche is brought into þ house of the LORD, whiche the keepers of the porch haue gathered of the people, and let them deliuer it into the hand of thẽ that do the worke, and that haue the ouersighte of the house of the LORDE, and let them gyue it to thẽ that worke in the house of the LORD: (to repayre þ decayed places of the temple) euen vnto carpenters and masons, and workers vpõ the walles: and for to bie timber, and fre stone to repayre the temple. Howbeit, let no rekening be made with them of the money that is deliuered into theyr hande, for they vse is to deale faythfullye. 2. par. 34. 4. reg. 22. b

*And Helkia the hye priest sayd vnto Saphan the scrybe: I haue found þ boke of the lawe in the house of the LORD, & Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kinge, and brought him word againe, & said: thy seruauntes haue bestowed þ money (þ was founde 2. par. 34.

in

in ꝑ temple:) and haue delyuered it vn-
to them that do the worke, and ꝑ haue
the ouersight of the house of the LORD.
And Saphan the scribe shewed ꝑ king,
saying: Helkia the preest hath deliuered
me a booke. And Saphan red in it be-
fore the kinge.

C And it fortuned, ꝑ when the kyng had
heard the wordes of the boke of ꝑ law,
he rente his clothes. And the kyng cō-
maunded Helkia the preest, and Ahikā
the sonne of Saphan, & Achbor the son
of Michaia, and Saphan the scrybe,
and Asahia a seruaunte of the kynges,
2.par.34. saying: *go ye and enquire of ꝑ LORD
for me: and for ꝑ people, and for all Iu-
da, concerning the wordes of this boke
that is founde. For great is the wrath
of the LORDE that is kyndled against
vs, because our fathers haue not herke-
ned vnto the wordes of this boke, to do
according vnto al that, which is wryt-
ten therin for vs.

So Helkia the hie preest and Ahikā,
Achbor & Saphan, and Asahia wente
vnto Hulda the prophetesse, the wife of
Sullam, the sonne of Thikua, the sonne
of Harhan keper of ꝑ wardrope: which
prophetesse dwelt in Ierusalem in the
house of the doctrine, and they commu-
ned with her. And she answered them:
thus saieth the LORD GOD of Israell:
D Tell ꝑ man ꝑ sent you to me, thus saith
the LORD: beholde, I wyll bringe euil
vpon this place, and on the inhabiters
therof: (euen al the wordes of the boke
which the kynge of Iuda hath red) be-
cause they haue forsaken me, and haue
burnt incense vnto other gods, to an-
ger me w all the workes of theyr han-
des. My wrath also shalbe kyndled a-
gainst this place, & shal not be quēched.

But to the kynge of Iuda (which sēt
you to aske counsell of the LORDE) so
shal ye say, thus sayth the LORD GOD
of Israel, as touchyng ꝑ wordes which
ye haue heard: Bycause thyne hert dyd
melte: & bycause thou hast humbled thy
selfe before me the LORDE, when thou
herdest what I spake against this place,
& against the inhabiters of ꝑ same (how
ꝑ they should be destroyed & accursed:)
and hast rent thy clothes, and wept be-
fore me: of that also haue I heard, say-
eth ꝑ LORD: Behold, therfore I wil re-
ceiue the vnto thy fathers, & thou shalte
be put into thy graue in peace, & thyne
eyes shal not se all the euyll, whiche I
wyll bringe vpon this place. And they
brought the kyng worde againe.

¶ The. xxiii. Chapter.

¶ Iosia readeth Deuteronomy before the people. He purgeth down the Idolles, after he had kylled the preestes therof. He kepeth Passeouer. He was killed in Mageddo, & his son Iehoahaz raygneth in his steade. After he was taken, his sonne Ie-hoakim was made kinge.

AND *then the kynge sente, & there A
gathered vnto him al the elders of 2.par.34.f
Iuda & of Ierusalem. And ꝑ king
went vp into ꝑ house of the LORDE, w
all the men of Iuda and all the inhabi-
tours of Ierusalem, with ꝑ preestes &
prophetes, & all the people both small
& great. And he red in the eares of them
*al the wordes of ꝑ boke of ꝑ couenāt: 2.Esd.8.a
whiche was founde in the house of the
LORD. And ꝑ kynge stode by a pyller, Ios.24.f
*and made a couenaūt before ꝑ LORD
ꝑ they should walke after the LORD, &
kepe his cōmaūdemētes, his witnesses,
& his statutes, with all their herte, and
al their soule, & make good the wordes
of the sayde appoyntmente that were
wrytten in the forsayde boke. And all ꝑ
people consented to the appoyntment. B

And the kynge cōmaunded Helkia ꝑ
hie preest, and the inferiour hie preestes,
and the kepers of the ornamentes, to
bryngе out of the temple of the LORD,
all the vesselles ꝑ were made for Baal,
for the idoles groues, and for al ꝑ hoste
of heauen. And he burnt them without
Ierusalem in the feldes of Cedron, and
caried the aswes of them into Bethel.
And he put downe ꝑ ministers of Baal,
whō the kynges of Iuda had founded
to burne incense in ꝑ* hyeauiters & cy- 4.reg.23.a
ties of Iuda, ꝑ were rounde about Ie-
rusalē: & also them ꝑ burnt incense vnto
Baal, to the sunne, to the moone, to the
planettes, & to al ꝑ host of heauen. And
he brought oute the idoles groue frō ꝑ
temple of ꝑ LORD without Ierusalem
vnto ꝑ broke Cedrō, & burnt it there at
the broke Cedrō, & stampt it to pouldre,
& cast the dust therof vpon the graues
of the childrē of ꝑ people. And he brake
downe ꝑ selles of ꝑ male stues ꝑ were
by the house of ꝑ LORD, where ꝑ wo-
mē woue hāgynges for ꝑ idoles groue.

And he brought al the preestes out of
the cities of Iuda, and defyled the hye-
auiters where the preestes had burnte

incense, euen frō Geba to Berseba: and destroyed the aulters of the gates, that were in ꝑ entring in of ꝑ gate of Josua the gouernour of the cytie, which were (as a man goeth in) on the left hand of the gate of the citie. Neuertheles the ꝓiestes of the hylaulters came not vp to the aulter of the LORD in Jerusalē, saue oneiye they dyd eate of the swete breade among theyr brethren.

C
Jere. 7. d

And he defyled *Topheth: whiche is in the valley of the childzen of Hinnom: bycause no mā should offre hys son or his doughter in fire to Molech: he put down the hozses ꝑ the kinges of Israel had gyuen to the sunne, at ꝑ entringe in of the house of the LORD, by the chambze of Nathanmelech, the chambzelain, which was ruler of the suburbes, and burnt the charrets of ꝑ sunne with fire. And the aulters that were on the toppe of the parloure of Ahaz (whiche ꝑ kinges of Juda had made) and the *aulters whiche Manasse had made in the two courtes of the house of the LORDE, did the kynge breake downe, & ran thence: and caste the dust of thē into the broke Cedzon.

4. reg. 21. a

And the hylaulters that were before Jerusalem on the ryghte hande of the mount Oliuete, *(which Salomon the kyng of Israel had buylded for Astharoth ꝑ ydol of the zidons, and for Chamos the ydol of the Moabites, and for Milchom the abhominable ydoll of the childzen of Ammon) those the kyng defyled: and brake the ymages, and cutte downe the ydole groues, & filled their places with the bones of men.

3. reg. 11. b

Moreouer * the aulter that was at Bethel, the hilaulter made by Jeroboam, ꝑ sonne of Nebat (whiche made Israel sinne) both the aulter & also the hil, he brake downe, and burnt ꝑ hyl aulter and stampt it to powder, and burnt the idol groue. And as Josia turned hym selfe, he spied ꝑ graues, that were in the moūt, and sent, & fet the bones out of ꝑ graues, and burnt them vpon the aulter to polute it, accozdyng to ꝑ wozde of the LORD, that the man of GOD pzoclaimed * which told the same wozdes.

3. reg. 13. a

Then he sayde what graue stone is yonder that I see? And the mē of ꝑ citie tolde him, it is the sepulchze of ꝑ man of GOD, whiche came from Juda, and told ꝑ selfe same thinges that thou hast done to the aulter of Bethell. And he said let him be: se that no man moue his bones. And so his bones were saued wᵗ the bones of a pzophete that came oute of Samaria.

And all the houses of the hilaulters in the cyties of Samaria, whyche the kinges of Israell had made to angre (the Lorde) withall, those Josia put oute of the way, & did to them accozdyng to al ꝑ actes ꝑ he had done in Bethel. And he sacrificed all the pziestes of the hylaulters ꝑ were there, euen vpon the alters, and burnt mennes bones vpō thē, and returned to Jerusalem.

And the kynge commaunded all the people, sayinge: * kepe the feast of the passeouer vnto the LORDE your GOD, *as it is wzitten in the booke of thys couenaunt. * There was no passeouer holden lyke ꝑ frō the daies of ꝑ Judges that iudged Israel, and in al the dayes of the kynges of Israel, and of ꝑ kinges of Juda. In the. xviii. yere of kyng Josia was thys passeouer holden to the LORD in Jerusalem.

E
3. par. 11. d
Exo. 12. d
4. reg. 23. d

And therto wozkers with spirites & sothsayers, ymages, ydols, & all the abhominacions that were espyed in the lande of Juda & in Jerusalē, those dyd Josia put out of the waye, to perfozme ꝑ wozdes of ꝑ law which were wzitē in the boke ꝑ Helkia ꝑ pziest found in the house of ꝑ LORD: like vnto hi was ther nō kig before him, ꝑ turned to ꝑ LORD wᵗ all his hert, wᵗ all his soule, & all hys might accozding to al ꝑ law of Moses, neither after him arose there any suche as he.

Notwithstādyng, the LORD tourned not frō ꝑ fearcenesse of his great wzath (wherwith he was angry agaynst Juda) bycause of al the pzouocacions that Manasse had pzouoked him wall. And the LORD sayde: * I wyl put Juda also out of my sight, as I haue done away Israel: & wil cast of this citie Jerusalē, whiche I haue chosen, and the house of which I sayd: my name shal be there.

F
4. reg. 24. d

The rest of the wozdes that concerne Josia, and all that he dyd: are they not wzitten in the boke of the Chzonicles of the kynges of Juda:

* In his daies Pharao Necho kynge of Egipt went vp againste the kynge of Assiria to the riuer Euphzates. And king Josia went agaynste hym, & was slayne

4. reg. 23. d

slayne of him at Magiddo, whē he had sene him. And his seruāntes caried him dead from Magiddo, & brought him to Jerusalem, & buried him in his own sepulchre. And the people of the lande, toke Jehoahaz, the sonne of Josia, & annoynted hym, & made hym kynge in his fathers steade.

Jehoahaz was .xxiii. yere olde when he begā to raigne, & raigned three monethes in Jerusalē. His mothers name also was Hamiel the doughter of Jeremia of Libna. And he dyd euyll in the syght of ỳ LORD, accordyng to al thynges as his fathers had done. And Pharao Necho put him in bondes at Ribla in the lande of Hamath, that he should not raigne in Jerusalem: & put the lāde to a tribute of an hundred talentes of siluer, & a talent of golde. And Pharao Necho made Eliakim the sonne of Josia king in ỳ roume of Josia his father: & turned his name to Jehoakim, & toke Jehoahaz away, which when he came to Egipt, died there.

And Jehoakim gaue the siluer & the gold to Pharao, & tared the lād, to giue the money accordyng to the request of Pharao: requirynge of euery man (accordyng to their abilite) siluer & golde: euen of the people of the lande to gyue vnto Pharao Necho. Jehoakim was .xxv. yere olde when he begā to raygne, & he raigned .xi. yere in Jerusalem. His mothers name also was Zebuda the doughter of Pedaia of Ruma. And he dyd that whiche was euyll in the sight of the LORD, accordyng to all thynges, as his fathers had done.

The .xxiiii. Chapter.

Jehoakim dieth. Jerusalē is besieged of the Babylonians. Jehoakim yeldeth himselfe to the kyng of Babilon. And in his roume came Mathanah which was called Zedekiah.

I N hys daies came Nabuchodonozor, kyng of Babylon vp, and Jehoakim became his seruāte three yere, and thē turned, and rebelled against him. And the LORD sente vpon him men of warre from among ỳ Caldees, from among the Syrians out of ỳ Moabites, & from the chyldren of Ammon: & sent them agaynste Juda, to destroye it, accordyng to the saying of the LORD, which he spake by his seruāntes the prophetes. Onely at the bydding of the LORDE happened it so to Juda, to put them out of his syght, for ỳ sinnes of Manasse, accordynge to all that he dyd, and for the innocent bloud that he shed, & filled Jerusalem with innocent bloud, & the LORDE woulde not be reconcyled.

The rest of the wordes that concerne Jehoakim and al that he did, are they not written in the boke of ỳ Chronicles of the kinges of Juda? And so Jehoakim slepte with his fathers: & *Jehoachin his sonne raigned in his stede. And the kynge of Egipt came nomore outo of his lande: for the kynge of Babylon had taken frō the riuer of Egypt, vnto the riuer of Euphrates, all that pertained to the king of Egipt. Jehoachin was eyghtene yere olde, and raigned in Jerusalē three monethes. His mothers name also was Nehusta, the doughter of Elnathan of Jerusalem. And he dyd that which was euil in the syght of the LORDE, accordinge to all as his father had done. *In that tyme came the seruauntes of Nabuchadnezer kynge of Babylon vp agaynste Jerusalem, & the citie was besieged. And Nabuchadnezer kyng of Babylon came agaynste the cytie, & his seruauntes dyd besiege it. *And Jehoachin the kynge of Juda came oute to the kynge of Babylon, he & his mother, his seruāntes, his lordes, and his chamberlaynes. And the kinge of Babylon toke him in the eyght yere of his raigne.

* And he caryed oute thence al the treasures of the house of the LORDE, & the treasure of ỳ kynges house: & brake al the vessels of gold, which Salomon kyng of Israel had made in the temple of the LORD, as the LORDE had sayde. And he caried awaye all Jerusalem, & all the lordes, & all the stronge men of warre, euen ten thousande into captyuitie: & all craftesmen & keepers, none remaynyng saue the poore commen people of the lande.

*And he caried away Jehoachin to Babylon, & the kynges mother, and the kynges wyues, hys chamberlaynes, and them that were myghtye in the lande: those caryed he awaye into captiuitie from Jerusalem to Babylon. And al ỳ actiue mē of warr, euen .vii. M. & craftes mē & porters a .M. all ỳ were strong & apt for warr, did ỳ king of Babylon bryng to Babylon captiue.

And

*And the kynge of Babylō made Mathania his fathers bzother, kyng in his ſteade: & chaūged his name to Zedekia.

*Zedekia was .xxi. yere olde when he began to raigne, and he raigned .xi. yere in Ieruſalem. Hys mothers name alſo was Hamital the doughter of Jeremia of Libna. And he did euyll in the ſight of the LORDE, accozdynge to all as Iehoachin had done. For ỳ wzath of ỳ LORD was moued againſt Ieruſalē and Juda, vntyl he caſt them out of his ſyghte. And Zedekia rebelled agaynſte the kyng of Babylon.

The .xxv. Chapter.

Ieruſalem is beſieged of Nabuchodonezar / other wiſe called Nabuchadneyer, and it & the temple are both burnt. The ſonnes of Zedekia are ſlaine before his eies, and after are his owne eyes putte out. Juda is brought to Babilon, and after is Iehoachin exalted.

And it foztuned, *that in the nynth yere of his raigne, the tenth daye of ỳ tenth moneth: Nabuchadnezar kyng of Babylon came, he and all hys hoſt againſt Ieruſalem, and pitched againſt it: & made engins againſt it on euery ſide. And ỳ citie was beſieged vnto the eleuēth yere of king Zedekia.* And the .ix. daye of the monethe, there was ſo greate hunger in the citie: that there was no bzead foz the people of the lād.

And the citie was bzoken vp: and al the men of armes fledde by nyghte, by a waye thozowe a gate, whiche is betwene two walles by the kynges gardeyne: the Chaldees lyeng aboute the Cytie.

And the kynge wente the waye towarde the playne. And the ſouldiers of the Chaldees folowed after the kyng, and toke him in the playne of Jericho: and all his army were ſcattered away from him, (and left him.) So they toke the kynge, and bzoughte him to Nabuchadnezar the kyng of Babilon to Rybla, wher they reasoned with him. And they ſlue the ſonnes of Zedekia before his eies: & he put out ỳ eyes of Zedekia, and fettered him with two chaines, and caried him to Babylon.

And the .vii. daye of the .v. moneth which is the .xix. yeare of kynge Nabuchadnezar kyng of Babylon, came Nabuſaradan a ſeruāt of the kyng of Babylon, and chiefe captaine of the men of warre, vnto Ieruſalem: and burnt the houſe of the LORD, & the kinges houſe, and al the houſes of Ieruſalem, and all great houſes burnt he with fire. And al the ſouldiars of ỳ Chaldees that were with the chiefe captaine of the men of warre, bzoke downe the walles of Ieruſalem rounde aboute. But the reſt of the people that were lefte in the citie, & them that were fled to the kyng of Babylon, wt the remnaunt of the commen people, did Nabuſaradan ỳ chiefe captayne of the men of warre carie away: but the captayne of the ſouldyers lefte of the pooze of the lande to dzeſſe ỳ vynes, & to tyl the ground.

*And the pyllers of bzaſſe that were in the houſe of ỳ LORD, & the ſockets, & the bzaſen lauatozy ỳ was in the houſe of ỳ LORDE, did the Chaldees breake, and caried al the bzaſſe of them to Babylon. And the pottes, ſhouels, dreſſyng knyues, ſpones, & all the veſſelles of bzaſſe that they miniſtred in, toke they awaye. And ỳ fire pannes, & baſens, & ſuche thinges as were of gold, & of ſiluer, them toke the chyefe captayne awaye: euen two pyllers, one lauatozy, & the ſockettes whiche Salomon hadde made foz ỳ houſe ỳ LORD. The bzaſſe of all theſe veſſels was without weyghte. The heygth of the one pillar was .xviii. cubites, and ỳ head theron was bzaſſe, and thze cubytes hye, & vpon the heade was there a wzethen wozke and pomegranates rounde about, all of bzaſſe. And of the ſame faſhyon was ỳ ſeconde pyller, with a wzethen wozke.

And the chiefe captayne of the mē of warre, toke Saraia the chiefe Prieſt, & Zephoniah the nieſt prieſt ſaue one, and the thze kepers of the holye thynges. And out of the citie he toke a chamberlayne, that had the ouerſyghte of ỳ men of war, & .v. men of thē that were euer in the kynges preſence, whyche were founde in ỳ citye: & him that was ſcribe to ỳ captayne of ỳ hoſt, which bzoughte out the people of the lande to war, and thzee ſcoze men of the people of ỳ lande, that were founde in the citie. And Nabuſaradan the chiefe captayne of ỳ mē of warre toke theſe, & bzought them to the kynge of Babilon to Rybla. And the kyng of Babilon ſmote them, & ſlue thē at Rybla in ỳ lande of Hamath. And ſo Juda was caried awaye oute of their lande.

Howbeit

Howbeit, there remayned people in the lande of Juda, whom Nabuchadnezar kyng of Babilon lefte, and made Gedalia the ſonne of Ahikam the ſon of Saphan ruler ouer them. And all ꝑ captaynes of the ſouldiers & other men hearde, that the kynge of Babilon had made Gedalia gouernour: & there came to Gedalia to Mazyphah, Ismael the ſonne of Nethania, Johanna the ſon of Karea, Saraia the ſon of Thāhumeth the Nethophatite, & Jazaania ꝑ ſonne of Maachati, and theyr men. And Gedalia ſware to them, and to ꝑ men whō they had with them, & ſayd vnto them: feare not ye becauſe ye are the ſeruaūtes of the Chaldees, dwell in the land, and ſerue the kynge of Babilon and ye ſhalbe well.

But it chaunced in the ſeuenth moneth, ꝑ Ismael the ſonne of Nethanya, the ſon of Elisama, of the kynges blod, came, and tenne men with hym, & ſmote Gedalia, that he died: & ſo he did the Jewes, and the Chaldees that were with him at Mizpa.

And al the people both ſmal & great, and the captaines of war aroſe, & came to Egipte for they were afraide of the Chaldees. Notwithſtandyng yet in the ſeuen and thyrtie yere after Jehoachin kynge of Juda was caryed awaye, the ſeuen & twentye daye of the twelueth moneth, Euilmerodach kyng of Babilon, the ſame yere ꝑ he began to raigne, hyd lyft vp the head of Jehoachin kyng of Juda out of ꝑ priſon: & ſpake kyndly to hym: and ſet his ſeate aboue the ſeate of the kynges that were with hym in Babylon: & chaunged hys prꝛſon garmēres. And he did euer eate bꝛead befoꝛe him, all ꝑ daies of his life. His pozcīō was a cōtinual pozcion that was aſſigned him of ꝑ kyng, euery day a certaine aſ lōge as he lyued.

¶ The ende of the fourthe boke of the kynges.

The firſt booke

of ꝑ Chꝛonicles called in Latin, Verba dierum: oꝛ after the Grekes, Paralipomenon: whiche the Hebꝛues call Dibꝛi Hayamin, and reken both the bokes but foꝛ one.

¶ The.i. Chapter.

¶ A briefe rehearſal of al the genealogie of Adam, and ſo forth vnto the ſonnes of Esau and Jacob.

ADam* Seth, Enos, Kenan, Mahaleel, Jared, Henoch Methuſalah, Lameth, Noah, Sem, Ham, & Japheth. The* ſons of Japheth, Gomer, Magog, Madai, Jauan, & Thubal, Meſech, & Thiras. The ſonnes of Gomer, Aſchinaz, Diphath & Thogarma. And the ſonnes of Jauan, Eliſa & Tharſiſa, Citim & Dodanim. The ſonnes of Ham, Chus & Miſrai, Phut & Chanaā. The ſons of Chus, Seba & Hauila, Sabbetha, & Rahma, & Sabthecha. And the ſonnes of Rahma, Seba & Dedā. And Chus begat Nimrod: & he begā to be myghtie vpon the earth. Miſraim begat Ludim & Anamim, Lahabi & Naphthuim, Phatruſim & Caſſuim of whiche came ꝑ Philiſtines & the Caphthozites. Canaā begat Zidon his eldeſt ſonne, & Heth: Jebuſi alſo, & Amozi, & Girgaſi, Heui, Araki & Sini, & Aruadi, Zamari and Hemathi.

The ſonnes of Sem, Elam & Aſſur, Arphacſad, Lud & Aram & Uz, Hul and Gether & Maſech. Arphacſad begatte Selah, & Selah begat Eber. And vnto Eber were bozne two ſons: the name of the one was Peleg, becauſe ꝑ in hys daies the land was deuided. And hys bꝛothers name was Joktā. Joktā begat Almodad & Saleph, Hazermaneth & Jerah, Haboꝛā alſo & Uſal & Dikla, Ebal & Abimael & Seba & Ophir: Hauila and Jobab.

All theſe were the ſonnes of Joktā, *Sē, Arphacſad, Selah: Eber, Peleg, Rehu, Serug, Nahoꝛ, Therah, Abꝛā, ytherwiſe called Abꝛahā. The ſons of Abꝛahā, Isaac & Ismael. And theſe are their generations: * the eldeſt ſonne of Ismael was Nabaioth, then Kedar, Adbeel,

Iddeel, and Mibsam, Misma and Du-
mah, Maska Hadad and Thema, Je-
tur, Naphis and Kedma.

C These are the sonnes of Ismael, the
childzen of Ketura Abzahams concu-
byne: the bare zimram, Joksan, Medá,
Midian, Isboke and Suah. The chil-
dzen of Joksan, Seba, and Dedan.
The childrē of Sedan, Assurim and Latussim and
Laomim: The childzen of Midiá, Epha &
Bene. 25.d Ephar, Henoch, Abyda, & Eldaa. * All
these are the childzen of Ketura.

And so Abzaham begat Isahac: the
sons of Isahac, Esau and Israel. The
Bene. 36.b sons of Esau * Eliphaz, Rehuel, Jehus,
Jaclam, and Kozah. The childzen of
Eliphaz, Theman, Omer, zephi & Ga-
thá, Kenas, Thimna, and Amalek. The
childzen of Rehuel, Nahath, zerah, Sá-
Bene. 36.d ma and Miza. * The sonnes of Seir,
Lotan, Sobali, Zibeon, and Ana, Di-
son, Ezer and Disan. The childzen of
Lotá, Hozi, and Homan, and Thimna
was Lotans syster. The childzen of
Sobal: Aliá, Manahath, Ebal, Sephi,
and Onam. The sonnes of Zibeon. Aia
& Ana. And the sonnes of Ana, Dison.
The sonnes of Dison, Hamran, Esban,
Jithran, and Cheran. The sonnes of
Ezer, Bilhan, zacuan & zaká. The sons
D of Disan, Uz & Aran.
Bene. 36.c * These are the kynges that raygned
in the lande of Edom, before any kyng
raygned ouer the childzen of Israel.
Bela the sonne of Beor: and the name
of his Citie was Dinhaba. And Bela
dyed, & Jobab the son of zerah of Boz-
ra raygned in his steade. And when Jo-
bab also was deade, Husam of the lade
of ỳ Themanites raigned in his steade.
And when Husam was deade, Hadad
the sonne of Bedad, whiche smote Mi-
dian in the felde of Moab, raygned in
his steade, and ỳ name of his cytie was
Auith. So Hadad dyed, and Samla of
Masreka raygned in his steade. And
Samla died, and Saul of Rehoboth by
the riuer side, raigned in his stead. And
when Saule was deade, Baalhanan
the son of Achbor raigned in his stead.
And Baalhanan died, & Hadad raigned
in his steade, and the name of his cytye
was Pahi, & his wiues name was Me-
hetabeel the doughter of Matred, the
doughter of Mesahab.

Hadad dyed also, & there wer Dukes,
in Edom, Duke Thimna, Duke Aliah,
and Duke Jetheth: Duke Aholiba-
ma, Duke Ela, Duke Pinon, Duke Ke-
naz, Duke Themam, Duke Mibzar,
Duke Magdiel, & Duke Iram. These
are the Dukes of Edom.

C The.ii. Chapter.

The genealogye of Juda vnto Isai, ỳe father of
Dauid.

I THese are ỳ sons of Israel, Rubē,
Simeon, Leui, Juda, Isachar,
and zabulon, Dan, Joseph, Ben-
jamin, Nepthali, Gad & Asser. * The
sonnes of Juda, Er, Onan, & Sela.
These.iii. were borne to him of Bath
Sua the Cananitesse. And Er ỳ eldest
sonne of Juda was cuel in the sighte of
the LORD, and he slue him. * And Tha-
mar his doughter in lawe bare hi Pha
rez, and zara: and so all the sonnes of
Juda were fyue.
* The sonnes of Pharez, Hezron and
Hamul. The sonnes of zarah: zimri, E-
thá, Hemá, Chalchol and Dara: which
were.v. in al.
And the sons of Charmi, * Achar that
troubled Israel, transgressynge in the
thyng ỳ was dampned. The sonnes of
Ethá, Azaria. The sonnes also of Hez-
ron that were borne vnto him: Jerha-
meel, Ram & Chelubai. * And Ram be-
gat Aminadab: and Aminadab begat
Nahson a lorde of the chyldzen of Ju-
da. And Nahson begat Salma: & Sal-
ma begat Boas: Boas begat Obed: &
Obed begat Isai. * And Isai begat his
eldest sonne Eliab, & Aminadab the se-
conde, & Simaa the thirde, Nathana-
el the.iiii. & Radai the.v. Ozem the.vi.
& Dauid the.vii. Whose systers were
saruia & Abigail. The sonnes of zeruia,
Abisai, Joab & Asahell: three. And A-
bigail bare Amaza: * ỳ father of which
Amaza was Jether an Ismaelite.
And Caleb the sonne of Hezron be-
gat Asuba of hys wyfe Asuba, & Jeri-
C hoth, whose sons are these: Jeser, So-
bab & Ardon. And when Asuba was
dead, Caleb toke Ephzata, which bare
him Hur. * And Hur begat Uzi, & Uzi
begat Bezaleel.
Afterward came Hezron to ỳ dough-
ter of Machir ỳ father of Gilead, & toke
her when he was thzeescore yere olde.
And she bare him Segub: & Segub be-
gat Jair, which had.xxiii. cities in the
lade of Gilead. And he ouercame Ges-
sur and Aram, and toke the townes of

Jair

Jair from them which dwelt in them: & Kenath, & the townes therof: euē thre score townes. All these were the sons of Machir, the father of Gilead. And after that Hezron was deade at Caleb in Ephrata, Abia Esrōs wife, bare him *Ashur the father of Thekoa.

And the sonnes of Jerhameel the eldest son of Hezron were: Ram þ eldest, Buna, Oren, Ozem & Ahia. And Jerhameel had yet another wyfe named Athara, which was the mother of Onā. And the sons of Ram þ eldest son of Jerhameel, were Maaz, Jamin & Ekar.

The sonnes of Onam were Sāmai & Jada. The sonnes of Sammai: Nadab and Abisur. And þ wife of Abisur was called Abihail, & she bare him Ahban & Molid. The sonnes of Nadab: Seled & Appaim. And Seled died woute childzen. The sonne of Appaim: Jesei. And the sonne of Jesei: Sesā. And þ sonnes of Sesā, Ahlai. And the sonnes of Jada the brother of Samai: Jether and Jonathā. And Jether dyed withoute childzen. The sonnes of Jonathā, Peleth & Zaza. These were the sonnes of Jerhameel. Sesan had no sonnes, but doughters. And Sesan had a seruaunt that was an Egiptian named Jerha, to whom he gaue his doughter to wife: and she bare him Athai. And Athai begat Nathan, & Nathan begat Zabad. And Zabad begat Aphlal: & Aphlal begat Obed. Obed begat Jehu: & Jehu begat Azaria: Azaria begat Jalez: and Jalez begat Elaza. Elasa begat Sisamai: & Silamai begat Sallum. Sallum begat Jecamia. Jecamia begat Elisamah.

The sonnes of Caleb, the brother of Jerhameel: Mesa his eldest son, which was the father of *ziph: & the sonnes of Maresa the father of Hebzō. The sons of Hebzon, Cozah & Tapuah, Rekem & Hama. Hama begat Raham þ father of Jerkoam. And Rekem begat Sammai. The son of Sammai was Maon. And Maon was þ father of Bethzur.

And Epha a cōcubine of Calabs bare Haran & Mosa, & Gazez. Haran begat Gazez. The sonnes of Jahdai were Regem, Jothā, Gesan, Pelet, Epha, & Saaph. And Maacha was Calebs cōcubyne, of whom he begat Semer and Chirhama. And she bare also Saaph, the father of Madmenna, & Seua the father of Machbena: & þ father of Gibea.* And Achsa was Calebs doughter. These were the sōnes of Caleb the sonne of Hur, the eldest sonne of Ephrata: Sobal the father of Kyriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader. And Sobal þ father of Kyriath Jearim had sonnes, and he saw the halfe of the countrey of the manstions.

The kynredes of Kyriath Jearim are these: the Jithrites, the Happuthites, þ Hasumathites, & þ Hamisraites. And of them came the Zarathites, & the Esthaulites. The son of Salma: the Bethlehemites, & Netophathites, þ glory of the house of Joab, & halfe þ countreye of the manstions gat the zaraites. The kynredes of the wryters dwelt at Jabes, the Tirathytes, the Symeathites, the Suchathites, *which are the kenites, that came of Hemath, þ father of the house of Rechab.

¶ The. iii. Chapter.

¶ The genealogie of Dauid / in Hebron, and in Jerusalem.

These were the sonnes of Dauid whiche were borne vnto him in Hebzon.* The eldest Ammon of Ahinoam, the Israelitesse. The second Daniel of Abigail the Carmelitesse. The thyrd Absalom the sonne of Maacha doughter of Thalmai king of Gesur. The. iiii. Adonia the son of Hagith. The. v. Saphatia of Abital. The syxth Jethream by Egla his wyfe. These. vi. were borne vnto him in Hebzō: & there he raigned seuen yere & syxe monethes. And in Jerusalem he raygned. xxxiii. yeare.

*And these were borne vnto him in Jerusalē. Simeia, Sobab, Nathā and Salomō. iiii. of Bathsua þ doughter of Ammiel, Ibhar also & Elisama, Elipalet, Noga, Nepheg & Japhia, Elisama, Eliada & Elipheler, nyne in numbre. These are all the sonnes of Dauid, besydes the sons of þ concubynes, & Thamar was theyr syster.

Salomōs son was Rehoboā, whose sonne was Abia: & Asa was his sonne, & Jehosaphat his sonne: whose sonne was Jozā: & his sonne was Ahazia: & Joas was his sonne: Amazia his son, Azariah hys sonne, and Jotham hys son: Ahas was his sonne, Hezekia hys sonne,

sonne, & Manasse his sonne. And Amon was his sonne, & Josia was his sonne. And the sonnes of Josiah were: ꝑ eldest sonne Johanan, the second Jehoakim, the thirde Zedekia, & the fourth, Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, & Zedekiah his son.

The sonne of Jeconia: Assir & Salathiel his sonne. Malchirā also & Phedaia, Senazer, Jecamia, Hosama and Nedabia. The sonnes of Pedaia were Zorobabel, and Semei: ꝑ sonnes of Zorobabel, Meſulam, Hanania, and Selumith their syster, & Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed. v. in numbre.

The sonnes of Hanania: Pelatia, & Jesaia, whose sonne was Rephaah, & his sonne Arnan, and his sonne was Obadia, & his sonne Sechania. The sonnes of Sechaniah was Semaiah. And ꝑ sonnes of Semaia were Hatus, Igeal, Bariah, Naariah & Saphat, & Sesa. vi. And the sonnes of Naariah were Elioenai, Hezezia, & Azricam. iii. And the sonnes of Elioenai were: Hodaiah, Eliasib, Phelcia, Akub, Johanā, Delaiah and Anani, seuen.

¶ The. iiii. Chapter.

The genealogie of the sonnes of Juda & Simeō.

THe sonnes of Juda: * Pharez, Hezron, Carmi, Hur & Sobal. And Reaia the son of Sobal begat Jahath. And Jahath begat Ahumai & Lahad: & these are the kynredes of the Zorcathites. And of these came the father of Etham: Jesraell, Jisma and Jidbas, & the name of their syster was Hazilelponi. Penuel was ꝑ father of Gedor. And Eser the father of Husa. And these are the sonnes of Hur the eldest son of Ephrata the father of Bethlehem. And Ashur the father of Thekoa had two wyues: Helcah & Naara. And Naara bare him Ahusam, Hepher, Themni & Haastari. These were the sonnes of Naarah. And the sonnes of Helcah were Zareth, Jezoar & Ethnā. And Coz begat Anub, and Zobeba, and the kynredde of Aharhel the sonne of Harum.

And Jeabes was more honorable thē his brethren. And his mother called his name Jabes, sayinge: because I bare him wyth sorowe. And Jabes called on the GOD of Israell, sayinge: yf thou wilt blesse me in dede, and enlarge my coastes, & shalt let thine hande be with me, and wylte kepe me from euell, that it hurte me not: And GOD graunted him his desire.

Chelub the brother of Suah begat Mehir, whiche was the father of Esthon. And Esthon begat Bethrapha, & Paseha, & Thehinna the father of the cyte of Nahas: these are the men of Recha. The sonnes of Kenas: Othniel and Saraia. And the sons of Othniel were Hathath.

And Meonothi begat Ophrah. And Seraia begat Joab the father of the valley of craftes men (so called) because they were craftesmen. And the sonnes of Caleb the sonne of Jephune, were: Iru, Ela, and Naam. And the sonne of Ela, was Kenas. And the sonnes of Jehaleiel were: ziph and ziphah, Thiria and Asareil. And the sonnes of Ezra were Jethir and Mered, Epher, Jaló, Thahar, and Miriam, & Sammai, and Isbah ꝑ father of Esthemoa. And hys wife Jehudia bare Jered ꝑ father of Gedor, & Heber the father of Socho, & Jeruthiel the father of Janoah. And these are the sons of Bithiah ꝑ doughter of Pharao, which Mered toke. The sonnes of the wife of Hodia, the syster of Nathan the father of Keilah, were Barmi, and Esthemoa ꝑ Maachathite. The sonnes of Simeon were Ammon and Rimna, Benhanan & Thilon. And the sonnes of Jisi were: Zoheth, and Benzoheth.

*The sonnes of Selah the sonne of Juda were Er ꝑ father of Lecha, and Laada the father of Mareſa, and the kinredes of the householdes of them ꝑ wrought lynnen in the house of Asbea. And Jokim and the men of Chosebah and Joas, & Saraph, whiche had the dominion in Moab, and Jasubi, Lehē. These also are wordes of olde. These were potters, and dwelt there among trees & hedges, nye vnto the kynge because of his worke.

The sonnes of Simeon were Nemuel, Jamin, Jarib, zerah & Saul: whose sonne was Sallū, & the sonne of hym was Mibsā, & his son was Misma: And the sonne of Misma was Hamuel, & his son was zachur, & the son of hi was Semehi. Semehi had. xvi. sons & vi. doughters. But his brethren had not manye

childzen

chyldren, neyther was all the kynred of thē
lyke to the chyldren of Juda in multitude.
And they dwelt at Beersheba, Molada, and
at Hazar Sual, at Bilha, at Ezē, & at Tho-
lad, at Bethuel, at Horma and at Ziklag, at
Bethmarcaboth, Hazar, Susim, at Beth-
biri, and at Saaraim. These were theyr
cyties vnto the reygne of Dauid. And theyr
vyllages were Etan, and Ain, Rimmon,
Cochen, and Asan, fyue townes, & al theyr
vyllages that were rounde aboute ỳ same
cyties vnto Baal. Thys is the habitacyon
of them and theyr genealogye. Mesobab
and Jamlech, and Josa the sonne of Ama-
sia: and Joel and Jehu the sonne of Josi-
bia, the sonne of Saraia, the sonne of Asiel,
and Elioenai, and Jaacoba, Jsohaia, and
Asaiah, Adiel, Jsimiel, & Benaia, and Ziza
the sonne of Schibhi, the sonne of Allon,
the sonne of Jedaia, the sonne of Zemri, the
the sōne of Semaia. These are famous ca-
pytaines in theyr kinredes, setting vp greatly
the house of theyr fathers. And they wēt
to the entryng in of Gedor: euen vnto the
east syde of the valley, to seke pasture for
theyr shepe. And they found fat pasture and
good, and a wyde land, quiet and fruitful:
for they of Ham had dwelt there before.
And these nowe afore wrytten by name,
came in the dayes of Hezekia kynge of Ju-
da, and smote the tentes of them, and the
habitacions that were founde there, and
destroyed them vtterly vnto thys daye, and
dwelt in theyr rowmes: because there was
pasture there for theyr shepe. And some of
the chyldren of Simeon wente to mounte
Seir, euen .v. hundred menne, hauynge for
theyr captaynes, Phelathia, Nearia, Ra-
phaia, and Uziel the sonnes of Jsi: & smote
the reste of the Amalekytes that were escā-
ped, and they dwelt there vnto thys daye.

The. v. Chapter.

The genealogie of Ruben and Gad and of the halfe tryde of Manasse.

The sōnes of Ruben the eldest sōne
of Jsrael: for asmuche as he was
the eldeste, * and had defyled hys
fathers bed, his byrthryght was
geuen vnto the sonnes of Joseph the sonne
of Jsrael. Howbeit, the genealogie is not
rekened after hys byrthryght. For Juda,
he preuayled aboue hys brethren, and of
thys tryde came the chefe, and the byrthe-
ryght was geuen to Joseph. The sonnes
then of Ruben the eldest sonne of Jsrael
were, Henoch, Phalu, Hezrō and Charmi.
The sonnes of Joel: Samaiah hys sonne,
Gog his sonne, and Semhi hys sonne, Mi-
cah his sōne, Reaia his sonne, and Baal his
sonne, Beera hys sonne, whom Thiglath
Pilneser kynge of Assiria caryed awaye:
for he was a great lorde amonge ỳ Rube-
nites. And when hys brethren in theyr kin-
redes, rekened the genealogie of theyr ge-
nerations: Jeiel and Zacharias were the
chefe. And Baal the sonne of Azan, the sōne
of Sema, the sōne of Joel dwelt in Aroer:
and so forth vnto Nebo & Baalmeon. And
eastewarde, he inhabyted vnto the entryng
in of the wyldernes from the ryuer Eu-
phrates, for they had much cattel in ỳ land
of Gilead. And in the dayes of Saul they
warred with the Hagarites, whiche were
ouerthrowen into theyr hande. And they
dwelt in theyr tentes thorowout al the east
lande of Gilgal. And the chyldren of Gad
dwelt ouer against them in the land of Ba-
san: euen vnto Salcha. And in Basan Joel
was the chefest, and Saphan the next, thē
Janai and Saphat. And theyr brethren of
the houshold of theyr fathers were Mi-
chael, Meosuesam, Seba, Jorai, Jahcan,
zia, Eber, Henē. These are the childrē of A-
bihail, the sōne of Huri, ỳ sonne of Jeroah,
the sonne of Gilead, the sonne of Michael, ỳ
sonne of Jesisai, ỳ sonne of Jahdo, ỳ sōne of
Buz. Ahi (the sōne of Abdiel) ỳ sōne of Gu-
ni, was a captayne of ỳ houshold of theyr
fathers. And they dwelt in Gilead, in Basā,
and in her townes, & in all the Suburbes
of Saron, and in theyr borders. All these
were rekened by kynredes in the dayes of
Jotham kinge of Juda, and in the dayes of
Jeroboam kynge of Jsrael. The sonnes of
Ruben and of Gad, and the halfe tryde of
Manasse, were fyghtynge men, and able to
beare shilde and sweardе, and to shote with
bowe, exercysed in warre, euen foure and
fourtye thousande, seuen hundred and thir-
tye, that went out to the warre. And they
foughte with the Hagarites, with Jetur,
Nephis, & Nodab. And they were holped
of the Lorde agaynste them, and the Haga-
rites were delyuered into theyr hande, and
so were all that were with them. For they
cryed to God in the battayle, and he hearde
them, because they put theyr truste in him.
And they toke of theyr cattel, and of theyr
camelles fiftye thousand, and two hundred
and fyftye thousande shepe, and two thou-
sande asses, and of the soules of menne an
hundred thousande, and there fell many
wounded, because the warre was of God.
And they dwelte in theyr stedes, vntill the

time ꝑ they were caried awaye. And ꝑ chil-
D dren of the halfe tribe of Manasse, dwelt in the land, from Basan vnto Baal Hermon, and Senir, and vnto mounte Hermon: for they were growen to a greate multitude.
And these were the heades of ꝑ housholdes of theyr fathers: Epher and Jesi, Eliel and Azriel, Jeremia & Hodauia, and Jachdiel, stronge men and valeaunt famous menne, and heades of the housholdes of theyr fathers. And they transgressed agaynste the God of theyr fathers, and went a whoring after the goddes of the people of the lande, whom God destroyed before them: & God styrred vp the spyrite of Phul, kynge of Assyria. And the spyrite of Thiglath Pilneser, kynge of Assiria, and caryed them awaye: euen the Rubenites, the Gaddites, and the halfe tribe of Manasse, and broughte them vnto Halah, Habor, Hara: and to the riuer Gosan, vnto this daye.

¶ The. vi. Chapter.

The genealogye of the sonnes of Leui.

THe sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath, Amram, Jsahar, Hebron and Vziel. The children of Amram: Aaron, Moses and Miriã. The sonnes also of Aaron: Nadab, Abihu, Eleasar, and Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki. Boki begat Vzi. Vzi begat zarahia. zarahia begat Maraioth. Maraioth begat Amaria, and Amaria begat Ahitob. Ahitob begat zadoc: and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanam. Johanam begat Azaria, whiche ministred in the temple that Salo-
2.par.26.f mon built in Jerusalem. * Azaria begat Amaria. Amaria begat Ahitob: Ahitob begat zadoc: and zadoc begat Sallum. Sal-
4.Esd.2.b lũ begat * Helkia, & Helkia begat Azaria.
34.Esd.1.f Azaria begat Saraia, and Saraia begat
B Jehozedech. And Jehozedech departed whẽ the Lord caried awaye Juda & Jerusalem, by the hande of Naburhodonozor.

Exo.6.f * The sonnes of Leui: Gerson, Cahath & Merari. And these bee the names of the sonnes of Gerson: Libni and Simhi.
And the sonnes of Cahath were Amram, Jsahar, Hebron and Vziel. The sonnes of Merari: Mahli and Musi, and these are the kynredes of Leui concernynge theyr fathers. The sonne of Gerson was Lobni, whose sonne was Jahath, and hys sonne zimma, and his sonne Joah, and hys sonne Jddo, & hys sõne zerah, and hys sonne Jeathrai. The sonnes of Cahath: Aminadab, & hys sonne Corah, & hys sonne Assyr, & hys sonne Elcana, & his sonne Ebiasaph, & hys sonne Assyr: and Thahath was hys sonne: and Vriel hys sonne: and Vzia hys sonne: and Saul was hys sonne. The sonnes of Elcana: Amasaia, and Ahimoth, and Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, and hys sonne Eliab, and Jerobam hys sonne, and Elkana hys sonne, and Samuel the sonne of hym. And the sonnes of Samuell: the eldeste Vasni and Abia. The sonnes of Merari, Mahli, and his sonne Libni, and his sonne Simhi, and his sonne Vza, and hys sonne Simha, and hys sonne Hagia, and hys sonne Asaia. And these bee they whom Dauid sette for to synge in the house of the Lorde, C after that the arke had reste. And they ministred before the dwellynge place, and the Tabernacle of wytnesse, wyth syngynge, vntyll Salomon had buylte the house of the Lorde in Jerusalem. And then they wayted on theyr offyces, accordynge to the order of them. These are they that wayted with theyr children, of the sonnes of Cahath: Heman a synger, whyche was the sonne of Joell, the sonne of Samuell, the
1.Esd.4 sonne of * Elcana, the sonne of Jerobam, the sonne of Eliell, the sonne of Thoah, the sonne of zuph, the sonne of Elcana, the sõne of Mahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joell, the sonne of Asaria, the sonne of zephania, the sonne of Thahath, the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah, the sonne of Jsahar, the sonne of Cahath, the sonne of Leui, the sonne of Jsraell.

And hys brother Asaph stode on hys ryghte hande: and Asaph was the sonne of Barachia the sonne of Simha, the sonne of Michael, the sonne of Baasaia, the sonne of Melchia, the sonne of Atham, the sonne of zarah, the sonne of Adaia the sonne of Ethan, the sonne of zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui. And theyr brethren D the sonnes of Merari stode on the lefte hande: euen Ethan the sonne of Kisi, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sõne of Bany, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Theyr brethren also the Leuites were appointed

appoynted vnto all maner of seruice of the Tabernacle of the house of God. But Aaron and hys sonnes burnt incense vpon the aulter of burnt offring, and on the aulter of incense (and were appoynted) for all that was to do in the place moste holy, and to make an attonement for the of Israell, according to all that Moses the seruaunt of God had cõmaunded. These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, and hys sonne Abisua, and hys sõne Boki: whose sonne was Uzi: & hys sonne Zerahia: and the sonne of hym Meraioth, and his sonne Amaria: and the sõne of hym Ahitob, and Zadoc hys sonne, and Ahimaas hys sonne. And these are the dwellynge places of them (throwoeout theyr townes and coastes) euen of the sonnes of Aaron throwoeoute the kynred of the Caathites, for so the lotte fel for them. And they gaue vnto them * Hebron in the lande of Juda, and the suburbes there of rounde aboute it. But the felde of the cytie, and the villages pertayynge thereto, they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cities of refuge: euen Hebron and Libna, with theyr suburbes: Jathir & Esthemoa with theyr suburbes: and Hilen with her suburbes, and Debir with her suburbes: Asan, & her suburbes, Bethsames & her suburbes. And out of the tribe of Ben Jamin, Geba & her suburbes, Alemeth & her suburbes, Anathoth & her suburbes: all theyr cities throwout theyr kinredes were thyrtene. And vnto the sõnes of Caath the remnaunte of the kynne of the tribe, were cities geuen out of the halfe tribe of Manasse by lotte: euen ten cyties. And the sonnes of Gerson throwoeoute theyr kynredes, had out of the tribe of Issachar, oute of the tribe of Asser, and oute of the tribe of Nephthali, and out of ꝑ tribe of Manasse in Basan, thyrtene cities. And vnto the sonnes of Merari, were geuen by lot throwoeoute theyr kynredes out of the tribe of Ruben, & oute of the tribe of Gad, and oute of the tribe of Zabulon, twelue cyties. And the chyldren of Israel gaue the Leuites cityes with theyr suburbes, and that by lot, oute of the tribe of the chyldren of Juda, and out of the tribe of the chyldrẽ of Simeon, and oute of the tribe of the chyldren of Ben Jamyn, these cities which they called by theyr names.

And they that were of the kynredes of the sonnes of Caath, had cyties, and theyr coastes oute of the tryde of Ephraim,

* And they gaue vnto thẽ cyties of refuge: Sichem in mounte Ephraim, and her suburbes, Gaser and her suburbes, Jocmeam and her suburbes, Bethhoron and her suburbes, Aialon and her suburbes, Geth Rimmon, and her suburbes. And oute of the halfe tribe of Manasse, Aner and her suburbes, & Bileã & her suburbes for ꝑ kinred of the remnaunt of the sõnes of Caath. And vnto the sonnes of Gerson were geuen oute of the kynred of the halfe tribe of Manasse, Golon in Basan, & her suburbes, and Astharoth, and her suburbes. Oute of the tribe of Issachar, Kedes, and her suburbes, Dabrath and her suburbes, Ramoth also and her suburbes, Aneun and her suburbes. And oute of Asser, Masall and her suburbes, Abdon and her suburbes, Hukok and her suburbes, Rehob and her suburbes. Oute of the tribe of Nephthali, Kedes in Galilea and her suburbes, Hammon and her suburbes, Kiriathaim and her suburbes. And vnto the reste of the chyldren of Merari, were geuen oute of the tribe of Zabulon, Rimmon and her suburbes, Thabor and her suburbes. And on thẽ other syde Jordan, by Jericho, euen on the easte syde of Jordan, were geuen them oute of the tribe of Ruben: Beser in the wildernes with her suburbes: Jahzah with her suburbes, Kedemoth with her suburbes, Mephath with her suburbes. Oute of the tribe of Gad, Ramoth in Gilead with her suburbes, Mahanaim with her suburbes, Hesbõ with her suburbes, and Jezer with her suburbes.

The. vii. Chapter.

The genealogye of Issachar, Ben Jamin, Nephthali, Manasse, Ephraim, and Asser.

The sonnes of Issachar: Thola, Phua, Jasub, Simrõ, foure. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamai, Jebsam, and Sehmuel, which were heades in the housholdes of theyr fathers of Thola, meane of might in theyr kynredes, * whose numbre was in the dayes of Dauid, two and twẽtie thousande, and syxe hundred. The sõnes of Uzi: Izrahia. The sonnes of Izrahia: Michael, Obadia, Joel and Jesiah, fyue men all captaynes. And with them in theyr generations after the housholde of theyr fathers, were syxe and thyrtye thousande souldyers, and bataunt menne of warre: for they had many wyues and sonnes. And theyr brethren amonge all the kynredes of Issachar, were valeaunte menne of warre,

reckened in all, foure score and seuen thou-
B sande. The sonnes of Ben Jamin: Bela,
Becher, and Jediell, thre. The sonnes of
Bela: Ezbó, Uzi, Uziel, Jerimoth & Iri, v.
heades of the housholdes of theyr fathers,
men of myght, and were rekened by the ge-
nealogyes .xxii. thousand and thyrtye and
foure. The sónes of Becher, Zemira, Joas,
Eliezer, Elionai, Omri, Jerimoth, Abia,
Anathoth, and Alamath. All these are
the chyldren of Becher, and the numbre of
them after theyr genealogye, and genera-
cions, and captaynes of the housholdes
of theyr fathers, menne of myght, twentye
thousande and two hundred. The sonnes
of Jediell. Bilhan. The sonnes of Bilhan,
Jeus, Ben Jamin, Ehud, and Canaana,
Zethan, Tharsis and Ahilahat. All these are
the sonnes of Jediell, auncient heades and
menne of warre .xvii. M. and two hundred
that went oute harnelled to battayle.
C And Supim and Hupim were the chyl-
dren of Ir. And the Husites were the chyl-
dren of Aher. The sonnes of Nephthaly:
Jahziel, Guni, Jezer & Salum: The chil-
dren of * Bylha. The sónes of Manasse: Az-
riel, whome (hys wyfe) bare vnto him: but
Araumah hys concubyne bare Machir the
father of Gilead. And Machir toke wiues
for Hupim and Supim (hys sonnes.) And the
name of hys syster was Maaca. And the
name of an other sonne was Zelophahad.
* And Zelophahad had doughters. And
Maacha the wyfe of Machir bare a sonne,
D and called hys name Pheres, and the name
of hys brother was Seres: and hys sonnes
were Ulam and Reken. The sonnes of
Ulam, Bedan: These are the sonnes of
Gilead the sonne of Machir, the sonne of
Manasse. And hys syster Molecath bare
Isehud, Abiezer, and Mahelah. And the
sonnes of Semida were Ahiam, Sechem,
Likehi and Aniham. The sónes of Ephra-
im: Suthalah, whose sonne was Bered:
and Thahath hys sonne: and hys sonne
Eladah: and Thahath hys sonne, and Za-
bad hys sonne: and Suthelah hys sonne:
and Ezer and Elead. And the men of Gath
that were borne in that lande, slue them:
because that they were come downe to take
awaye theyr cattell. And Ephraim theyr
father mourned many a daye, and hys bre-
thren came to comforte hym. And when he
E went in to hys wyfe, she conceyued, and
bare hym a sonne: and he called the name
of it, Beria: because it went euyll with his
housholde. And hys daughter was Se-
ra: whiche builte Bethoron the nether, and
also the vpper, and Uzá Sera. And Ra-
phah was hys sonne: whose sonne was
Reseph, and Thelah: whose sonne was
Thahan: and hys sonne Laadan: and hys
sonne Ammihud, and his sonne Elisama, and
hys sonne Nun, and hys sonne Jehosua.
Theyr possessyons and habytacyon was
F in Bethel, and the townes that longed ther-
to, and vnto the east of Naaran, and on the
weste syde of Gazer wyth the townes ther-
of, Sechem, and the townes therof, Aba-
ia and the townes therof, and alonge by
the borders of the chyldren of Manasse:
Bethsean and her townes, Thaanach and
her townes, Magiddo & her townes, and
Dor, and her townes. In those dwelte the
chyldren of Joseph, the sonne of Israell.
The sonnes of Aser: Jimna, Jesua, Is-
uai, and Beria, and Serah theyr syster.
The sonnes of Beria, Heber and Melchiel,
whiche is the father of Birlaith. And He-
pher begat Japhlet, Somer, Hotham, and
Sua was theyr sister. The sónes of Japh-
let, Pasah, Bimhall and Asuah. These are
G the chyldrē of Japhlet. The sonnes of Se-
mer, Ahi, Rohga, Jehubba & Aram. And
the sonnes of hys brother: Helem, Zophah,
Jimna, Seles and Amail. The sonnes of
Zophah, Suah, Harnepher, Sual, Beri, &
Jimra, Bezer, Hod, Sama, Silsa, Jethrā,
and Beera. The sónes of Jether, Jephune,
Pispa and Ara. The sonnes of Ola, Arah,
Hanihi, & Rezia. All these were the childrē of
Asser, and heades of theyr fathers houses,
noble menne, and myghtye heade cap-
taynes. The numbre throughout the gene-
alogye of them that were apt to the warre
and battayle, was .xxvi. thousand men.

¶ The. viii. Chapter.

Of the sonnes of Ben Jamin.

I BEn Jamin begat Bela hys eldeste
sonne, Asbell the seconde, and A-
harath the thyrd, Noah the forth,
and Raphah the fyfthe. And the
sonnes of Bela were Ader, Gera, Abihud,
Abisua, Naaman and Ahoha, Gera, Se-
phuphan, & Huram: And these are the sónes
of Ehud: and these are auncient heades a-
monge the inhabyters of Geba: and they
caryed them to Manahath Naaman, Ahia
& Gera, whiche Gera caryed them awaye:
and begat Uza and Ahihud. And he begat
Saharaim in the felde of Moab, after he
had sent them awaye. Husim also and Ba-
arah were his wiues. And he begat of Ho-
des hys wyfe, Jobab and Zibea, Mesa and
Malcham,

Malcham, Jeuz, and Sachia and Mirma.
B These were his sonnes & auncient fathers.
And of Husim he begat Ahitob and Elpaal: The sonnes of Elpaal were Eber, Misaham and Samed, whiche buylte Ono, Lod, and the townes hereof: Beria & Sema were auncient fathers amonge the inhabitours of Aialon: and they droue awaye the inhabytours of Geth. And Aio, Sasac and Gerimoth: Sebadia, Ared & Ader: Michael and Jispa, and Joha: the sonnes of Beria: Zebadia, Mesullam, Hezeki and Heber, Ismerai also and Jesliah: & Jobab the sonnes of Elpaal. Jakim and Zichri and Sabdi, Elienai, zilthai, and Eliel, Adaia & Beraia, and zimreth the sones of Simhi, Jispan, Eber and Eliell, Abdō, and zicri and Hanan, Hanania, Elcam and
C Anthothia, Jephdeia & Phenuel, the sones of Sasac. And Samserai, Seharia & Athaliah, Jaresia, Elia and zicri, the sonnes of Jeroham. These were auncient fathers and captaynes in theyr kynredes, and these dwelt in Jerusalem. And at Gibeon, dwelt Abi Gibeon, whose wyfe was called Maachah. And hys eldest sonne was Abdon, then zur, Cis, Baall, and Nadab, Gedor, Ahio and zacher. And Mikloth begat Simea. And these also dwelt with theyr brethren in Jerusalē ouer agaynste them. Ner,
1.Reg.8 begat Cis, and * Cis begat Saul, & Saul begat Jehonathan, Malchisua, Abinadab and Esbaal. And the sonne of Jehonathan was Merib baall: and Merib baall begat Micah. And the sones of Micah were Pithon, Melech, Tharea & Ahaz. And Ahaz
D begat Jehoiada. And Jehoiada begat Alemeth, Asmaueth, and zimri: zimri begat Mosa. Mosa begat Banea, whose sonne was Rapha, and his sonne was Esa, and hys sonne Azel. And Azel had syx sonnes, whose names are these: Esricam, Bochru, Ismaell, Searia, Obadia and Hanan. All these were the sonnes of Azel. And the sones of Esek, his brother were: Ulam hys eldest, Jehus the seconde, and Eliphelet the thyrde. And the sonnes of Ulā were mighty men, and stronge archers, and bowmē, and had many sonnes, and sonnes sonnes, an hundred and fyfty. All these are of the sonnes of Ben Jamyn.

The. ix. Chapter.

Of the preestes, and Leuites, and of theyr offices.

1 AND so al Israel numbred by kinredes, behold, they are wrytten in the boke of the kynges of Israel and of Juda, and were caried away to Babilō, for theyr transgression. Euen the olde inhabytours that dwelte in theyr owne possessions and cities, the Israelites, the priestes, Leuites, and Nethemeites. And in Jerusalem dwelt of the chyldren of Juda, of the chyldren of Ben Jamin, and of the childrē of Ephraim and Manasse: Athai the sonne of Aminhud, the sonne of Omri, the sonne of Imri, the sonne of Beni: * of the children of Pharez, 1.Esd.11.6
the sōne of Juda. And of Siloni, Asaia the eldeste, and hys sonnes. And of the sonnes of zerath, Jehuell and theyr brethren, syxe hundred and nyntye. And of the sonnes of B
Ben Jamin: Salu, the sonne of Mesullam, the sonne of Hodauia, the sonne of Senua: and Ibnia the sonne of Jeroham. And Ela the sonne of Uzi, the sonne of Michri. And Mesullam the sōne of Sephatia, the sonne of Reuuell, the sonne of Ibnia. And theyr brethren accordyng to theyr kynredes nine hundred fyfty and syxe. All these were principall men, and auncyent in the housholdes of theyr fathers. And of ỳ preestes: Jedaia, Jehoiarib, and Jachin. Azaria the sonne of Helkia, the sonne of Mesullam, ỳ sonne of sadoc, the sonne of Maraioth, the sonne of Ahitob the chefeste in the house of God. And Adaiahu the sonne of Jeroham the sonne of Phashur, the sōne of Melchia. And Maasi, the sonne of Adiel, the sonne of Jehezrah, the sonne of Mesullam, the sōne of Mesillomith, the sonne of Immer. And theyr brethren whiche were heades of the auncient houtholdes of theyr fathers, a thousande seuen hundred and thre score actyue men, for the worke of ỳ seruice of the house C
of God: And of the Leuytes, Semeia the sonne of Hasub, the sonne of Asricam, the sonne of Hasabaia, of the sonnes of Merari. And Bacbakar and Heres & Galal. And Mathania the sonne of Michah, the sonne of zichri, the sonne of Asaph. And Obadia the sonne of Semeia, the sonne of Galal, ỳ sonne of Iduthun. And Berechia the sōne of Asa, the sonne of Elcana that dwelt in ỳ villages of ỳ Netophatites. * The porters 2.Esd.11.8
were Sallum, Acub, Talmon, Ahimon: and theyr brother Sallum, was the chefe. For they watched hitherto, euen vnto the kynges gate eastwarde, thorowe oute the tentes of the chyldren of Leui. And Sallū the sonne of Core the sonne of Abiasaph the sonne of Core, and hys brethren the Corahites (of ỳ house of theyr father) had D
theyr busynesse and office to kepe the porches of the tabernacle, and theyr fathers ỳ hoost of the Lorde, kept the entrynge. And

Phinehes the sonne of Eleazar was theyr foregoyde, and the Lord was with hym.
And Zacharia the sonne of Meselemia, kept the warde before the doore of the tabernacle of witnesse. All these were chosen men to kepe the three sholdes, euen two hundred & twelue: and thorow out al the genealogye, were they nombred in theyr villages. And them dyd Dauid and Samuel the sear institute, because of theyr fydelitie. So they and theyr children had the ouer syght of ỹ gates of the house of the Lorde, euen of the
C tabernacle, to kepe them. * In foure quar-
Nume. 1. d ters dyd they kepe the warde: towarde the east, west, north, and south. And theyr brethren remayned in the countrey, and came after seuen dayes from tyme to tyme with thē. For the Leuites (whiche had the ouersyght of the vessyres and treasures of the house of God) were vnder the custodye of foure notable porters, and they laye round about the house of God: because the keping therof pertayned to them, and they had the keyes to open euery morning. And certayne of them had the rule of the mynistryng vessels, and brought them in and out by tale.
Some of them were appoynted to ouer se the vessels & all the ornamentes of the sanctuary, and the floure, wyne, oyle, frankensence, and swete odoures. And certayne of
F the sōnes of ỹ priestes made oyntmētes of the swete odours. And Mathathia one of ỹ Leuites, which was the eldest sōne of Sallum the Corathite, had the ouersight of the thynges that were made in the fryingepan. And other of theyr brethren the sonnes of Cahath, had the ouersyght of the shewbred which they prepared euery sabboth. These are the syngers, euen auncient fathers of ỹ Leuites, whiche dwelt in separate chambres, and were free: for they had to do (in the temple) both daye and nyght: These were auncyente fathers of the Leuites in theyr generacions, and dwelt at Jerusalem. And in Gibeon dwelt Jehiel, whose wife was called Maacha, his eldest
G sōne was Abdō, then zur, Cis, Baal, Ner, and Nadab, Gedor, Ahio, zacharia & Mikloth. And Mikloth begat Simeam. And they also dwelt with theyr brethren at Jerusalem, euen hard by them. And Ner be-
1. reg. 9. a gat Cis, and * Cis begat Saul. And Saul
1. pa. 12. c begat Jehonathan, Malchisua, Abinadab and Esbaal. And the sonne of Jehonathan was Meribbaal. And Meribbaal begate Micah: and the sonnes of Micah were Pithon, Melech and Thahrea. And Thas begat Jahza: Jahza begat Alameth, Azmaneth, zimri: zimri begat Moza: Moza begat Bineа, whose sonne was Rephaia, and hys sonne was Elasa, and hys sonne Azell. And Azell had syxe sonnes, whose names are these: Ezrikam, Bochru, Jsmael, Searia, Obadia and Hanan: These are the sonnes of Azell.

The. x. Chapter.

The battayle of Saule agaynste the ỹ philistines: in whiche he dyeth and hys sonnes also.

AND the Philistines fought agaynste Jsrael. * And the menne of Jsrael fled
1. reg. 31. a before the Philistines, & were ouerthrowen and wounded in mounte Gilboa. And the philistines folowed & were fearce after Saul and hys sonnes, and the Philistines smote Jehonathā, and Abinadab, and Malchisua, the sonnes of Saul. And ỹ battayle went sore agaynste Saul, and the archers founde hym, and he was wounded of shoters. Then sayde Saul to hys weapon
9 beater: * draw thy swerde, and thrust
Jud. 9. 1. reg. 31. me thorow therwith, that these vncircumcised come not and do me shame: but hys weaponbearer wolde not, for he feared exedyngly. So Saul caught a swerde and fell vpon it. And when hys harnesbearer saw that Saul was dead, he fel on a swerd also, and died. And thus Saul and his thre sonnes, and all they of hys house dyed together. And when al the men of Jsrael that were in the valley sawe how they fled, and that Saul and hys sonnes were dead, they forsoke theyr cyties, and ran awaye, and ỹ
C Philistines came, and dwelt in thē. * And
1. reg. 31. c it fortuned, that on the morowe when the Philistines came (to stryp ỹ dead bodies) they founde Saul and hys sonnes ouerthrowen in mounte Gilboa. And when they had strypte hym, they toke hys head & hys harnesse, and sent them into the land of the Philistines rounde aboute to shewe them vnto theyr idols, & to the people. And they put hys harnesse in the house of theyr God, and set vp his head in the temple of Dagō. And whē al they of Jabes in Gilead heard all that the Philistines had done to Saul, D they arose (al the strongest of them) and fet awaye the body of Saul, and the bodies of hys sonnes, & brought them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes. So Saul dyed for hys trespasse, that he trespassed agaynste the Lorde, in that he kept not the worde of the Lorde, and in that he sought

and

& asked counsayle of a woman þ̄ wrought with a spirite, & asked not of the Lorde. And therfore he slue hym, and turned the kingdome vnto Dauid the sonne of Jsai.

¶ The. xi. Chapter.

After the deathe of Saul, is Dauid annoynted in Hebron. The Jebusites rebell agaynste Dauid, frō whō he taketh þ̄ towne of Sion. His mē are nūbred.

THen all Jsraell gathered them A
selues to Dauid vnto Hebron, 2.Ki.5.a
* sayinge: beholde, we bee thy bones and thy flesh. And moreouer, in time past, euen when Saul was kyng, thou leddest Jsrael oute & in: And the Lorde thy God sayde vnto the: thou shalt fede my people Jsrael, & thou shalte be captayne ouer my people Jsraell.

Therfore came all the elders of Jsraell to the kyng to Hebron, and Dauid made a couenaunt with them in Hebron before the Lorde. And they annoynted Dauid 2.Ki.5.a
kynge ouer Jsraell, *accordynge to the worde of the Lorde by the hande of Samuel. And Dauid and al Jsrael went to B
Jerusalem, whiche is Jebus: where as were the Jebusites, the enhabitours of the land. And the enhabitours of Jebus sayde to Dauid: thou commest not here. Neuertheles se, Dauid wanne the castell of Syon, which is called the cytie of Da- 2.Ki.5.b
uid. And *Dauid sayde: whosoeuer smyteth the Jebusytes fyrst, shal be the principal captayne, and a lorde. So Joab the sonne of Zaruia went fyrst vp, and was made þ̄ chefe captaine. And Dauid dwelt in the castle Sion, and therfore they called it the citie of Dauid. And he buylt the cytie on euery side, euen frō Millo round about. And Joab repayred the rest of the cytie. And Dauid prospered, and wared C
great. And the Lord of hostes was with 1.Ch.11.a
hym. * These are the principall menne of power whom Dauid had, and that claue to hym in hys kyngdom with all Jsrael, to make hym king: according to the worde of the Lorde vnto Jsraell. And thys is þ̄ numbre of the myghtye men whō Dauid had: Josobeam the sonne of Hachmoni, þ̄ chefe among thirtie: he lyft vp his speare agaynste thre hundred, and wounded thē at one time. After hym was Eleazar his vncles sōne an Jhothite, which was one of the thre myghtiest. He was wt Dauid at Pasdāmin, and there the Philistines were gathered together to battaile. And there was there a parcel of ground ful of barly, & the people fled before the Philistines. And they (the iii. afore sayd) stepte forthe into the middest of the fielde, & saued it from burning, and slue the Philistines. And the Lord gaue a greate victory. And the thre of the thirtye chefe cap- D
taynes went to a rocke to Dauid, into þ̄ caue Adullā. And the hoste of the Philistines abode in þ̄ valey of Rephaim. And whē Dauid was in the hold, the Philistines watche was at Bethlehē the same 2.Ki.23.c
tyme. And Dauid longed, & sayde: * Oh, that one wold geue me drinke of the water of the well that is at þ̄ gate at Bethlehem. And the thre brake thorowe the hooste of the Philistines, and drue water oute of the well that was by the gate at Bethlehē, and toke it and broughte it to Dauid. Neuertheles, Dauid would not drinke of it, but rather offered it to the Lord, and sayde: my God forbyd it me, þ̄ I should do thys thyng. Shall I drinke þ̄ bloud of these men, that haue put theyr liues in ieopardie? (for with þ̄ ieopardie of theyr lyues they brought it) therefore he wolde not drinke it: and this did these E
thre myghtyest. And Abisai the brother of Joab, he also was captayne amonge thre: for he lift vp hys speare agaynst iii. C. and wounded them, & had a name among the thre: yea, among thre he was more honourable then þ̄ two, for he was theyr captayne. Howbeit he attained not vnto the (fyrste) thre: Banaia the sonne of Jehoiada the sonne of a very strong mā) dyd greater actes thē Cabzeel: for he slue ii. strong lyons of Moab, & went downe & slue a liō in a pit in time of snow. And he slue an Egipcian, whose stature was euē fyue cubites longe, and in the Egipcians hād was a speare like a weauers beame. And the other went downe to hym with F
a waster, & plucked the speare out of þ̄ Egipcians hand, & slue him with his owne speare. Such thinges did Banaia þ̄ sōne of Jehoiada, and had the name among þ̄ thre mightiest, and was honourable among .rrr. but attayned not vnto þ̄ (first) iii. And Dauid made him of his counsaile. The other mē of armes were these: Asahel þ̄ brother of Joab, Elhanan his vncles sonne of Bethlehem. Shammoth the Harodite: Heles þ̄ Pelonite: Ira þ̄ sonne of Ickes the Thekoite: Abieser the Anatothite: Sibacai the Husathite: Ilai the Ahoite: Maharai þ̄ Nethophathite: Heled the sōne of Baana, the Nethophatite: Ithai the sonne of Ribai of Gibea, that

pertaineth to the chyldren of Beniamin. Benaia the Phirathonite: Hurai of ꝑ ryuers of Gaas: Abiel ꝑ Arbathite: Azmaneth the Baharumite: Eliaba ꝑ Saalbonite. The ſones of Haſſe the Gezonite: Jonathan the ſone of Sage an Hararite: Ahiham the ſone of Sacar the Hararite: Eliphal the ſone of Ur: Hepher the Mecherathyte: Ahia the Pelonyte: Hezro ꝑ Carmelite: Naari the ſone of Ezbai: Joel the brother of Nathan: Mibhar the ſonne of Hari: Zelegam the Ammonite: Naharai a Berothyte, the bearer of the harneſſe of Joab, the ſone of Zeruia: Ira the Ithrite: & Gared a Gethrite, Uria the Hethite: and Zabad the ſone of Ahlai: Adina the ſonne of Siza a Rubenite, a capitayne of the Rubenites, & thyrtye wyth hym. Hanan the ſonne of Maacha, & Joſaphat a Mithanite: Uzia an Aſthrathite, Sama and Jehiel the ſonnes of Hothan an Aroerite: Jediel the ſonne of Zimri, & Joha hys brother an Hathzite: Eliel a Mahamite: Jeribai and Joſaia ꝑ ſones of Elnaam, & Ithma a Moabite. Eliel & Obed, & Jaſiel a Meſobaite.

The. xii. Chapter.

What they were that went with Dauid when he fled from Saul.

THeſe are they ꝑ came to Dauid to Zikleg whyle he yet kept him ſelfe cloſe, becauſe of Saule the ſonne of Cis: and they were very ſtrong helpers in battayle. They were weaponed with bowes, and coulde hurle ſtones with the ryght hande and with the lefte: & ſhote arowes out of a bowe, & were of Sauls brethrē, euen of Beniamin. The cheefeſt were Ahiezer & Joas, the ſonnes of Simaa a Gibeonite: and Jeziel and Pelet the ſonnes of Aſmaneth: Beracah & Jehu of Anathoth. And Iſmaia a Gibeonite a myghty man amonge thirtye, and more then the thyrtie. Jeremiah, Jehaziel, Johanan and Joſabad of Gedor, Eleuſai, Jerimoth, Bealia, Semaria, and Seaphatia ꝑ Haraphites. Elcana, Jeſia, Izaraci, Joezer, Joſebeam Hakorim, Joela and Zebadiah, the ſonnes of Jeroam of Gedud. And of the Gadites there ſeparated thē ſelues, ſome vnto Dauid into the holde of the wilderneſſe, men of myght, & men apt for warre, & that could handle ſhylde & ſpeare, whoſe faces were lyke the faces of lyons, and they were as ſwyfte as the roes in ꝑ mountaynes: Ezer the fyrſt, Obdia the ſecond, & Eliab ꝑ thyrd, Maſmana the fourth, Jeremia ꝑ fyfth, Arthai the ſyxth, Eliel the ſeuenth, Johanan the eyght, Elſabath the nynth, Jeremia the tenth, and Machbanai the eleuenth. Theſe were of ꝑ ſonnes of Gad, and were captaynes ouer the menne of warre, the ſmall purſued an hundred, & the greate a thouſande. Theſe are they that went ouer Jordan in the firſte moneth, whē he had filled ouer al his bākes. And they put to flyght al thē of the valley, both toward ꝑ eaſt & weſt. And there came of the chyldrē of Beniamin & Juda to the holde vnto Dauid. And Dauid went out to mete them, and anſwered & ſayd vnto them: yf ye be come peaceably vnto me, to helpe me, myne heart ſhalbe knyt vnto you: But and yf you come to betraye me to myne aduerſaryes (ſeyng there is no wickednes in myne handes) the God of our fathers loke theron, and rebuke it. And the ſpyrite came vpon Amaſai, which was the chefe among thirtie, and he ſayd: thyne are we Dauid, and on thy ſyde thou ſonne of Iſai: * Peace, peace be vnto thee, & peace be vnto thyne helpers, for thy God is thy helpe. Then Dauid receyued thē, & made thē heades of companyes of the men of warre. And there fel ſome of Manaſſe to Dauid, whē he came with the Philiſtines agaynſte Saul to battayle, * but they helped them not. For ꝑ lordes of the Philiſtines toke aduyſement, & ſent hym awaye agayne, ſaying: he wyll fall to hys maſter Saul, to the iopardye of our hedes. As he wēt to Zikleg, there fel to hym of Manaſſeh: Idna, Joſadad, Jediel, Michael, Joſabad, Elihu and Zilthai, heades of the thouſādes ꝑ were of Manaſſe. And they holp Dauid agaynſt ꝑ rouers. For they were al mightie mē of warre, & captaynes in ꝑ hooſt. For at that tyme there came one or other to Dauid, daye by daye to helpe him: vntil it was a great hooſte, like the hooſt of God. And this is the numbre of the chefe captaynes that were prepared to battayle, and came to Dauid to Hebrō to tourne the kingdome of Saul to hym, accordinge to the word of the Lord. The chyldrē of Juda that bare ſhild & ſpeare, were ſixe thouſand & eight hundred redye prepared to the warre. Of ꝑ children of Simeon, men of myght to warre, ſeuē thouſande and one hundred. Of the chyldren of Leui, foure thouſand & fyue hundred. And Jehoiada was ꝑ chefe of the

of Jaron: & with him thre thousand and
seuen hundred. And Sadock a yonge man
strong and valyaunt, and of hys fathers
houshold. xxii. capitaynes. And of ꝑ chil-
dren of Ben Jamin the brethrē of Saul,
thre thousand. And a great part of them
(did vnto that tyme) folowe the house of
Saul. And of the children of Ephraym,
xx. thousand and eyght hundred myghtie
men of warre, & famous mē in the hous-
holde of theyr fathers. And of the halfe
f tribe of Manasseh. xviii. thousād, which
were appointed by name to come & make
Dauid kynge. And of the children of I-
sachar which were men that had vnder-
standyng in the ryght time, to know (how
to commaunde, what Israel ought to do.
The heades of them were two hundred,
and all theyr brethren were at theyr wil.
And of Sabulon ꝑ went out to ꝑ battaile,
and proceded forthe to the warr, with all
maner of instrumētes of warr, fiftie thou-
sand that were prepared to the warr with
oute any doublenesse of hearte. And of
Nephthali a thousand captaines, & with
them with child and speare. xxxvii. thou-
sand. And of Dan, prepared to battayle,
xxviii. thousand, and sixe hundred. And of
Asser that went out to ꝑ warre & kept ꝑ
forefronte of the battayle, fourtye thou-
sand. And of the other syde of Jordan of
G the Rubenites & Gaddites, & of the halfe
trybe of Manasse wt all maner of instru-
mētes of war, a hundred & twentie thou-
sand. And these were men of war, keping
the forefront of ꝑ battayle with perfect
heart, & came to Hebron to make Dauid
king ouer all Israel. And al ꝑ rest of Is-
raell was of one accorde to make Dauid
kynge. And there they were with Dauid
iii. dayes eating and drinking, for theyr
brethren had prepared for thē. Moreo-
uer they that were nye thē vntil Isacar,
Sabulon & Nephthaly, brought bread on
asses, camels, mules, and oxē, and meat,
floure, figges, reysinges, wyne and oyle,
oxen and shepe aboundauntly. For there
was ioye in Israell.

The. xiii. Chapter.

The arke is brought agayne from Cariath Jarim to Jerusalem. Uza (otherwyse called Osa,) dyeth.

A Nd Dauid cōsayled with the capi-
taynes of thousandes & hundreds,
& with al the lordes, and sayd vnto
all the congregaciō of Israell: yf it seme
you good, & to be of the lord our god, we
will take & send vnto oure brethrē, ꝑ are
left in al ꝑ land of Israel: & with thē al-
so, to ꝑ priestes & Leuites whiche are in
theyr cities & suburbes, to gather thē to-
gether vnto vs. And we wil brig againe
ꝑ arke of ꝑ lord to vs, for we regarded it
not in ꝑ dayes of Saul. And al ꝑ cōgre-
gaciō was cōtent ꝑ he should do so, for ꝑ
thing semed good in the eyes of al ꝑ peo- B
ple. So Dauid gathered al Israel toge-
ther, frō Sihor in Egipt, vnto ꝑ entryng
of Hemath, to bring ꝑ arke of ꝑ Lord frō
kiriath Jearim. And Dauid wēt vp & al
Israel to an hie place towardes kiriath
Jearim, ꝑ was in Juda, to fet thence the
arke of ꝑ lord god ꝑ dwelleth betwene ꝑ
cherubs, where hys name is called on.
And they caried ꝑ arke of God in a newe
cart out of ꝑ house of Abinadab. And Uza
& his brother guided ꝑ cart. And Da- C
uid & al Israel played before the arke of
god wt all theyr might, with singing and
harpes, psalteries & timbrels & trōpets.
And when they came vnto ꝑ threshynge
floore of Chidō, Uza put forth his hād to
hold ꝑ arke, for ꝑ oxē (being a litle wild) stum-
bled. And ꝑ lord was wroth wt Uza, and
smot him, because he put his hand to the D
arke. And there he died before God. And
Dauid was out of quiet, because ꝑ Lord
had rent a rēt in Uza: & he called ꝑ name
of ꝑ place, the renting of Uza, vnto thys
day. And Dauid was afrayd of god that
daye, saying: how shal I bring ꝑ arke of
god home to me. And so Dauid brought
not ꝑ arke home to him to ꝑ citie of Da-
uid: but caryed it into the house of Obed
Edom a Gethite. And the arke of god re-
mayned wt Obed Edō, euen in his house,
thre monethes. And the Lord blessed the
house of Obed Edō, and all that he had.

The. xiiii. Chapter.

Hiram sendeth wood and workemen to Dauid, which hath two victoryes of the Philistines.

S Oxiā the king of Tire sēt messē- A
gers to Dauid, & timbre of Ceder-
trees, wt masons and carpēters to
build him an house. And Dauid perceyu-
ed ꝑ the lord had cōfirmed him king vp-
on Israel, & that his kingdō was lift vp
on hie, because of his people Israell: And
Dauid toke yet mo wiues at Jerusalē, &
begat mo sōnes & daughters. These are B
the names of hys children whiche were
borne vnto him at Jerusalē: Sammua,
Sobab, Nathan and Salomō, Jibhar,
Elisua and Eliphalet, Noga, Nepheg &
Japhia, Elisama, Beeliada, & Eliphalet.

And

And when ꝑ Philistines heard that Dauid was annointed king vpon al Israel: al ꝑ Philistines went vp to seke Dauid. And Dauid hearde of it, & went oute agaynste them. And the Philistines came in, & prauncēd thorowe the valey of Rephaim. And Dauid asked counsayle at God, saying: shall I go agaynst the Philistines, and wilt thou deliuer them in to myne hende? And the Lorde sayde vnto hym: go vp, for I will deliuer them into thine hand. And so they came vp to Baal Perazim, and Dauid smote them there. And Dauid sayd: god hath deuyded mine enemyes with myne hande, as a manne wolde deuyde water. And therefore they called the name of that place, Baal Perazim. And when they had lefte theyr goddes there, Dauid gaue a commaundement, and they were burned with fyre. And the Philistines came together agayne, and russhed into the valleye. And Dauid asked agayne at God. And God sayde to hym: go not vp after them, but turne away from them, that thou maiest come vpon them ouer agaynste the pere trees: And when thou hearest a sound go in the toppes of the peretrees, the go out to battayle: for God is gone forth before the, to smyte the hoste of the Philistines. Dauid therfore did as god commaunded hym: and they smote the hooste of ꝑ Philistines from Gibeon to Gazer. And the fame of Dauid went out into all lādes: & the Lorde made all nations feare hym.

The. xv. Chapter.

The Leuytes byring the arke agayne. Dauid dauncyng before it, is despysed of his wife Michol.

AND Dauid made hym houses in the cytie of Dauid, & prepared a place for the arke of God, and pitched for it a tente. Then Dauid sayde: the arke of God ought not to be caryed, but of ꝑ Leuytes. For them hath the Lorde chosen, to beare the arke of the Lorde, and to minister vnto him for euer. And Dauid gathered al Israel together to Jerusalem, to fetche the arke of the Lorde vnto hys place whiche he had ordeyned for it. And Dauid brought together the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Uriel ꝑ chefe, and of hys brethren there were an hundred & twenty. Of the children of Merari, Asaia the chefe: and of hys brethren two hundred & twentye. Of the sonnes of Gersom, Joel the chefe: and of his brethren an hundred & thyrtye. Of the children of Elisaphan, Semaia the chefe: & of his brethren two hundred. Of the sonnes of Hebron, Eliel the chefe, and of hys brethrē. lxxx. Of the sonnes of Uziel, Aminadab the chefe: & of hys brethren an hundred and twelue. And Dauid called Sadoc and Abiathar ꝑ priestes, and the Leuites, Uziel, Asaia, Joel, Semaia, Eliel, and Aminadab, & sayd vnto them: ye that are the principal fathers of the Leuites, se that ye be holy with youre brethren, that ye maye bring in the arke of the Lorde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the fyrst, ꝑ Lord our God made a rēt among vs, for that we sought hym not, as ꝑ faschiō ought to be. So the priestes and the Leuites sanctifyed them selues to fet the arke of the Lord God of Israel. And the children of ꝑ Leuites bare ꝑ arke of god vpon theyr shoulders with staues therō, as Moses commaunded, accordyng to ꝑ word of the Lorde. And Dauid spake to the chefe heades of ꝑ Leuites, that they shoulde appoynte certayne of theyr brethren to synge with instrumentes of musycke, psalteries, harpes and cymbales: ꝑ they myght make a sounde, and to synge on hie with ioyfulnesse. And the Leuites appoynted Heman the sonne of Joel: and (of hys brethren) Asaph the sonne of Berechia: and of the sonnes of Merari and of theyr brethren, Ethan ꝑ sonne of Cusaiahu. And with them theyr brethren of the seconde degree, Zacharia, Ben Jaazel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, and Jaiel, porters. So Heman, Asaph & Ethan the singers made a sound with cymbales of brasse. And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, & Banaiahu played wt psalteries on an Alamoth. Mathatiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiell & Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu ꝑ chefe of the Leuytes, was master of the song, for he taught other to sing, because he was a mā of vnderstāding. Berechia & Elcana kept the doze of the arke. And Secaniahu, Jehosaphat, Nethanael, Amasai, Zacharia, Banaiahu, & Eliezer ꝑ priestes, did blow wt trompettes before the arke of God. And Obed Edom & Jehia, were ꝑ kepers of the doze of ꝑ arke.

And

2.Sa.7.c *And Dauid and the elders of Israell & the captaines ouer thousandes, went to fet the arke of the appoyntment of the Lorde out of the house of Obed Edō, with gladnesse. And when God helped the Leuites ꝑ bare the arke of the appointmēt of ꝑ Lord, they offred seuen oxen and seuen rammes. And Dauid had on hym a linnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers: and Chenania the ruler of ꝑ song with the syngers. And Dauid had vpon hym an Ephod of lynnen. And all they of Israell brought the arke of the Lordes couenaunte wt shouting and blowyng of the shawme & trōpettes, makynge a noyse with symbales, psalteries & harpes. And as the arke of the appoyntemen of the Lord came into the cytie of Dauid, Micholl the daughter of Saul lokyng out at a wyndowe, sawe kyng Dauid daūsynge and playing, and she despysed hym in her hearte.

The. xvi. Chapter.

Dauid ordeyneth Asaph and hys brethren to mynister before the Lorde. He hym selfe prayseth the Lorde God of Israell.

SO they brought in ꝑ arke of God, & set it in the myddest of the tente, that Dauid pytched for it, & they offred burnt sacrifyces and peace offerynges before God. And when Dauid had made an ende of offrīng the burntoffringes & peaceoffrynges, he blessed the people in the name of the Lord. And he dealt to al Israel (both man and woman) a cracknell of bread, and a good piece of flesshe, and a flacket of wine. And he appoynted certayne of the Leuites to mynister before the Lorde, and to repete and to thanke and prayse the Lorde God of Israel. And Asaph was ꝑ chefe, and nexte to hym Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, * Obed Edom, and Jeiel with psalteries & harpes. But Asaph made a sounde with symbales. Banaiahu and Jahaziel preastes, blewe with trompettes contynually before the arke of ꝑ couenaūt of god. And ꝑ same time Dauid dyd appoynte chefly to thanke the Lord by Asaph and his brethren. * O geue thankes vnto the Lord, cal vpon his name, make hys actes knowen amonge the people. Synge vnto hym, and playe vnto hym: talke of all hys wondrefull dedes. Reioyce in hys holy name: let the hearte of them ꝑ seke the Lorde bee glad. Seke the Lorde & hys strength: seke his presence alwaye. Remembre his maruayles whyche he dyd, and hys wonders, and the iudgementes of hys mouthe. The seede of Israell are hys seruauntes the children of Jacob are his chosen. He is the Lord our God, in all landes are hys iudgementes. Thynke on hys appoyntemente for euer: (and on the worde whiche he commaunded to a thousand generacions) which he made with Abraham, and of his othe to Isahac: whiche he set before Jacob for a decree, and to Israell for an euerlastynge couenaunt, saying: to thee wil I geue the lande of Canaan, to be the porcyon of youre enherytaunce. When ye were few, and smal in numbre, and soiourners therin. And they walked from nacion, to nacion, & from one kyngdom to an other people. He suffred noman to do thē wrong, but rebuked euen kynges for theyr sakes. Touche not myne annoynted, and do my Prophetes no harme. C

Psal.95.a *Synge vnto the Lorde all the earthe, and shewe from daye to day hys saluacion.

Tell of hys glorye amonge the Heathen: hys wondrefull dedes amonge all nacions.

For greate is the Lorde, and worthy to bee praysed exceedyngly: he is to bee feared aboue all Gods.

For all the Goddes of the people are of no value: But the Lorde made Heauen.

Prayse and honour are in hys presence: strengthe and gladnesse are in hys place.

Ascrybe vnto the Lorde ye kynredes of people: Ascrybe to the Lorde, glorye and domynion. Ascrybe vnto the Lorde the glory due vnto hys name: bryngе sacrifyces, and come before hym, and worshipp the Lord with holy honour. Let all the earth feare hym, although the compasse of the earthe be so stably sshed that it can not bee moued: let the heauens reioyce, and let the earth bee glad, and let men tel amonge the nacyons, that the Lorde is kyng. Let the sea thundre, and the fulnesse thereof: let the feldes reioyce and all that is therein. Thē shall the trees of the wood reioyce at ꝑ presence of the Lorde, because he commeth to iudge the earth. O geue thankes vnto the Lorde, for he is good, for hys mercye endureth for euer: and saye ye: saue vs (O GOD) of oure saluacyon, gather vs together, and deliuer vs from amonge the heathen, that we maye geue thankes to thy holy name, and triumphe in the prayse of the.

Blessed be the Lorde God of Israel for euer and euer: and let all people saye Amē, and prayse the LORDE.

And

And so he left there before the arke of the
D Lordes couenaunte, Asaph & hys brethré,
to mynister before the arke contynually, in
suche thynges as were to ber done daye by
daye (and that by theyr courses,) and Obed Ed-
dom and hys brethren, threscore and eyght:
and Obed Edom, the sonne of Jeduthun,
and Hosa, were appoynted to ber porters.
And Sadok the preste and hys brethren the
prestes, were before þ Tabernacle of the
Lorde, in the hye place that was at Gibeó,
to offer burntoffrynges vnto the Lord, vp-
on þ burntoffring alter perpetually, in the
mornyng and euenyng: accordyng vnto all
that whiche is wrytten in the lawe of the
Lord, whiche he commaunded Israel. And
with them were Heman, and Jeduthun, &
other that were chosen (whose names were
expressed) to geue thankes to the Lorde,
that his mercie lasteth euer. And with them
dyd Heman and Jeduthun synge with the
trompettes and symbales, making a swete
melody with instrumentes of musyke and
godlye songes. And the sonnes of Jeduthú
were porters. And all the people departed,
euerie man to hys house: and Dauid retur-
ned to blesse hys house.

The. xvii. Chapter.

Dauid is forbidden to bylde an house vnto the Lord.
Christe is prompted vnder the figure of Salomon.

And it fortuned, that whé Da-
1 uid dwelt in his house, he sayde
to Nathan the Prophet: lo, I
2.Re.7.a. dwell * in an house of Cedar
tree, but the arke of the Lordes couenaunt
remayneth vnder curtaynes: And Nathan
sayde to Dauid: do al that is in thine heart,
for God is with the. And the same nyght it
fortuned, that the worde of God came to
Nathan, sayinge: goo, and tell Dauid my
seruaunt, thus sayeth the Lorde: thou shalt
not bylde me an house to dwell in. For I
haue dwelt in no house, synce the daye that
I brought oute the children of Israel vnto
this daye: but haue gone from tent to tent,
and from one habytacyon to an other. And
wheresoeuer I haue walked with al Isra-
el, spake I euer one worde to any of þ iud-
ges of Israell (whom I commaunded to
fede my people) sayinge: why haue ye not
bylte me an house of Cedar tree? Now
B therefore thus shalt thou saye vnto my ser-
uaunte Dauid: thus sayeth the Lorde of
hoostes: I toke the out of the pastures whé
thou wentest after shepe, that thou shuldest
be capitayne ouer my people Israell. And
I haue bene with the, whyther soeuer thou
hast walked, and haue wedded oute al thyne
enemyes out of thy syght, and haue made
thee a name, lyke the name (of one) of þ great-
est men that are in the earthe. And I haue
ordeyned a place for my people Israel, and
make it faste, so that nowe they maye dwel
in theyr place, and moue no more: neyther
shall the children of wickednesse vexe them
any more, as at the begynnyng. And synce
the time that I commaunded iudges to be
ouer my people Israel, I haue subdued al
thyne enemyes: and I tolde thee, that the
Lorde woulde bylde thee an house. Thys
also shall come to passe: when thy dayes C
bee expyred, that thou muste goo vnto thy
fathers, I wyll rayse vp thy sede after the,
whiche shalbe of thy sonnes, & I wyll pre-
pare for hym the kyngdome. He shall build
me an house, and I wyll stablyshe hys seat
for euer: I wyll bee hys father, and he shal-
be my sonne: and I wyll not take my mer-
cy awaye from hym, as I toke it from him
that was before thee. But I wyll set hym
in myne house, and in my kyngdome for e-
uer: and his seate shal be sure for euermore.

Accordynge to all these wordes, and ac-
cordynge to all thys vysion, dyd Nathan
tell kynge Dauid. And Dauid the kynge
came and sat before the Lorde, and sayde:
what am I (O Lorde God) and what is
myne housholde, that thou haste promoted
me thus farre? And yet thys semed lytle
in thyne eyes, O God: But thou haste also
spoken of thy seruauntes house, for a great
whyle to come: and haste loked vpon me
as vpon a manne of hye degree, (O Lord
God.) What shall Dauid desyre more of
thee, for the honoure of thy seruaunte?
for thou haste knowen thy seruaunte: O
Lorde, for thy seruauntes sake, euen accor-
dyng to thyne owne hearte, hast thou done D
all thys magnifycence, to shewe all greate
thinges. Lorde, there is none lyke the, ney-
ther is there any God saue thou: accordyng
to al that we haue heard with our eares.
Moreouer, what natiõ on the earth is lyke
thy people Israel, to whõ god hath vouch-
safed to come and redeme them to ber hys
owne people, and to make thee a name of
excellencye and terriblenesse, with castynge
oute nations frõ before thy people, whom
þ hast deliuered out of Egipt. Thy people
of Israel diddest þ make thyne owne peo-
ple for euer, & thou becamest theyr God.
Therfore now lord, let þ thing þ thou hast
spokẽ concerning thy seruaunt & his house,
be true for euer, þ thou do as þ hast sayde:

let it

let it come to passe, that thy name maye bee magnyfyed for euer, that it may be sayde, the Lord of hoostes is þ God of Israel (euẽ the God of Israel) and the house of Dauid thy seruaũt endureth stable before the. For thou (O my god) hast told thy seruaũt, that thou wylte buylde hym an house. And therefore thy seruaunt hathe founde in hys heart to praye before the. And nowe Lord thou art God, & hast promysed thys goodnesse vnto thy seruaunte. Nowe therfore, let it bee thy pleasure, to blesse the house of thy seruaunte, that it maye continue before thee for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

The. xviii. Chapter.

The battayles of Dauid agaynste the Philistines.

AND after thys it forteuned, that Dauid smote the Philistines, and subdued them, & toke Geth and the townes
2 Reg. 8. that * longed thereto, oute of the hande of þ Philistines. And he smote Moab, & the Moabites became Dauids seruauntes, and payed him trybute. And Dauid smote Hadarezer kynge of Zoba vnto Hanath, as he went to stablyche hys domynion by the ryuer Euphrates. And Dauid toke from him a thousande charettes, and seuen thousande horsemenne, and twentye thousande fotmẽ: and lamed al the charet horses, and reserued of them an hundred charettes.
And when the Syriens of Damasco came to helpe Hadarezer kynge of Zoba: Dauid slue of the Syriens. xxii. thousande, & Dauid subdued Syria Damasco. And the Syriens became Dauids seruauntes: and brought hym trybute. And the Lorde preserued Dauid in all that he wente to.

And Dauid toke the shyldes of golde
B that were on the seruauntes of Hadarezer, and brought them to Jerusalem. And frõ Tebhath, and from Chun (cyties of Hadarezer) broughte Dauid exceadynge moche brasse. Wherewith Salomon made þ bra-
2 Reg. 8. sen lauatorye, * the pyllers and the vessels
Jer. 52. of brasse. And when Tou kynge of Hemath herde howe Dauid had beaten al the strength of Hadarezer kynge of Zoba, he sẽt Haduren hys sonne to kynge Dauid, to make peace wyth hym, and to blesse hym, because he had fought agaynst Hadarezer,
C and beaten hym (for Tou had warre with Hadarezer) and Dauid brought all maner of Jewels of golde, syluer & brasse with hym. And kyng Dauid dedicated them vnto the Lorde, with the siluer and golde that he brought from all nacyons: from Edõ, from Moab, from the chyldren of Ammõ, from the Philistines, and from Amaleche. And Abisai the sonne of Seruia slue of the Edomites in þ salte valleye. xviii. thousand, and put souldyers in Edom, and all the Edomytes became Dauids seruauntes.
Thus the Lorde kept Dauid in all that he D
toke in hande. And Dauid raygned ouer all Israell, and executed iudgemente and righteousnesse amonge all hys people. And Joab the sonne of Seruia was ouer the host. And Jehosaphat the sonne of Ahilud recorder: and Zadocke the sonne of Ahitob, & Abimelech the sonne of Abiathar were the priestes: and Sauela was scrybe, and Banaiahu the sonne of Jehoiada was ouer the Crethites and þ Phelethites: & the eldeste sonnes of Dauid were nexte vnto the kynge.

The. xix. Chapter.

Hanon kyng of the sonnes of Ammon, doth great iniury to the seruauntes of Dauid.

AFter thys it chaunced, that * Nahas
1 Reg. 10. & the kynge of the chyldren of Ammon dyed, and hys sonne raygned in hys stede. And Dauid sayde: I wyl shew kyndnesse vnto Hanon the sonne of Nahas: because hys father delt kindlye with me. And Dauid sente messengers to comforte hym ouer the deathe of hys father. And the seruauntes of Dauid came into the lande of þ chyldren of Ammon to Hanon, to comforte hym. But the lordes of the children of Ammon sayde to Hanon: thynkest thou that Dauid doth honour thy father in thy sight, that he hathe sẽt coumforters vnto thee? Are not his seruauntes come to searche, to loke
3 and spye out the lande? Wherfore Hanon toke Dauids seruaunte (and polde them) and shaued them, & cut of theyr coates harde by theyr buttockes, and sent them away. And there wente certayne and tolde Dauid how the men were serued. And the kynge sent to mete them (for the men were exceadyngely ashamed) and the kyng sayde: tary at Jericho, vntyll youre beardes be growen: and then retourne. And whẽ the chyldrẽ of Ammon sawe that they stanke in the syght of Dauid, Hanon and the chyldren of Ammõ sent a thousande talentes of syluer to hyre them charettes & horsmen out of Mesopotamia and out of Syria Maacha, and oute of Zoba. And they hyred. xxxii. thousande charettes, and the kynge of Maacha & hys people, whyche came and pytched before Medeba.

And

And the childzen of Ammon gathered the
C selues togethzer from theyz cuies, and came
to battayle. And when Dauid heardc of it,
he sent Joab and al the hoost of strong mē.
And the childzen of Ammon came out, and
put them selues in araye to battayle before
the gate of the cuie. And the kynges that
were come, kept them by themselues backe
in the felde. When Joab also sawe that the
fronte of the battayle was agaynste hym
before & behynde, he chose out of al the cho-
sen men of Israell, and put them in araye
agaynste the Sirians. And the rest of the
people he delyuered vnto the hande of Abi-
sai hys brother, and they put them selues in
araye agaynste the childzen of Ammon.
And he sayde: Yf the Sirians bee to strong
for me, thou shalte succour me: and yf the
childzen of Ammon preuayle agaynste the,
I will helpe the: Plucke vp thyne heaete,
and let vs playe the menne, for oure peo-
ples sake and for the cities of oure GOD,
and the Lorde shal do that whiche is good
in his owne syghte. So Joab and the peo-
ple that were with hym, drue nye before
the Sirians vnto the battayle: and they
fledde before hym. And when the childzen
of Ammon sawe that the Sirians were
fled, they renne awaye lykewyse before Abi-
sai hys brother, and gate them into the
cytie. And Joab came to Jerusalem.

And when the Sirians sawe that they
were put to the woorse before Israell, they
sente messengers and fet oute the Sirians
that were beyond the ryuer, and Sophach
the captayne of the host of Hadarezer went
before them. And it was tolde Dauid: and
he gathered all Israell and wente togethzer
ouer Jozdane, and came and set vpō them.
And when Dauid had put hym selfe in a-
raye agaynste the Sirians, they foughte
with hym. But the Sirians fled before Is-
rael. And Dauid destroyed of the Sir-
ians seuen thousande charrettes, and fozty
thousande foote menne, and kylled So-
phach the captayne of the hoste. And when
the seruaunces of Hadarezer, sawe that
they were put to the woorse, before them
of Israell: they made peace with Dauid,
and became hys seruaūtes. Neyther would
the Sirians helpe the childzen of Am-
mon any moze.

The. xx. Chapter.

The two moste victorious battayles of Dauid.

3 And it came to passe, that after the yere
2.Ki.11.a was expyred (*about the tyme that
kynges go out a warrefare:) Joab
carryed oute the armye of the hooste, and
*destroyed the countrey of the childzen of
Ammon, and came and besyged Rabba,
and destroyed it: But Dauid tarzed at Je-
rusalem whyle Joab smote Rabba and de-
stroyed it. * And Dauid toke the crowne of
B theyz kynge from of hys heade, & founde
that it had the weyght of a talent of golde,
and there were precyous stones in it: and
it was ozdeyned foz Dauids head. And he
brought also exceadyng moche spoyle oute
of the cytie. And he brought oute the peo-
ple that were in it: and tozmented them
with sawes, & harowes of yron, and with
other sharpe instrumentes: and so dealte
Dauid with al the cyties of the childzen of
C Ammon. And Dauid, and all the people
came agayne to Jerusalem. * After thys
it fortuned, that there arose warre at Ga-
zer with the Philistines. At whiche tyme,
Sobokai the Husathite slue Sippai, that
was of the childzen of * Rephaim: and they
were subdued. And there was battayle a-
gayne with the Philistines: and Elhanan
the sonne of Jair slue Lahemi, the brother
of Goliath the Gethyte, whose speare was
D lyke a weauers beame. And there chaunced
yet agayne warre at Geth, where as was
a manne of a greate stature, wyth xxiiii.
fyngers and toes. vi. on euery hand and vi.
on euery foote: and was the sonne of Ra-
phah. But when he defyed Israel, Jehona-
than the sonne of Simea, Dauids brother,
slue him. These were borne vnto Raphah
at Geth, and were ouerthrowē in the hand
of Dauid: and in the hande of hys ser-
uaūtes.

The. xxi. Chapter.

Dauid causeth the people to bee numbzed: and there ryse. lxx. thousande men of the pestilence.

1.Ki.11.a And Sathan stode vp againste
Israell, and prouoked Dauid
to numbze Israel. And Dauid
sayde to Joab, and to the ru-
lers of the people: Go ye and
numbze Israell from Beersheba to Dan,
and bringe it to me that I maye know the
numbze of them. And Joab answered: the
Lorde make hys people an hundzed tymes
so many moze as they be. But my Lozd, O
king, are they not al my lozdes seruaūtes?
why than dothe my Lozde requyze thys
thynge? why wyll my Lozde ber a cause of
trespalle to Israell? Neuertheless, the
kynges wozde preuayled agaynste Joab.

And

And Joab departed and walked thorowoute all them of Israel, and came to Jerusalem againe, and gaue the numbre of the compte of the people vnto Dauid. And all they of Israel were a. M. thousande, and an hundred thousand men that drew swearde: and Juda was. cccc. lxx. thousande menne that drewe swearde. But the Leuites and Ben Jamin comted he not amonge them. For the kynges worde was abhominable to Joab. And the Lorde was displeased with thys thynge: and smote Israell. And Dauid sayde vnto God: I haue synned exceadynglye in doing thys thynge. And now (I beseche thee) do awaye the wyckednesse of thy seruaunte, for I haue done very foolishly. And the Lorde spake vnto Gad Dauids sear, saying: go and tel Dauid, saying: Thus sayeth the Lord: I geue the ꝑ choyse of thre thynges: chose the one of them, that I may do vnto the. And Gad came to Dauid, and sayde vnto hym. Thus sayeth the Lord: Chose the eyther thre yeares famishment, or thre monethes to bee destroyed before thyne aduersaries, and ꝑ the sweard of thyne enemyes maye ouertake thee, or els the swearde of the Lorde, and pestilence in the lande thre dayes: and the aungel of the Lord destroying thorowout al the coastes of Israell. And nowe aduyse thy selfe, what worde I shall brynge agayne to hym that sente me. And Dauid sayde vnto Gad: I am in an exceedinge strayte. Let me fal now into the hand of the Lord, for passyng great are hys mercyes, but let me not fall into the hande of menne. So the Lorde sente pestylence vpon Israell, and there were ouerthroben of Israell. lxx. thousande menne. And God sent the aungell into Jerusalem to destroye in it. And as he was aboute to destroye, the Lorde beheilde, and had compassion on the euyl, and sayed to the aungel that destroyed: it is ynoughe, let nowe thy hand cease. And the angel of ꝑ Lord stode by the threshynge flooze of Ornan the Jebusite. And Dauid lift vp hys eyes, & sawe the angell of the Lorde stande betwene the earth and heauen, hauyng a drawē sweard in hys hande, stretched out towarde Jerusalem. Then Dauid and the elders of Israel, whiche were clothed in sacke, fel vpon theyr faces. And Dauid sayde vnto God: Is it not I that commaunded the people to be numbred? It is I that haue synned & done euyll in dede, & what haue these shepe done? Let thine hād (O lord my god) be on me, & on my fathers house, but not on thy people, that they shoulde be punished. And the angel of the Lord commaunded Gad to saye to Dauid, that Dauid shoulde go vp, and set vp an alter vnto the Lorde in the threshynge flooze of Ornan the Jebusite. And Dauid went vp accordyng to the sayyng of God, whiche he spake in the name of the Lorde. And Ornan turned aboute, and sawe the angel: and his foure sonnes were with hym, and hyd them selues: But Ornā was threshynge wheate. And as Dauid came to Ornan, Ornan loked & sawe Dauid, and went out of the threshing flooze, & bowed him selfe to Dauid with his face to the grounde. And Dauid sayde to Ornan: geue me the place of the threshyng flooze, that I maye buylde an aultare therin vnto the Lorde. Thou shalte geue it me for as much money as it is worth, that the plage maye ceasse from the people. And Ornan sayde vnto Dauid: take it to the, and let my lorde the kyng do that whiche semeth good in his eyes: lo, I geue the orē also for burnt sacrifyces, and the threshyng sleades for wood, and wheat for meatoffryng: I geue it all. And kyng Dauid sayde to Ornā: not so, but I wil bye it for as muche money as it is worth. For I will not take that which is thyne for the Lorde, nor offer burnt offrynges without coste. And so Dauid gaue to Ornan for that place, sicles of golde. vi. hundred by wayghte. And Dauid buylte there an aultare vnto ꝑ lord, & offred burntoffringes, & peace offrynges, & called vpon ꝑ lord, & he heard him frō heauē in fyre, vpō the aultare of burntoffryng. And when the Lorde had spoken to the aungel, he put vp his swearde agayne into the sheath of it. At that tyme when Dauid sawe that the Lord had hearde hym in the threshing flooze of Ornā the Jebusyte, he vsed to offre there: For the Tabernacle of ꝑ Lord which Moses made in the wyldernesse, and the aulter of burntoffrynge, were at that season in ꝑ hyll at Gibeon. And Dauid coulde not goe before it to aske coūsaile at god, for he was afrayed of ꝑ sweard of ꝑ Angel of the lord.

The. xxii. Chapter.

Dauid willeth his sonne Solomon to buylde the temple of the Lorde: which thyng he hym selfe was forbydden to do.

AND Dauid sayd: thys is ꝑ house of ꝑ Lord God, & this is the aultar for the burntoffring of Israell. And Dauid cōmaunded to gather together ꝑ straūgers ꝑ were in ꝑ land of Israel, & he set masons to hewe free stone for the buildinge of the house of God. And

And Dauid prepared plenye of yron for nayles, and dores of the gates and to ioyne with all, and a boundaunce of brasse without wayght, and Cedre trees without nũbre. For the ziioons & they of Tire brought moch Cedar wood to Dauid. And Dauid sayed: Salomon my sonne is yonge and tẽder, and the house that is to bee buylte for the Lorde, muste excede in greatnesse, that it maye be spoken of, & praised in al landes: I wyll therefore make ordinaunce for it.

And so Dauid prepared in many thinges before hys deathe. And he called Salomon hys sonne, and charged hym to buylde an house for the Lorde God of Israell. And
B 1. Ki. 7. b. 2. Ki. 5. a
Dauid sayde to Salomon: *my sonne, I thought (as it was in myne heart) to build an house vnto the name of the Lorde my God. But the woorde of the Lorde came to me, saying: thou hast shed muche bloude, & haste made greate battayles: thou shalte therefore not build an house vnto my name: for thou hast shed moche bloude vpon the earthe in my syghte. Beholde, a sonne is borne to thee, and he shalbee a man of reste, for I will geue hym reste from all hys enemyes round about. For hys name is Salomon: and I will sende reste and peace vpõ Israel in hys dayes. He shal build an house
C for my name, and he shall bee my sonne, and I wil bee hys father, and wyll prepare the seate of hys kyngdome vpon Israell for euer. Nowe therefore my sonne, the Lorde bee with thee, and prosperе thou, and thou shalte buylde the house to the name of the Lorde thy God, as he hathe sayed of thee. And the Lorde shall geue the wysdome and vnderstandynge, and shall geue the commaundementes for Israell, that ye maye kepe the lawe of the Lorde thy God. For thẽ thou shalte prosperе: euen when thou takest hede, and fulfyllest the statutes and lawes whiche the Lorde charged Moses with for Israell. Plucke vp thy harte therefore, and bee stronge, dreade not, nor bee discouraged. Beholde, in myne aduersitie haue I
D also prepared for the house of the Lorde, an hundred thousand talentes of gold, and a thousande thousande talentes of syluer, & as for brasse and yron it can not bee noumbred, for it is verye much. And I haue prepared tymbre and stone, and thou mayest prouide more thereto. Moze ouer, þ haste woorkemen with the prowe, and masons, and carpenters to worke in stone and tymber, and many menne that bee actiue for euery woorke. And of golde, syluer, brasse, and yron, there is no number. Up therefore, and be doinge, and the Lorde shalbee with the. And Dauid cõmaunded all the lordes of Israell to helpe Salomon hys sonne, saying: Is not the Lorde youre God with you, and harthe he not geuen you reste on euery syde? for he hathe geuen the inhabitours of the lande into my hande, and the lande is subdued before the Lorde, and before hys people. Nowe therefore set youre hearres and youre soules to seke the Lord youre God. Up, and build ye the temple of the Lorde God, to bringe the arke of the couenaunte of the Lord, and the holy vessels of GOD into the house, so buylt for the name of the Lorde.

The. xxiii. Chapter.

Dauid being olde, maketh Salomon kynge. He causeth the Leuites to bee numbred, and assigneth them to theyr offices.

SO, when Dauid was olde and full of dayes, *he made Salomon hys sonne kyng ouer Israell. And then he gathered togeI
1. Ki. 1. a
ther al þ Lordes of Israel with þ priestes & the Leuites. And þ Leuites wer nũbred frõ the age of .xxx. yere and aboue, & the nõbre and summe of them was .xxx. and. viii. thousande menne. Of whiche .xxiiii. thousande were set to further the woorke of the house of the Lorde. And syxe thousande were officers and iudges. Foure thousand were porters, and foure thousande praised the Lord with suche instrumentes, as was made to praise withall. And so Dauid put an ordre amonge them, deuydynge them in partes. Of the chyldren of Leui, Gerson, Cahath, & Merari: Of the Gersonites was Laadam & Semei. The sonnes of Laadã, the chefe was Jehiel, Zethan and Joel, thre. The sonnes of Semei: Selomith, Haziell and Haram, thre. These were the auncient fathers of Laadã. And the sonnes of Se-B
mei were Jahath, Zina, Jeus, & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, Zina the seconde. But Jeus & Beria had not many sonnes, therefore they were in one rekeninge accordyng to theyr fathers household, rekened for one auncient household. The sonnes of Cahath, Amram, Jsehar, Hebron and Uziel, foure.
* The sonnes of Amram, Aaron and Mo- Exo. 6. a
ses. And Aaron was separated to haue the 1. Par. 24. a
rule of the holy thynges in the place moste holy, he & hys sonnes for euer, and to burne incense before the Lord, & to minister vnto hym, and to bleese in his name for euer.

Moses

Moses also the man of God, & his children, were named wyth the tribe of Leui. The sonnes of Moses: Gerson, and Eliezer. Of the sonnes of Gerson, Sebuel was ꝑ chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes: But ꝑ sonnes of Rehabia were very many. The sonnes of Izahar: Salomith the chefe. The sonnes of Hebron: Ieriahu the first, Amaria ꝑ seconde, Jahaziel the thirde, & Iecameam the fourth. The sonnes of Uziel: Micha the
C fyrste, and Iesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli, Eleazar and Cis. And Eleazar died, and had no sonnes, but daughters, and theyr brethren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder and Ieremoth, thre. These are ꝑ chyldre of Leui after the householde of theyr fathers: euen ꝑ auncient of the fathers accordynge to theyr offices, and after the numbre and summe of the names of them that did the worke in the seruyce of the house of the Lorde, from the age of twentye yeares & aboue. And Dauid sayd: the Lorde God of Israell hath gyuen rest vnto hys people, that they may dwel in Jerusalem for euer. That the Leuites also shoulde nowe nomore beare the tabernacle and all the vessels for the seruice thereof: for accordyng to the last wordes of Dauid, the Leuites were numbred from twentye yere and aboue, and theyr office was vnder the
D hande of the sonnes of Aaron, for the seruice of the house of the Lorde: in the courtes and celles, & in ꝑ purifyng of all holy thinges, and in the worke of the seruice of ꝑ house of God. In the shewe bread, in the fyne floure, in the meatoffryng, in the wafers of swete bread, in the frying panne, in the gredyron, and in all maner of measures and syse, and to stande euery dayе in the mornynge, to thanke and prayse the Lord, and so likewise at euen. And to offre al burnt sacrifices vnto the Lorde, in the Sabbothes, in the newe moones, and on the feastful dayes by nũbre and custome contynually (as they were commaunded) before the Lorde. And that they shoulde wayte on the tabernacle of wytnesse, and on the holye place, and on the sonnes of Aaron theyr brethren, in ꝑ seruice of the house of the Lorde.

The. xxiiii. Chapter.

Dauid deuyded offyces vnto the sonnes of Aaron.

THese are ꝑ deuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. * Nadab also and Abihu Leui. 10. a dyed before their father and had no children: But Eleazar and Ithamar executed the priestes office. And Dauid ordred them on this maner: Zadock of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar were accordynge to theyr offices, in theyr ministracion. And there were mo auncient men founde amonge the sonnes of Eleazar, then ꝑ sonnes of Ithamar. And thus were they ordred togyther: Amonge the sonnes of Eleazar there were syxtene rulers, accordyng to the housholde of theyr fathers: and eight amonge the sonnes of Ithamar, accordyng to the housholde of theyr fathers. And thus B were they put in ordre by lot, the one sorte frõ the other, and so were there rulers in the Sanctuary and lordes before God, as well of the sonnes of Ithamar, as of the sonnes of Eleazar. And Simeia ꝑ sonne of Nathanael the scribe, of the kynred of the Leuites, wrote them before the kynge and ꝑ lordes, and before Zadock the priest, and Ahimelech the sonne of Abiathar, and before the auncient fathers, before the priestes and the Leuites: one principall household beyng reserued for Eleazar, and one for Ithamar. And the fyrste lotte fel to Iehoiarib, and the seconde to Iedaia: The thyrd to Harim, and ꝑ fourth to Sehorim. The fifth to Melchia, and the syxte to Miamin. The seuenth to Hakos, and the eyght to Abia. * The nynth Luke. 1. a to Iesua, and the tenth to Secaniahu. The eleuenth to Eliasyb, and the twelueth to Jakym. The thyrteenth to Hupa, and the fourteenth to Iesebeab. The fyftenth to Bilga, and the syxtenth to Immer. The seuententh to Hezir, and the eyghteenth to C Hapizez. The nyneteenth to Pathahia, and ꝑ twentyeth to Ieheskel. The .xxi. to Jachin, & the .xxii. to Gamul. The .xxiii. to Delaiahu, and the .xxiiii. to Maasiahu. These are the ordynaunces of them in theyr offices, when they came into the house of ꝑ lord accordyng to theyr maner vnder Aaron theyr father, as ꝑ lord God of Israel had cõmaunded him. The reste of the sonnes of Leui are these: of the sonnes of Amram, Subael: of ꝑ sonnes of Subaell, Iehediahu. Of the sonnes of Rehabia: the first Iesia. Of ꝑ Izaharites, Selomoth. Of ꝑ sonnes also of Selomoth, Iehath. His sonnes Ieriahu the fyrste, Amariahu the seconde, Jahaziel the thyrde, D & Iekameam the fourth. Of the sonnes of Uziell, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Iesia. Of the sonnes also of Iesia zechariahu. The sonnes of Merari, were Mahli & Musi. The

sones of Jahaliahu, Beno. The sones of Merari by Jahaziahu, Beno, Sohem, zacur & Ibri. Of Mahely came Eleasar, & he had no sones. Of kis, the sones of kis, Jerahemeel. The sones of Musi: Mahli, Eder and Jerimoth. These are the children of the Leuites after þ housholde of theyr fathers. And these cast lottes next to theyr brethrē þ the sones of Aaron, in þ presence of Dauid the kynge, & Sadock and Ahimelech and the auncient fathers, priestes, & Leuites: euen þ principall fathers before theyr ponger brethren: (the lot made equal distributiō among them al.)

The. xxv. Chapter.

The syngers are appointed, with theyr places and lottes.

AND so Dauid and the captaynes of þ hoost appointed out to do seruice, the sones of Asaph, Heman, and Jeduthun when they dyd prophecye, with harpes, psalteryes, and symbales. And there was a multitude of the men that were appointed to the seruice and mynystracion. Of the sones of Asaph: zaccur, Joseph, Mathania, & Asarela that wayted on Asaph whyche prophecyed by the kynge.

Of Jeduthun: the sones of Jeduthun, Sedeliahu, seri, Jesaiahu, Hasabiahu, and Mathithiahu, sixe: vnder þ handes of theyr father Jeduthun whiche prophecyed with an harpe, for to geue thankes and prayses vnto the lord. Of Heman, the sones of Heman: Bukiahu, Mathaniahu, Uzsel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romāthi, Ezer, Josbekasa, Malothi, Hothir & Mahazioth. All these were þ sones of Heman whiche was the kynges seat in þ wordes of God to lift vp þ horne of þ regal dignitie. And god gaue to Heman xiiii. sonnes and thre daughters. All these also were at þ hande of theyr father synging in þ house of the Lord with symbales, psalteryes and harpes, when Asaph, Jeduthun and Heman executed the seruyce in the house of God at the kynges hande. And þ multitude of thē with theyr brethrē that were instructe in the songes of the Lord, euen al that were cunnyng, were two hundred, foure score and eyght. And they + cast lottes among them seuers howe they should wayte, as well for þ smal as for the great, for the scoler as wel as for the scholemaster. And the fyrst lotte in Asaph fel to Joseph. The seconde to Gedeliahu (with his brethren, and sonnes) whiche nūbre were twelue. The third fel to zaccur with his sones & brethren, being twelue persones. The fourth to Izri with his sonnes and brethren, twelue persones. The fyfth to Nathaniahu with his sonnes and brethren, twelue persones. The syxth to Bukiahu with hys sonnes and brethren, twelue persones. The seuenth to Jesarela with hys sonnes and brethren, twelue persones. The eight to Jesaiahu with his sonnes and brethren, twelue persones. The nynth to Mathaniahu with hys sonnes and brethrē, twelue persones. The tenth to Simei with his sonnes and brethren, twelue persones. The eleuenth to Azarael with hys sonnes & brethrē, twelue persones. The xii. to Hasabia with his sonnes and brethren, xii persones. The thyrteenth to Subael with hys sonnes and brethren, twelue persones. The fourteenth to Mathathiahu with his sonnes and brethren, xii. persones. The fyftenth to Jerimoth, with his sonnes and brethren twelue persones. The sixtenth to Hananiahu with hys sonnes and brethren, twelue persons. The seuententh to Josbekasa wt his sonnes and brethren, xii. persones. The eyghteenth to Hanani with his sonnes & brethrē, twelue persones. The. xix. to Maloth, with hys sonnes and brethren, twelue persons. The xx. to Eliathath with his sonnes and brethrē xii. persones. The. xxi. to Hothir with hys sonnes and brethren, twelue persones. The xxii. to Gidalthi with his sonnes & brethren, twelue persones. The. xxiii. to Mahazioth with hys sonnes and brethren, twelue persones. The. xxiiii. to Romanthi Ezer, with his sonnes and brethren, twelue persones.

The. xxvi. Chapter.

The porters of the temple are ordeyned, euery man to the gate whyche he shoulde kepe.

THese are þ deuisions of þ porters. Among þ Corethites: Meselemiahu þ sonne of Kore of the children of Asaph. And the sonnes of Meselemiahu were these: zachariahu the eldest, Jedihell the second, zebadiahu the thyrde, and Jathniel the fourth, Elam the fyfth, Jehohanan the syxt, and Elioenai the seuenth. The sonnes of Obed Edom: Semeia þ eldest, Jehosabad the second, Joah þ thyrde, Sacar the fourth, and Nethanael þ fyfth, Ammiell the syxth, Jssachar the seuenth, Peulthai the eyght, for God blessed hym. And to Semeia his son were sonnes borne, that ruled in the house of theyr father, for they were men of myghte. The sonnes of Semeia, Othni, Rephael, Obed & Elzabad, and hys brethren were stronge men: Elihu,

and

& Semahiahu. All these were of the childrē of Obed Edom, they and their children, and their brethren, actyue men of strength to do seruice, euen. lxii. of Obed Edom. And Meshelemiah had sonnes and brethren actyue men. xviii: The sonnes of Hosa of ꝑ children of Merari: Simri the chefe, and though he was not the eldest, yet his father set hym in ꝑ chefest place: Helkiahu ꝑ second: Tebaliahu the thyrde, and Zechariahu the fourth: al the sonnes and brethren of Hosa were. xiii.

Amonge these was deuided the office of the portershyp ꝑ they shoulde be auncient mē, to wayte wyth their brethren, when they ministred in the house of the Lorde. And they cast lottes betweene the great and small after the household of their fathers, for euery gate.

And the lot on the east syde fell vpon Shelemiah. And for Zachariahu his son (whyche was a wyse counsayler) they caste lottes, & his lot came out toward the north. And Obed Edoms lot fel to the south. And for his sonnes fell the houses of Asuppim. For Suphim and Hosa, towarde the west, with the gate that standeth towarde the hier waye: one watche beyng ouer agaynste an other. In the east were syxe Leuytes: and toward the north. iiii. a day: toward ꝑ south iiii. a day, and toward Asuppim two & two. In Pharbar towarde the weste, two at the goinge vp, and two in Pharbar. These are the deuysions of the porters amonge the sonnes of Kohath, and amonge the sonnes of Merari. And of the Leuytes, Ahiah had the ouersight of the treasure of ꝑ house of God, and of the treasure of the dedicate thynges.

C As concernyng the sōnes of Laadan which were the children of the Gersonites. Of Laadan came auncient fathers: euen of Laadan there came Gershni & Iehieli: The sonnes of Iehieli: Zethan and Ioel hys brother, whiche were ouer the treasures of the house of the lord. Of the Amramites also & Izeharites, Hebronites and Vzielites, was Shubuell the sonne of Gerson, the sonne of Moses a ruler ouer ꝑ treasures. And of his brethrē sonnes of Eliezer was Rehabiahu, whose son was Isaiahu, whose sonne was Ioram, whose sonne was Zichri, whose sonne was Shelomith, whych Shelomith and hys brethren were ouer all the treasures of the dedicate thynges which Dauid the kynge, & the auncient fathers the captaynes ouer thousandes & hundredes, and the captaines of the host had dedicated out of the spoiles wonne in battayles: they did dedicate thē to maintaine the house of the Lord: and al that Samuell the sear, & Saul the son of Cis, & Abner the sonne of Ner, and Ioab the sōne of Zeruia had dedicated, & whosoeuer had dedicate any thyng, it was vnder the hande of Shelomith & of his brethren. Of the Izeharites was Chenaniahu and his sonnes, appointed to ꝑ businesse vpon out forth ouer Israell, for they were officers & iudges. And of ꝑ Hebronites, Hashabiahu and his brethren, men of actiuitie, a thousand & seuen hundred were officers among thē of Israel beyonde Iordan westward, in al businesse belonging to God, and seruice of the kyng. Amonge ꝑ Hebronites was Ieria the chefest, euen a prynce among the Hebronites and fathers of his kynred. And in the. xl. yeare of ꝑ kingdome of Dauid they were sought for. And there were found among thē mē of actiuitie, at Iazer in Gilead. And hys brethren were men of actiuitie, euen two thousande & seuen hundred auncient fathers, whō king Dauid made rulers ouer the Rubenites, Gadites, and ouer ꝑ halfe tribe of Manasse, for euery Matter pertayninge to God, and for the kynges businesse.

The. xxvii. Chapter.

Of the princes & rulers that ministred vnto ꝑ kinge. A

The children of Israel after ꝑ number of them, the auncient heades & captaynes of thousandes and hundredes, and their officers that serued ꝑ king by diuers courses, which came in & went out, moneth by moneth throughoute al the monethes of ꝑ yere. And in euery course were. xxiiii. thousande. Ouer the fyrst course for the fyrste moneth, was Iasobeā the son of Zabdiel. And in his course were xxiiii. thousande. And the chefest of all the captaynes of the hoste for the fyrst moneth, was of the children of Pharez. Ouer the course of the second moneth was Dodai an Ahohite, and in hys course was Mikloth a ruler (his helper.) And in ꝑ course were xxiiii thousande. The chefe captayne of the thyrd hoost for the thyrd moneth, was * Banaiahu the sōne of Iehoiada the hie priest: & in his course were. xxiiii. thousand: this is that Banaiahu whiche was moste myghtye among xxx. and aboue xxx. And in his parte was Amizabad his sonne. The fourth captayne for the fourth moneth, was Asahel the brother of Ioab, and Zabadia his son after him. And in his course were xxiiii. thousand. The fyfth captayne for the fyfth moneth, was Shamhut the Izrahite: and in hys course were xxiiii. thousande. The sixth captayne for the sixth moneth, was Ira the sōne

1. par. 11. 8
2. Sa. 23. 6.

B

of Jckes a Thecuyte: & in his course were xxiiii. thousand. The seuenth captayne for ỹ seuenth moneth was Helez the Pelonite, of the chyldren of Ephraim: and in his course were. xxiiii. thousand. The eight captayne for the eyght moneth, was Sibechai an Husathyte of the kynred of zarhi: & in his course were xxiiii. thousand. The .ix. captayne for ỹ nynth moneth was Jeiezer an Anathothite of the sonnes of Jemini: and in hys course were. xxiiii. thousande. The tenth captayne for the tenth moneth, was Maharai the Netophathite of the zarahytes: & in his course were twenty & foure thousand. The eleuenth for the eleuenth moneth, was Banaia the Pirathonyte of the chyldren of Ephraim: & in hys course were. xxiiii. thousand. The twelueth captayne for the twelueth moneth, was Heldai ỹ Netophathyte, vñ Othoniel: & in his course were. xxiiii. thousand. And ỹ rulers ouer the trybes of Jsraell were these. Among the Rubenites was Eliezer the sone of zichri. Among the Simeonytes also was Saphatiahu the sone of Maacha. Among the Leuytes: Hasabia the sonne of Kemuel. Among the Haronites: zadok. Among thé of Juda: Elihu of the brethren of Dauid. Among them of Jsachar: Omri ỹ sonne of Michael. Among thé of zabulō: Jesmaiahu the son of Obadiahu. Among them of Nephthali: Jerimoth the sonne of Azriell. Among the chyldren of Ephraim: Hosea the sonne of Azaziahu. In the halfe tribe also of Manasse: Joel the sone of Phedaiahu. Of ỹ half trybe of Manasse in Gilead: Jddo the sonne of zachariahu. Among them of Benjamin: Jaasiel the sonne of Abner. Among thé of Dan: Azarel the sonne of Jeroham. These are the lordes of the tribes of Jsrael. But Dauid toke not the numbre of thé vnder .xx. yere: because the Lorde said he would encrease Jsrael lyke vnto the starres of the skie. And * Joab the sonne of zaruia began to nūbre: but he finished it not, because that there fell wrath for it agaynst Jsrael, neither was the numbre put into the chronycles of kynge Dauid. Ouer the kynges treasures was Azmaueth ỹ sonne of Jdiel. And ouer the treasures of the feldes in the cytyes and villages and castels, was Jehonathan the sonne of Vzziahu. And ouer the workemē in the feldes that tylled the grounde, was Ezri the sonne of Chelub. And the ouerlight of ỹ vyneyardes had Semei the Ramathite. Ouer the encrease also of the vyneyardes and ouer ỹ wynecellers was Sabdi ỹ Hasphumpte: & ouer the olyuetrees and mulberytrees that were in the valleys, was Baal Hanan the Gederite. And ouer ỹ treasure of oile, was Joas: Ouer the oxen that fedde in Saron was Setary ỹ Saronite. And ouer the oxen ỹ were in the valeys, was Saphat the sonne of Jdlai. Ouer the camels Obil ỹ Jsmaelite. And ouer ỹ asses, was Jehadiahu ỹ Meronothite. Ouer ỹ shepe, was Jazis the Hagerite. All these were the rulers of ỹ substaunce of kyng Dauid. And Jehonathā Dauids vncle, a man of counsayle and of vnderstandyng, was a scribe: and Jehiel the sonne of Hachmoni was wyth the kynges sonnes (enstructynge them.) And Ahitophel was of the kynges counsayle. And Husai the Arachyte was the kinges companyon. And nexte to Ahitophel was Jehoiada the sonne of Banaiahu and Abiathar. And the captayne of the kynges warre, was Joab.

The. xxviii. Chapter.

Because Dauid was forbydden to builde the temple, he exhorteth Salomon and the people to perfourme it.

AND Dauid gathered together all ỹ lordes of Jsrael: the lordes of the tribes, the lordes of the companyes ỹ ministred to the kyng by course, ỹ captaynes ouer thousandes & ouer hūdredes, & the lordes that had the ouersyght ouer all the substaunce and possession of Dauid, his sonnes, wyth the chamberlaynes: all the myghty and valyaunte, and all actyue men vnto Jerusalem. And kynge Dauid stode vp vpō his fete, & said. Heare me my brethrē and my people. * I had in my hert to builde an house of rest for the arke of the couenaūt of the Lorde, and for the foote stole of our God: and had made redy for the buildyng. But God said vnto me: * ỹ shalt not builde an house for my name, because thou hast ben a mā of warre, and hast shed bloude. Moreouer, ỹ lord God of Jsrael * chose me before all ỹ house of my father, to be kyng ouer Jsrael for euer: for in Juda would he chose a captayne, and of the housholde of Juda is the house of my father, and among ỹ sōnes of my father he had a lust to me to make me kyng ouer al Jsrael. And of al my sōnes (for ỹ lord hath gyuen me many sonnes) he hath chosen Salomon my sonne to syt vpon the seate of the kingdome of the lorde in Jsrael. And he sayde vnto me: * Salomon thy sonne, he shall buylde me an house and courtes: I haue chosen hym to be my son, I I wil be his father. I wil stablish his kingdome for euer, if he wil be stronge, to do my

commaūde-

1. par. 22. a

1. par. 17. b

1. par. 28. c

1. par. 22. d

1. par. 28. e

maundementes and my lawes, as it goeth this daye: Now therefore in the syght of all Israel the congregacion of the Lorde, and in the audience of oure God: kepe and seke for all the commaundementes of the Lorde your God, that ye may enioye a good lāde, and leaue inheritaūce for your children after you for euer. And ꝓ Salomon my sōne, know thou the God of thy father, and serue him with a pure herte, and with a swete cou-
Psa.7.c. rage. * For the lord searcheth al hertes, and vnderstandeth all the ymagynacyons of thoughtes: And yf thou seke hym, he will be founde of the. But yf thou forsake hym, he will cast the of for euer. Take hede now, for the Lorde hath chosen the, to builde him an house of a Sanctuary. Be strong therfore, and playe the man. And Dauid gaue Sa-
C lomon his sonne the paterne of the porche (of the temple also) and of ꝓ houses that longed therto, of the store houses, vpper chambres, inner parlours, & of the house of the mercy-state: and the cōpte of all that he had in his mynde, for ꝓ courtes of the house of ꝓ lorde, and for all the celles rounde about, for the treasures of the house of God, & for the treasures of the dedicate thinges, & for the diuisions of the preastes and Leuites that wayted by course, and for all the workemanship that shoulde serue for the house of the lorde, and for all ꝓ vessels that should serue in the house of the lord. For gold, & for the wayght of golde, for all vesselles of sondrye ministracions: for al maner of vesselles of siluer, in waygthe, and for al vesselles what soeuer purpose they serued vnto. The wayght of golde for the candlestyckes, and the golde for their lāpes, with ꝓ wayght for euery can-
dlestycke, & for the lampes therof. And for ꝓ
D candlestyckes of siluer by wayght, both for the candlestyck and also for her lampes, according to the diuersitie of the vse of euerye candlestycke. And by wayght (he gaue) golde for the tables of shewbread, euen for euery table: and likewise siluer for ꝓ tables of siluer. And gold for fleshhokes, cuppes, & drinkyng pottes. And pure gold in wayght for basens, euen for euery basen. And likewyse siluer by wayght for euery basen of siluer. And for the alter of insence pure golde by waight. And golde for ꝓ paterne of ꝓ charet of the cherubs ꝓ stretched out their winges, and couered the arke of the couenaunte of ꝓ lord. All (sayd he) was gyuen me by writyng of ꝓ hande of the Lord, which made me vnderstāde al the workemanship of ꝓ paterne. And Dauid said to Salomon his sonne: be
strōg, & do manfully, feare not, nor be faynte herted: for the Lorde God, euen my God is with the, and he shall not fayle the, nor forsake the, vntill thou haste finished all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites are deuyded in companies for all maner of seruice that perteneth to the house of God: they are with the for al maner of workmanshyp, and so are all that excell in wisdom for anye maner of seruice. Thou haste also the Lordes and all the people for euery thynge that thou hast nede of.

The. xxix. Chapter.

The offrynges of Dauid, and of the princes for the buyldynge of the temple. Dauid dyeth: and Salomon his sonne raygneth in his stede.

AND Dauid the kyng sayd vnto al I
the congregacion: * God hath spe- 1.reg.3.a.
cially chosen Salomon my sonne whiche is yet yong and tendre, and the worke is great: for the house shall not be for man, but for the lord God. Moreouer, I haue prepared with al my might for ꝓ house of God, gold for vessels of golde, siluer for them of siluer, brasse for thynges of brasse, yron for thynges of yron, & wood for thynges of wood: and onyx stones, and stones to be set, glystryng stones, & of diuers coloure, and all maner of precious stones, & marble stones in greate aboundaunce. And because I haue luste to ꝓ house of my God: I haue of myne owne proper good, of gold & siluer which I haue seuerally gyuen to the house of my God, beside al that I haue prepared for the holy house, euen thre thousand talentes of golde of Ophir, and seuen thousande B
talentes of tried siluer, to ouer lay the walles of the houses withall: the golde for thynges of golde, siluer for them of siluer, and for all maner of worke by the handes of artificers. And whosoeuer is willynge maye this daye consecrate hys hande vnto the Lorde. And so the auncient fathers and the lordes of the tribes of Israel, the captaines of thousādes and hundredes, with the lordes that were rulers ouer the kynges worke, were willing, and gaue for ꝓ seruice of the house of God, fyue thousande talentes of golde, and ten thousand peces of golde, and ten thousande talentes of siluer, and xviii. thousande talentes of brasse, and one hundred thousande talentes of yron. And they with whome precious stones were founde, gaue them to the C
treasure of the house of the lord, by the hāde of Jehiel the Gersonyte. And the people reioyced when they were so willynge to gyue

their goodes, and with a perfect hearte they offered vnto the lord. And Dauid the kyng reioyced with greate gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd: Blessed be thou lord God of Israel our father, for euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse: for all that is in heauen and in earthe, is thine: and thine is the kingdom (O Lord) and thou excellest aboue al, euen as ꝑ head of al. And richesse & honour come of the, and thou reygnest ouer all, and in thyne hande is power and strength, and in thyne hande it is to make greate, and to D gyue strength vnto all. And now our God, we thanke the, & prayse thy glorious name. But who am I, and what is my people, ꝑ we should enforce oure selues to gyue these thynges so willingly? But al thynges come of thee: and of that whiche we receiued of thyne hande, we haue gyuē the. * For we be but straungers before the, and sotourners as were al oure forefathers. Oure dayes on the earthe also are but as a * shadowe, and there is none abydynge. O lorde our God, all this stuffe ꝑ we haue prepared to builde the an house for thyne holy name, commeth of thyne hande, & is all thyne. I wote also my God, that thou triest the heartes, & hast pleasure in vnfaynednesse. And in the vnfaynednes of myne herte, I haue willyngly offred all these thynges. And nowe haue I sene thy people whiche are founde here, to offre vnto the willyngly & with gladnesse. O lord God of Abraham, Isaac, and of Israel, oure fathers, kepe this for euer as the beginning of the thoughtes of the herte of E thy people, & prepare their hertes vnto thee. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonies, and thy statutes, and to do all, and to builde the house, for the whiche I haue made prouision. And Dauid sayde to al the cōgregacion: Now blesse ꝑ lord your God. And all the congregacion blessed the lord God of their fathers, & bowed downe their heades, and worshipped the Lord and the kynge. And they offred offrynges vnto the Lord. And on the morowe after the sayd daye, they offred burnt offrynges vnto the lord, euen a thousande yong oxen, a thousād F rammes, and a thousande sheepe, with their drynkoffrynges. Many sacrifices offred they for all Israell, & dyd eate and drynke before the Lorde the same daye, with greate gladnesse. And they made Salomon the sonne of Dauid kynge the second tyme, and anoynted him prince before the Lorde: and Zadoc to be the hye preast. * And Salomō 1. Reg. 2. sate on the seate of the lorde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And al the lordes and men of power, & al the sonnes of kyng Dauid submitted them selues, & were vnder kynge Salomon. * And the Lorde 1. Reg. 4. magnified Salomon in dignitie, in ꝑ syght of all the of Israel, & gaue him so glorious a kyngdome, as no kyng had before hym in Israell. And so Dauid the son of Isai reygned ouer all Israel. And the space that he reygned ouer Israel was. xl. yere: seuē yere reygned he in Hebron, and .xxxiii. yere reygned he in Jerusalē: & he dyed in a good age, full of dayes, ryches and honour. And Salomon his sonne reygned in his stede. The actes of Dauid ꝑ kyng first & laste, beholde they are writtē in the boke of Samuell the sear, and in the boke of Nathan ꝑ prophete, and in the boke of Gad the sear, with all his kyngdome and power, and tymes that went ouer him, and ouer all Israel, and ouer all the kyngdomes of the earth.

The ende of the first boke of the Chronicles: otherwise called the first boke of Paralipomenon.

The second booke of the Chronicles, whiche in the Hebrue is one with the first.

The first Chapter.

The offrynge of Salomon in the tabernacle at Gibeon, where he receyueth an answere of God, what wysedom should be gyue hym, with the nūber of his charettes and horsemen.

AND Salomon the sonne of Dauid waxed strong in his kyngdome: & the * lorde his God was with him, & magnifyed him in the dignitie. 1. Reg. 4.

And Salomon spake vnto al Israel, to the captaynes ouer thousādes, to the captaines ouer hundredes, to the iudges, & to euery officer in all Israell, & to the auncient fathers. And so Salomō & all the congregacion wt him * went to the hye place 1. Reg. 3. that was at Gibeon, & for there was the ta- 1. Par. 21. bernacle of ꝑ witnes of God, * whiche Mo- * Exo. 35. ses ꝑ seruaūt of ꝑ lord made in ꝑ wildernes. 2. Esd. 1. But the arke of God had Dauid brought from Kyriath Jarim, into ꝑ place whiche Dauid had prepared therfore. For he had pytched

pytched a tent for it at Jerusalē. Moreouer, the brasen aulter * that Bezaleel the sonne of Uri, the sōne of Hur had made, was there before ꝑ tabernacle of ꝑ lord. And Salomō and the congregacion went to vysite it. And Salomō gat vp there before ꝑ lorde to the brasen aulter ꝑ was before the tabernacle of witnes, & * offred a thousande burntsacrifices vpō it. And ꝑ same nyght dyd God appeare vnto Salomō, & sayd vnto him: aske what I shal gyue the. And Salomon sayd vnto God: thou haste shewed great mercy vnto Dauid my father, and * hast made me to reygne in his stede. & Nowe therfore, O Lord God let thy promise whiche ꝑ madest vnto Dauid my father, be true. & For ꝑ hast made me kyng ouer a people whiche is like the dust of the earth in multitude: wherfore gyue me now wysedome & knowledge, ꝑ I may be able to go in & out before this people: for who els (worthely) can iudge this people ꝑ is so great? * And God said to Salomon: bycause this was in thyne herte, & bycause ꝑ hast not asked treasure, richelle, and honour, and ꝑ lyues of thyne enemyes, neyther yet lōge life: but hast asked wysedome & knowlege for thy selfe to iudge my people, ouer which I haue made the kyng, wisedō & knowlege is graūted vnto the, & I wil gyue the treasure & riches, & glory: so that among ꝑ kynges ꝑ haue ben before the or after thee, none was or shal be like the. And so Salomon came frō the hilauter (ꝑ was at Gibeō) to Jerusalē, frō the tabernacle of witnes, & reigned ouer Israell. * And Salomon gathered charetes and horsemen: and he had a thousāde & foure hundred charets, & xii. M. horsmē, whō he bestowed in ꝑ charet cytes, and ꝑ the kyng at Jerusalē. And * the kyng made siluer & gold at Jerusalē as plēteous as stones: & cedre trees made he as plentye as the mulbery trees ꝑ grow in the valeys: and the horses whiche Salomon had, were brought him out of Egipt by ꝑ kinges marchaūtes that were togither: whiche beyng of one cōpanye, toke them out at a price. They came also & brought out of Egipte a charet for syxe hundred peces of siluer: euē an horse for an hūdred & fyfte. And so brought they horses for all the kynges of the Hethytes, & for the kynges of Syria by their own hāde.

ere 38.a.
1. reg 3.c.
2. par. 9.a.
2. par. 3.a.
2. par. 1.a.
1. reg. 3.b.
2. reg. 10.b
2. reg. 10.b

The. ii. Chapter.

Salomon sendeth to Hiram the kynge of Tyre for wood and workemen.

AND Salomō determined to builde an house for the name of the lord, and an house for his kyngdom: and Salomō tolde out thre score and ten thousande men to beare burthens, and foure score thousand men to hew stones in the mountayne: & thre thousande and syxe hundred to ouerse them. * And Salomon sent to Huram the kynge of Tyre, saying: As thou dyddest deale with Dauid my father, & * dyddest send him Cedre wood to builde him an house to dwel in, euen so deale with me. For I am about to builde an house for the name of the lord my God, to offre vnto him holy thynges, and to burne swete meese, and to set shewbread before him contynually: to offre burnt sacrifices of the mornynge and euenynge: on the Sabboth dayes, in the first daye of euery new moone, & in the solempne feastes of the lord our God: for it is an ordinaunce to be continually kepte of Israel. And the house which I builde shalbe greate, for great is our God aboue al gods: But who is hable to builde him an house, when that heauen & heauen aboue all heauens, is not hable to receyue him? What am I the that I should build hym an house, nay, but euen to burne sacrifice before him. shall this buildyng be: sende me nowe therfore a connynge mā that can worke in golde & siluer, in brasse & yron, in purple, cremosyn and yelowe sylke, & that can skyl to graue ẅ the cōnyng mē that are with me in Juda and Jerusalē, whom Dauid my father dyd prepare. Sende me also Cedre trees, Pyne trees, & Almuge trees out of Libanon. For I wot ꝑ thy seruauntes cā skyl to hewe tymbre in Libanon. And beholde, my men shalbe with thine, that they may prepare me tymbre ynough. For the house whiche I am determyned to buylde, shalbe wonderful great. And beholde, for ꝑ vse of thy seruauntes ꝑ cutters and hewers of tymbre, I haue gyue. xx. thousande quarters of beaten wheate, & xx. thousande quarters of barly, & xx. thousande bates of wine, and. xx. thousāde bates of oyle. And Hiram kynge of Tyre answered in writing which he sent to Salomon: Bycause the lord hath loued his people, therfore he hath made the kyng ouer them. And Hirā sayde moreouer: blessed be the Lorde God of Israel which made heauen and earth, & that hath gyuen Dauid the kyng a wise sonne, & one ꝑ hath discretion, prudence and vnderstandyng to build an house for the lord, and a palace for him selfe. And now I haue sent a wise man, and a mā of vnderstāding (whom my father Hirā dyd vse) * the sonne of a woman of the doughters of Dan, & his father was a man of Tyre, & he can skyl to worke in gold and

1. reg. 5.a.
2. reg. 5.b.
3. reg. 7.b.

fiuct in braſſe and yron, in ſtone, & tymbre, in purple and yelow ſylke, in fine whyte and crymoſyn: and can graue ſundry maner of graupnges, and fynde out diuers maner of ſubtle worke that ſhalbe ſet before hym, with thy connynge men, and with the connynge men of my Lorde Dauid thy father. Nowe therfore the wheat & barlye, oyle and wyne, which my Lord hath ſpoken of, let hym ſende vnto his ſeruauntes. And we will cut wood in Libanon as muche as thou ſhalt nede, & will bringe it to the in ſhyppes by ſea to Japho, fro whence thou mayſt carye them to Jeruſalem. And Salomon numbred all the ſtraungers ꝑ were in ꝑ lande of Iſrael, after the numbre of them whom his father Dauid had numbred. And they wer foumde an hundred. lui. thouſande, and fyue hundred. And he ſette. lxx. thouſande of them to beare burthens, and. lxxx. thouſande to hew ſtones in the mountayne: and thre thouſande and fyue hundred officers to ſet ꝑ people a worke.

The. iii. Chapter.

The temple of the lorde, and the porche are buylded, with other thinges therto belongynge.

A AND Salomon began to buylde the houſe of the lord at Jeruſalē in moūte Moria *where (the Lorde) appeared vnto Dauid his father, euen in the place ꝑ Dauid prepared in the threſhyng floure of Ornā the Jebuſite. And he *begā to builde in the ſeconde daye of the ſeconde moneth in the fourth yere of his reygne. And theſe are the paternes wherby Salomō was inſtruct to build the houſe of God. The length was threſcore cubites after the olde meaſure, and the bredth. xx. cubites. The porche, that was in bredthe as large as the temple, had. xx. cubites: and the hyegth was an hundred and xx. cubites. And he ouerlayed it on the B inner ſyde with pure golde. And the greater houſe he ſyled with fyre tree, which he ouerlayed with the beſt gold, and graued therto palmetrees and chaynes. And he ouerlayed the houſe with preciouſe ſtone beautyfully. And the golde was golde of Parnaim. The houſe (I ſaye) the beames, pooſtes, walles, and dores therof ouerlayed he with golde, and made grauen worke vpon the walles. And he made the houſe mooſte holye, whoſe length was twēty cubites, lyke to the bredth of the houſe: and the bredth therof was also xx. cubites. And he ouerlayed it with good golde, euen with. vi. hundred talentes. And the weyght of the nayles of gold was fyfty C ſycles. And he ouerlayed the vpper chaumbres with golde. * And in the houſe mooſte holye, he made two Cherubyns of ymage worke lyke children, and ouerlayed them with golde. And the wynges of the Cherubs were. xx. cubites long. The one wyng was v. cubites reachyng to the wal of the houſe: and the other wynge was lykewyſe. v. cubites reachyng to the winge of the other Cherub. And euen ſo the one winge of the other Cherub was. v. cubites, reachinge to ꝑ wall of the houſe, and the other wynge was. v. cubites alſo, and reached to the winge of the other Cherub. So that the wynges of the ſayde Cherubs were ſtretched out. xx. cubites, and they ſtode on their feet and loked inwardes. And he made a foze hangynge of yelowe ſilke, purple, crymoſyn, & fyne whyte, and cauſed the pyctures of Cherubs to be D brodred thereon. And he made before the houſe two pyllers of. xxxv. cubites hye. And the head that was aboue on the top of euery one of them, was. v. cubites, and he made chaynes of wrethen worke for the quere, & put them on the heades of the pyllers, and made an hundred pomegranates, and put them on the chaynes. And he reared vp the pillers before the temple, one on the right hande, & the other on the left: and called the ryght Jachin, and the left Boaz.

The. iiii. Chapter.

The aulter of braſſe, the lauatorye, the veſſels to waſhe with, the candleſtyckes. &c.

A And he made an aulter of braſſe. xx. cubites longe, and xx. cubites brode, and ten cubites hye. * And he caſt a braſen 3. reg. 7. lauatory of ten cubites from brym to brym, rounde in compaſſe, and fyue cubites hye: & a lyne of thyrtye cubites dyd compaſſe it round about. And vnder it was the faſhion of oxen which dyd compaſſe it rounde about: with ten cubites did they compaſſe the lauatory rounde about, and there were two rowes of oxen which were caſt of like molte worke. And it ſtode alſo vpon twelue oxen: thre loked towarde the north, thre towarde the weſt, thre towarde ꝑ ſouth, and thre toward the eaſt: and the lauatory was ſet vpon the, and all their backes were toward the lauatorye. And the thickeſte of it was an handbrede, and the brym lyke the brym of a cup, with floures of lylies. And it receyued, and B helde thre thouſande bates. * And he made 3. reg. 7. ten lauers, and put fyue on the ryght hāde, and fyue on the lefte, to waſhe and cleanſe in them ſuche thinges as they offred for a burnt offring. But the great lauatory was for the prieſtes to waſh in. And he made ten candleſtyckes of golde (accordynge to the

paterne that was giuen of thē) and put thē in the temple: fyue on the right hande, and fyue on ꝑ left. And he made also ten tables, and put thē in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the court of the prestes and the great court and dores to it: and ouerlayed the dores of thē with brasse. And he set the great lauatorye on the right side of ꝑ east ende oueragaynst the south. And Hiram made pottes, shouels and basens, and fynished the worke that he was appoynted to make for kyng Salomō in the house of God. The two pillers, the couerynges or two heades on the toppes of the pillers, and the two wrethes to couer the two scalpes or heades that were on the toppes of the pillers: and foure hundred pomegranates on the two wrethes, two rowes of pomgranates on one wreth, to couer the two toppes or heades, that were on the pyllers. And he made two botomes: & lauers made he vpon the botomes: the great lauatorye, & twelue oxen vnder it. Pottes also & shouels, fleshhokes, and all these vessels dyd Hiram (his father) make to kyng Salomō, for the house of the Lorde of bryght brasse. In the playne of Iordan dyd the kynge cast them, euen in the claye grounde that is betwene Socoth & Zaredatha. And Salomō made al these vesselles in great aboundaunce, for the wayght of brasse could not be reckened. And Salomon made all the vesselles that were for the house of God: the golde aulter also, & the tables to set the shewbread vpon. Moreouer, the candlestickes, wt their lāpes (to burne after the maner before the quere) and that of precious golde: and the floures, and the lampes, and the snoffers made he of golde, and that perfecte gold, & the dressyng knyues, basens, spones, and censers of pure golde. And (he made) the dore of the temple, & the inner dores wythin the place most holy, and the inner dores of the temple were gylted. And so was al the worke that Salomō made for the house of the Lorde, fynished.

The. v. Chapter.

The arke is brought into the temple, whiche is fylled with the glorye of the lorde.

AND so al the worke that Salomō made in the house of the lord was fynished: and Salomon brought in all the thynges that Dauid hys father had dedicated, with the syluer and golde, and all the iewels, and put them amonge the treasures of the house of God.

Then Salomon gathered the elders of Israell togyther, and all the heades of the tribes, and auncient fathers of the children of Israel vnto Ierusalem, to bring the arke of the couenaūt of the Lorde out of the cytie of Dauid whiche is sion. Wherfore, all the men of Israell resorted vnto the kynge in the feast, euen in the .vii. moneth. And al the elders of Israel came, and the Leuites toke vp the arke. And the prestes and the Leuites brought awaye the arke and the tabernacle of wytnesse, and all the holy vesselles ꝑ were in the tabernacle, and they bare thē. And kyng Salomon and al the congregacion of Israel that were assembled vnto hym before the arke offred shepe & oxē so many, that they coulde not be tolde nor numbred for multitude. And the prestes brought the arke of the appomtment of the Lorde vnto his place, euen into the quere of the temple, wythin the place moost holye, & set it vnder the wynges of ꝑ Cherubs, that the Cherubs stretched out their wynges ouer the place of the arke, and the Cherubs couered both the arke and her barres aboue on hye. And the barres of ꝑ arke wer so long, ꝑ the heades of ꝑ barres were sene without the arke, wythin the quere, but not without. And there ꝑ arke remayned vnto this day. But there was nothing in ꝑ arke * saue the two tables whiche Moses put therin at Horeb, whē the Lorde made a couenaūte wt the childrē of Israell, after they were come oute of Egipte. And it fortuned, ꝑ whē the prestes were come oute of ꝑ holy place (the Sāctuary was filled wt smoke) for al the prestes ꝑ were presēt were sanctified & did not thē wayte by course, that both the Leuites and the syngers vnder Asaph, Heman, & Iedithun, were appointed to sundry offices, wt their children & brethrē, and were araied in fine whyte, hauyng symbales, psalteries and harpes, & stode at the east end of ꝑ alter, and by thē an hundred & twenty prestes blowynge with trumpettes. And the trumpetblowers and the syngers so agreed ꝑ it semed but one voice, in prayssynge and thankynge the Lord. And when they lift vp their voyce wt the trōpettes, symbales, & other instrumentes of musyke: and when they prayled the lord (and sayde:) howe ꝑ he is good and ꝑ his mercy lasteth euer: the house of God was filled with a cloude, so ꝑ the prestes could not endure to mynistre by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

The. vi. Chapter.

The wordes of Salomon to the people, and the prayer that he made vnto God.

Then

Then Salomon sayd: * the Lord
3.reg.8.b. hath spoken, howe that he will dwell in the cloude. And I haue buylt an habitacio for the, and a place for thy dwelling for euer. And ꝑ kyng turned his face, & blessed the whole congregacion of Israel, and all the congregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel, which hath with his handes fulfilled it ꝑ he spake w his mouth
Ps.77.a. to my father Dauid saying: Syns the dare ꝑ
3.reg.8.b. I brought my people out of the land of Egipt, I chose no cyte among al the tribes of Israell to builde an house in, that my name might be there, neither chose I any man to be a ruler ouer my people Israel: sayng ꝑ
9.ps.7.d * I haue chosen Jerusalem, that my name
Sup.12.d myght be there, and haue chosen Dauid to
2.re.7.a. be ouer my people Israel. * And whē it was
3.re.8.b. in the hert of Dauid my father to builde an
1.pa.22.b house for ꝑ name of the lord God of Israel,
B ꝑ lord said to Dauid my father: for asmuche as it was in thy hert to builde an house for my name, ꝑ diddest wel that ꝑ so thoughtest in thy hert. Notwithstādinge, thou shalt not builde ꝑ house, but thy son whiche is procedd oute of thy lornes, he shall builde an house for my name. The lord therfore hath made good his sayinge ꝑ he hath spoken, & I am rysen vp in the roume of Dauid my father, & am set on the seate of Israel as the lord promised, & haue builte an house for the name of the lorde God of Israel. And in it haue I put ꝑ arke, wherin is the couenaunt of the lord ꝑ he made w the children of Israel. And ꝑ king stode before the aulter of ꝑ lord, in the presence of al the cōgregacion of Israel, & stretched out his hādes. For nowe Salomō had made a brasen pulpit of fyue cubites longe, & fyue cubites brode, & thre of heygth, & had set it in ꝑ myddes of the great court, and vpon it he stode, & kneled downe vpon his knees before all the congregacion
C of Israel, & stretched out his hādes toward
3.reg.8.c. heauen, and said: * O lorde God of Israel, there is no god lyke the in heauē & in earth, which kepest couenaūt and shewest mercye vnto thy seruauntes, that walke before the with al their hertes. Thou which hast kepte with thy seruaunt Dauid my father, ꝑ thinges that ꝑ promisedd est him: thou saydest it with thy mouth, and hast fulfilled it with thy handes, as it is to se this day. And nowe lord God of Israel kepe with thy seruaunt
1.regum. Dauid my father, the thinges that ꝑ promi-
2.a.9.b seddest him * saying: thou shalt in my syght
3 ps.7.b not be without a man that shall syt vpō the seate of Israel: so that thy children take hede to their wayes, to walke in my lawe, as thou hast walked before me. And now lord God of Israel, let thy saying be true whiche thou spakest vnto thy seruaunt Dauid. And will God in very dede dwell with men on earth? Beholde, * heauen, and heauen aboue all 3.reg.8.d
heauens do not contayne the: howe mu̇che Esa.66.a
lesse the house whiche I haue builded? Let Act.7.f.
it be thy pleasure therefore to turne to the prayer of thy seruaunt, and to his supplicacion (O Lorde my God) to herken vnto the voyce & prayer which thy seruaunt prayeth before the: & let thyne eyes be open towarde this house daye and nyght ouer this place, D
wherin thou hast sayde ꝑ thou woldest put thy name, to herken vnto the prayer whiche thy seruaunt prayeth in this place: herken vnto the prayers of thy seruaunt, and of thy people Israel, which they pray in this place: heare ꝑ (I saye) out of thy dwellinge place, euen out of heauen, heare and be merciful. * Yf a man synne agaynst his neyghboure, * 3.re.8.d
and take an othe agaynste him, and make him to sweare, and they bothe come before thyne aultare in this house: then heare thou from heauen, and worke, and iudge thy seruauntes, that thou reward ꝑ vngodly and recompence him his waye vpon his heade, and iustifye the righteous, and gyue hym accordynge to hys tyghtuousnesse. And yf thy people Israel be put to the worse before the enemye, because they haue synned agaynst the: Yet yf they turne and gyue thākes vnto thy name, and make intercessyon and praye before the in this house, thē heare thou from heauen, and be mercyful vnto the synne of thy people Israel, and bryng them agayne vnto the lande whiche thou gauest to them and to their fathers. * When heauē E
is shut vp, & there be no rayne, because they Deut.28.b
haue synned agaynst thee: yet yf they praye 3.reg.7.d.
in this place, and confesse thy name, & repent frō their synne, for the which thou chastenest them: then heare thou in heauē, and be mercifull vnto the synne of thy seruauntes, and of thy people Israel, and guyde thou them in to ꝑ good way to walke in, & sende rayne vpon thy lande, which thou hast gyuē vnto thy people for an inheritaunce. And yf there be derth in the land or pestilence, corrupcio, or blastynge of corne, greshoppers, or caterpillers, or ꝑ their enemyes besyege thē in the cities of their lande, (and destroye the countrye) or what soeuer plage or sycknesse it be: Thē what supplicacios & prayers soeuer shall be made of any man, & of al thy people Israel,

which shal know euery man his owne sore, and his owne greke, & shal stretche out their handes toward this house, thou shalt heare fro heauen, euen from thy dwellyng place, & shalt be mercifull, and gyue euery man accordynge vnto all his wayes, euen as thou doest knowe euery mannes herte: for thou onely knowest the hertes of the children of men: that they may feare the, & walke in thy wayes as longe as they lyue in the lande, which thou gauest vnto oure fathers.

¶ *Moreouer, the straunger which is not of thy people Israell, yf he come from a farre lande for thy greate names sake, and thy mighty hande, & thy stretched out arme: yf they come (I say) & praye in this house: thou shalt heare from heauen, euen fro thy dwellynge place, and shalt do accordynge to all that the straunger calleth to the for: that all people of the earth may knowe thy name, & feare the as doeth thy people Israel, & that they may knowe, how þ in this house which I haue buylt, thy name is called vpon. Yf thy people go out to warre agaynste theyr enemyes, by the waye that thou shalt sende them, & they pray to the, in the way *toward this cytie whiche thou hast chosen, euen towarde the house whiche I haue buylte for thy name: then heare thou from heaue their ¶ supplicacion and prayer, & helpe thé in their ryght. Yf they synne agaynst the, as * there is no mā but he doth synne, & thou be angry with thé, and deliuer them ouer before their enemyes, and they take thé and leade thé awaye vnto a lande farre or nere: yet yf they repent in their herte in the lande where they be in captiuitie, & turne and praye vnto the in the lande of their captiuitie, sayinge: we haue synned, we haue done euil & wyckedly, and turne agayn to the with all their herte & all their soule, in the lāde of their captiuitie, where they kepe thé in bondage, and so pray toward their lande which thou gauest vnto their fathers, euen towarde the cytie whiche thou hast chosen, & towarde the house which I haue buylte for thy name: Then heare þ from heauen, euen fro thy dwellynge place, their supplicacion & their prayer, and iudge their cause, and be mercifull vnto thy people which haue synned agaynst the. Nowe my God, let thyne eyes be open, and thyne eares attente vnto the prayer that is made in this place. Nowe vp *O Lorde God, in to thy restyng place, thou & the arke of thy strēgth. O lord God, let thy preistes be clothed with health: and let thy sainctes reioyse in goodnes. O lorde God, turne not awaye the face of thyne annoynted. Remembre the mercyes whiche thou haste promised to Dauid thy seruaunt.

The. vii. Chapter.

The fyre consumeth the sacrifice. The Lorde appeareth to Salomon the seconde tyme.

A ND * when Salomon had made an ende of prayinge, there came downe fyre from heauen and consumed the *burnt offrynge and the sacrifices. And the house was fylled with the glory of the lord, and the preistes could not go into the house of the Lorde, because the glory of the Lorde had fylled the Lordes house. And when all the children of Israel saw how the fyre and the glory of the lord came downe vpon the house, they fell downe flat vpon their faces to the earth, vpon the pauement, & worshipped, and confessed vnto the Lord that he is gracious, and that his mercy lasteth euer.

And the kynge and all the people offred sacrifices before the Lorde. And kyng Salomon offred a sacrifice of .xxii. thousande oxē, and an hundred & twenty thousande shepe. And so the kynge and al the people dedicated the house of God. And þ preistes wayted on their offices, and the Leuites had the instrumentes of musyke of the Lorde, whiche kyng Dauid had made to confesse vnto the Lorde, that his mercy lasteth euer, playnge a Psalme of Dauid with their hande. And the preistes blewe with trumpettes before them: and all they of Israel stode.

Moreouer, Salomon halowed the myddle of the courte that was before the Lorde, for there he offred burntoffringes, and the fat of the peace offrynges, because the brasen aulter whiche Salomō had made, was not able to receyue the burnt offrynges, and the meate offrynges, and the fat. So at the same tyme Salomon kept *a feast of seuen dayes, and all they of Israell with hym, an exceedyng great congregacion, euen fro the entryng in of Hamath, vnto the ryuer of Egypte. And in the eyght daye they made a gatherynge: For they kept the dedicacion of the aulter seuē dayes, and the feast seuen dayes. And the .xxiii. daye of the seuenth moneth, he let the people departe into their tentes glad and mery in herte, for the goodnesse that the Lorde had shewed to Dauid and to Salomō, & to Israel his people. And so Salomō finished þ house of þ lorde and the kynges house: & all that came in his hert to make in þ house of the lorde, & in his owne house, went prosperously forewarde. And the lord appered to Salomō by nyght

and

A 2 reg. 8. f. 2 Leu. 9. d.

*2. reg. 8. g.

B

C *1. Reg. 3. g.

and said to him: I haue heard thy petition,
2.pa.6.a. and *haue chosen this place for my selfe, to
be an house of sacrifice. If I shut vp heauē
that there be no rayne: or if I commaunde
the locustes to deuoure the lande: or if I
sende pestilence amonge my people: and if
they that are of my people, amonge whome
my name is called vpon, do humble them
selues, and make intercession, & seke my pre-
sence, and turne from their wycked wayes:
then will I heare from heauen, and be mer-
ciful to their synne, & will heale their lande.
D And from henceforth myne eyes shal be opē
and myne eares attente vnto ꝑ prayer that
2.par.6.a is made in this place. And therfore now * I
haue chosen and sanctified this house, that
my name be there for euer: and myne eyes &
myne herte shall be there perpetually. And
if thou wilt walke before me, as Dauid thy
father walked, to do all that I haue com-
maūded the, and shalt obserue my statutes
and my lawes: then will I stablish the seate
of thy kyngdome, according as I made the
couenaunt with Dauid thy father, sayinge:
2.reg.2.a *thou shalt not be without a mā to be ruler
And.10.b. in Israel. But and if ye turne awaye, & for-
2.par.6.c. sake my statutes, & my commaundementes
whiche I haue set before you, and shall go
and serue other goddes, & worshyp them: the
will I plucke them vp by the rootes, out of
my lande which I haue geuen them, & this
house which I haue sanctified for my name
will I cast out of my syght, and will make
it to be a prouerbe and a iest among all na-
cions. And euery one that passeth by shal be
astonied at this house whiche belonged to ꝑ
deu.29.b moost hye God, and shall saye: * why hath
3.re.9.b. the lord delt on this fashion with this lāde,
Ier.22.c and with this house? And they shall answer:
bycause they forsoke the Lorde God of their
fathers, which brought thē out of the lande
of Egypte, and caught holde on other god-
des, and worshypped them, and serued the:
euen therfore hath he brought all this euyll
vpon them.

The. viii. Chapter.

The cities that Salomon builded after that the house of God was finyshed.

A AND * it fortuned, that after .xx.
3.reg.9.b yere, whē Salomon had buylte
the house of the Lord, and hys
owne house: he built the cyties ꝑ
Hyram gaue hym, & put of the
children of Israel in thē. And Salomō wēt
to Hamath soba, and strengthed it. And he
built Thadmor in ꝑ wildernes, & repaired
al ꝑ store cities which were in Hamath. And
he built Bethoron the vpper, and Bethoron
the nether, strong cytyes, hauynge walles,
gates and barres. And Baalah, and all the B
store cytyes that Salomon had, and all the
charet cities, and the Cities of the horsemen,
& euery pleasaunt place that Salomon had
lust to builde in Ierusalem, & Libanon, and
thorowout al the lande of his dominiō. And
al the people that were lefte of the Hethites,
Amorytes, Pherezites, Heuites, and Iebusi-
tes, whiche were not of the children of Is-
rael, but were the children of them whiche
were lefte after them in the lande, and were
not cōsumed of the children of Israel, them
dyd Salomon make to paye tribute vntyll
this daye. But of the children of Israel dyd
Salomō make no bondmen for his worke:
but they were men of warre, and rulers, and
great lordes with hym, and captaynes ouer
his charettes & horsemen. And kynge Sa-
lomons officers that ouer sawe, and ruled ꝑ C
people, were two hundred and fyftye. And
Salomon brought ꝑ doughter of Pharao
oute of the cyte of Dauid, into ꝑ house that
he had builded for her. For he sayd: my wife
shall not dwel in the house of Dauid kynge
of Israel, for it is holy: because that ꝑ Arke
of the Lord is come vnto it. Then Salomō
offred burnt offrynges vnto the Lorde, on
the aultare of the lorde, which he had builte
before the porteche, dopnge euerye thynge in
his due tyme, and offeryng according to the
commaundement of Moses, in the Sab-
bothes, newe Moones, and solēpne feastes,
*thre tymes in the yeare: that is to say, in the Exo.23.
feast of swete bread, in the feast of weekes, & Deu.16.
in the feaste of Tabernacles. And Salomō
set the sortes of preastes to their offices, as
Dauid his father had ordered them: and the
Leuites in their watches, for to prayse and
minister before the priestes day by day, & the
porters by course, at euery gate. * For so had 1.par.23
Dauid the man of God commaunded. And D
they omytted not the commaundement of
the kyng vnto the preastes and the Leuites,
concernynge any maner of thyng, and con-
cernyng the treasures. For Salomon made
prouision for the charges, from the first day
that the foundacion of the house of the lord
was layd, till it was fynisshed, that the house
of the Lorde was perfyte. Then went kyng
Salomon to Esion Gaber, and to Eloth at
the (red) see syde in the lande of Edom. And
Hyram sente hym by the hande of his ser-
uauntes, shyppes, and seruauntes that had
knowledge of ꝑ sea: and they came with the
seruauntes of Salomon to Ophir, and ta-

cyed

ryed thence foure hundred and fyfty talentes of golde, & brought it to kynge Salomon.

The. ix. Chapter.

The communycacion of Salomon with the quene of Saba, & the gyftes that the one gaue the other. The death of Salomon, after whō succedeth Rehoboam.

AND * when ꝑ Quene of Saba heard of the fame of Salomō, she came to proue hym in hard questions at Ierusalem, wyth a very greate company, with camels that bare spices, & plenty of golde, & precious stones. And when she was come to Salomon, she communed with him of all ꝑ she had in her hert. And Salomon solued her al her questyons, and there was not one worde hyd from Salomon, which he tolde her not. And when the Quene of Saba had sene ꝑ wysedome of Salomon, & the house that he had built, and ꝑ meate of his table, the sittyng of his seruauntes, & the standing of his wayters, theyr apparell, his buttelers, theyr apparel, his going vp, by the which he went into the house of ꝑ lord, there was no more spyrite in her. And she said to the kyng: ꝑ saying which I heard in mine owne land, of thyne actes, and of thy wysedome, is true. I beleued not the wordes of them, vntyll I came, and mine eies had sene it. And behold, the one halfe of thy wisedome was not tolde me: for thou exceadest the fame ꝑ I heard. Happy are thy men, and happy are these thy seruauntes whych stande before the alway, and heare thy wysdome. Blessed be the lord thy God, wich had lust to the, to set the kyng on his seate, that thou myghtest be kynge, ordeyned by the Lord thy God. Because thy God loueth Israel, and hath delyte to make thē continue euer: therfore made he the kyng ouer them, to do ryghte and equitye. And she gaue the kynge an hundred and xx. talentes of golde, and of spyces exceadynge greate aboundaunce, and precious stones, neither was there any more such spyce, as ꝑ Quene, of Saba gaue kynge Salomon. And the seruauntes of Hyram, and the seruauntes of Salomon which brought golde frō Ophir brought also Algume wood and precyous stones. And the kynge made of the Algume wood steyres in the house of ꝑ Lord, and in the kynges palace, & harpes and psalteryes for syngers. And there was no such wood sene before in the land of Juda. And kyng Salomon gaue to ꝑ Quene of Saba euery pleasaunt thynge that she asked, but not so much as she brought vnto the kyng. And so she turned and wente awaye to her owne lande wyth her seruauntes. The weyght of golde ꝑ came to Salomon in one yeare, was syxe hundred. lxvi. talentes of golde, beſydes ꝑ whych chapmen & marchauntes brought: and all the kynges of Arabia and rulers of that countrye, brought golde and siluer to Salomon. And kyng Salomon made two hundred bucklers of beaten golde, and syxe hundred speres of beaten golde were spent vpon one bucler: and thre hundred shyldes made he of beaten golde, and one shylde cost thre hundred peces of golde: and the kynge put them in the house that was in the forest of Libanon. And the kynge made a greate seate of Iuory, and ouerlayde it wyth pure golde. And there were syxe steppes to ꝑ seat, wyth a fotestole of golde fastened to ꝑ seat, and pommels on eche syde of the syttynge place, & two lyons standing by ꝑ pommeles. And. xii. lyons stode on the one syde and on the other vpon the syxe steppes, so that there was no suche worke made in any kingdom. And al the drynkynge vessels of kyng Salomon were of golde, & all the vesselles of ꝑ house ꝑ was in the forest of Libanon were of precious golde: for syluer was counted nothyng worth in the dayes of Salomon. For the kynges shippes went to Tharsis wt the seruauntes of Hyram: euery thre yeare ones came ꝑ shippes to Tharsis, & brought golde, syluer, Iuory, and apes, & peacockes. * And kynge Salomon passed al the kynges of the earth, in ryches & wysdome. And al the kynges of ꝑ earth sought the presence of Salomon, to heare hys wysdom that God had put in his hert. And they brought euery man hys present, vessels of syluer, and vessels and golde, rayment, harnesse, spices, horses and mules, and what so euer myght be gotten, yere by yere. * And Salomon had foure thousād stalles for horses, & charettes, and twelue thousand horsemen, whom he bestowed in the charret cities, and some were wt the kyng at Ierusalem. And he raygned ouer al the kynges ꝑ were from Euphrates vnto the lande of the Philistynes, and to the border of Egypt. * And ꝑ kyng made siluer in Ierusalem as plenteous as stones. And Ceder trees as plenteous as the mulberye trees that growe in the valleyes. And they brought vnto Salomon horses out of Egypte, and out of all landes.

* The rest of the actes of kynge Salomon fyrst & last, are they not wrytten in the sayinges of Nathan ꝑ prophete, and in ꝑ prophecye of Ahiah the Silonite, & in ꝑ visions of Iddo ꝑ sear of visions against Ieroboā the

sonne

sonne of Nebat. And Salomon raygned in Jerusalem vpō al Jsrael fourty yeres. And Salomon slepte wyth hys fathers, and they buried him in the citye of Dauid his father: and Rehoboam his sonne raygned in hys steade.

The. x. Chapter.

The foolyshenesse of Rehoboam, and the deuysyon of hys realme.

AND *Rehoboam went to Sichem: for to Sichem were all Jsraell come together, to make hym kynge. And whē Jeroboam the sonne of Nebat (which *was fled vnto Egypte from the presence of Salomon the kynge) heard it, he retourned out of Egypte. And they sent and called hym.

And so Jeroboam and all they of Jsraell came & comuned wyth Rehoboam, sayinge: Thy father layd a greuous yoke vpon vs: nowe therefore rempt thou somwhat of the greuous seruyce of thy father, & of his heuy yocke that he put vpon vs, and we wil serue the. And he sayd to them: come agayne vnto me after thre dayes. And ꝑ people departed. And kynge Rehoboam counsayled with the elders that had stande before Salomon his father, whyle he yet lyued, and he sayd: what counsaile geue ye me, to answere this people agayne? And they tolde him, saying: Yf thou be kynde to thys people, and shewe thy selfe lowly to them, and speake louyng wordes to thē, they wyl be thy seruauntes for euer. But he left the counsayle whiche the elders gaue hym, and toke counsayle wyth the ponge mē that were growen vp wyth hym, and that stode in his presence. And he sayd vnto thē: what aduise geue ye, that we maye answere this people, whiche haue comuned with me, saying: Abate somwhat of the yocke whyche thy father dyd put vpon vs. And the ponge men that were growen vp wyth hym, spake vnto hym, saying: Thus shalt thou answere the people that spake to the, sayinge: Thy father made our yocke heuy: but make thou it somwhat lyghter for vs. Thus shalt thou say vnto thē: my lytle fynger shalbe heuyer then my fathers loynes. *For where my father put a heuy yocke vpō you, I wil put more to your yocke: my father chastysed you with whyppes, but I wyll chastice you with scorpyons. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kyng had sayinge: come agayne to me the thyrdde daye.

And ꝑ kynge answered them cruelly: & kyng Rehoboam left the councel of the aged mē, and answered them after the aduyse of the ponge men, sayinge: My father made youre yocke greuous, and I wyll adde therto: my father chastised you wyth whyppes, but I wyll chastyce you wyth scorpions. And so ꝑ kynge herkened not vnto the people, but ꝑ occasyon came of God, that the Lord might make good hys saying, *whyche he spake by ꝑ hand of Ahia the Silonite to Jeroboā the sonne of Nebat. And when all they of Jsrael sawe that the kyng would not agre vnto them, the people answered the kynge, sayinge: what parte haue we wyth Dauid, or enherytaunce wyth the sonne of Jsai? Let euery man of Jsraell go to hys tent. *And nowe Dauid, se to thyne owne house. And so all Jsraell gat them to theyr tentes, so that Rehoboā raygned ouer no mo of the childre of Jsrael, then dwelt in the cityes of Juda. Then kynge Rehoboam also sente Hadurā that was ruler ouer the trybute, and the chyldren of Jsraell stoned him wyth stones that he dyed. But kynge Rehoboam made spede to get hym vp to hys charet, to flye to Jerusalem. And they of Jsraell rebelled agaynst the house of Dauid, vnto thys daye.

The. xi. Chapter.

Rehoboam is forbydden to fyght against Jeroboā. He hath. xviii. wyues, and lx. concubynes, and vp them. xxviii. sonnes, and lx. daughters.

AND when Rehoboam was come to Jerusalem, *he gathered of the house of Juda and Ben Jamin, nyne score M. chosen men of warre to fyghte agaynste Jsrael, and to bryng the kyngdome againe to Rehoboam. And the worde of the Lorde came to Semeiahu the mā of God, saying: speake vnto Rehoboam, the sonne of Salomon kynge of Juda, and to all them of Jsrael that are in Juda, and Ben Jamin, & saye: thus sayeth the Lorde: Ye shall not go vp nor fyght agaynst your brethren: returne euery mā to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from goynge agaynste Jeroboam. And Rehoboam dwelte in Jerusalem and built stronge cityes in Juda. He builded vp Bethlem, and Etham, and Theko: Bethzur, Socho, & Adullam: Gath, and Maresa: and syth Adurahim, Lachis & Azecha: Zorea, Jalon and Hebron, whych is in Juda & Ben Jamin, stronge cityes. And he repayred the stronge holdes, and put captaynes in them and store of vitayle, and wyne & ople. And in al cityes he put shildes and speares, and made them exceadynge stronge, haupnge Juda and Ben Jamin on hys syde.

And

And the preistes and the Leuites that were
C in all Israell, resorted vnto him out of all
theyr coastes. For the Leuites left theyr suburbes and theyr possessyon, & came to Juda
and Jerusalem: *for Jeroboam and hys sonnes had cast them out from ministrynge vnto ꝓ lord. *And he ordeined him Preestes for the hye aulters, for the deuels, and for the calues whyche he had made. And after the Leuites there wente of all the trybes of Israel suche as submytted theyr hertes to seke the Lorde God of Israell, and came to Jerusalem, to offer vnto the lord God of theyr fathers. And so they strengthed ꝓ kyngdom of Juda, and made Rehoboam the sonne of Salomon myghtye thre yeare longe, for thre yeare they walked in the way of Dauid
D and Salomon: And Rehoboam toke hym Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Isai, which bare hym children, Jeus, Samaria, & Zaha. And after her he toke *Maaka ꝓ daughter of Absalom whyche bare hym Abia, Jethai, Zia, and Selomith. And Rehoboam loued Maacah the daughter of Absalō aboue all his wiues & cō cubines, for he toke eightene wiues, and thre score concubines, and begat xxviii. sōnes, and thre score daughters. And Rehoboā made Abiah ꝓ sonne of Maacah the chefe ruler amonge his brethren, and to haue the ouerlyght of the kyngdome. And he playde wysely, and scatered al his childrē thorowout all the countreyes of Juda and Ben Jamin vnto euery strong citie. And he gaue them aboundaunce of vitaple, and obtayned many wyues.

The. xii. Chapter.

Sesach kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, and Abia hys sonne succeadeth hym.

AND it came to passe, that when Rehoboam had stablyshed the kingdome
A and became myghty, he forsoke the lawe of the lorde, and al Israell wyth him.
*And it fortuned that in the fyft yere of kyng Rehoboam, Sesac ꝓ kynge of Egypt came vp agaynste Jerusalem, because they had transgressed agaynste the lorde, wyth. xii. C charettes, and. lx. M. horsemen. And the people were without numbre, ꝓ came with hym out of Egypt, Lubim, Suchim, and ꝓ blacke mores. And they toke the stronge cityes in Juda, and came to Jerusalem.
B Then came Semeia the prophet to Rehoboam & to ꝓ lordes of Juda, ꝓ were gathered together wythin Jerusalē for Sesac, & sayd vnto them: thus sayeth the Lorde: ye haue lefte me, and therfore haue I also left you in the handes of Sesac. Wherupon the lordes of Israel, and the kyng humbled thē selues, and sayde: the Lorde is righteous. And whē the Lorde sawe that they submytted them selues ꝓ worde of the lord came to Semeia, sayinge: They submyt them selues, therfore I wyl not destroye them. But I wil deliuer them somwhat, and my wrathe shall not burne vpon Jerusalem by the hande of Sesac. Neuertheles, they shall be his seruauntes, to knowe what differēce is betwene my seruice, and the seruice of the kingdomes of the worlde. And so Sesac king of Egypte came to Jerusalem, and toke away C
the treasures of the house of the lord, and the treasures of the kinges house: he toke euē al. And he caryed awaye the shyldes of golde,
*whyche Salomon made. In stede of 3. reg. 10. d
whiche kynge Rehoboam made shyldes of brasse, and committed thē to the handes of the capteynes, whyche had the ouersyght of the kote men, and that kept the entraunce of the kynges house. And it came to passe that when the kynge entred into the house of the Lord, the garde came and fet thē & brought them agayne vnto the garde chamber. And when he humbled hym selfe, the wrath of the lord turned from hym, that he woulde not destroye all together. And in Juda all was wel. And so kynge Rehoboā wared mighty, D
and raygned in Jerusalē. And Rehoboam was. xli. yeare olde, whē he began to raigne, and he raygned xvii. yeares in Jerusalē, the citye whyche the Lorde had chosen out of all ꝓ tribes of Israel to put his name there. And hys mothers name was Naama an Ammonitesse. *And he dyd euell because he 3. reg. 14. f
prepared not his hert to seke the Lord. The actes also of Rehoboam, fyrste and last, are they not written in the sayinges of Semeia the prophet, and of Iddo ꝓ Seer, which noted the genealogy? and there was warre alwaye betwene Rehoboam and Jeroboam. And Rehoboam slepte wyth hys fathers, & was buried in the citye of Dauid, and Abia hys sonne raygned in hys stede.

The. xiii. Chapter.

The victory of Abia agaynst Jeroboam.

THE. xviii. yeare of kynge Jeroboam I
*began Abia to raygne ouer Juda, 3. R. 15. a
and he rayned thre yeare in Jerusalē. His mothers name also was Michaiahu ꝓ daughter of Vrpell of Gibea. And there was warre betwene Abia and Jeroboam.
And Abia made prouision for the warre,

warre, hauing valeaunte and expert men of warre, euen. iiii. C. M. chosen men. And Jeroboam set hym selfe in aray to fyghte agaynste hym wyth. viii. C. M pyete men, whyche were stronge and men of armes.

And Abia stode vp vpon zemaraim an hill, whiche is in mount Ephraim & sayde: heare me thou Jeroboā & all Jsracll. Do not you knowe howe that the Lorde God of Jsrael gaue the kyngdome ouer them of Jsrael to Dauid for euer, euen to hym and to hys sonnes wyth a salted couenaunte? And Jeroboam the sonne of Nebat the seruaunt of Salomon the sonne of Dauid, is risen vp and hath rebelled agaynst his lord. And B there gathered to hym leude men the childrē of Belial, and preuailed againste Reboboā the sonne of Salomon, when Reboboam was yong and tender herted, and could not stande before them. And nowe ye saye, that ye be able to preuayle agaynste the kyngdome of the Lorde, whyche is in the hande of the sonnes of Dauid, and ye be a greate multitude, & haue the golden calues * which Jeroboā made you for goddes. ‡ And haue ye not caste out the preistes of the Lorde the sonnes of Aaron, and the Leuites, and haue made you preistes after the maner of the nacyons of other landes: so that whosoeuer commeth and consecrateth hys hand wyth a yonge ore and .vii. rammes, the same may be a Priest of them that are no goddes.

But we belong vnto the lord our God whō we haue not forsaken and the preistes are ꝑ sonnes of Aaron whyche ministre vnto the C Lorde and the Leuites wayte vpon theyr office. They burne vnto the Lorde euery morynge and euenynge, burnt sacrifyces & swete incense, the shewe breade set they in order vpon a pure table: and prepare the candelstycke of golde wyth the lampes of ꝑ same to burne euer at euen. And truely, we kepe the watche of the Lorde our God: but ye haue forsaken hym. And behold, God hym selfe is our captayne & his preistes blowe wᵗ * Nu. 10. the * trompettes & crie alarum against you. O ye children of Jsrael fight not against the Lord God of your fathers, for it wyl not prosper wyth you. But for all that, Jeroboā conueyed mē priuely about, to come behind them: and so they were before Juda, and the lyers in wayte were behynde them. And whē they of Juda loked aboute, beholde, the battayle was before and behynde, and they cryed vnto the lord and the preistes blewe wᵗ the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, it came to passe, that God smote Jeroboam and al Jsrael before Abia & Juda. And the chyldren of Jsrael fled before Juda & God D deliuered them into theyr hande. And Abia & hys people slue a greate slaughter of them: there fel downe wouñded of Jsrael .v. C. M. chosen men. And so the chyldren of Jsrael were brought vnder at that tyme: and the chyldren of Juda preuayled, because they leaned vnto the Lord God of theyr fathers. And Abia folowed after Jeroboam, & toke cytyes from hym: Bethel, wyth the townes belonging therto: Jesana, wyth the townes that longed therto: and Ephron wyth her townes. And Jeroboā recouered no strēgth agayn in the dayes of Abia. And the Lorde plaged hym, and he dyed. But Abia waxed myghte, and maryed .xiii. wyues, and begat xxii. sonnes and .xvi. daughters. The rest of ꝑ actes of Abia, his customes & his sayinges are wrytten in the story of ꝑ prophet Jddo.

The. xiiii. Chapter.

Of Asa kynge of Juda.

SO Abia slepte wᵗ his fathers, & they E buried hym in the cytie of Dauid, & * Asa his sonne reigned in his steade: In whose dayes the land was in quyetnesse ten yeare. And * Asa did that was good and 1. Kin. 15 ryghte in the eyes of the Lorde hys God: for he toke awaye straunge aulters and the hyaulters, and brake downe the ymages, and cut downe the groues, and cōmaunded Juda to seke the Lorde God of theyr fathers, and to do accordynge to the lawe and commaundemente. And he put awaye out of all the cytyes of Juda, the hyaulters and the ymages: and the kyngdome was quyete before hym. And he buylte stronge Cytyes in Juda: because the lande was in rest, and he had no warre in those yeres. For the Lorde had geuen hym reste. Therfore he sayd to Juda: let vs buyld these B Cytyes & make aboute them walles, townes, gates, and barres, for the lande is yet in rest before vs, because we haue sought the lorde our God: we haue sought hym, and he hath geuen vs rest on euery syde: & so they builte, and it prospered wyth thē. And Asa had an army of men that bare shyldes and speares: out of Juda, thre hundred thousande: & out of Ben Jamin ꝑ bare shyldes & drue bowes, two hundred & foure score thousand, al these were valiaūt mē. And ther came out against C them Zarah ꝑ blacke Mozian * wᵗ an hoste of 2. Par. 20. ten hundred thousand, & thre hundred chariottes, & came as farre as Maresa. And Asa went out before him & they ioined ꝑ battayll in ꝑ valley of Sephata beside Maresa. And Asa cried vnto the lord his God, & sayd: lord

it

*It is no harde thyng with the to helpe either many, or them that haue no power: helpe vs therfore, O lord our god, for we trust to the, & in thy name we go agaynst this multitude. Thou art the Lorde oure god, and no man shal preuaile against the. So the lord smote ꝑ blacke mores before Asa and Juda, & the blacke mores fled. And Asa & the people that was with him folowed after them vnto Gerer. And the blacke mores hoost was ouerthrowen, ꝑ there was none of them lefte, but were destroyed before the lord and before his hoost. And they caryed awaye a mightye greate pray. And they smote all the cities round about Gerer. For ꝑ feare of ꝑ lord came vpon thē. And they spoiled al ꝑ cities, & ther was exceding much spoile in thē: thei smote also ꝑ tentes of cattel, & caried away plēty of shepe & camels, & returned to Jerusalē.

The.xv. Chapter.

Kyng Asa by the monicion of the prophete Azaria, seketh to the Lord. He deposeth his mother of her dominion.

AND ꝑ spyrite of god came vpō Azaria, the sonne of Obed. And he wente out to mete Asa, and said vnto him: heare me Asa, & al Juda, & Ben Jamin. The lord is with you, while ye be with him, & when ye seke hym, he wil be found of you: and agayne, when ye forsake hym, he also wyll forsake you. And truly for a long season in Israel no man sought the true god, no mā regarded the priest that taught them, no man cared for ꝑ law. And whē any man in his trouble dyd turne vnto the lord god of Israel, and sought him, he was founde of them. And in that tyme there was no peace to hym, that dyd go out and in: but greate sedicyon was there among al the enhabyters of the earth. And nacion was destroyed of nacion, and citie of citie: for god did moue al adurrsitie among them. Playe ye therefore the men, and let not your handes B slacke, for your woorke shall be rewarded. And whē Asa heard these wordes, and the prophecye of Azarya, the sonne of Obed ꝑ prophete, he tooke courage, and put away the abhominable ydols out of al the lande of Juda and Ben Jamin, and out of the cityes which he wanne in mount Ephraim: and renued the Alter of the lord, that was before the porche of the Lorde. And he gathered all Juda and Ben Jamin, and the straungers wyth them oute of Ephraim, Manasse and Symeon. For there fel many to hym out of Israell, when they sawe that the lorde his god was with him. So they assembled at Jerusalem the thyrde moneth, the fiftenth yere of the reigne of Asa. And they offered vnto the Lord ꝑ same time of the spoile which they had brought, vii. hundred oxen, and vii. thousand shepe. And they made a couenaunt to seke ꝑ lorde God of theyr fathers, with all theyr heart, C and al theyr soule. And whosoeuer would not seke the lord god of Israel, should dye for it: whether he were small or great, mā or woman. And they sware vnto the lorde with a loude voyce, shouting and blowing with trompets & chawmes. And al they in Juda reioyced at the othe, for they hadde sworne vnto the lord with al theyr hert, & sought hym with al theyr lust, and he was found of them. And the lorde gaue thē reste rouūd about on euery side. And kyng Asa put Maacha his mother out of auctoryte, be D cause she had made an abhominable ydole (of Priapus) i a groue: & Asa brake down her idole, & stamped it, and burnt it at ꝑ broke Cedron. But all the hilsters were not taken away out of Israell: though the hearte of Asa was perfecte al his dayes. And he brought into the house of God ꝑ thinges ꝑ his father had dedicate, & that he himselfe hadde dedicate: euen siluer, and golde, and Jewelles. And there was no more warre vnto the. *xxxv. yere of the reygne of Asa. Judi, 3. d.

The.xvi. Chapter.

Asa for feare of Baasa king of Israel, maketh a couenaunt with Benhadad kynge of Syria.

IN the .xxxvi. yere of ꝑ reygne of I Asa, came *Baasa king of Israel vp against Juda, & built Rama, to thentent ꝑ he wouldē lette none passe out or in (safely) to Asa kyng of Juda. And Asa fet out gold and siluer, out of the treasures of the house of the Lorde, and of the kinges house, and sent to Benhadad kyng of Siria ꝑ dwelt at Damascen, and sayd. Ther is a confederacion betwene me and the, betwene my father and thine. Beholde, I haue sent the siluer and golde, ꝑ thou wilt come and breake thine appoyntmente with Baasa king of Israel, that he B may depart frō me. And Benhadad graūted vnto kyng Asa, and sent the captaynes of hys armye to the cytyes of Israell. And they smote Ion, Dan, and Abelmain, and the strong cityes of Nephthaly. And whē Baasa heard thys, he lefte buyldynge of Rama, and lette hys woorke cease. And then Asa the kyng tooke all Juda, and caried away the stones and timber of Rama

wherewith Baasa was a buylding, and he buylte therewyth Geba and Mizpa.

C At that same tyme Hanani the sear came to Asa kyng of Juda, and sayd vnto him: because thou haste trusted in the kynge of Syria, and not rather put thy truste in the Lord thy god, therefore is the hoost of the kyng of Syria escaped out of thyne hand.

2.pa.14.f. *Had not the blacke Mores, and Lubim an exceedyng great hoost, with manye charettes and horsemen? And yet because thou trustedst in the Lorde, he deliuered them into thine hand. For the eyes of the Lorde beholde all the earth, to strengthen them that

Gen.21.d are of perfect heart to warde hym. *Herein
1.pa.28.f thou haste done folishely, and therefore fro
D henceforth thou shalt haue warre. And Asa was wroth with the sear, and put him into a prison house, for he was displeased with hym, because of this thyng. And Asa destroyed certayne of the people the same season. And behold, these dedes of Asa first and laste, are written in the booke of the kynges of Juda and Israell. And Asa in the .xxxix. yeare of hys reygne, fell sycke in hys fete, and that disease contynued verye

Ecc.38.a. long. And* in his sickenes, he sought not the Lorde, but physicions. And Asa slepte with hys fathers, and dyed in the .xli. yeare of hys reygne. And they buryed him in his owne sepulchre, whiche he hadde made for hymselfe in the Cirye of Dauid, and layde hym in the bed whiche he hadde filled wyth dyuerse kindes of spices and swete odours, made by the crafte of the poticaries. And they burnt very muche spyce aboute hym

The .xvii. Chapter.

Iehosaphat causeth the feare of the Lorde to be reuiued among the people.

A Mat.1.b. AND* Iehosaphat his sone reigned in his steade, and preuayled againste Israell. And he putte souldyers in al the strong cities of Juda, & set rulers in the land of Juda, & in ye cities of Ephraim, whiche Asa his father had won. And the lord was with Iehosaphat, because he walked in the olde waies of his father Dauid, & soughte not Baalim. But sought ỳ lord god of his father, & walked in his cõmaundementes: & not after the doinges of Israel. And ỳ lord stablished ỳ kingdom in his hand, & al they ỳ were in Juda, brought him presentes, so ỳ he had aboundaunce of riches & honor. And he lyft vp hys hearte vnto the wayes of the lord, & he put down yet more of ỳ hil alters and groues out of Juda.

In the thyrde yeare of hys reygne, he sente to hys lordes, euen to Benhail, Obadia, Zacharia, Nethanel, and to Michaahu, that they should teache in the cityes of Juda, and with them he sente Leuites: euen Semeiahu, Nethaniahu, Zabadiahu, Asahel, Semiramoth, Jehonathã, Adoniahu, Tobiahu, and Tubadonia, and with them Elysamath and Jehoram Priestes. And they taught in Juda, and had the booke of the lawe of God with them, and went aboute throughout all the cytyes of Juda, and taught the people. And the feare of the Lorde fell vpon all the kyngdomes of the C landes that were round about Juda, and they fought not againste Iehosaphat: and some of the Philistines brought Iehosaphat giftes and tribute syluer. And thereto the Arabians brought hym cattel: euen vii.M. and .vii.C. rams, and .vii.M. & .vii. C. he gotes. And so Iehosophat prospered and grewe vp on hye. And he buylt in Juda, castels and strong cityes. and he hadde great substaunce in the cities of Juda, but the men of armes and strongest souldyers were in Jerusalem. And these are the offices of them in the houses of their fathers, the captaynes ouer thousandes in Juda. D Adna the captayne, and with him of fightyng men .iii.C.M. And nexte to his bande was Iehohanan a captaine, and with him ii.C. and .lxxx.M. And next hym was Amazia the sonne of zichry, whiche of hys owne good will offred hymselfe vnto the Lorde, and wyth hym .ii.C.M. myghtye men of warre. And of the chyldren of Benjamin, Eliada a man of myghte, and had with hym armed men wyth bowe & shilde ii.C.M. And next hym was Iehosabad, & with hym an .C.lxxx.M. that were prepared for the war. These waited on the king, besides those whiche the kynge putte in the strong cityes throughout all Juda.

The .xviii. Chapter.

After Ahab had asked counsell of the foure hundred prophetes, he put Michea in prison. He dieth wyth the shotte of an arrowe.

AND Iehosaphat had aboundaunce I of ryches and honoure, and ioyned affynytie wyth Ahab. And* after cer- 3.reg.22.a
tain yeares he wẽt down to Ahab to Samaria. And Ahab slue many shepe and oxẽ for him, & for ỳ people ỳ he had with him, & entreated him to go vp wt him vnto Ramoth in Gilead. And Ahab king of Israel said to Iehosaphat kinge of Juda: wilt ỳ go wyth me to Ramoth in Gilead? And he

answered

answered him: I will bee as thou, and my people shalbee as thyne, and wee wyll goe with thee to the warr. And Iehosaphat said vnto ꝑ king of Israel: aske counsel I praye the at the worde of the lord this same day. Therefore the king of Israel gathered together of prophetes. iiii. C. men, and sayde vnto them: shall we goe to Ramoth in Gilead to fyght, or shoulde I ceasse? And they said: go vp, and god shal deliuer it into the kynges hande. But Iehosaphat sayde: is there yet here neuer a prophete more of the lordes that we myghte aske of hym? And the kinge of Israel saide vnto Iehosaphat: there is yet one man, by whome wee maye aske the lorde. But I hate hym, for he neuer prophecieth me good, but alway euill, and the same is Michea the sõne of Iimla. And Iehosaphat sayd: lette not the kynge saye so. And the king of Israel called one of his chãberlains, & said: fetche hither quickly Michea the sonne of Iimla. And ꝑ king of Israel, and Iehosaphat king of Iuda, sat eyther of them on hys seate in theyr apparel, in a threshyng floure beside the gate of Samaria, and all the Prophetes Prophecied before them. And one Zedekia the sonne of Canana had made him hornes of yron, and sayde: thus sayeth the lord, with these shalt thou ouerthrowe Syria, vntyll they be brought to nought. And all the prophetes prophecied euen so, saying: Goe vp to Ramoth in Gilead, and it shall prosper with the: for the lorde shall deliuer it into ꝑ hande of the kinge. And the messenger that went to cal Michea, spake to hym, saying: behold, ꝑ wordes of the prophetes speake good to the king with one assente, lette thy wordes therfore be like one of theyrs, that thou speake that which is pleasaunte. And Michea sayd: as truly as the lorde lyueth, euẽ what my God saith, that wil I speake. And when he was come to the king, ꝑ king said vnto him: Michea, shoulde wee goe to Ramoth i Gilead to fight, or leaue of? And he saide: goe vp, and all shall be well: & they shalbee deliuered into your hande. And the king saide to hym: So and so many times doe I charge thee, that thou saye nothyng but the truth to me, in the name of the lord. Then he saide: I did see all them of Israell scattered in the mountaines, as shepe ꝑ haue no shepheard. And ꝑ lord saied: these haue no maister, let them returne euery mã therfore to his house in peace. And the kinge of Israell saied to Iehosaphat: did I not tell the, ꝑ he would not prophesye good vnto me, but euil? But he saied again: therefore heare ye the worde of the lord: * I saw ꝑ lord sit vpon his seate, and all the company of heauen stode on his righte hand, and on his left. And the lord said: who shal deceiue Ahab, king of Israel: that he maye goe vp and be ouerthrowẽ at Ramoth in Gilead? And he said: one saieth this, another ꝑ. And there came out a spirit and stode before the lord, and said: I will deceiue him. And the lord said vnto him: Wherein? And he said: I wil goe out, and be a lying spyrite in the mouth of all his prophetes. And the lorde said, thou shalt deceyue hym: and shalt preuayle, go out and do euẽ so: And now therfore beholde, * the lord hath putte a lying spyrite in the mouthes of all these thy prophetes, & the lord hath spoken euil againste the. And Zedekia the sonne of Canana went to, and smote Michea vpon the cheke, and sayd: by what waye went the spyrite of the Lorde from me, to speake with thee? And Michea sayd: thou shalt see the daye when thou shalt go in from chamber to chamber for to hyde thy selfe. And the king of Israel said: take ye Michea, & bring him to Amõ the gouernoure of the cytie, and to Ioas ꝑ kinges sonne, and ye shal saye, thus sayeth ꝑ king: put this felow in the prison house, and fede him with breade of affliction and water of trouble, vntyl I come againe in peace. And Michea sayde: yf thou come again in peace, then hath not ꝑ lord spokẽ to me. And he saide: herken to ye people euerye one of you. And so the kinge of Israel and Iehosaphat ꝑ king of Iuda, wẽt vp to Ramoth in Gilead. And the kynge of Israell said vnto Iehosaphat: I must chaũge me, whẽ I go to ꝑ battaile: but se ꝑ thou haue thine own apparel vpõ the. And the king of Israell chaunged hymselfe, & they came to battaile. But the kinge of Syria had commaũded ꝑ captaines of the charrets ꝑ were ẅ him, saying: see ꝑ ye fighte not agaynste smal or great, saue against the king of Israel onelye. And when the captaines of the charets saw Iehosaphat, they said: it is ꝑ king of Israell, & therefore they cõpassed about him to fight. But Iehosaphat cryed out, and the lord helped him, and god chased them awaye from hym. For it came to passe ꝑ whẽ the captaynes of the charettes perceiued ꝑ it was not the king of Israell, they turned backe again frõ him. And a certain mã drew a bow ẅ al his myghte, and smote the king of Israel betwene ꝑ ioyntes of his habergin. And he said to his charet-

1. Re. 22. d. Esay. 6. a

1. Re. 22. d Iob. 12. d Eze. 14. c.

man: turne thine hand, that thou mayeste cary me out of the hoste, for I am wounded. And the battaile ceassed ỳ daye. Howebeit the king of Israel caused his charet to stād stil against ỳ Siriās vntil euē. And about the time of the sunne going down, he died.

The. xix. Chapter.

After Iehosaphat was rebuked by ỳ prophet Iehu, he called again ỳ people to the honouring of ỳ lord.

AND Iehosaphat the kynge of Juda came home again in peace to Jerusalem. And Jehu the sonne of Hanani ỳ sear wēt out to mete him and sayd to king Iehosaphat: Wouldest thou helpe the vngodly, and loue them ỳ hate the lord? therfore is wrath come down vpon the, frō before the lord. Neuertheles, there are some good actes founde in the, in that thou hast hewen down the groues out of the land, & hast prepated thine heart to seke god. And so Iehosaphat dwelte at Jerusalem: and turned, and wente oute to the people from Berseba to mount Ephraim, and brought them again vnto the lorde God of theyr fathers. And he set iudges in the land throughout all the strong cities of Juda, cytie by cytie, and said to the iudges: take hede what ye doo, for ye execute not the iudgementes of man, but of God: which is with you in the iudgemente. Wherfore now let the feare of the lord be vpon you, & take hede, and be doynge the thynge that pleaseth hym: for there is no vnrighteousnesse with the lord our god: * ỳ he shoulde haue any respect of persones, or take rewardes.

Moreouer in Jerusalem did Iehosaphat set of the Leuites, and of the Priestes, and of the aunciente fathers ouer Israell, in the iudgement and cause of the lorde. And they returned again to Jerusalem. And he charged thē, saying: Thus shal ye doe in ỳ feare of the lord, with the truth and a pure hert: what cause so euer come to you of youre brethren that dwel in theyr cities, betwene bloude and bloude, betwene law and commaundement, betwene statutes and ordinaunces, ye shal warne them that they trespasse not against the lord, & so wrath come vpon you and on your brethren. Thus do, and ye shal not offende. And behold, Amaria the hye priest is among you in all matters of the lord, and Zebadia the sone of Ismael, a ruler of the house of Juda, he is ouer suche businesses as concerne the kinge: there bee officers of ỳ Leuites also before you. Take courage to you therefore, & bee doing manfully: and the lord shalbe with suche as bee good.

The. xx. Chapter.

The marueilous victory that the Lord gaue Iehosaphat king of Juda against the Moabites, and the children of Ammon, and them of Seir.

AFter this also, it fortuned that ỳ chyldren of Moab and the childrē of Ammon, and with them other of ỳ Ammonites came against Iehosophat to battaile. And there came some that told Iehosaphat saying: there commeth a great multitude against the from the other side of the sea, and out of Siria. And behold, they bee in Hasason Thamar, whiche is Engadi. And Iehosaphat feared, and set hymself to seke the lord, and proclaimed fastyng throughout all Juda. And they that were in Juda gathered thēselues together to aske counsel of the lord. And they came out of al the cities of Juda to make intercession to ỳ lorde. And Iehosaphat stoode betwene the congregation of Juda and Jerusalem, in the house of the lorde before the new court, and said: O lorde god of oure fathers, arte not thou god in heauen, and raygnest not thou on al the kyngdomes of the heathen? And in thine hande is power and might, and there is no man that is hable to withstand the. Art not thou oure God, whyche didest cast out the inhabiters of this lande before thy people Israell, and gauest it to the sede of Abraham thy louer for euer? And they dwelt therein, & haue buylte the a temple therein for thy name, saying: * yf euyl come vpō vs, as the sworde of iudgement, pestilence, or hunger, then yf we stād before this house in thy presence, for thy name is in this house, and crye vnto the in oure tribulation, heare thou and helpe. And now beholde, the chyldren of Ammon and Moab, & mount Seir, by whō ỳ wouldest not let thē of Israel go, whē thei came out of ỳ land of Egipt, but thei departed from thē, & destroied thē not: See how they reward vs, to come for to cast vs out of thy possessiō, which ỳ hast geuē vs to enherit. O our god, wilt ỳ not iudge them? for we haue no might agaīst this great cōpany ỳ cōmeth against vs. Neither wote we what to do, but our eyes be vnto the. And al Juda stode before ỳ lord with their yonge ones, their wiues, & their childrē, & ther was Iehaziel ỳ son of Zacharia, ỳ son of Banaia, ỳ son of Jeiel, the sonne of Mathania a Leuite, of the sonnes of Asaph, and vpon him came the spirit of the lorde, euen in the middes of the congregacion. And he sayd: hearken

Rom. 2. b
Deute. 10. c
Ephe. 6. b
Colos. 3. b

ben all Juda, & ye inhabiters of Jerusa-
lē, & thou king Iehosaphat: Thus sayth
the Lorde vnto you: be not afrayde, nor
fayntehertedby reason of this great mul-
titude: for the battayle is not yours but
D Gods. To morow goe ye downe agaynst
them, for they come vp at ziz, and ye shal
fynd them at the end of the broke before
the wildernes of Jeruel. ye shal not nede
to fight in this battayle: but stey furth &
stand, and beholde, the helpe of the lorde
which is with you: feare not, nor let your
hartes fayle you, O ye of Juda, and of
Jerusalem. To morow goe out agaynst
them, for the lorde wil be with you. And
Iehosaphat bowed his face to ỹ earth:
and al Juda, & the inhabitours of Jeru-
salem fel before the lorde, worshipping
the lord. And the Leuites of the childrē
of the Cahathites, and of the children of
the Corathites, stoode vp to prayse the
lorde God of Israel, with a loude voyce
on hye. And when they arose early in the
morning, they gat thē out vnto the wil-
dernes of Thekoa. And as they wēt out,
E Iehosaphat stode, and said: heare me, O
Juda, and ye inhabiters of Jerusalem.
Put your trust in the lord your god, that
ye may be found faithful. Geue credence
to his prophetes, and so shal ye prosper.
And he gaue the people counsell, and set
some to sing vnto the lord, and to prayse
him in the beauty of holynes, and to goe
out before the army, as they wēt, and to
say: prayse ỹ lorde, for his mercy lasteth
euer. And what tyme as they began to
laude & praise, then ỹ lord stered vp cer-
tayn of the children of Ammon & Moab,
which laid wayte for them that were of
mount Seir: which were come against Ju-
da. And they were ouerthrowen with
stroches among themselues. For the chil-
dren of Ammon and Moab, rose against
the inhabiters of mount Seir. And they
slewe & destroyed them. And when they
hadde made an ende of the inhabiters of
Seir, euery one helped to destroye an o-
ther among themselues. And whē Juda
F came to the edge of the wildernesse, they
looked vnto the multitude. And beholde,
they wer dead carcases fallen to ỹ earth,
and none escaped. And whē Iehosaphat
and hys people came to take awaye the
spoyle of them, they founde among them
aboundaunce of goodes, raymente and
pleasaunt Jewels, whiche they toke for
themselues, more then they coulde cary
awaye: so that they were three dayes in
gathering of the spoyle, it was so much.
And ỹ fourth daye they assembled in the
valley of blessyng, for there they blessed
the Lorde. And therefore they called the
name of ỹ same place: the valley of bles-
sing, vnto this day. And so al the men of
Juda and Jerusalem returned with Ie-
hosaphat their heade, for to goe agayne
to Jerusalem with gladnes, for the lord
had made them to reioyce ouer their ene-
mies. And they came to Jerusalem with
psalteries, and harpes, and shawmes, e-
uen vnto the house of the Lord. And the
feare of God fel in the kyngdomes of all
landes, when they had heard that the
Lord fought agaynst the enemies of Is-
rael. And so the realme of Iehosaphat
was in tranquilitye: and hys God gaue G
hym reste on euery syde. And * Iehosa- *3. Reg. 22. a
phat reigned vpon Juda, and was .xxxv.
yere olde when he beegan to reygne, and
reigned .xxv. yere in Jerusalem, and hys
mothers name was Asuba the daughter
of Silhi. And he walked in the waye
of Asa hys father, and bowed not there-
from, doing that whiche was ryghte in
the syght of the Lorde. Howbeit the hil-
aulters were not taken awaye, for the
people had not yet prepared their hertes
vnto the God of theyr fathers. The rest
of the actes of Iehosaphat first and last:
beholde, they are written among the say-
inges of Iehu, ỹ sonne of Hanany, which
noted them in the booke of the kinges of
Israel. After this dyd Iehosaphat kyng
of Juda, ioyne hymselfe with Ahaziahu
king of Israell, whose myude was to do
wickedly. He coupled himselfe with him
to make shippes to goe to Tharsis. And
they made the shyppes in Ezion Gaber.
And Eliezer the sonne of Dodanah of
Marresa, prophecied against Iehosaphat
saying: because thou hast ioined thy selfe
with Ahaziahu, the Lorde hath broken
thy workes. And the shippes were bro-
ken, that they were not able to goe to
Tharsis.

The .xxi. Chapter.

Iehosaphat dyeth, and Iehoram succedeth him, whiche killeth his brethren, and is oppressed of the Philistines, and dyeth of the flyxe.

IEhosaphat also * slepte with A
hys fathers, and was buryed 3. Reg. 22. g
with hys fathers in the citye
of Dauid, and Iehoram hys
sonne reigned in his stede: and he hadde

bzethren whiche were the sonnes of Jehosaphat, Azaria, Jehiel, zacharia, Asaria, Michael, and Sephatiahu. All these were the sonnes of Jehosaphat kyng of Juda. And theyr father gaue them many great giftes of gold and syluer, and other speciall substaunce, with strong cities in Juda: but the kyngdome gaue he to Jehoram, for he was the eldest. And Jehoram rose vp agaynste the kyngdome of
Judi. 9. a hys father, and preuayled, and *slue all hys bzethren with the swoide, and by-
4. Re. 8. c uerse of þ Lordes of Israel. *Jehoram was .xxxii. yere olde when he beganne to raigne, and he raygned .viii. yere in Jerusalem. And he walked in the waye of
B the kinges of Israell, lyke as dydde the house of Ahab, for he had the daughter of Ahab to wife and he wrought euil in the eyes of the Lorde. Howbeit, the lord would not destroy the house of Dauid,
1. Re. 11. a. because of the *couenaunt that he hadde
And. 9. d made with Dauid, as he promysed to
1. Re. 15. c geue a light to him, and to his sonnes for
And. 7. d euer. In his dayes þ Edomites rebel-
2. Re. 8. c led whē they were vnder þ dominyon of
1. Re. 22. g Juda, and made themselues a king. And
4. Re. 8. c. Jehoram w. all furth with his lordes, & all his charets were with him: & he rose vp by night, & smote þ Edomites, which compassed him in, & the captaynes of the charets. But Edom rebelled stil, so that they wouldē not ber vnder the hande of Juda vnto this day. That same time al-
C so did Libna departe from beyng vnder his hand, because Jehoram had forsakē the lord God of his fathers. Moreouer he made hiauiters in the cities of Juda, & caused þ inhabiters of Jerusalē to cō-mit fornication, & prouoked Juda to Idolatry. And ther came a writing to him from Elia þ prophet, saying. Thus saith þ lord god of Dauid thy father: because thou hast not walked in þ wayes of Jehosaphat thy father, & in the wayes of Asa kyng of Juda, but walkedste in the wayes of the kinges of Israel, and hast made Juda & the dwellers of Jerusalē to goe a whoring, lyke to þ whoredome of þ house of Ahab, & hast slayne thy bre-thren, euen thy fathers house, which wer better then thou: beholde, with a greate plage wil the lorde smyte thy folke, thy chyldrē, thy wiues and thy goodes. And thou shalt suffer great payne: euen a dis-ease of thy bowels vntil thy guttes fall out by reason of thy sickenes, day by day.

And so the lord stiered vp against Jeho-ram þ spirite of the Philistines, & the Ara-bians þ were besyde þ blacke Moores. And they came vp into Juda, & wasted it & caried awaye al þ substance that was found in the kinges house, & his sonnes, & his wiues: so þ there was neuer a sōne left him saue Jehohahas, whiche was þ yongest among his sonnes. And after all these thinges, the lord smote hym in hys bowels with an vncurable dysease. And it came to passe, þ in processe of time, euen after þ end of .ii. yeres, his guttes fel out in his sickenes: & so he dyed of very euyll diseases. And they made no burning for him, like þ burning of his fathers. When he begā to reigne, he was .xxii. yere old, & reigned in Jerusalem .viii. yere, & lined wretchedly: howbeit they buried him in the citie of Dauid, but not amonge the Sepulchres of the kinges.

The .xxii. Chapter.

Ahaziahu reigneth in þ rowme of Jehoram. Je-hu king of Israel killeth Ahaziahu. Athalia putteth to death al the kinges image, onely Joas escapeth.

AND *the inhabiters of Jerusalem, I made Ahaziahu his yong sōne king *4. Re. 12. a in hys stede. For the men of warre *that came with the hoost of the Arabi- *4. Re. 12. a ans, had slaine al hys eldest sonnes. And so Ahaziahu þ sonne of Jehoram king of Juda, was made king. Two and four-ty yere olde was he when he began to reigne, & he reigned one yere in Jerusalē. Hys mothers name was Athaliahu the daughter of Imri. And he walked also in the wayes of þ house of Ahab: for his mother (by her cōsel) entised him to doe wickedly. Wherfore he dyd that whiche was euil in þ sight of þ lord, as dyd they B that were of the house of Ahab: for they were hys counsellers after the deathe of his father, to hys destruccyon. And he walked after their counsel, & went with Jehoram the sonne of Ahab king of Is-rael, to fight agaynst Hazael king of Si-ria at Ramoth in Gilead: and the Sir-ians smote Joram. And he returned to be healed in Jezrel, of the woundes which were geuē him at Rama, whē he fought with Hazael kyng of Siria. And Ahazi- C ahu the sonne of Jehoram king of Juda, went down to se Jehoram the sōne of Ahab at Jezrel, because he was dyseased. And it came of God, þ Ahaziahu shoulde be despised for his cūming to Jehoram: for when he was come, he wēt out with

Jehoram

Jehoiam agaynste Jehu the sonne of
Nymsi, *whome the Lorde hadde an-
noynted to destroye the house of Ahab.
And so it came to passe that when Jehu
was executynge iustyce vpon the house
of Ahab, and hadde founde the Lordes
of Juda and the sonnes of the brethren
of Ahaziahu that wayted on Ahaziahu,
he slue them. *And he sought Ahaziahu,
and they caughte hym where he was hid
in Samaria, and broughte hym to Je-
hu. And when they hadde slayne hym,
they buryed hym, because (sayde they)
he is the sonne of Jehosaphat, whiche
soughte the Lorde with all hys hearte.
And the house of Ahaziahu, hadde no
power to kepe styll the kyngdome.

*But when Athaliahu the mother of
Ahaziahu saw that her sonne was dead,
she arose and destroyed all the kynges
seede in the kynred of the house of Juda.
And Jehosabeth the daughter of the
kyng tooke Joas the sonne of Ahaziahu,
and stale hym from among the kynges
sonnes that were slayne, and putte hym
and hys nurse in a priuye chaumbre.
And so Jehosabeth the daughter of king
Jehoram ꝑ wyfe of Jehoiada the priest,
and the syster of Ahaziahu, hydde hym
frō Athaliahu, that he was not slayne.
And so he was with them hydde in the
house of God sixe yere. And Athaliahu
reygned ouer the lande.

The. xxiii. Chapter.

Joas the sonne of Ahaziahu, is made kyng. A-
thaliahu is put to deathe.

AND* in the seuenth yere, Je-
hoiada being bolde, tooke the
captaynes of hundreddes, A-
zariahu the sonne of Jehoram,
and Ismaell the sonne of Jehohanam,
Azariahu the sonne of Obed, Maasi-
ahu the sonne of Adaiahu, and Eliza-
phat the sōne of zichri, and made a bond
with them. And they wente aboute in
Juda, and gathered the Leuites out of
all the cityes of Juda, and the auncyent
fathers of Israell: and they came to Je-
rusalem. And all the congregacion made
a bonde with the kynge in the house of
God. And he sayde vnto them: beholde,
the kynges sonne muste reygne, * as the
lord hath sayd of the children of Dauid.
Thys is it therefore that ye shal doe:
The thyrde parte of you shall (on the
Sabboth) come to ꝑ priestes, Leuites,
and keepers of the porches. And ano-
ther thyrde parte shall bee by the kynges
house, and an other thyrde parte shall be
at the gate of the foundacion, and all the
people shall bee in the *courtes of the
house of the Lorde. But there shall none
come into the house of the Lorde, saue
the Priestes, and they that ministre vn-
to the Leuites. They shall goe in, for
they are holye: but all the people shall
kepe the watche of the Lorde. And the
Leuites shall compasse the kyng rounde
aboute, and euerye manne shall haue his
weapon in hys hande: and what other
manne soeuer doeth come into the house
of the Lorde, he shall be slayne: and lette
them be with the kyng, when he cūmeth
in, and when he goeth out.

And the Leuites and all Juda dyd
accordyng to all thynges that Jehoiada
the Priest hadde commaunded, and tooke
euerye manne hys menne that came in on
the Sabboth, with them that went out
on the Sabboth daye, neyther dyd Je-
hoiada the Priestе lette the companyes
departe. And Jehoiada the Priestе deli-
uered to the captaynes of hundreddes,
speares, shyldes, and bucklers, that had
pertayned to kyng Dauid, and were in
the house of God. And he sette all the
people, euerye manne hauyng hys wea-
pon in hys hande, from the ryghte syde
of the temple, to the left syde of the tem-
ple, alonge by the aulter and the temple,
rounde aboute the kyng. And they
broughte oute the kinges sonne, and put
vpon hym the crowne, and *the testymo-
nye, (and they gaue hym in hys hande the lawe, that
was to be kept) and made hym kyng. And Je-
hoiada and hys sonnes annoynted hym,
and sayde: God saue the kyng.

When Athaliahu hearde the noyse
of the people runnyng and prayssyng the
kynge, she came to the people into the
house of the Lorde. And she looked, and
beeholde, the kyng stoode in hys place
at the entryng in, and the Lordes and the
trompettes were by the kyng, and all
the people of the lande reioyced, blow-
inge with trompettes, and dydde playe
with instrumentes of musyke, & taughte
to syng and prayse. But Athaliahu rent
her clothes, and sayde: treason, treason.
And Jehoiada the Priestе wente out to
the captaynes of hundreddes that were
gouerners of the hoaste, and sayde vnto
them: haue her oute without the dooze

of the temple: and whoso followeth her, lette hym bee slayne with the swoorde. For the Priestе sayde, that they shoulde not slaye her in the house of the Lorde. And they layde handes on her, tyll she was come to the entrynge of the horsegate, beesyde the kinges house, and there they slue her.

4.Re.11.d *And Jehoiada made a bonde betweene hym and all the people, and the kyng, that they shoulde bee the Lordes people. And all the people wente to the house of Baall, and destroyed it, and brake hys auiters and his ymages, and slue Mathan the Priestе of Baall, beefore the auiters. And Jehoiada putte the offyces for the house of the Lorde vnder the handе of the Priestes and Le-
1.Pa.23.26 uites, *as Dauid hadde dystributed them in the house of the Lorde, to offre
Nu.28.2. burnte offeryuges vnto the Lorde, *as it is written in the lawe of Moses, with reioysynge and singyng, as it was ordayned by Dauid. And he sette porters by the gates of the house of the lorde that none whiche was vncleane in anye thyng, shoulde entre in.

And he tooke the captaynes of hundreddes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the kynge to come downe out of the house of the lord, and they came thorow the hye gate into the kinges house, and sette the kynge vpon the seate of the kyngdome. And all the people of the lande reioysed, and the cite was in trāquillitye, after that they had slayne Athaliahu with the swoorde.

The.xxiii. Chapter.

Joas duryng the lyfe of Jehoiada, keepeth the lawe: but after his death he regardeth it not. He killeth Zacharias the Prophete. Joas is killed of his owne seruaunts, after the reygneth Amasiahu

JOas was seuen yere olde, when he begaune to reygne, 4.Re.11.d *and he reygned fourtye yere in Jerusalem. Hys mothers name also was Zibia of Beer Seba. And Joas dydde that whiche was ryghte in the syghte of the Lorde, all the dayes of Jehoiada the Priest. And Jehoiada toke hym two wyues, and he begat sonnes and daughters. And it chaunced after thys, that Joas was mynded to renue the house of the Lorde, and he gathered together the Priestes and the Leuites, and sayde to them: goe oute vnto the cites of Juda, and gather of all Israell money to repayre the house of your god, from yeare to yeare, and see that ye haste the thynge: howbeit, the Leuites were slacke. And the kyng called Jehoiada, that was the chiefeste, and sayde vnto hym: Why requirest thou not of the Leuites to bryng in out of Juda and Jerusalem, *the collectyon of money, accordynge to Exo.
the commaundemente of Moses the seruaunte of the Lord, and the congregacion of Israell shoulde offre it for the tabernacle of witnesse. For wicked Athaliahu and her chyldren brake vp the house of God, and all the thynges that were dedicate for the house of the Lorde, dyd they bestowe for Bealim. And at the 4.Re.
kynges commaundemente *they made a cheste, and sette it without at the gate of the house of the Lord, and made proclamacion thorow Juda and Jerusalem, to bryng into the Lorde *the taracion of Exo.
money, that Moses the seruaunt of god sette vpon Israel in the wildernesse. And the Lordes and all the people reioysed, and broughte in, and cast into the cheste, vntyll it was full. And it fortuned, that at the same time they brought in the cheste (vnto them whiche were in the kynges busines) by the hand of the Leuites. And when they sawe that there was muche money, the kynges scrybe (and one appoynted by the hye Priest) came and emptyed the cheste, and tooke it, and caried it to his place agayne: thus they dyd day by day, and gathered much money. And the king and Jehoiada gaue it to suche as dydde the laboure and woorke in the house of the Lorde, and hyred masonnes and carpenters to repayre the house of the lord, and so dyd they artificers in yron and brasse, to amende the house of the Lord. And so the woorkemen wrought, and the woorke mended thorowe theyr handes: and they made the house of God as it ought to be, and strengthed it. And whē they had fynyshed it, they broughte the reste of the money beefore the kynge and Jehoiada, and therewith were made vessels for the house of the Lorde: euen vessels to mynyster withall, and to serue for burnte offeryuges, chargers, and spoones, vessels of golde and syluer. And they offered burnte offeryuges in the house of the Lorde continually, all the dayes of

Jehoiada

Jehoiada: But Jehoiada waxed olde, & dyed ful of dayes. For an. C. & thyrtye yere olde was he when he died. And they buried him in the citie of Dauid among the kynges, because he delt wel with Israel, and with God, and with hys house. And after the deathe of Jehoiada, came the Lordes of Juda, and made obeysaunce to the kyng. And the kyng hearkened vnto them. And so they left the house of the Lorde God of theyr fathers, and serued groues & ydolles. And then came the wrath of God vpon Juda and Jerusalem, for this theyr trespasses sake. And he sent prophetes to them, to bryng thē again vnto the lorde. And they testifyed vnto them: But they wouldenot heare. And the spirite of god came vpon zacharia the sonne of Jehoiada the Priest, which stoode by the people, and sayde vnto them: Thus sayth God: why transgresse ye the commaundementes of the lord, that ye cannot prosper? For because ye haue forsaken the Lorde, he also hath forsakē you. * And they cōspired against hym, and stoned hym with stones at the commaundement of the kyng: euen in the court of the house of the lord. And so Joas the kyng remembred not the kyndnes which Jehoiada hys father had doone to hym, but slue hys sonne. And when he dyed, he saide: the lord looke vpon it, and require it. And when the yere was oute, it fortuned that the hoste of Syria came vp against him, and they came against Juda and Jerusalem, and destroyed all the Lordes of the people from among the people, and sente all the spoyle of them vnto the king to Damasco: for the Syrians came with a small company of menne, and the Lorde delyuered a verye greate hooste into theyr hande, because they hadde forsaken the Lorde God of theyr fathers. And moreouer, they serued Joas according to his deedes. And when they were departed from him, they lefte hym in greate dyseases, and * hys owne seruauntes conspired against him, for the bloude of the children of Jehoiada the Priest, and slue him on hys bed, and he dyed, and they buried hym in the citie of Dauid: but not in the sepulchres of the kynges. And these are they that conspired against him: zebad the sonne of Shimeath an Ammonite, and Jehosabad the sonne of Shimrith a Moabite. And his sōnes, and the summe of the taxe that was raysed in hys tyme, and the repayring of the house of God: beeholde, they are written in the storye of the boke of the kinges. And Amaziahu hys sonne reygned in hys steade.

The. xxv. Chapter.

Amaziahu ouercommeth the Edomites. And Joas king of Israel ouercommeth Amaziahu.

AMaziahu was .xxv. yere olde, when he beegan to reygne, and he reygned .xxix. yere in * Jerusalē. hys mothers name was Jehodadan of Jerusalem. And he dyd that which is right in ꝑ sight of the lord: but not with a perfecte hearte. And assoone as he was setled in the kyngdome, he slue hys seruauntes, that hadde kylled the kyng hys father. But he slue not their children, because it is written thus in the law and booke of Moses, where the lord commaunded, saying: * the fathers shall not dye for the chyldren, neyther shal the children dye for the fathers, but euerye manne shal dye for hys owne synne. And Amaziahu gathered Juda together, and made them captaynes ouer thousandes, and ouer hundreddes, according to the houses of theyr fathers, throughout all Juda and Beniamin. And he numbred them from twenty yere olde, and aboue, and founde among them, three hundred thousande chosen menne, able to goe to battayle, and that couldе handle speare and shielde. He hyered also an hundred thousande strong fyghtyng menne oute of Israel, for an hundred talentes of syluer. And there came a manne of God to hym, and sayde: O kyng lette not the armye of Israell come with thee: for the Lorde is not with Israell, neyther with all the house of Ephraim. But if thou wilt nedes be faithles, come on, and take the battayle in hande, and god shal make thee fall before the enemy. For god hath power to helpe, and to caste downe. And Amaziahu said to the man of God: what shal we do then, for the hundred talentes which I haue geuen for the hoost of Israel? The manne of God answered: the lorde is able to geue the much more then they bee. And Amaziahu seuered them ꝑ armye that was come to hym out of Ephraim, to go home againe. Wherfore they were exceding wroth vp Juda, & returned home in great anger. And Amaziahu tooke heart & caried out his people, & went to the salt valley, & * smote of the children

chyldren of Seir, ten thousande. And o-
ther ten thousand did the children of Ju-
da take alyue, and caryed them vnto the
top of a rocke, and cast them down from
the top of the rocke, that they al to burst:
D but the souldiers of the army whiche A-
maziahu sente awaye, that they shoulde
not goe with his people to battayle, fell
vpon the cities of Juda from Samaria
vnto Bethhoron, and smote .iii.M. of
them, and tooke muche spoyle. And it
chaũced, after that Amaziahu was come
from the slaughter of the Edomites, he
brought the goddes of the children of
Seir, and sette them vp to be his gods,
and bowed hymselfe beefore them: and
burned incense vnto them. Wherfore the
Lorde was wroth with Amaziahu, and
sent vnto him a prophete, whiche sayde
vnto him: why hast thou sought ỳ gods
of the people, which wer not able to de-
liuer their owne people out of thy hand?
E And it chaunced ỳ as the prophete talked
with hym, the kyng sayd vnto hym: haue
wee nene made thee of the kinges counselle
cease, why wilt thou be beaten? And the
prophet ceassed, and said: I am sure that
God is mynded to destroy thee, because
thou hast done this, and agreest not vnto
4.Re.14.b my counsell. * Then Amaziahu kyng of
Juda toke aduyse, and sent to Joas the
sonne of Jehoahaz the sonne of Jehu
king of Israel, and sayde come, that we
may see eyther other. And Joas kyng of
Israell sent to Amaziahu kyng of Juda,
saying: a thistle that is in Libanõ sent to
14.Re.14.c a Cedre tree of Libanon, saying: * geue
Iudi.9.c thy daughter to my sonne to wyfe. And
4.Es.4.b there came a wylde beaste of Libanon, &
F trode downe the thistle. Thou saiest that
thou hast beaten the Edomites, & thyne
heart maketh thee proude to glorifie thy
selfe. Nowe therfore byde at home: why
dorst thou prouoke vnto euill, that thou
maist perishe, both thou and Juda with
thee? But Amaziahu would not hearken
to hym: for it came of God euen to deli-
uer them into the hande of their enemies,
because they sought counsell at the gods
of Edom. And so Joas the king of Isra-
ell came vp: and they sawe either other,
both he and Amaziahu kyng of Juda at
Bethsames, which is in Juda. And Ju-
da was put to the worse beefore Israel,
G and they fledde euery manne to his tent.
And Joas the kyng of Israell tooke A-
maziahu king of Juda the sõne of Joas,
the sonne of Jehoahas at Bethsames: &
brought him to Jerusalem, and tare the
walle of Jerusalem (from the gate of E-
phraim, vnto the gate that was ouer a-
gaynst it) foure hundred cubites. And he
toke away also al the golde and siluer, &
all the Jewelles that were founde in the
house of God with Obed Edom, and the
treasures of the kynges house, and the
yong wardes, and returned to Samari-
a. And Amaziahu the sõne of Joas king
of Juda, lyued after the deathe of Joas
sonne of Jehoahas kyng of Israell. xv.
yere. The rest of the actes of Amaziahu
first and last, are they not written in the
boke of the kynges of Juda and Israel?
And after the tyme that Amaziahu dyd
turne away from the lord, * they conspi- 4.Re.14.d
red treason agaynst him in Jerusalem: &
when he was fled to Lachis, they sent to
Lachis after him, and slue him there: and
brought him vp with horses, and buri-
ed him with hys fathers in * the citye of 4.Re.14.e
Juda.

The xxvi. Chapter.

After the death of Amaziahu reigneth Uziahu, (otherwise called Osia) which is stricken with the le-
pre, and Joatham reigneth in his rowme.

THen all the people of Juda toke U- A
zia which was * xvi. yere olde, and 4.Re.14.f
made him king in the rowme of his
father Amaziahu. And he built Eloth, &
brought it agayn to Juda after that the
king was laid to slepe with his fathers.
Sixteene yere olde was Uzia, when he
began to reygne, and he reygned .lii. yere
in Jerusalem. Hys mothers name also
was Jecholia of Jerusalem. And he
did that which was right in the sight of
the Lorde: according to all, as dyd hys
father Amaziahu. And it came to passe
that he sought God * in the dayes of Za- 4.Re.15.a
chariahu, (which maintained the feare of
God) and as long as he sought the lord,
god made him to prosper. And he wẽt to
battayle agaynst the Philistines, & brake B
downe the walle of Geth, and the walle
of Jabne, and the waste of Asdod, and
built cities about Asdod, and among the
Philistines. And God holpe hym against
the Philistines, and agaynste the Arabi-
ans, ỳ dweite in Gurbaal, & Hammehu-
nim. And ỳ Ammonites gaue tribute to
Uzia, & his name spred abroade euen to
the entring in of Egipt: for he played the
man exceedingly. Moreouer, Uzia builte

towers

towers in Jerusalē by the corner gate, & by the valley gate, & at the turnyng of the walle: & made them strong. And he built towers in the wildernes, & digged many welles: for he had much catall in the valleyes & playnes, plowmen, & vine dressers in the moūtaines, & in Charmel: for he loued husbādry. And Uzia had an host of fightyng menne that went out to warre in the armye, accordyng to the nūber of their office vnder the hande of Jeiel the scribe, & Maaziahu the ruler, and vnder ỳ hand of Hananiahu, which was one of the kinges lordes. And the whole number of the auncient fathers, & of the C men of might, were .ii. M. .v. hū. C. & vnder the hand of them was the army of ỳ men of warre, euen .iii. hundred & seuen thousande, .v. hundred ỳ made warre with the power of an army, helpyng the kyng agaynste the enemyes. And Uzia prouyded them throughout all the host, shildes, speares, helmettes, habergyns, bowes & slinges for to cast stones. And he made subtil engins in Jerusalem, which he inuented & laid on the towers & corners, to shote arowes & great stones withal. And his name spred farre abrode, because he was helped so excellently, so that he became very mighty. But in hys strengthe, his heart arose to hys destruccyon. For he transgressed against the lord his God, and went into the temple of the Lord to burne cēse vpon ỳ auter of incense. And Azariahu the prieste went in after him, & with him foure score priestes of the lord ỳ were valeaunt men. And they stode by
2.Chron.26.a. Uzia the king & said vnto him: *it perteineth not to the Uzia to burne incense vnto the lord, but to the priestes the childrē of Aaron, that are consecrate for to offer incense: Come therefore out of ỳ sanctuary for thou hast trespassed, & it is no worshyp to thee before the Lorde God.
D And Uzia was wroth, and had incense in his hande to burne it: and so whyle he had indignacion agaynste the Priestes,
4.Reg.15.a *the leprosy sprang in hys forehead before the priestes in the house of the lord, euen besyde the incense auiter. And Azariahu the chiefe Priest with all the other priestes, looked vpon hym: and beholde, he was become a lepre in hys forehead, and they vexed hym thence. And he was fayne to goe out, because the Lord had smitten him. And Uzia the kyng continued a lepre vnto the day of his death, and dwelte seuerall, in an house, beyng a lepre and shutte out of the house of the Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, and iudged the people of the lande. The reste of the actes of Uzia first and last, did Esay the Prophete the sonne of Amos, wryte. And so Uzia slept with hys fathers: and they buried him with his fathers, in the fielde of the buriall whiche was besyde the Sepulchres of the kinges. For they sayde: he is a Lepre. And Jotham hys sonne reigned in his steade.

The. xxvii. Chapter.

Jotham reigneth, and ouercōmeth the Amonites. Ahas his sonne reigneth in his steade.

JOtham was fyue and twenty A yere olde, when he *began to *4.re.15.b
reigne, and reygned .xvi. yere, in Jerusalem. Hys mothers name also was Jerusa the daughter of Sadoc. And he did that which was right in the syghte of the Lorde in all poynctes as dydde hys father Uzia, saue that he came not into the temple of the Lorde, and the people dydde yet wickedlye. He buylte the hye gate of the temple of the Lord, and on the walle (where the house of ordynaunce was) he buylte muche. Moreouer, he builte cities in the mountaynes of Juda, and in the wood countrey he builte castelles and towers. B He foughte with the kyng of the chyldren of Ammon, and preuayled agaynste thē. And the chyldren of Ammon gaue hym the same yere an hundred talentes of syluer: and tenne thousande quarters of wheate, and tenne thousande of barley. So muche dydde the chyldren of Ammon geue hym the seconde yere, and the thyrde also. So Jotham became mighty, because he dyrected hys waye before the Lorde hys God.

The reste of the actes of Jotham, and all hys warres, and hys conuersaci- C on, loe, they are wrytten in the booke of the kynges of Israell, and Juda. He was fyue and twenty yere olde, when he begaune to reygne, and reygned sixteene yere in Jerusalem. And Jotham slepte with hys fathers: and they buried hym in the citie of Dauid: and Ahaz his sonne reygned in hys steade.

The. xxviii. Chapter.

The wicked dedes of Ahaz king of Juda. After hym reygneth Hezekia.

Ahaz

AHaz was *twentye yere olde when
4.xx.16.a he began to reigne, and reigned.xvi
yere in Jerusalem: and he didde not
that which is ryght in the syght of the
Lorde, as did hys father Dauid: For he
walked in the wayes of ꝑ kinges of Is-
rael, and made molten ymages for Baa-
lim. He offered incense in the valley of the
*De.12.b sonne of Hinnom, and *burnte hys chyl-
4.Ki.21.a dren in fyre, after the abhominations of
the heathen, whome the lord cast out be-
fore the children of Israel. He offered al-
so, and burnte incense in hylaulters, and
on mountaynes, and vnder euery greene
4.xx.16.a tree. *Wherfore the lorde hys God deli-
Esai.7.a uered hym into the hande of the kyng of
the Syrians: whiche bet hym, and caried
away a great multitude of hys, captiue,
and brought them to Damascon. And he
was deliuered into the hande of the king
of Israel, which smote him with a great
slaughter. For Pecah the sone of Rema-
liahu, slue in Juda an hundred and.xx
thousand in one day, which were al figh-
tyng men: and that because they had for-
saken the Lorde God of theyr fathers.
And zichri a myghtye manne of Ephra-
im, slue Maasiahu the kynges sonne, and
Asrica the gouernoure of the house, and
Elcana that was nexte to the kyng. And
B the children of Israel toke prisoners of
theyr brethren, two hundred thousande
wemen, sonnes and daughters, and ca-
ryed awaye muche spoyle of them, and
brought the spoyle to Samaria. But
there was a Prophete of the Lordes,
(whose name was Obed) and he wente
out before the hooste that came to Sa-
maria, and sayd vnto them: Beholde, be-
cause the Lorde God of your fathers is
wroth with Juda, he hath deliuered the
into your hand. And ye haue slayne them
with cruelnesse, that cracketh vp to hea-
uen. And now ye purpose to kepe vnder
the children of Juda and Jerusalem, and
to make them bondemenne and bonde-
womenne. And doue ye not lade youre
selues with synne, in the sight of the lord
your God. Now heare me therfore, and
deliuer ꝑ captines again, which ye haue
taken of your brethren, for elles shall the
C great wrath of god be vpon you. Wher-
fore certayne of the heades of the childre
of Ephraim, as Asaria the sonne of Je-
hohanan, Berechiahu the sonne of Me-
sillemoth, and Jehezkiahu the sonne of
Sallum, and Amasa the sonne of Had-
lay, stoode vp agaynste them that came
from the warre, and sayde vnto them:
bryng not in the captyues hyther. For
where as we haue offended toward god
alreadye, ye intende to adde more to our
synnes and trespasse. For our trespasse is
great alreadye, & there is a feerce wrath
agaynst Israell. And vpon that, themen
of armes left the captiues and the spoyle
before the Lordes and all the congrega-
cion. And themenne that were nowe re-
hearsed by name, rose vp and tooke the
prisoners, and with the spoyle clothed
al that were naked among them, and a-
rayed them, and shooed them, and gaue
them to eate and to drinke, and annoynt-
ed them, and caried all that were feeble
of them vpon asses, and broughte them
to Jericho (the citye of Palmetrees) to
theyr brethren: and then they returned to
Samaria agayne. *At that same tyme 4.xx.44
dyd kyng Ahaz sende vnto the kynges of
Assur, to haue helpe of them. And the E-
domites came agayne, and slue some of
Juda, and caryed awaye captiues. And
the Philistines inuaded the cityes in the
lowe countrey, and toward the South
of Juda, and tooke Bethsames, and Ia-
lon, and Gederoth, and Socho, with
the townes longing therto, and Thimna
with the townes of the same: Gimso, &
the townes therof, and dwelt there. For
the Lorde brought Juda lowe, because
of Ahaz king of Juda, whiche made Ju-
da naked, and transgressed sore agaynste
the lorde. And Thilgath Pilneser king of
the Assiryans came vpon hym, and trou-
bled him rather then strengthed him.
Ahaz tooke awaye a portion out of the
house of the Lord, and out of the kinges
house and oute of the Lordes houses, &
gaue vnto the kyng of the Assirians, and
yet it helped hym not. And in the verye D
tyme of hys tribulacion did kyng Ahaz
trespasse yet more agaynste the Lorde.
For he offered vnto the Goddes of them
of Damasco, whiche bette hym, and he
sayde: because the goddes of the kynges
of Syria helpe them, therfore will I of-
fer to them, that they may helpe me also.
But they were hys destruccyon, and the
destruccyon of all Israell. And Ahaz ga-
thered together the vessels of the house
of God, and brake them, and *shut vp the 29.3.4
doores of the house of the Lorde, and
made hym *aulters in euerye corner of 4.Ki.23.d
Jerusalem. And in all the cityes of Ju-

da

da he made hilalters, to burne incence vnto other goddes, and angred the lorde God of hys fathers. The reste of his actes, and his worckes fyrst and last: behold, they are written in the boke of the kinges of Juda, and Israell. And Ahaz slepte wyth hys fathers, and they buryed hym in the cytye of Jerusalē: but brought him not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne reygned in hys steade.

The. xxix. Chapter.

Hezekia otherwyse called Ezechias (or Jehizkiahu) restoreth vnto the Temple of the Lorde, al the thynges ỹ had not beene regarded of his predecessours.

1 HEzekia beganne to reygne, when he
4.reg.18.a was fiue and twenty yeare old, and reygned nyne and twentye yeare in Jerusalem. And hys mothers name was Abia the daughter of zachariahu. And he dydde that whyche was ryght in the sight of the Lorde, in al poyntes, as dyd Dauid his father. * He opened ỹ dores of ỹ house
4.par.28.d of the Lorde (in the fyrste yeare and fyrste moneth of hys reygne) and repaired them. And he brought in the Priestes and the Leuites, and gathered them together into the East strete: and sayde vnto them.

Heare me ye Leuites, and nowe be sanctifyed and halow the house of the Lord god of your fathers, dryng fylthynesse out of ỹ holye place. For oure fathers haue trespassed, and done euyl in the eyes of the Lorde
B our God, and haue forsaken hym: and turned away theyr faces from the habitacion of the Lorde, and turned theyr backes on it. And besyde that, they haue shut vp the dores of the porche, and quenched the lampes, and haue nether burnt incence, nor offered burnte offerynges in the holye place vnto the God of Israell.

Wherefore the wrathe of the Lorde fell on Juda, and Jerusalē: and he hath brought them to trouble, to be wondred on, and to be hyssed at, euen as ye see with oure eyes. For lo, our fathers were ouerthrowen wt the swerde, and our sonnes, oure daughters, & our wyues were caryed awaye captiue for ỹ same cause. And nowe it is in my hearte, to make a couenaunt with the lord god of Israell: that he maye turne awaye his heuy indignacion from vs. Now therfore my sonnes, be not negligente: for the
Nu.18.a. * Lord hath chosen you to stand before him, and for to mynyster and serue hym, and to
C burne incense. Then ỹ Leuites arose: Mahath the sonne of Amasai, and Joell the sonne of Asariahu of the childrē of the Cahathytes. And of the sonnes of Merari, Kis the sonne of Abdy, and Asariahu the sone of Jehaleiel. And of ỹ sonnes of ỹ Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah. And of the sonnes of Elisaphan, Symri and Jehiell. And of the sonnes of Asaph, zechariahu and Mathaniahu. And of the sonnes of Hemā. Jehiel, and Simei. And of the sonnes of Jedurthun, Semaia and Uziel. And they gathered theyr brethren, and puryfyed themselues, and came accordyng to the cōmaundemente of the kynge, and the wordes of the lorde, for to clense the house of the lord.

And the Priestes wente into the inner partes of the house of the Lorde, to clense it: and broughte oute all the vnclennesse that they founde in the temple of the lorde, into the courte of the house of the Lorde. And the Leuites tooke it, to carye it out into the broke Cedron.

D They beganne the fyrste daye of the fyrste moneth to puryfye, and the eyghte daye of the moneth came they to the porch of the Lorde: and pourged the house of the Lorde in eyghte dayes, and in the sixtene daye of the fyrste moneth they made an ende. And they went in to Hezekia the kynge and sayed: we haue clensed all the house of the Lorde, the alter of burnte offerynge, wyth all hys vesselles, and the shewbreade table, wyth all hys apparell: and all the vessels whiche kynge Ahaz dydde caste asyde when he reigned and transgressed, them we haue prepared and sanctifyed: and behold, they are before the alter of the Lorde. And Hezekia the kyng rose earlye, and gathered the lordes of the citie, & went vp to ỹ house of the Lord. And they brought seuen oxen,
E seuen rammes, seuen shepe, and seuen he goates, to be a synneofferyng for the kingdome, for the Sanctuarye, and for Juda. And he commaunded the Priestes, the sonnes of Aaron, to offer them on the alter of the lorde.

And they slewe the oxen, and the Priestes receyued the blonde, and sprinkled it vpon the alter: lyke wyse, when they had slayne ỹ rammes, they sprynkeled the blonde vpon the altar: they slew also the shepe, and they sprinkled the blond vpon the alter. And thē they broughte forth the he goates for the synneofferyng, before the kyng and the congregacio, and put theyr handes vpon thē. And the priestes slew thē, & with ỹ blonde of them they clensed the alter to make satysfaccyon for all Israell: for the kynge commaunded

commaunded that the burnt offering and ꝑ ſinoffering ſhould be made for al Iſrael.

And ſet the Leuites in the houſe of the lord
1. par. 25. a with ſimbals, pſalteries, and harpes: * according to the commaundemēt of Dauid, & of Gad the kinges ſear, and Nathan the prophete. For ſo was the commaundemēt of the lord, through the hande of hys prophetes. And the Leuites ſtode hauyng the inſtrumentes of Dauid, and the Prieſtes helde the trompets. And Hezekia cōmaunded to offer the burnt offeryng vpon ꝑ alter. And when the burntoffering began, ꝑ ſong of the lord began alſo, & the trompets with ꝑ inſtrumentes that wer ordened by the hand of Dauid king of Iſrael. And all the congregacion worſhypped, ſyngynge a ſong, and blowing with the trompets, and al this continued, vntil the burntofferynge was finiſhed. And whē they had made an ende of offeryng, the kyng and all that wer preſent with hym bowed themſelues, and worſhipped. And Hezekia the king, and the Lordes ſpake to the Leuites to prayſe the Lorde with the wordes of Dauid, and of Aſaph the ſear. And ꝑ Leuites ſang prayſes with gladnes and the other bowed thē ſelues, and worſhipped. And Hezekia anſwered, and ſayde: now ye haue conſecrate your handes to the lorde: goe to therfore, and bringe in the ſacrifices and thanke offeringes into the houſe of the lorde. And the congregaciō brought in the ſacrifices, and thanke offeringes, and burntofferinges, as many as were of a free liberal hert. And the number of the burntofferinges whiche the congregacion brought, was lxx. oxen, an hundred rames, and two hundred ſhepe: which wer al for the burnt offeryng of the Lorde. And there were dedicated fyue hundred oxen, & thre thouſand ſhepe. And the Prieſtes wer to few to fleye all the burnt offeringes: but theyr brethren the Leuites dyd helpe them, tyll they hadde ended the worke: and vntil the prieſtes wer ſanctyfyed. For the Leuites were purer hearted to be ſanctified, then the prieſtes. And thereto the burntofferynges were many, with the fatte of the peace offeringes, and the drinke offeringes that belonge to the burntofferinge. And ſo the ſeruyce pertayninge to the houſe of the lorde, was finiſhed. And Hezekia reioyſed and all the people, that God had made the folke ſo readye: and that the thing was ſo ſoone done.

The. xxx. Chapter.

Hezekia ſendeth the tenth of ꝑ offeringes.

AND Hezekia ſēt to al Iſrael and Iuda, and wrote letters to Ephraim & Manaſſe, that they ſhould come to the houſe of the Lorde at Ieruſalem, and offer Paſſeouer vnto the Lorde god of Iſrael. And the king held a counſel with his lordes and al the congregacion of Ieruſalem * to kepe the feaſte of Paſſeouer in the ſeconde monethe. For they could not kepe it at that tyme: becauſe the prieſtes were not ſanctyfyed ſufficyently, neyther was the people gathered together to Ieruſalem. And the thing pleaſed the kyng, and all the congregacion. And they decreed that it ſhoulde be proclaymed throughoute all Iſrael from Berſabe to Dan, that they ſhoulde come, and holde the feaſte of Paſſeouer vnto the Lorde God of Iſrael, at Ieruſalem: for they hadde not done it of a great ſeaſon as they ſhoulde haue done by the lawe. So ꝑ poſtes wente with letters of the hande of the kyng, and of his lordes throughout al Iſrael and Iuda: and at the commaundement of the king, they ſaid: ye childrē of Iſrael turne again vnto ꝑ lord god of Abraham, Iſaac and Iſrael, and let euerye one returne to ꝑ remnaūt that are eſcaped you oute of the hande of the kinges of Aſſur. And be not ye like your fathers, and youre brethren, which treſpaſſed againſt the lord god of theyr fathers: which gaue them vp to be deſtroyed as ye ſee. And now be not ye ſtifnecked like as wer your fathers: but yelde your ſelues vnto the lord, and enter in to his holy place, whiche he hath ſanctifyed for euer: and ſerue the lorde your God, and the feareneſſe of his wrathe ſhall turne away from you. For if ye turne again vnto the lord, then ſhall your brethren and your childrē finde compaſſion in preſence of thē that tooke them captyue, and they ſhall come agayne vnto this lande, * for ꝑ lorde Exo. 34. Ieel. 2. youre god is gracyous and mercifull, and will not turne awaye his face from you if ye conuerte vnto hym. And ſo the poſtes went from cytye to cytye in the lande of Ephraim and Manaſſe, euen vnto Zabulon. But they laughed them to ſcorne, & mocked them. Neuertheleſſe, yet diuerſe of Aſer, Manaſſe, and of Zabulon ſubmytted themſelues, and came to Ieruſalem. And the hande of God was in Iuda, ſo that he gaue them one hearte to do the commaundement of the king and of the rulers, according to the worde of the Lorde. And there aſſembled to Ieruſalem muche people, and there was preſent a mighty great congregacion

gacion, to holde the feast of swete breade
C in the seconde moneth. And they arose, and
2.pa.29.d remoued the * alters that were in Jerusalem. And all the vessels of incence dyd they away, & caste them into the broke Cedron. And they slew Passeouer ꝑ fourtenth day of the second moneth. And the priestes and Leuites whiche were ashamed, sanctifyed themselues, and brought in the burnt offerynges into the house of the Lorde. And they stode in theyr office after theyr maner, and accordynge to the lawe of Moses the man of god. And the priestes sprinkled the blood, which they receiued by ꝑ hãdes of ꝑ Leuites. For there were many in ꝑ congregacõ ꝑ were not sanctifyed: & the Leuites did slay Passeouer for al ꝑ were not cleane, and ꝑ might not execute the holy worke of ꝑ lord. For many of ꝑ people, & very many out of Ephraim, Manasse, Isakar & Zabulõ were not clensed, & yet did eat Passeouer
D against ꝑ law appointed. Wherfore Hezekia prayed for thẽ, & said: the good lord be merciful vnto thẽ: For he set his whole hert to seke the lord god, cuẽ the god of hys fathers: but all ꝑ other did not so accordyng to vnfained holines. And ꝑ lord heard Hezekia, & healed the people. And the children of Israel ꝑ were present at Jerusalem, held the feast of swete breade seuen dayes with great gladnes, & the Leuites, & the priestes praysed, & magnified ꝑ power of the lord, daye by daye, vpon instrumentes. And Hezekia spake hertely vnto all ꝑ Leuites that had vnderstandyng, & wer of a good mind toward the lord. And they did eat throughoute ꝑ feaste, seuen daies longe, and offred peace offerynges, and thanked the Lorde god of theyr fathers. And ꝑ whole assẽbly toke counsaile, to do so other seuen dayes, & they held those seuen dayes with gladnes. For Hezekia kyng of Juda toke out (from among his catell) for the congregacion, a thousand ponge oxen and seuen thousande shepe. And the lordes gaue oute to the congregacion a thousande ponge oxen, and ten thousande shepe. And a great noumbre of the Priestes were sanctyfyed. And all the congregacion of Juda with the priestes & Leuites, and all the congregacion ꝑ came out of Israel, & the straungers ꝑ came out of the land of Israel, and that dwelt in Juda reioyced: and there was great gladnesse in Jerusalem. For sence the tyme of Salomon the sonne of Dauid kynge of Israell, there was no suche ioye in Jerusalem. And the priestes and the Leuites arose, & blessed the people, and theyr voyce was heard of the Lord, and theyr prayer came vp vnto heauen: his holy dwellyng place.

¶ The. xxxi. Chapter.

After that Hezekia had called agayne the people vnto the waye of the lorde, he ordeined the priestes, vnto whome he commaunded to geue tithes.

AND when all these thynges were fynyshed, all they of Israell that A
were present in the cyties of Juda, went out and brake the ymages, * and cut downe ꝑ ydolles groues, 2.pa.14.d.
and all to brake the hye places, and * alters 2.pa.33.c
throughout all Juda, and Benjamin, in Ephraim also & Manasse, vntyll they had vtterly destroyed thẽ al. And al the chyldrẽ of Israell returned euerye manne to hys possessions, and to theyr owne cyties. And Hezekia appoynted sondrye coumpanyes of the Priestes and Leuytes after the dyuersytye of theyr mynystrations, euerye man accordyng to his office, both priestes and Leuites, for the burnte offerynge and peace offerynges, to minister, and to geue thankes, and prayse in the gates of ꝑ host of the Lorde. And the kynges portyon of hys substaunce that he gaue, were dayly burnte offerynges in the mornynge and euening, and burnt offeringes for the Sabboth dayes, newe Moones, and solemne feastes, accordyng * as it is written in the Nu.28.b
law of the lord. And he bad the people that dwelt in Jerusalem, geue the parte to the Priestes, and Leuites, that they myghte substancially apply themselues to ꝑ lawe B
of the lorde. And assone as the kynges cõmaundemente came abroade, the chyldren of Israell brought in aboundaunce of fyrst fruites of corne, wyne, oyle, hony, and of al maner of fruites of the fyeld, and the tithes of all maner of thynges, brought they in plentyously. And the chyldren of Israell & Juda that dwelt in ꝑ cities of Juda, they also brought in the tithes of oxen & shepe, and other holy tithes which were consecrate vnto the lord theyr God, they dydde offer, and brought them all by heapes. In the thyrde moneth they beganne to laye the heapes (in maner of a foundacion) and fynished thẽ in the seuenth moneth. And when Hezekia and the lordes came, and sawe the heapes, they blessed the lorde and hys people Israell. And Hezekia questioned wt the Priestes and the Leuites, concernyng the heapes. And Jzaria the chyfe Priestes of the house of Sadocke, answered hym and sayd: synce the people began to bryng the heue-

heu offerynges vnto the house of the Lord, we also haue had ynough to eate, there remayned so muche: for the lorde hath blessed hys people, and thys heape is left. And Hezekia had prepare the chambers in ꝑ house of the lorde. And they dyd prepare them, & caried in the fyrste fruites, the tithes, and ꝑ dedicate thinges faythfully. Ouer whyche Conaniahu ꝑ Leuite had ꝑ rule, and Semei hys brother nexte to hym. And Jehiell, Asaziahu, Nahath, Asael, Jerimoth, Josabad, Eliel, Jesmachiahu, Mahath and Banaiahu, wer ouerseers ordeined by Conaniahu, and Semei hys brother was an officer of Hezekia the kyng, & Azaria was the ruler of the house of God, (vnto whome al these thinges belonged.) And Chore the sonne of Jmna the Leuite, and ꝑ porter of ꝑ Easte dore, had the ouersyghte of the thynges ꝑ were offered of a free wyll vnto God (and wer gene̅ in maner seuerally vnto the lord) and ouer the thinges most holy. And vnder hys hande were Eden, Miniamin, Jesua, Semeiahu, Amariahu, and Sechaniahu in the cityes of the priestes appoynted of theyr fidelitye to geue to their brethren theyr portions: aswel to the small as to ꝑ great. Except that to the males that wer reckened from three yere and aboue (amõg al that went into the house of the Lorde) they shoulde geue daye by daye, for theyr mynystracion, and for theyr geuyng attẽdaunce, and for theyr diuerse wayteynges by course. And to the priestes and Leuites throughout the household of theyr fathers from twentye yeare and aboue, to wayte whẽ theyr courses came. And to the fampyles of al theyr babes, wiues, sonnes and daughters throughout al the congregacion. For vpon the fidelitye of them were the holy thynges bestowed. And to the chyldren of Aaron, the Priestes whyche were in the fieldes and suburbes of theyr cytyes, cytye by cytye, the men (whose names were expressed afore) should geue portions, euen to all the males amonge the priestes, and to all the Leuites, accordyng to theyr nõbre. And of this maner dydde Hezekia throughout al Juda, and wrought it that is good, and ryght, and true, before ꝑ lord hys God. And in all the woorkes that he beganne for the seruice of the house of god, for the law and for the commaundemẽtes, he soughte his god, and that dyd he wyth all hys heartt, and prospered.

The. xxxii. Chapter.

Sennacherib (or Sanherib) besieging Jerusalem, is stricken of the aungel. Hezekia dyeth, after whome succeedeth Manasse.

AFter that these dedes wer faithfully done: * Sennacherib kyng of Assur came, and entred into Juda, and compassed ꝑ stronge Cities, and thought to win them for hym selfe. And so when Hezekia sawe that Sẽnacherib was come, and that he was purposed to fyght against Jerusalem, he toke counsayle wyth hys Lordes and menne of might, to stop the water of the fountaines without the cytye: and they dyd helpe him. For there gathered many of the people together, and stopt al the welles, & the broke that ran through the myddes of the lande, saying: why shal the kinges of Assur come, and fynd much water? And Hezekia went to lustely, and buylt vp al the wall where it was broken, and made ordinaunce vpon the towres and to the other wal without, and repayred Millo in the cytie of Dauid, and made manye dartes and shyldes. And he set captaynes of warre ouer the people, and gathered them together to hym in the large strete of the gate of the cyty, & spake gentlye to them, sayinge: Plucke vp youre heartes, and be strong: Be not afrayd nor discouraged for the kyng of Assur, and for all the multitude that he hath with him: * For there be moe with vs then with hym. With hym is an * arme of fleshe. But with vs is the lorde our God for to helpe vs, & to fight oure battailes. And the people toke a courage thorow the wordes of Hezekia king of Juda. * After this did Sennacheryb kyng of Assur send of hys seruauntes to Jerusalem (but he hymselfe remayned besyde Lachis: hauing al hys power with hym) vnto Hezekia kyng of Juda, and vnto all Juda that were at Jerusalem, sayinge: Thus sayeth Sennacheryb kynge of Assur: * wherein doo ye truste, O ye that dwell in Jerusalem whyche is besieged? Dothe not Hezekia entyce you to geue ouer your selfes vnto death, hunger & thyrste saying: the Lorde oure God shal rydde vs out of the hand of the kyng of Assur. Hath not the same Hezekia putte downe hys hye places and hys alters, and commaunded Juda and Jerusalem, sayinge: Ye shall woorshippe before one alter, and burne incence vpon the same? Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the Goddes of the people of other landes able or myghtye to saue

saue theyr landes out of my hande which of
al ꝑ goddes of those nacions (ꝑ my fathers
destroyed) coulde delyuer his people out
of mine hande? And shal your God be hable
to deliuer you out of mine hande? Wherfore
nowe, let not Hezekia deceyue you, nor per-
swade you of this fashiō, nor yet beleue him.
For as no god amonge all nacions & king-
D domes was able to rid his people out of my
hand, & out of the hand of my fathers: How
much lesse shal your goddes be able to kepe
you out of my hande? And yet mo thynges
dyd his seruauntes speake agaynst the lord
God, & agaynst hys seruaunt Hezekia. And
(Sennacherib) also wrote a lettre to raile
on the lorde God of Israell, & spake against
him saying: as the gods of the nacions of
other landes haue not bene able to delyuer
theyr people out of my hande: Euen so shall
not the God of Hezekia deliuer his people
out of myne hande. And they cryed with a
loude voyce in the Iewes speache vnto the
people of Ierusalem that were on the walle
to feare them, & to make them fayntе herted,
& that they myght so take the citie. And they
spake agaynste the God of Ierusalem, as
agaynste the goddes of the nacions of the
erth, whych were the workes of ꝑ handes of
men. But Hezekia the kyng, and ꝑ prophet
E Isai the sōne of Amoz, prayed agaynste that
blasphemye, and cryed vp to heauen. And ꝑ
lord sente an aungel whych destroyed al the
men of warre, & the lordes and captaynes of
the hoost of the kyng of Assur, that he turned
hys face agayne with shame towarde hys
owne lande. * And when he was come into
4.Reg.19.g the house of hys God, they that came of hys
owne body slue hym there with the swerde.
And so the Lorde saued Hezekia and the
inhabiters of Ierusalem, out of the hande of
Sennacherib kynge of Assur, and from the
hande of al other, and mayntayned them on
euery side. And many brought offringes vn-
to the Lorde to Ierusalem, and presentes to
Hezekia kynge of Juda: so that he was
F magnifyed in the syght of al nacions from
4.Reg.20.a thence forth. * In those dayes Hezekia was
Esay.38.a sycke vnto the death, and prayed vnto the
lord, whych answered hym, and shewed hym
a wonderfull miracle. But Hezekia dyd not
agayne vnto God according to it ꝑ he had
shewed hym, for his herte arose & there came
wrath vpon hym, and vpon Juda and Je-
rusalem. Notwythstandynge Hezekia sub-
mytted hym selfe (after that his hert was ry-
sen vp) he, and the inhabiters of Ierusalem:
and the wrath of the Lorde came not vpon
them in the dayes of Hezekia. And Hezekia
had exceadyng much ryches and honoure.
And he gat him treasures of syluer and
golde, precious stones and spyces, shildes, &
of all maner pleasaunt iewels: and made
store houses for the fruites of corne, for wine
and oyle: & stalles for all maner of beastes,
& foldes for shepe. And he made him cities & G
had of shepe and oxen great aboundaunce.
For God had giuē him substaunce exceding
much. This same Hezekia stopped ꝑ vpper
water sprynges of Gihon, and brought thē
downe to the west side of the citie of Dauid.
And Hezekia prospered in all hys workes.
And when the princes of Babilon sent vnto
hym embassadours, to enquire of ꝑ wondre
that chaunced in the lande, God lefte hym
*to trye hym, and that all that was in hys Deut.8.b
herte myght be knowen. The reste of the
dedes of Hezekia, and hys goodnes: behold,
they are wrytten in the vysyon of Isay the
prophet the sonne of Amoz, in the boke of ꝑ
kynges of Juda and Israell. And Hezekia
slepte with his fathers, and they buried him
in the moost worthy place of the sepulchres
of the sonnes of Dauid: and al Juda and ꝑ
inhabiters of Ierusalem did him worshippe
at hys death. And Manasse his sonne rayg-
ned in hys stede.

The. xxxiii. Chapter.

Manasse is taken prysoner, and after that he com-
meth out, he destroyeth the goods. He dyeth, & after
hym succeedeth Amon, whych is kylled of his owne
people, & Josias his sonne raygneth in his stede.

Manasse was .xii. yere olde * whē I
he begame to raygne, and he 4.Reg.21.a
raigned fyue and fyfty yere in
Ierusalem: but did euel in the
syght of the Lorde, lyke vnto
the abhominacions of the Heathen, whom ꝑ
Lorde cast out before the chyldrē of Israel.
For he went to, & builte the hilaulter * which 4.reg.18.
Hezekia hys father had broken downe. And
he reared vp aulters for Baalim, and made
groues, & worshypped al the host of heaue
and serued them. And he buylt aulters in the
house of the Lord, where as the lord yet had
sayde: * in Ierusalem shall my name be for 2.Reg.21.b
euer. And he builded aulters for al the hoost 1.par.6.a
of heauen, in the two courtes of the house of and.7.c
the lorde. And he burnt his children in fyre
in the valley of the son of Hinnom. He was a
sorcerer, he regarded the cryynge of byrdes,
vsed inchauntmentes, and mayntayned
workers with spyrites & feares of fortunes:
and wrought much euill in the syght of the
Lorde, to angre hym wythall.
And he put ꝑ kerued ymage, & anydol which B

he had made, in the house of God. Of whych house God had sayd to Dauid, and to Salomon hys sonne: in this house and in Ierusalem whyche I haue chosen afore all the tribes of Israell, wyll I put my name for euer, and wyll nomore bringe the feate of Israel fro the lande, which I haue ordened for your fathers: Yf so be that they wyll be diligent, & do all that I haue commaunded the in al the lawe and statutes, & ordinaunces by ỹ hande of Moses. And so Manasse made Juda and the inhabiters of Ierusalē to erre, & to do worse then the Heathen who the lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse & to hys people, but they wouldē not regarde. Wherfore the lord brought vpon them the captaynes of the hoost of the kynge of the Assyrians, whyche toke Manasse in holde, & bound him with chaynes, and caryed him to Babylon. And when he was in tribulacion, he besought the Lord hys God, & humbled him selfe exceedyngly before the God of hys fathers, and made intercession to him: and God was entreated of him, and hearde his prayer, & broughte hym agayne to Ierusalē into his kingdome. And then Manasse knewe that the Lorde was God. After thys he buylt a wal without the cite of Dauid, on the west side of Gion in the valey as they come to the fyshe gate, and rounde aboute Ophel, and brought it vp of a very greate heigth, and put captaines of warre in al the strong cytyes of Juda. And he toke awaye straunge goddes and ymages oute of the house of God, and all the aulters that he had buylt in the mounte of ỹ house of God, and in Ierusalem, & cast thē out of the cite. And he prepared the alter of the Lorde, and sacrifyced theron peace offrynges, & thanke offerynges, and charged Juda to serue the Lorde God of Israell. Neuertheles, the people dyd offre styll in the hylaulters, how be it vnto the Lorde theyr God onely. The rest of the actes of Manasse, and his prayer vnto hys God, and the wordes of the sears, and of them that spake to hym in the name of the Lord God of Israel, beholde, they are wrytten in the sayinges of the kynges of Israel. And his prayer, and how that he was hearde, and all hys synnes and his trespasse, and the places where he made hylaulters, and set vp groues and ymages (before he was mekened) beholde, they are wrytten among the sayinges of the sears. And Manasse slepte with his fathers, and they buried him in his owne house. And Amon his son raigned in his roume. Amon was two and twenty yere olde when he began to raigne, & raigned two yeare in Ierusalem. But he did euel in the sight of the lord, like as did Manasse his father: for Amon sacrifyced to al ỹ kerued ymages, whych Manasse his father had made, and serued them, and submytted not hym selfe before the lorde, as Manasse his father hadde mekened hym selfe. But Amon trespalled greatly. And his owne seruauntes conspyred agaynst hym, and slewe hym in his owne house. But the people of ỹ lande slue all them ỹ had conspyred against kyng Amon. And the same people of the lād made Josia his sonne king in hys roume.

The. xxxiiii. Chapter.

Josia destroyeth the pollucion: and restoreth ỹ temple in whyche is founde the booke of the lawe. He sendeth to Hulda the prophetesse for counsayle.

JOsia was eyght yeare olde when he began to raigne, & he raigned in Ierusalem. xxxi. yeare. And he dyd that whiche was right in the syghte of the lord, & walked in the wayes of Dauid hys father, and bowed neither to the right hand nor to ỹ left. In the eight yeare of hys raigne (whē he was yet a child) he began to seke after the God of Dauid hys father. And in the twelueth yere he began to pourge Juda, & Ierusalē from hylaulters, groues, kerued images, & images of metal: & they brake downe the aulters of Baalim, euen in hys presence: and other ymages, ỹ were in greater honoure then they, he caused to be destroyed. And the groues, kerued images, and images of metal he brake, and made duste of thē, and strawed it vpon the graues of them that had offered vnto thē. And he burnt the bones of the preistes vpō the aulters of them, and clensed Juda and Ierusalem. And euen so dyd he in the cities of Manasse, Ephraim, Symeon, vnto Nephthali. And in the wildernesses of them, round aboute, he plucked a sondre ỹ aulters and the groues, and did beate them and stampe them to poulder, and beate downe al the ymages thorowoute al ỹ land of Israel: and returned to Ierusalem agayne. In the xviii. yere of his raigne, whē he had pourged the lande and the temple, he sent Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the cytye, and Joah the sōne of Joahaz the recorder, to repayre the house of the lord his God. And when they came to Helkiah the hye preist, they delyuered thē the money

money that was broughte into the house of God, whych the Leuites that kept ꝑ entries, had gathered of the hande of Manasse, and Ephraim, & of all ꝑ yet remained in Israell, and of al Juda and Ben Jamin, and of the inhabytours of Jerusalem. And they put it in the handes of the worckemen that had the ouerseyght of the house of the lorde: and they gaue it to the labourers that wrought in ꝑ house of the Lord, to repayre and amende ꝑ house. Euē to masons and carpenters gaue they it, to get stone and tymbre for couples and for beames of the houses, whyche the kynges of Juda had destroyed: And the mē did the worcke faithfully. And ꝑ ouer seers of them to courage them forwarde, were Jahath & Obadiahu Leuites, of the childrē of Merari: and Zecharia, and Mesullam, of the chyldren of the Cahathytes, and other of the Leuytes: whyche all coulde skyll of instrumentes of musike. And ouer ꝑ bearers of burthens, & ouer al that wrought, in what soeuer worckmanshyp it were, were there scribes, officers, and porters of the Leuites.

And whē they brought out the money ꝑ was brought into the house of the Lorde, Helkia the preest * founde the booke of the lawe of the lord giuē by Moses. And Helkia answered and sayd to Saphan the scrybe: I haue founde the booke of the lawe in the house of the lord, & Helkia gaue the boke to Saphā. 4. Reg. 22. b.

And Saphan carryed the boke to the kynge, & brought the kyng worde agayne, saying: all that was commyttes to thy seruauntes, ꝑ do they. And they haue gathered togyther ꝑ money that was founde in the house of the lord, and haue deliuered it into the handes of the ouerseers of the worcke, and to ꝑ handes of the worckemen. And then Saphan the scrybe shewed the kynge, saying: Helkia the preeste hath gyuē me a booke, and Saphan read in it before the kyng. And it fortuned, that when the kynge had hearde the wordes of the lawe, he tare hys clothes: and ꝑ kynge commaunded Helkia and Ahikam the sōne of Saphan, & Abdon the sonne of Micah, and Saphan the scrybe, & Asaia a seruaūt of the kynges, saying: go and enquyre of the Lorde for me, and for them that are lefte in Israel and Juda, concerning the wordes of the boke that is found. For great is ꝑ wrath of the lorde that is fallen vpon vs, because our fathers haue not kepte the worde of the lord, to do after al ꝑ is wrytten in this boke.

And Helkia and they that the king had appoynted, went to Hulda a prophetesse, ꝑ wife of Sallum, the sonne of Tokhath, the sōne of Hasra kepte of ꝑ wardrope (for she dwelt in Jerusalem within the second wall) and so they communed wᵗ her. She answered thē: thus saieth the Lord God of Israel: tel ye ꝑ man that sent you to me. Euen thus sayeth the lorde: beholde, I wyll brynge euyl vpon this place, and vpon the inhabiters therof (euen al the curses that are writtē in ꝑ boke which they haue read before ꝑ king of Juda) because they haue forsakē me, & haue offered vnto other goddes, to angre me wᵗ al maner worckes of theyr hādes: therfore is my wrath set on fyre agaynste thys place, and shall not be quenched. And as for the kyng of Juda whyche sente you to enquyre of the Lorde, so shall ye saye vnto hym: thus sayeth the lorde God of Israell, concernynge the wordes whyche thou haste hearde.

Because thyne hert dyd melt, and thou didst meke thy self before God when thou herdest his wordes againste this place & against ꝑ inhabiters therof: and humbledst thy selfe before me, and tarest thy clothes, & wepteste before me, that haue I heard also saieth the lord. Beholde I wil take the to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se al the mysche fe ꝑ I will bryng vpon this place, and vpon the enhabyters of the same. And they brought ꝑ king word agayne. * Thā the kyng sent and gathered togyther al ꝑ elders of Juda and Jerusalem. And the kyng went vp into the house of the Lorde, and al the men of Juda, and the inhabyters of Jerusalem, and the preestes & Leuites, and all the people great and small: and the kynge did reade in theyr eares al the wordes of the boke of the couenaunt ꝑ was founde in ꝑ house of the lorde. And the kyng stode at his standyng, & made a couenaunte before the lorde, to folowe the Lorde, and to kepe his commaundementes, his wytnesses, and his statutes, wyth all hys herte, and wyth all hys soule: and to fulfyl ꝑ wordes of the appoyntement wrytten in the saide booke. And he set in theyr roume al thē ꝑ were founde in Jerusalem, & Ben Jamin, & the enhabyters of Jerusalē did according to the couenaunte of the lorde God of theyr fathers. And Josia put awaye all maner of abhompnacions out of all landes that pertayned to the chyldren of Israel, & brought in all that were found in Israel, to worshyp and to serue the lorde theyr God. 4. Reg. 23. a

And they turned not aside from after the Lorde God of theyr fathers, as longe as he lyued.

The. xxxv. Chapter.

Iosia holdeth passeouer. He fyghteth agaynst the kyng of Egypte, and dieth. The people bewayle him.

AND Iosia helde the * feast of passeouer vnto the Lord in Ierusalem, & they slue passeouer in the xiiii. daye of the fyrst moneth. And he set the preestes in theyr offices, and aided them in the seruice of the house of the lorde. And he sayd vnto the Leuytes (that taught al Israel and were sanctifyed vnto the lorde:) put the holy arke in the house whyche Salomon the sonne of Dauid kyng of Israel did builde, there shall no other burthen be layed vpon youre shulders: But nowe serue the lord your God and his people Israell. And prepare youre selues by youre auncyente housholdes and companyes, accordynge to the wrytyng of Dauid kynge of Israel, and the wrytyng of Salomon his sonne, and stande in the holy place accordynge to the deuyson of the auncyente housholdes of youre brethren the chyldren of the people, and after the deuisiō of the auncyente housholdes of the Leuytes: kyll passeouer, and sanctify & prepare youre brethren, that they may do accordyng to the worde of the Lord by the hande of Moses.

And Iosia gaue to the people flockes of shepe and kyddes al for passeouer, and for al that were present, thyrty thousand by tale, and thre thousand oxen, and these were euen of the kynges substaunce. And hys lordes gaue willyngly both vnto the people and to the preestes and vnto the Leuytes. Helkia also, zacharia and Iehiel rulers of the house of God, gaue vnto the preestes for passeouer offrynges, two thousand and syxe hundred shepe, & thre hundred oxē. Conania and Semeiahu and Nethanel his brethren, and Hasabiahu and Iaiel, and Iosabad, rulers of the Leuytes, gaue vnto the Leuites passeouer offrynges, euen fyue thousande shepe, and fyue hundred oxen. And so the seruyce was prepared, and the preestes stode in theyr places, & the leuites in theyr distinct companies at the kynges commaundement. And they slue passeouer, and the preestes sprynkled the bloud wyth theyr hand, and the Leuytes pulled of the skynnes of the beastes. And they set awaye the burnt offrynges to giue thē vnto the people that were deuided by auncient houses, & that they should offre vnto the lord, lyke * as it is written in the boke of Moses. And so did they w the oxen also. And * they dressed the passeouer wyth fyre, as the maner was. And the other dedicate beastes sod they in pottes, cauldernes, & pannes, & deuided thē amōg al the people. And afterward they made redy for them selues and for the preestes: for the children of Aaron were busied in offeryng of burnte offrynges, and the fat vntyll nyght: therfore the Leuites prepared for thē selues, and for the preestes the sōnes of Aaron. And the syngers the children of Asaph stode in theyr standyng * accordyng to the commaundement of Dauid, & Asaph, Hemā, and Ieduthum the kinges sear: and the porters wayted at euery gate, and might not departe from their seruyce: for theyr brethren the Leuites prepared for them.

And so all the seruice of the Lorde was prepared the same daye, to offer passeouer, & to offre burnt offrynges vpon the aultare of the lord, accordyng to the cōmaundemēt of king Iosia. And so the children of Israel that were present, offred passeouer the same time, and kept the feaste of swete breade seuē dayes, and there was no passeouer lyke to that kept in Israel from the dayes of Samuel the prophet: neither dyd all the kynges of Israel holde suche a passeouer feast as did Iosia and the preestes and Leuytes and all Iuda and Israel that were present, and the inhabiters of Ierusalem. This passeouer was holden in the xviii. yeare of the raygne of Iosia. * After al this, whē Iosia had prepared the temple, Necho kyng of Egipt came vp to fyghte agaynste Carcamis besyde Euphrates, and Iosia wente oute agaynste hym: whych sent messengers to hym, & sayd: what haue I to do wyth the thou kynge of Iuda? Be not thou agaynste thy selfe thys daye: for my warre is against an other house, and God bad me make haste. Leaue of therfore and medle not wyth God which is wyth me, lest he destroye the. Neuertheles, Iosia would not turne his face from hym, but rather toke aduyse to fyghte with hym, & hearkened not vnto the wordes of Necho out of the mouth of God, and came to fyghte in the valley of Magedo, and the shoters shot dartes at kynge Iosia. And the kyng sayd to his seruauntes: cary me awaye, for I am sore wounded. His seruauntes therfore had hym oute of that charet, & put him (as a kinge) in an other charet that they had. And when they had broughte him to Ierusalē he died, & was buried in the sepulchre of his fathers.

* And al Iuda and Ierusalem mourned for Iosia. And Ieremia lamented Iosia, & all syngyng men and singing women mourned for Iosia in theyr lamentacions to this day, & made the same lamentacyons an ordinaunce

in

in Israel, and beholde, they be written in the lamentacions. The rest of the actes of Josia and his goodnes which he dyd in kolowing the writynge of the lawe of the Lorde, and his sayinges last and last: beholde, they are wrytten in the booke of the kynges of Israell and Juda.

The. xxxvi. Chapter.

After Josia reygneth Iehoahaz, after Iehoahaz, Iehoakim, after Iehoakim, Iehoacin, after Iehoacin Zedekiah, in whose tyme all the people were caryed away to Babilon, and were brought agayne the seuentye yere after by kynge Cyrus, otherwyse called Chores.

¶ AND *the people of the lande toke Iehoahaz the sonne of Josia, and made him kyng in his fathers stede in Jerusalem. And Iehoahaz was .xxiii. yere olde when he began to reygne, and he reygned thre monethes in Jerusalem. And the kyng of Egipt put him downe at Jerusalem, and mered the lande in an hundred talentes of siluer and a talent of golde. And the kynge of Egipt made Eliakim his brother, kynge vpon Juda and Jerusalem, and turned his name vnto Iehoakim: and Necho toke Iehoahaz his brother, and caryed hym to Egypte. Iehoakim was .xxv. yere olde when he began to reygne, and he reygned .xi. yere in Jerusalē: and he dyd euyll in the syght of the Lord his God. Agaynst hym then came vp Nabuchodonozor kynge of Babylon, & bounde hym with two chaynes to cary hym to Babilon. The kyng * Nabuchodonozor also caried of the vessels of the house of the the Lorde to Babilon, and put them in hys temple at Babilon. The rest of the actes of Iehoakim, and his abhominacions whiche he dyd, and carued ymages that were layed to his charge, behold, they are written in the boke of the kynges of Israel and Juda: & Iehoacin his sonne reygned in his stede.

Iehoacin was eyght yere old when he begā to reygne, and he reygned thre monethes & ten dayes in Jerusalem: and dyd euil in the sight of the Lorde. And when the yere was out, kynge Nabuchodonozor sent, & let him to Babilon with the goodly vessels of the house of the lord, and made Zedekia (his fathers brother) kynge ouer Juda and Jerusalem. * Zedekia was .xxi. yere olde, when he began to reygne, and reygned .xi. yere in Jerusalem. And he dyd euyll in the syghte of the Lorde his God, and humbled not hym selfe before Jeremia ꝑ prophet at ꝑ mouth of the lord. And he rebelled agaynste Nabuchodonozor, whiche had receiued an othe of him, by God. But he was styffnecked, and to hard herted to turne vnto the Lord God of Israel. Moreouer, all the rulers, the ¶ prestes and the people trespassed more, sinnyng after all maner of abhominacions of the heathen, and polluted the house of the Lord which he had halowed in Jerusalem. * And the Lord God of their fathers sent to the, by his messengers, rysinge vp by tymes, and sendyng, for he had compassion on hys people, and on his dwellynge place. But they mocked the messengers of God, and despised his wordes, and mysused his prophetes, vntill the wrath of the Lorde arose agaynste his people, and tyll there was no remedy. And so * he brought vpon them the kynge of Caldee, whiche slue their younge men with the swerde in their holy temple, & spared neyther younge man, mayden, olde man, nor him that stouped for age. He gaue them all into his hande. And all the vessels of the house of God (both great and small) and the treasures of the house of the Lorde, and the treasures of the kynge, and of hys lordes: all these caried he to Babilon. And ¶ they burnt the house of God, & brake downe the wall of Jerusalem, and burnt all the places therof with fyre, and destroyed all the goodlye iewelles therof. And the rest that had escaped ꝑ swerde, caryed he to Babilon, where they were bounde to hym and his children, vntil the tyme that Persia had the Empire. To fulfill the word of the lord * by the mouth of Jeremia, vntill the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kepte Sabboth, vntill seuentye yeres were fulfylled.

* And the first yere of Cyrus kyng of Persia (when the worde of ꝑ lorde ‡ spoken by the mouthe of Jeremia was fynished) the Lorde stered vp the spirite of Cyrus kynge of Persia, that he made a proclamacio thorowout all his kyngdome, and that by wrytynge, sayinge: Thus sayeth Cyrus kynge of Persia: all the kyngdomes of the earthe hath the Lorde God of heauen gyuen me, and hath charged me to build him an house in Jerusalem, that is in Juda. Wherefore, whoso euer is amonge you of all his people, the Lorde his God be with him, and let hym goe vp.

¶ The ende of the second booke of the Chronicles.

¶ The first booke of Esdras.

The first Chapter.

Cyrus sendeth agayne the people that was mayntinute, and restoreth them their holye vessels. And commaundeth thē to builde agayne the temple.

IN the firste yere of * Cirus kyng of Persia (that the worde of the Lorde spoken * by the mouthe of Jeremy might be fulfilled) the lord stirred vp the spirite of Cirus kyng of Persia, that he caused to be proclaymed throwout al his empire, and to be written, sayinge: Thus saieth Cyrus ꝑ kyng of Persia: The lord God of heauen hath gyuē me all the kyngdomes of the earth, * and hath commaunded me to builde him an house at Jerusalem whiche is in Juda. Whosoeuer now among you is of his people, the lorde his God be with him, and let him go vp to Jerusalem in Juda and builde ꝑ house of the lord God of Israel. He is the God that is at Jerusalem. And whosoeuer remaineth yet in anye maner of place (where he is a straunger) let the men of ꝑ place helpe him with siluer & golde, with good and cattell, besyde that whiche they willyngly offre, for the house of God that is at Jerusalē. Then gat vp the principall fathers of Juda and Ben Jamin, & the preistes & Leuites, & all they whose spirit God had raysed to go vp, & to build the house of ꝑ Lord whiche is at Jerusalē. And all they that were about thē strengthed their hande, with vessels of siluer & golde, with good & cattell, and iewels: insomuche that euery one shewed hym selfe liberall. And kyng Cyrus brought forthe the vessels of the house of the lord, * which Nabuchodonozor had taken out of Jerusalē, & had put in the house of his God. Those dyd Cirus ꝑ kyng of Persia bring forth by ꝑ hād of Mithridates the treasurer, and numbred thē vnto Sesbazer the prince of Juda. And this is ꝑ nūbre of thē. iiii. chargers of gold, M. chargers of siluer. xxix. knyues. xxx. basens of golde: & of other siluer bases. iim. C & x. and of other vessels. M. All the vessels of golde & siluer were. v. M. & iim. C. All these dyd Sesbazar carye awaye with them that came vp out of the captiuitie of Babylon vnto Jerusalem.

1. Par. 36. b.
Jere. 25. b
Esai. 44. b
2. Par. 36. c
3 reg. 25. a.
Dani. 1. a.

The. ii. Chapter.

The nūbre of thē that returned frō the captiuitie.

THese are the childrē of the lande that went vp out of the captiuitie (whom Nabuchodonozor ꝑ king of Babylō had caried awaye vnto Babylō) & came agayne vnto Jerusalem & into Juda, euerye one vnto his cytie. They that came with zorobabel are these: Jesua, * Nehemiah, Saraia, Raelaia, Mardochai, Belsan, Mispar, Beguai, Rehum, Baana. This is the numbre of the men of ꝑ people of Israel. The childrē of Phares, two thousand, an hundred, seuentie and two: the childrē of Saphatia, three hundred, seuentie and two: the childrē of Arath, seuen hundred & fyue and seuenty: the childrē of the captayne of Moab, amonge the childrē of Jesua & Joab, two thousande, eyght hundred and twelue: the childrē of Elam, a thousande, two hundred, and foure and fyfty: the childrē of Zathu nyne hūdred, & fyue and fourty: the childrē of Zaccai seuē hundred, & three score: the childrē of Bani, fyue hūdred, and two and fourtie: the childrē of Bebai, fyue hundred and three and twenty: the childrē of Asgad a thousand, two hundred, and two & twenty: the childrē of Adonicam, fyue hundred, and fyue and fyfty: the childrē of Beguai, two thousande, and fyue and fyfty: the childrē of Adin, foure hundred and foure and fyfty: the childrē of Ater of Hezekia, eyght & nynetye: the childrē of Bezai three hundred, and three and twentye: the childrē of Jora, an hundred, and twelue: the childrē of Hasum, two hundred, and three and twentye: the childrē of Gebar, fiue and nynetye: the childrē of Bethlehem, an hundred and three and twentye: the men of Netopha, fyue and fyfty: the men of Anathoth, an hūdred and eyght & twenty: the childrē of Asmaueth, two and fourtie: the childrē of Kiriath Jarim, euen the childrē of Cephira, & Beeroth, seuen hundred, & three and fourtye: the childrē of Harama and Geba, fyue hūdred & one & twenty: the men of Mychmas, an hundred, and two and twentye: the men of Bethel and Hay, two hundred, and three and twentye: the childrē of Nebo, two and fyfty: the childrē of Magbis, an hundred and fyue and fyfty: the childrē of the other Elam, a thousande, and two hūdred, & foure and fyfty: the childrē of Harim, three hundred and twentye: the childrē of Lodhadid and Ono, seuen hundred, and fiue and twentye: the childrē of Jericho, three hundred & fyue and fourtye: the childrē of Senaa, three thousande, fyue hundred and thyrtye.

1. Esd. 7. a.
Nehe. 7. a.

The preistes of the childrē of Jedaia of the house

house of Jesua, nyne hundred and three and seuẽty: the children of Immer, a thousande, & two and fyfty: the children of Phashur, a thousande, two hundred & seuen and fourtye: the children of Harim, a thousande and seuentene. The Leuites: The childrẽ of Jesua & Cadmiel of the chyldren of Hodauia, foure & seuenty. The singers, the children of Asaph, an hundred and eyght and twentye. The children of the dore keper. The childrẽ of Sallũ, the children of Iter, the children of Talmon, the children of Akub, the children of Hatita, the childrẽ of Sobai: all together an hundred & xxxix. The Nethinims, the chyldren of Ziha, the childrẽ of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sicha, the children of Padon, the children of Lebanaa, the childrẽ of Hagabh, the children of Akub, the childrẽ of Hagab, the children of Samlai, the children of Hanan, the children of Gyddell, the children of Gahar, the children of Reaia, the children of Razin, the children of Necoda, & children of Gasam, the children of Usa, the children of Passeah, the children of Besai, the children of Asna, the children of Mehunim, the children of Nephussim, the children of Bacbuc, the children of Hacuba, the children of Harhur, the children of Bazluth, the children of Mehira, the children of Harsa, & children of Barcom, the children of Sisara, the children of Thamah, the children of Nesiah, the children of Hatipha. The children of Salomons seruauntes: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaala, the children of Darcon, the children of Giddel, the children of Sephatiah, the children of Hattil, the children of Pochereth Hazbaim, the children of Ami. All the Nethinims, and the children of Salomons seruauntes were all togyther three hundred nynetye and two. And these went vp from Thelmelah, & from Thelharsa, Cherub, Addon, and Immer. But they coulde not discerne their fathers house and their seed: whether they were of Israel. The children of Delaiah, the chyldren of Tobia, The children of Necoda, syxe hundred and two and fyfty. And of the children of the prestes: The children of Hebaia, the children of Hacoz, the children of Berzilay, whiche toke one of the doughters of *Berzilai the Giliadyte to wife, and was called after their name: these sought their euidence amonge them that had the register of byrth, and were not found therin, therfore were they put from the prestlhode. And Hathirsatha sayd vnto them, that they shoulde not eate of the moost holy, tyll there rose vp a *preist, to weare Urim & Thummim. The whole congregacio togither, was xlii. thousande, three hundred and three score, besyde their seruauntes and maidens: of whõ there were seuen thousande, three hundred & seuen and thyrty. And there were amonge thẽ two hundred syngynge men and women. Their horses were seuen hũdred, and syxe & thyrty. Their mules, two hundred and fyue and fourtye: and their camels, foure hundred & fyue and thyrtye. Their asses, syxe thousãde, seuen hundred and twentye. And certayn of the chefe fathers, when they came, because of the house of the Lorde at Jerusalem, they offred them selues wyllinge for the house of God, to set it in his place: & gaue golde after their habilitie, vnto the treasure of ỹ worke, euen. lxi. thousande peces, and fiue thousãde pounde of siluer, and an hundred prestes garmentes. So the prestes & the Leuites, and a certayne of the people, & the syngers, and the porters, and the Nethinims dwelt in their cyties, and all Israell in their cities.

Ezro. 2 c.

The. iii. Chapter.

After the foundacion of the temple once renued, they sacrifyce vnto the Lorde.

A Nd when *the seuenth moneth came, & the childrẽ of Israel were now in their cyties: the people came togyther (euen as one man) vnto Jerusalẽ. And there stode vp Jesua the sonne of Josedec and his brethren the prestes, and zorobabell the sonne of Salathiel, and his brethren, and builded the aultare of the God of Israell, to offre burnt offrynges thereon, as it is wrytten in the law of Moses the man of God: and the aultare set they vpon his sockettes (for there was a fearfulnesse amõg them, bycause of ỹ nacions & landes) therfore they offred burnt offrynges theron vnto the Lord *in ỹ mornynge and at euen. And they held the feaste of tabernacles *as it is wrytten: and offred burntsacrifyces dayly, accordyng to the nũbre and custome, daye by daye. Afterwarde they offered dayly burnt offrynges also, and in the newe mones, and in all the feastdayes that were consecrate vnto the Lorde, and for all them whiche dyd (of their owne free will) offre vnto the Lorde. From the fyrst daye of the seuenth moneth began they to offre burnt sacrifices vnto the Lord: euen when the foundacyon of the temple of the Lorde was not yet layed. They gaue money also vnto the masons and carpenters,

A
1. Esd. 5. a
1. Esd. 5. f.
Nu. 28. a.
B
Nu. 29. a.
1. Esd. 5. f.
Leu. 23. b.
and. 29. f.
1. Esd. 5. b.

and meate and drynke and oyle vnto them of Sidon and of Tyre, to bringe them Cedre tymbre from Libanus by sea vnto Joppa, accordynge to the graunt that they had of Cirus the kynge of Persia. In the seconde yere of their comminge vnto the place of the house of God at Jerusalem, in the seconde moneth began Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec and the remnaunt of their brethren the preistes and Leuites, & all they that were come out of the captyuitie vnto Jerusalem, and appointed the Leuites from twenty yere olde and aboue, to se that the worke of the house of the lord went forwarde. And Jesua stode with his sonnes and brethren: and Cadmuel with his sonnes, and the children of Juda, to further the worke of the house of God, euen the children of Henadab, with their children, and their brethren the Leuites. And when the builders layed the foundacion of the temple of the Lord, the preistes stode in their aray with trompets. And the Leuites the children of Asaph with cymbales, to praise the Lorde *after the maner of Dauid kyng of Israel. And they sange together when they gaue praise and thankes vnto the lorde, because he is gracious, & because his mercy endureth for euer vpon Israell. And all the people showted loude in praysyng the lord because the foundacion of the house of the Lord was layed. Many also of the preistes and Leuites & auncient fathers which had sene the first house (when the foundacion of this house was layed before their eyes) wept with a loude voice. And many shouted with ioye so that the noyse gaue a great sounde: in so muche that the people coulde not discerne the ioyful sounde and gladnes, from the noyse of the wepyng among the people: for the people shouted with a loude cry, and the noyse was hearde farre of.

* 1. Esd. 4. b.

The. iii. Chapter.

The buyldinge of the temple is hyndred and let.

AND *the aduersaries of Juda and Benjamin, hearde that the chyldre of the captyuitie builded the temple vnto the Lorde God of Israel. And they came to Zorobabel, and to the principall fathers, and sayde vnto them: We will builde with you, for we seke the Lorde your God lyke as ye do. And we haue done sacrifice vnto hym syns the tyme of Asor Haddon the kynge of Assur * whiche brought vs vp hyther. And Zorobabell, and Jesua, and the other auncient fathers of Israel sayde vnto them: It can not be, that you and we togither, should builde the house vnto our God: for we oure selues will builde alone vnto the Lord oure God of Israel, *as Cyrus the kyng of Persia hath commaunded vs. And it came to passe, that the folke of the land hynd̄red the people of Juda, and troubled them as they were buildyng, & hyred counsaylers agaynst them, to hynd̄re their deuice, as long as Cirus the kynge of Persia lyued, vntill the reygne of Darius kynge of Persia. And in the reygne of Ahasuerus (euē in the begynning of his reygne) wrote they vnto hym a complaynt agaynst the inhabiters of Juda and Jerusalē. And in ꝑ dayes of Artharerses, wrote Mithridath Tabeel, and ꝑ other of his counsell vnto Artharerses ꝑ kyng of Persia with fayre wordes. And the scripture of the letter was wrytten in the Sirians speche, and interpretated in the language of the Sirians. Rehum the recorder, and Samsai the scribe wrote a letter from Jerusalem to Artharerses the kynge, as it foloweth.

* 1. Esd. 4. a.

* 1. Esd. 4. c.

The Rehum the recorder, and Samsai the scribe, and other of their company of Dina, of Arphasath, of Tarpla, of Persia, of Arach, of Babilon, of Susan, of Deha, of Elan, & other of the people *whom the great and noble Asnapar brought ouer, and set in the cyties of Samaria, and other, that are nowe on this syde the water. This is the coppe of the letter that they sent vnto kynge Artharerses. Thy seruauntes and the men that are now on this syde the water. Be it knowen vnto the kyng, that ꝑ Jewes which came vp from the to vs, are come vnto Jerusalem (a cuyte sedicious and frowarde) and builde the same, and sette vp ꝑ walles therof and laye the foundacions. Be it knowen now also vnto the kyng, that yf this cytie be builded, and the walles therof made vp agayne, then shal not they gyue tolle, tribute, and custome, and the kynges profyte shall meurre dammage. And nowe in the meane season we haue destroyed the temple, and woulde no longer se ꝑ kynges dishonoure. Therfore sent we out also, and certifyed the kynge: that it maye be sought in the booke of the Chronicles of thy progenytours, and so shalt thou fynde in the boke of the Chronicles, and perceyue that this cuyte is sedicyous and noysome vnto kynges & landes, & that they cause other also emonge them to rebell of olde, & for the same cause was this cytie destroyed. Therfore do we certifie the kynge, that yf this cytie be builded agayne, and the walles therof made vp, thou shalte hereafter haue no porcion on this syde the water.

* 1. Esd. 4. d.

water. Then sent the kynge an answere vnto Rehū the recorder, & Samsai þ scribe, and to the other of their cōpanions þ dwelt in Samaria, & vnto the other that were beyond þ water, in Selan and Cheheth. The letter which ye sent vnto vs, hath ben openly read before me, & I haue commaunded to make search: & it is fond þ this cite of old, hath made insurrection against kinges and that rebellion & sedicion hath bene cōmitted therein. There haue ben myghtye kynges also at Jerusalē, whiche haue reygned ouer all countryes, beyonde the water: and tolle, tribute, & custome was gyuē vnto thē: Gyue ye nowe therfore commaundement, that the same men be forbydde, and that the cytie be not buylded agayne, tyll I haue gyuen an other cōmaundement. Take hede now that ye be not negligēt to do this: for why should the kynge haue harme therethorowe? Nowe when the copye of kynge Artharerses lettre was read before Rehum & Sāsai þ scribe, & their cōpanions, they went vp in all the hast to Jerusalem vnto the Jewes, and forbade them with violēce and power. Then ceassed the worke of the house of God at Jerusalē: and contynued so vnto the seconde yeare of Darius kynge of Persia.

The. v. Chapter.

By the exhortacion of Aggeus and Zacharie, is the temple builded agayne.

THe prophetes Aggeus, & zachary þ sonne of Iddo, prophecied vnto the Jewes that wer in Juda and Jerusalē, in the name of the God of Israel. * Then gat vp zorobabel þ sonne of Salathiel, and Jesua the sonne of Josedec, and began to builde the house of God at Jerusalē: and with thē were þ prophetes of God, whiche helped them. At the same tyme came to thē Tathnai, whiche was captayne on this syde the water, and Starbaznai, & their companōs, and sayde thus vnto them: Who hath commaūded you to builde this house, and to make vp these walles? Then tolde we them the names of the men that made this buyldynge. But the eye of their God was vpō the elders of þ Jewes, that they coulde not cause them to ceasse, till the matter was brought to Darius, and then they answered by letters therevnto.

This is the copie of the lettre, that Tathnai (whiche was captayne on this syde the water) and Starbaznai, & the counsaylers of Aphastah (whiche were on this syde the water) sent vnto kyng Darius. And the matter that they sent vnto hym, was written thus within the letter: Vnto Darius the kyng all peace. Be it knowen vnto the kyng, that we went in to the lande of Jewrye, to the house of the greate God, whiche is builded with mighty great stones, and beames are layed in the walles, and the worke goth fast forth, and prospereth in their handes. Thē asked we the elders, and said vnto them as it foloweth: Who cōmaunded you to builde this house, and to make vp the walles therof? We asked their names also, that we myghte certify the, and wryte þ names of the men þ were their rulers. But they answered vs in these wordes, and sayd: We are þ seruaūtes of hym that is God of heauen and erth, and buylde the house that was buylded many yeres ago, * whiche a great kyng of Israell builded, and set vp. But after þ our fathers had prouoked þ God of heaue vnto wrath, * he gaue them ouer into the hand of Nabuchodonozor the kyng of Babilon, and of the Caldees, which brake downe this house, and caryed the people awaye captyue vnto Babilon. * But in the first yere of Cirus the kynge of Babilon, the same kynge Cyrus gaue commaundement concernynge thys house of God, that it shoulde be buylded agayne. And the vessels of gold and syluer of the house of God, whiche Nabuchodonozor toke out of the temple that was at Jerusalem, & brought them into the temple at Babilon, those dyd Cyrus the kyng take out of the temple at Babilon, * and they were deliuered vnto one Salsazar by name, whome he made captayne, and said vnto him: Take these vessels and go thy way, and set them in the temple that is at Jerusalem, and let the house of God be builded in his place. Thē came the same Salsazar and layed the foūdacō of þ house of God, whiche is at Jerusalē. Syns that tyme also vntyll now hath it been in buyldynge, and yet is it not fynysshed. Yet it please the kynge nowe therefore, let there be serche made in the kynges librarye whiche is there at Babilon, whether it haue been kynge Cyrus commaundement, that this tēple of God at Jerusalē shoulde be builded, and let hym sende vs þ kynges mynde concernynge the same matter.

¶ The. vi. Chapter.

At the cōmaundement of Darius kyng of Persia, after the temple was builded and dedicate, the children of Israel kepe the feast of vnleuened bread.

THen cōmaunded kynge Darius, and they made searche in the librarye, euen in the place where they layed vp the treasure

treasure at Babilon. * And there was foūde in a coffre (in ꝑ palace that is in the land of the Medes) a volume, & therin was it thus wrytten, & suche a memoriall: In the firste yere of kynge Cyrus, gaue the same kynge Cyrus commaundement concernynge the house of God at Jerusalē, ꝑ the same house shoulde be builded in the place where they offre the sacrifices, and to ioyne the walles togyther of threscore cubites heygth, and threscore cubites breadth. Thre rowes of roughe stones and one rowe of tymbre, and the expences shall be gyuen of the kynges house. And let the golde and syluer vessel of the house of God, (whiche Nabuchodonozor toke out of the temple at Jerusalē and brought vnto Babylon) be restored, and broughte agayne vnto the temple at Jerusalem to theyr place in the house of God.

B Set you far from thē therefore thou Thahnai captayne beyonde the water and Starbuzanai and youre counsaylers and Apher Sechei which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the captayne of the Jewes and their elders may builde ꝑ house of God in his place. I haue commaunded what shal be done to the elders of Juda for the buildyng of the house of God, that there shall be diligent hede taken of the kynges goodes, euen of the rentes beyonde ꝑ water, and gyuen vnto the men, that they be not hyndred. And yf they haue nede of calues, rammes, & lambes for the burntoffrynge of the God of heauen, wheate salte, wyne, and oyle, after the custome of the priestes at Jerusalem, let the same be gyuē thē daily without anye delaye: that they maye offre swete sauours vnto the God of heauen, and pray for the kynges life and for his children. And suche a cōmaundement haue I gyuen, that what man soeuer he be that altereth this worde, there shall a beame be take from his house, and set vp, and he shall be hanged theron, and his house shal be made a donge hyll for the same thynge. And the God that set his name there, destroye all kynges and
C people that put to theyr hande to alter, and to breake downe the house of God which is at Jerusalem. I Darius haue cōmaunded, that this be done with spede. Then Thahnai the captayne of the countrye beyonde ꝑ water, & Starbuzanai with their cōsaylers (to whom kynge Darius had sent) did their diligēce: And the Elders of the Jewes builded, and they prospered thorow the prophecyenge of Aggeus the prophete, & zacharye the sonne of Jddo: and they builded & lated vp the foundacion, accordynge to the commaundemente of the God of Jsrael, and after the commaundement of Cyrus and Darius, and Artharerses, kinges of Persia.

And the house was fynished the thyrde day of the moneth Adar, euen in the syxt yeare of the regne of kyng Darius. * And the chil- 2.Par.7.
dren of Jsrael, the priestes, the Leuites, and the other children of the captiuite, helde the dedicacion of this house of God with ioye, and offred at the dedicacion of this house of god, an hundred oxen, two hundred rammes, foure hundred goates: and for the recōcilinge of al Jsrael twelue he goates, accordinge to the numbre of the tribes of Jsrael: and set the priestes in their sondrye courses: and the Leuites in their diuers offices, to ministre vnto God at Jerusalem: as it is wrytten in the boke of Moses. And the chil- D
dren of the captiuite held Passeouer vpon the fourtenth daye of the first moneth, for ꝑ priestes and Leuites were purifyed, so that they were all cleane togyther, and kylled Passeouer for all the children of the captiuite, & for their brethren the priestes, and for thē selues. And the children of Jsrael which were come agayne out of captiuite, and all such as had separated them selues vnto thē, from the fylthynesse of the heathen of the lāde, to seke ꝑ lord God of Jsrael, dyd eate, and helde the feast of vnleuened bread seuē dayes with ioye: for the Lord had made thē glad & turned the hart of the kyng of Assur vnto thē, to strēgthē their handes in ꝑ worke of the house of God, euen the god of Jsrael.

The. vii. Chapter.

By the commaundement of Artharerses, Eldras taketh his companyons the children of Jsrael, and returneth to Jerusalem.

I 1.Esd.14
After these actes, there was in the regne of Artharerses kyng of Persia, one Eldras the sōne of Sarias the sonne of Asaria, the son of Helkia, the sonne of Sallum, the sōne of Sadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of zeraia, the sonne of Vsi, the sōne of Bucki, the sonne of Abisua, the sonne of Phineches, the sonne of Eleasar, the sonne of Aaron the cheke preest. This Eldras also went vp from Babylon, and was a perfyte scribe in the lawe of Moses, * which the Exo.24
lorde God of Jsrael dyd gyue. And ꝑ kyng gaue hym all that he required bycause the hande of the Lorde his God was vpō him. And there wente vp certayne of the chyl-

dren

dren of Israell, of the prieſtes, Leuites, ſyngers, porters, & of the Nethinims, vnto Jeruſalē, in ꝑ ſeuenth yeare of king Artharerſes. And he came to Jeruſalē in ꝑ fifth moneth, euē in ꝑ ſeuenth yeare of the kyng. For vpō ꝑ firſt day of the firſt moneth, began he to go vp frō Babilon, & on the firſt daye of the firſt moneth came he to Jeruſalem, becauſe the good hāde of God was vpon him. For Eldras prepared his hearte to ſeke the lawe of the lord, & to do it, and to teache the precept and iudgement in Israel. And this is the coppe of ꝑ letter, that kyng Artharerſes gaue vnto Eldras the prieſt and ſcribe, whiche was a writer of the wordes and cōmaundementes of the lord, & of his ſtatutes ouer Israel. Artharerſes a kyng of kynges. Vnto Eldras the prieſt, & ſcribe of the lawe of the God of heauen, peace & ſalutacion. I haue cōmaunded, that all they of the people of Israell, & of the prieſtes, & Leuites in my realme (whiche are mynded of their owne good will to go vp to Jeruſalem) go with the: and therfore art ꝑ ſent of the kynge & of his ſeuen counſaylers, to viſyt Juda & Jeruſalē, accordynge to the lawe of thy God, which is in thy hāde. And ꝑ thou ſhouldeſt take with the, ſiluer & gold, which ꝑ kynge & his coūſaylers offre of their owne good wil, vnto the God of Israel (whoſe habitacion is at Jeruſalem,) & al the ſiluer and gold ꝑ thou canſt fynde in all the countrey of Babilon, with it that the people offre of their owne good wil, and the prieſtes gyue for ꝑ houſe of their God whiche is at Jeruſalem. Take thou the ſame, & dye diligētly with ꝑ ſame money, oxen, rāmes, and lambes, with their meatoffrynges & drynkoffrynges: & thou ſhalt offer them vpon the aulter of the houſe of your God, which is at Jeruſalem. And loke what it lyketh the & thy brethren, to do with the remnaunt of the money, that do, after ꝑ wil of your God. And the veſſels that are gyuē the for the miniſtracion in the houſe of thy God, thoſe deliuer thou before God at Jeruſalem. And what ſoeuer thyng more ſhalbe nedeful for ꝑ houſe of thy God, whiche is neceſſarye for the to ſpende, thou ſhalte receyue the charges out of ꝑ kynges treaſure houſe. I kyng Artharerſes haue cōmaūded al the treaſurers beyonde ꝑ water, that loke what ſoeuer Eldras the prieſt and ſcribe, in the lawe of the God of heauen, requireth of you, ꝑ ye fulfyll the ſame ſpedely, vntyll an hundred talentes of ſiluer, vntill an hūdred quarters of wheat, and tyl an hūdred Batthes of wyne, and tyll an hundred *Batthes of oyle, & ſalte wythout meaſure. What ſoeuer alſo belongeth to ꝑ lawe of ꝑ God of heauē, let the ſame be done without any delay for ꝑ houſe of the God of heauē, that he be not wroth agaynſt ꝑ realme, and agaynſte the kynge & his chyldren. And we certifie you, that ye haue no authoritie to require tarynge and cuſtome, and pearlie rētes vpon any of the prieſtes, Leuites, ſyngers, porters, Nethinims, and miniſtres in the houſe of his God. And thou Eldras (after the wyſedome of thy God, that is in thy hande) ſet iudges and arbitrers by my authoritie, to iudge all the people ꝑ is beyonde the water, euen all ſuche as knowe the lawe of thy God: and the that knowe it not, thoſe ſe that ye teache. And whoſoeuer wil not fulfyll the law of thy God, & the kynges lawe, lette him haue his iudgemente wythout delay, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in priſon. *Bleſſed be the lord God of our fathers, whiche ſo hath inſpired the kynges herte, to garniſhe the houſe of the lord, that is at Jeruſalē: and hath enclined hys mercy vnto me, in the preſence of the kynge and his counſaylers & before al the kynges hye eſtates. And I was cōforted (euen as ꝑ hande of the Lord my God was vpon me) and ſo gathered I the heades of Israel together, that they myght go vp with me.

1.reg.7.d

*4.Eſd.8.c.

The. viii. Chapter.

The nūmbre of them that returned to Jeruſalem with Eldras.

3.Eſd.8.c.

These are the principall fathers of them, & this is their regiſter that wente vp with me from Babilō, what tyme as kyng Artharerſes reygned. Of the chyldren of Phinehes, Gerſom: of the children of Ithamar, Daniel: of the children of Dauid, Hatus: of the childrē of Zechania among the childrē of Pharos, Zacharye: and with hym were numbred an hundred and fyfty men. Of the children of ꝑ captayne of Moab, Elioenai, the ſonne of zerahia, and with hym two hundred men. Of the children of zechania the ſonne of Jahaſiel, and with hym thre hundred men. Of the children of Adin, Abed the ſonne of Jonathan, and with hym fyfty men. Of the children of Elam, Iſai the ſonne of Athalia, and with hym ſeuenty men. Of the chyldren of Saphatia, zebadia the ſōne of Michael, and with hym foure ſcore men. Of the children of Joab, Obadia the ſonne of Jehiel, and with hym two hundred and eyghtene men. Of the children of Selomith the

ſonne

sonne of Iosephia, and with hym an hundred and three score men. Of the children of Bebai, Zachary the sonne of Bebai, & with hym eyght and twenty men. Of the childrē of Isgad, Iohanan the sonne of Hakatan, and with him an hundred and ten men.

Of the children of Adonicam, that were the last, whose names are these: Eliphelet, Ieuiell and Samaiah, and with thē three score men. Of the children of Biguai, Uthai and Sabud, and with them seuenty men. And I gathered them together by the water that runneth towarde Ahaua, and there abode we three dayes. And I loked amōg the people and the priestes, and founde there none of the children of Leui. Thē sent I to Eliezer, to Ariel, Semeia, Elnachan, Iarib, Elnathan, Nathan, Zachary, and to Ioiarib and Elnathan, whiche were men of vnderstandyng, and to those gaue I commaundement, vnto Iddo the chefest at Casphia, þ they shoulde fetche vs ministers for the house of oure God: and I tolde them what they shoulde saye vnto Iddo and to hys brethren the Nethinims at Casphia. And (therowe the good hande of our God vpō vs) they brought vs a wise man from among the children of Moholi, þ sonne of Leui, the sonne of Israel: and Sarabia with his sonnes and his brethrē, euen eyghtene. And Hasabia, and with hym Iesai of the children of Merari, with his brethrē, and their sonnes, twentye. And of the Nethinims whome Dauid & the princes gaue to minister vnto the Leuites, two hundred and twentye of Nethinims, whiche all were named by name. And euē ther at the water, beside Ahaua, I proclamed a faste, that we myght humble our selues before our God, and seke of hym a right way for vs, and for our children, and for al our substaunce. For I was ashamed to require of the kynge, souldyours & horsemen, to helpe vs against the enemy in the waye: but we sayd vnto the kynge: The hande of our God is vpon all them that seke him in goodnes, & (his dominiō) his violence and wrath is against all them that forsake hym. So we fasted, & besought our God for this, and he hearde vs. And I toke out twelue of the chefe priestes, Sarabia and Hasabia, and ten of their brethren with them, & waied them the siluer & golde, & vessels that were appointed for the house of our God, which the kynge and his counsellers and his lordes, & al Israel that were there at hande had geuen together. And I waied vnto their hande syxe hundred and fyfty talentes of siluer, and in siluer vessell an hundred talētes, and in golde, an hūdred talentes: twentye basens of golde, of a thousande pieces, and two costly ornamentes of good brasse, as cleare as golde, and I sayde vnto them: Ye are consecrate vnto the lord, lyke as the vessels are holy also, & the golde and siluer are geuen of a good wil vnto the Lord God of your fathers. Watche ye, and kepe it: for ye shall waye it downe before the chefe priestes and Leuites, and auncient fathers of Israel at Ierusalem, in the treasuryes of the house of the Lord. Then toke the priestes and Leuites the waied siluer and golde, and vessell, to bringe it to Ierusalē, vnto the house of oure God. And we brake vp, from the water of Ahaua on the twelfte daye of the firste moneth, to goe vnto Ierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemyes, and of suche as layed watte for vs by the waye. And we came to Ierusalē, and abode there three dayes. But on the fourthe daye was the siluer and golde and vessell weyed in the house of our God by the hande of Meremoth the sonne of Uria the preast, and with him was Eleazar the sonne of Phinches, and with them was Iosabad the sonne of Iesua, and Noadia the sonne of Benoi the Leuites. Accordynge to the numbre and weyght of euerye one, was the weyght all wrytten vp at the same tyme.

And the chyldren of the captiuitie, whiche were come out of prison, offred burntoffrynges vnto the God of Israell, twelue bullockes, for all Israel, syxe and nyntye rammes, seuen and seuentye lambes, twelue he gotes for a synne offrynge, all to the burntoffrynge of the Lorde. And they deliuered the kynges commission vnto the kynges officers, & to the captaynes that were on this syde the water. And they promoted the people and the house of God.

The. ix. Chapter.

Eldras complaineth on the people that had turned them selues from God, and maryed with the Gentiles.

When these thynges were done, the rulers came to me, and sayd: The people of Israel, & the priestes & Leuites are not separated frō the people of the landes (as touching their abhominacions) namely of þ Cananites, Hethites, Pherisites, Iebusites, Ammonites, Moabites, Egiptians and Amorites. * For they haue taken the doughters of the same to them selues, & to their sonnes, & the holye

* Exo. 34. Deu. 7. Iud. 3. Esdr. 2.

seed

seed is myxed with ꝑ nacions in the lande, & the hand of the ꝑnces and rulers hath ben
1.Eld.8.c. principall in this treſpaſſe. * And when I heard this saying, I rente my clothes & my garment, & pluckt of the heer of my heade, and of my beerde, and sat mournyng. And there resorted vnto me all suche as feared ꝑ wordes of the Lord God of Israel, because of the transgression of the people of the captiuite. And I sat mournyng vntil ꝑ euenning sacrifice. And about the euenyng sacrifice, I arose vp fro my heuynes, & rente my clothes, and my rayment and fell vpon my knees, & spredde out my handes vnto ꝑ lord my God,
B & sayed. My god, I am ashamed, & dare not lifte vp mine eyes vnto thee my god: for our wyckednesses are growen ouer oure head, & our treſpas is waxed greate vnto the heaue. Suns the tyme of oure fathers, haue we ben
Deut.28.d m greate treſpaſſe vnto thys daye, * and
1.Par.33.b because of our wyckednesses haue wee & our
2.Ki.24.d kynges bene delyuered into the hande of ꝑ kynges of the nacyons, into the swarde, into captiuitie, into shame, and into confusion of face: as it is to se thys daye. And nowe is there a litle and sodayne graciousnesse come from the lorde oure God, in causing some of vs to escape, and that he maye geue vs a naple in his holy place, and that oure God maye lyght our eyes, and gyue vs a litle like to take breath in our bondage. For we are bondmen, & our God hath not forsaken vs
C in oure bondage, and hath enclined mercye vnto vs in the sight of ꝑ kinges of Persia, to gyue vs lyfe, to set vp the house of oure God, and to redresse the desolacion therof, and to giue vs a wal in Juda and Jerusalē. And now O our God, what shal we saye after this? For we haue forsaken thy cōmaūdementes whyche thou hast commaunded by thy seruauntes the prophetes, saying: The lande vnto whyche ye go to possesse, it is an vncleane lande because of the fylthynesse of the people of the landes, whyche wyth theyr abominacios haue made it ful of vncleanesse
Deut.7.a on euery syde. * Therfore shall ye not gyue your doughters vnto their sonnes, and theyr doughters shal ye not take vnto your sōnes, nor seke theyr peace and wealth for euer, ꝑ ye maye be stronge and enioye the good in
D the lande, and ꝑ ye and your children maye haue the enheritaunce of it for euermore.
And after that al these thinges are come vpon vs (because of our euel dedes, and greate treſpasses) thou our god hast thrust downe oure wyckednesses, and haste gyuen vs a delyueraunce, (as it is come to paſſe thys daye.)
And yf we turne backe againe, to let go thy cōmaundementes, and make contract with the people of these abomynacions, wilt thou not then be wroth at vs (and not without cause) tyl we be vtterly consumed, so that nothynge remayne, and tyll there be no delyueraunce? O Lord God of Israel, thou art righteous, for we remaine yet (escaped as it is to se thys daye. Beholde also, in thy presence are we in our treſpasses, & because of it maye we not stand before the.

The. x. Chapter.

The people repent and turne, and put away theyr straunge wyues.

A
1.Eld.8.g AND when * Esdras prayed after thys maner, and knowleged, wept, and laye before the house of God, there resorted vnto him out of Israel a very great congregacion of men and women and chyldren: & the people wept very sore. And Sechania ꝑ sonne of Jehiel one of the chyldren of Elam answered, and sayde vnto Esdras: We haue treſpalled agaynſte our God, and haue take straunge wyues of the people of the lande. Now there is hope yet in Israel concernyng thys thynge: For nowe wee wyll make a couenaunte wyth our God, and putte away al the wiues (and such as are borne of them) accordyng to the counsell of the Lorde: and we wil be in ꝑ feare of the cōmaundemētes of our god, that we maye do accordyng to ꝑ lawe. Set the vp, for this matter belongeth vnto the: we also wil be wyth the, be of good
1.Eld.9.a comforte therfore, and do it. * Then arose Esdras, and toke an oth of the chefe prieſtes B and Leuites, & of al Israel, that they should do accordyng to this worde: & they sweare. And Esdras stode vp from before ꝑ house of God & went into ꝑ chamber of Johanan the sonne of Eliasib. And when he came thyther, he dyd eate no bread, nor dronke water, for he mourned, because of the transgreſsyon of the people that had bene in captiuitie. And they caused a proclamacion to go throwout Juda & Jerusalem, vnto al the chyldrē which had bene in captiuitie, ꝑ they shoulde gather themselues togyther vnto Jerusalem. And that whosoeuer came not wythin thre dayes accordynge to the dewyce of the rulers and elders, al his substaunce should be forfayt, and he should be putte out from ꝑ congregacō of ꝑ captiue. Then al the men of Juda and Ben Jamin gathered thē selues togyther vnto Jerusalē wythin thre dayes, euen the twentye daye of the ninth moneth: and al ꝑ people sate in the

Strete

strete before the house of God, & trembled because of thys matter, and for the rayne.

And Eldras the preest stode vp, & said vnto
*Deu. 7. a Iudic. 3. a the: *Ye haue transgressed, and haue taken straunge wyues, to make þ trespasse of Israel yet more: confesse nowe therfore vnto þ lord God of your fathers, and do hys pleasure, & seperate your selues from the people of the lande, and from the straunge wyues. And al the congregacion answered, and said with a loude voyce: it shalbe so, and we wyl do as thou hast sayde. But the people are many, & it is a rayny wether, and the people are not able to tary without in the strete, neither is thys a worke of one daie or two: for we haue offended very sore in thys thynge. Let oure rulers stande therfore in al the congregacio, and let al them whych haue taken straunge wyues in our cytyes, come at the tyme appointed, and let the elders of euery cytie and theyr iudges be with them, till they haue turned þ wrath of our God awaye from vs
C cõcerning this matter. Thẽ were appointed Jonathan the sonne of Asahel, and Jahasia the sonne of Thekua, ouer thys matter: And Mosullam & Sabatha the Leuites helped them. And the children of the captiuitie dyd euen so. And Eldras þ preest, and þ auncient heades throw the house of theyr fathers, al men of great fame, separated them selues, & sat them downe on the fyrst daye of the tenth moneth, to examyn the matter. And vntyl þ fyrste daye of the fyrste moneth, they were finishing the busynes, with all the men that had taken straunge wyues. And among the children of the preestes there were mẽ found that had taken straunge wyues, namely amonge the children of Jesua the sonne of Josedec, and of hys brethren, Masiah, and Eliezer, Jarib and Gedalia, and they gaue theyr handes there vpon, that they woulde put awaye theyr wyues, & for theyr trespasse offryng to giue a ramme for theyr trespasse. And among the children in Emer, Honany, and zabadia. Among the children of Harim, Maasia, Elia, Semeiah, Jehiel and Vsia. Among the children of Phashur, Elioenai, Maasia, Ismael, Nethanel, Jozabad, and Elasa. Among þ Leuites, Jozabad, Simei and Kelaia, (whyche same is Kaluthah) Pathahiah, Juda and Eleazer. Among the singers also Eliasib. And among þ porters
D Sellũ, and Telem and Uri. And of Israel. Among the children of Pharhos, Remia, Jesiah, Malchia, Miamin, Eleazar, Malchia and Banaia. Amonge the children of Elam, Methania, zachary, Jehiel, Abdi, Jermoth and Elia. Amonge the children of zathu, Elioenai, Eliasib, Mathania, Jeremoth, zabad, and Aziza. Among the children of Bebai, Jehohanan, Hanania, zabai, and Athalai. Amonge the children of Bani, Mesulam, Malue, Adaiah, Jasub, Saal & Jermoth. Amonge the children of the captaine Moab, Adna, Chelal, Benaia, Maasia, Mathania, Bezelel, Benui and Manasse. Amonge the children of Harim: Eliezer, Iesia, Malchia, Semeia and Simeon, Ben Jamin, Malluch & Samaria. Among þ children of Hasum, Mathanai, Mathathah, zabad, Eliphelet, Jeremye, Manasse, and Semei. Among þ children of Bani: Madai, Amram, Uuel, Banea, Cheluhi, Badaiah, Uaniah, Maremoth, & Eliasib, Mathania, Mathanai, Jaesai, Bani, Beni, & Semeiah, Selemia, Nathan, & Adaia, Machnadbai, Sasai, and Sarai, Asarel, Selemiahu & Samariah, Sallum, Amaria, and Joseph. Amonge the children of Nebo, Jehiel, Mathathia, zabad, zabina, Jadai, Joel, and Banaia. All these had take straunge wyues. And amonge the same, there were some that had children by the wyues.

The ende of the fyrst booke of Eldras.

The second boke of Eldras, otherwyse called the booke of Nehemia.

The fyrst Chapter.

Nehemia buttrier to kynge Artharexes, prayeth to God for the people.

THe wordes of Nehemia the son of Hachalia. It fortuned in the moneth Chisleu, in the twenty yeare that I was in the castell at Susan: and Hanani one of my brethren, came wt certayne men of Juda, and I asked them howe the Iewes dyd that were deliuered and escaped from the captiuitye, and howe it went at Jerusalem. And they sayde vnto me: The remnaunte of the captiuitye are there in the land in great myscheuue and rebuke. *The wall of Jerusalem also is broken downe: & the gates therof are brente with fyre. It fortuned, that when I hearde these wordes, I sate me downe and wepte, and mourned certaine daies, and fasted & prayed before þ God of heauen, & said: O lord God of heauen, thou greate & terrybie God, *thou that kepest couenaunt & mercy for thẽ that loue thee, & obserue thy cõmaundementes: let thine eares

eares herken, I beseche the, & let thyne eyes be open, that thou mayest heare the prayer of thy seruauntes, which I praye now before thee day & nyght, for the chyldren of Israel thy seruauntes, and knowledge the synnes of the children of Israel, whyche we haue synned against the. I and my fathers house haue synned: we haue been vtterly dispersed from thy lawe, and haue not kepte the commaundementes, statutes and lawes, whyche thou commaũdedest thy seruaunt Moses. I beseche the, cal to remembraunce ꝑ worde that thou commaundedste thy seruaunte Moses, and saydest: Ye wyl transgresse, and
Leui. 26. * I wil scater you abrode among ꝑ nacions. But yf ye turne vnto me, and kepe my commaundementes, and do the: though ye were caste out vnto the vttermost parte of heauen, yet wyll I gather you from thence, & wyl bringe you vnto the place that I haue chosen, to set my name there. They are thy seruauntes and thy people, whom thou hast delyuered thorowe thy great power & in thy myghtye hande. O lorde, I beseche the, let thyne eare herkẽ to ꝑ prayer of thy seruaunt, and to the prayer of thy seruauntes, whose delyte is to feare thy name: & let thy seruaũt prosꝑere thys daye, and graunte him mercy in the sight of this mã, for I was the kinges butteler.

The. ij. Chapter.

After Nehemia had obtained letters of Artharerses, he came to Jerusalem and buylded the walles.

Nyche. IT chaunced, that in the moneth Nisan in the twentyeth yeare of kinge Artharerses, the wine stode before him, and I toke vp the wyne, and gaue it vnto the kyng. And I was heuy in his presence. And the kynge sayd vnto me: why lokest thou so sadly, when thou art not sicke? it is nothyng els, but that thou art heuye herted. And I was sore afrayed, and sayd vnto the kynge: God saue the kinges lyfe for euer. Howe shoulde I not loke sadly, when the citye and place of my fathers buriall lyeth waste, and ꝑ gates therof are consumed wyth fyre.

And the kynge sayd vnto me: what is then thy requeste? I made my prayer also to the God of heauen, and sayd vnto the kynge: yf it please the kyng, and yf thy seruaunt haue founde fauoure in thy syghte, sende me vnto Juda vnto the citye of my fathers buryall, that I maye buylde it. And the kynge sayed vnto me (the quene his wife sitting by him:) how longe shall thy iourney continue, and when wilt thou come againe? And it pleased the kynge to sende me, and I set hym a tyme, and sayde vnto the kyng: yf it please the kyng, let hym geue me letters to the captaynes whyche are beyonde the water, that they maye conuay me ouer, tyll I come into Juda: and letters vnto Asaph the lorde of the kynges wood, that he maye gyue me timber to make beames for the gates of the palace (whych is harde by the house) and for the walles of the cite, and for the house that I shall enter into. And the kynge gaue me accordyng to the hande of my God, whyche was good vpon me. And when I came to ꝑ captaynes beyonde the water, I gaue them ꝑ kinges letters. And ꝑ kyng had sente captaynes and horsemen wyth me. Sanabalat also the Horonite, and Tobia a seruaunte (the Ammonite) heard of it, and it greued thẽ sore, ꝑ there was come a man whych soughte the welth of the chyldren of Israel. And I came to Jerusalem, & was there thre dayes, and I gat me vp in the nyght season, and a fewe men with me, neither tolde I any man, what God had gyuen me in my hert to do at Jerusalem: and there was not one beast wt me, saue it ꝑ I rode vpon. And I departed in the nyght by the valleye porte, before the dragon well, and to the donge porte, and consydered the walles of Jerusalem howe they were broken downe, & the portes therof consumed wyth the fyre. And I wente ouer vnto the well porte, and to the kynges condupte, and there was no rowme for the beast ꝑ was vnder me to passe. Then wente I on in the night by the brooke syde, & considered the wal, and turned backe, and came home agayne by the valleye porte. And the rulers knewe not whyther I wente, or what I did: neyther dyd I as yet tell it vnto the Iewes, to the preestes, to ꝑ noble men, to the rulers, and to the other that laboured in ꝑ worke. Then sayde I vnto them: ye se the myserye that we are in, howe Jerusalem lyeth waste, and howe the gates therof are brente wyth fyre: come therfore, that we maye buylde vp the wall of Jerusalem, and that we be no more a rebuke. And I tolde them of the hãd of my God, (that it was gracious ouer me) and the kynges wordes that he had spoken vnto me. And they sayde: let vs get vp, and buylde: and they strengthed theyr hande to good. But when Sanabalat the Horonite, and Tobia the seruaunte (an Ammonite) and Gesem the Arabian hearde it, they laughed vs to scorne, and mocked vs, and sayde: what is this that ye do? Wyll ye fall awaye from the kynge? Then answered I thẽ, and sayd: the God of heaue-

he

he it is that hath graunted vs prosperytie: & we be hys seruauntes. Let vs get vp and buylde. As for you ye haue no portion nor ryght, nor remembraunce in Jerusalem.

The. iii. Chapter.

The number of them that buylded the walles.

AND Eliasib the hye preste gat him vp with hys brethren the prestes, and they buylded the shepegate. They repaired it, and set vp the doores of it: euen vnto the towre Mea, repayred they it, and vnto the *towre of Hananeell. Next vnto him also buylded the men of Jericho. And beside him builded Zachur the sonne of Imri. But the fysshe porte did the childre of Senaa build, whych also layed the beames therof, and set on the dores, lockes and barres of it. And next vnto hym buylded Meremoth ꝑ sonne of Uria, the sonne of Hacos: and nexte vnto them buylded Mesulam ꝑ sonne of Berechia, the sonne of Mesesabeel: and next vnto him buylded Sadoc the sonne of Baana. And next vnto him builded they of Thekoa. But the great men that were among thē, put not theyr neckes to the worke of theyr Lorde.

The olde gate buylded Jehoiada the sōne of Pasceah, & Mesulam ꝑ sonne of Besodia, they layed the beames therof, and set on the dores, lockes and barres of it. Next vnto thē buylded Melatiah of Gibeon, and Jadon of Merano, men of Gibeon, and of Mispa, where he that was captayne of thys side the water had a mansiō. Next vnto him builded Uziel the sonne of Hathatah ꝑ goldsmith. Nexte vnto hym also buylded Hanania ꝑ sōne of Pharazāhim, & they repaired Jerusalē vnto the brode wal. Nexte vnto thē builded Raphaiah the sonne of Hur, the ruler of the halfe parte of Jerusalem. Nexte vnto hym buylded Jedaia the sonne of Harumaph, ouer against hys house: and nexte vnto hym buylded Hatus, the sonne of Hasabnia. But Melchia the sonne of Harim, & Hasub the sonne of the captaine of Moab, buylded the other pece, and the towre beside the fornaces. Nexte vnto him builded Sallum a syngers sonne the ruler of the halfe parte of Jerusalem, he and hys daughters.

The valley gate buylded Hanun, & the citizyns of Zanoa. They buylded it, and set on ꝑ dores, lockes and barres therof, and a. M cubytes on the wall, vnto the donge porte. But the donge port buylded Melchiah the sonne of Rechab, the ruler of the fourth part of Bethcharem: he repayred it, and set on the dores, lockes and barres therof. But the wel gate [illegible]red Sallū ꝑ sonne of Cholhosah, the ruler of the fourth parte of Myspa, he buylded it, and layd the beames, and set on the dores, lockes & barres therof, and the wall vnto the poole of Siloah, by ꝑ kinges garden, and vnto ꝑ steppes that go downe from the citie of Dauid. After him builded Nehemiah the sonne of Asbok, the ruler of ꝑ halfe parte of Bethzur, vntyl the other syde ouer against the sepulchres of Dauid, and to the poole that was repayred, and vnto the house of the myghty. After him builded the Leuytes, Rehum the sonne of Banis: nexte vnto hym buylded Hasabia the ruler of the halfe parte of Keilah, in hys quarter. After hym buylded their brethren: Bauai the sōne of Henadad the ruler of the halfe parte of Keilah: and after him builded Ezer the sōne of Jesua the ruler of Mispa the other pece, harde ouer against the goyng vp to the house of ordinaunce that was in the corner. Againe, after him brake forth Baruch the sōne of zachai of indignacion, and repayred the other pece from the turnyng corner, vnto the dore of the house of Eliasib ꝑ hie preest.

After hym also buylded Meremoth the sonne of Uria the sonne of Hacos, he other pece from the dore of the house of Eliasyb, euen as longe as the house of Eliasib extended. After hym buylded the prestes, the men of ꝑ plaine. After him buylded Ben Jamin and Hasub, ouer against theyr house: and after him wroughte Asaria, the sonne of Maasia, the sonne of Ananias, next vnto hys house. After hym also buylded Benui the sonne of Henadad the other pece, from the house of Azaria vnto ꝑ turnyng of the wall, & vnto the corner. After him buylded Phalal the sonne of Uzai, ouer against the corner and the hye towre, whych lyeth out ouer frō the kynges house, ꝑ was beside the courte of the prysō. After hym Phedaia the sonne of Pharos (as for the Nethinims they dwelt in the stronge holde vnto the water gate, toward the east, & to ꝑ towre ꝑ lieth out.) After him builded they of Thekua the other pece ouer against ꝑ great towre, ꝑ lieth outward, vnto the wall of the strong holde. But from aboue ꝑ horse gate forth builded ꝑ prestes, euery one ouer against his house. And after thē builded Sadock ꝑ sonne of Immer ouer against his house. After him builded also Semeia the sōne of Sechania, ꝑ keper of ꝑ eastgate. After him builded Hanania ꝑ sōne of Selemia, and Hanun the sōne of Salaph the syxte, the other pece. And after hym buylded Mesulam the sonne of Barachia ouer against hys storehouse.

After

After hym buylded Malachia the golde smythes sonne, vntyll the house of Nethinims, and of the marchantes ouer against the gate of Myphkad, and to the parlour in the corner. And betweene the parlour of the corner vnto the shepegate, buylded the goldsmythes and the marchauntes.

The. iiii. Chapter.

The buylding of Jerusalem is hyndered and let, but the Jewes buylde it, beyng stoye harnessed leste theyr enemyes (ould inuade them.

¶ BVT when Sanabalat hearde that we builded the wal, he was wroth in himself, and toke great indygnacyon, and mocked the Jewes, and sayed before his brethren and the souldyers of Samaria: what do these impotente Jewes? wyll the heathen suffer them? shall they offer? shall they perfourme it in one daye? shall they make the stones whole agayne that are broughte to duste and brente? And Tobyah the Ammonite was besyde hym, and sayed: Though they buylde, yet yf a foxe go vp, he shall breake down theyr stony wal. Heare (O thou our God) for we are despised, turne their shame vpon theyr owne heade, and geue them ouer into despysynge, in the lande of theyr captyuytye. Couer not theyr wyckednes, and let not theyr synne be put outte in thy presence: for they haue prouoked the buylders. And so builded wee the wall, and it was ioyned whole together, vnto the half heygth therof. And the people were mynded to labour. ¶ And it fortuned, that whē Sanabalat, and Tobyah and the Arabians, Ammonites, and Asdodites hearde þ the walles of Jerusalem were made vp, & that the gappes began to be stopped, they were very wroth, and conspired altogether to come and fyght agaynste Jerusalem, & to make the people an hynderaunce therin. Neuertheles we made oure prayer vnto our God, and set watchmen by thē, which builded day and night, ouer against them. And Juda said: the strēgth of the bearers is so feble, and ther is yet much more mor ter, and wee are not able to buylde on the wall. And our aduersaryes said: they shall not knowe neither se, tyll wee come in the middes among them, and slaye them, and hinder þ worke. But it fortuned that when the Jewes (which dwelt beside the) came, thei told vs as good as ten times, that in al places where ye go vnto, they are appointed to fall vpon vs. Therefore sette I the people after theyr kynredes wyth theyr swerdes, speares, and bowes beneth in the low places behynde the wal: and I loked, and gat me vp, and sayd vnto the chefe men, to the rulers, and to the other people: be not ye afrayde of thē, * but thinke rather vpon the great lord, whiche ought to bee feared, and fyght for your brethren, youre sonnes, your daughters, your wiues, and youre houses. Neuertheles, it chaunced þ when our enemyes hearde that we hadde gotten woorde of it, God broughte theyr counsell to nought: and wee turned all agayne to the wall, euery one vnto hys labour. And from that tyme forth it came to passe, that the halfe part of the yong men dyd the labour, and the other halfe parte of them held the speares, shildes, bowes, and brestplates: and þ rulers stode behynd all the house of Juda, whiche buylded on the wall, and bare burthens from those þ laded them. With one hande dyd euery one worke: & wyth the other helde he his weapen. And curry one that buylded, had hys swerde gyrde by hys thygh, and so buil- ¶ ded thei. And the trumpet blewe beside me. And I sayd vnto the principall men, to the rulers, and to the other people: the worke is greate and large, and wee are separated vpon the wal, one farre from another. Looke in what place therefore ye heare the noyse of the trumpet, resorte ye thyther vnto vs, * and oure God shall fyght for vs: and we will bee labouryng in the worke. And the halfe part of them helde þ speares from the morwyng spryng, tyll the starres came forth. And at the same tyme sayde I vnto the people: euery one abyde with hys seruaunt at Jerusalem, that in the nyght season wee maye watche, and labour on þ daye time. As for me and my brethren, my seruauntes and the menne of the watche (whiche were behynde me) we putte neuer of our clothes, no more then the other dyde theyr haches, saue only because of þ water.

Esd. v. b. and. 9. f.

Exo. 14. c.

The. v. Chapter.

The people are verey wyth hunger. He reqireth not the hyring of a captayne.

¶ AND there arose a great complaint of the people, and of their wiues, agaynste theyr brethren the Jewes. For there were some that sayed: oure sonnes and daughters and we are to manye, therefore wyll we take corne for them, that wee maye eate and lyue. Some also there were that sayed: lette vs sette oure landes, vineyardes and houses to pledge, and take vp corne in the dearth.

But some there were that saide: let vs borowe moneye for the kinges tribute: and ꝑ vpon oure landes and vyneyardes. Beholde, oure bodyes as the bodyes of oure brethren, and oure childzen as theyr childzen: eis shoulde wee subdue oure sonnes & daughters vnto bondage: and some of our daughters are subdued vnto bondage already, & no strength is ther in our handes, and other men haue oure landes and vyneyardes. And whē I heard theyr complaint and suche woordes, it displeased me sore: & I aduised so in my minde, that I rebuked the councellours, and the rulers, and sayde vnto them: Ye are one of you is to chargeable vnto his brother. And I brought a great congregation againste them, and saide vnto them: we (after oure abilitye) haue boughte oure brethren the Iewes, whiche were sold vnto the heathen. And will you sell your brethren agayne vnto ꝑ heathen, after that they haue beene solde vnto vs? Then helde they theyr peace, & coulde fynde nothynge to answere. And Nehemia saide: It is not good that ye doe. Ought ye not to walke in the feare of god, because of the rebuke of the heathen that are oure enemies? I and my brethren, and my seruauntes doe lende them money and corne: as for vsurye let vs leaue it. Therefore, this same daye I praye you se that ye restore them theyr landes again, their vineyardes, oyle gardens, and theyr houses, & remit the hundred parte of the money of the corne, wine, & oyle ꝑ ye haue won of them. Then saide they: we will restore them agayne, and will requite nothynge of them: and will do as thou hast spoken. And I called the priestes, & toke an oth of them, that they should doe so. And I shoke my lappe, and sayde: God shake out euerye man after thesame maner from his house and labor, that maintaineth not thys woorde: euen thus bee he shaken oute and voyde.

And all the congregacion saide: Amen, and praysed the lorde: And the people dyd so. And from the tyme forth that (ꝑ king) committed vnto me to bee a captayne of them that were in the lande of Iuda, euen from the twentye yeare vnto the two and thyrtye yeare of the king Artharerses (that is twelue yere,) I with my brethren liued not of suche substaunce as was geuen to a captaine. For the olde captaines that were before me, hadde bene chargeable vnto the people, and hadde taken of them breade and wyne, and fourty sicles of syluer: yea, and theyr seruauntes hadde oppressed the people: But so did not I, and that because of the feare of God. But I laboured also in the woorke vpon the wall, and boughte no lande. And all my seruauntes came thyther together vnto the woorke. Moreouer there were at my table an hundred and.l. of the Iewes and rulers, whiche came vnto me from amonge the heathen that are aboute vs. And there was prepared for me daylye an ore, and syx chosen sheepe, and byrdes, and euer once in ten dayes a great summe of wine. Yet required not I the hyringe of a captayne, for the bondage was greuous vnto the people. * Thynke vpon me my God vnto the beste, according to all that I haue done for this people.

The. vi. Chapter.

The buylding is yet again hindered and lett.

ANo when Sanabalat, Tobiah, and Gesem the Arabian, and the other of oure enemies hearde that I hadde buylded the wall, and that there were no moe gappes therein (howbeit at thesame tyme hadde I not hanged the doores vpon the gates,) Sanabalat and Gesem sente vnto me, sayinge: come that we maye meete and take counsell together in the villages that are in the plaine of the citye Ono. Neuertheles they thoughte to doe me euyll. And I sent messengers vnto them, saying: I haue a great busynesse to doe, and I can not come downe. The woorke should stande stil, if I were negligente, and came downe to you. Howbeit, they sente vnto me as good as foure times after thesame maner. And I gaue them thesame answere. Then sente Sanabalat his seruaunt agayne vnto me the fifth time, with an open letter in his hande, wherein was writtē: it is tolde the heathen, and Gesem hath sayde it that thou and the Iewes thinke to rebell, for ꝑ whiche cause thou buyldeste the wall that thou mayest be theyr king in these matters, and hast ordeined the prophetes to preache of thee at Ierusalem, and to saye: He is king of Iuda. And now shal this come to ꝑ kinges eares, come now therfore, and let vs take our counsel together. And I sent vnto him saying: there is no suche thinges done as ꝑ saiest, for thou faynest thē out of thine owen hert. For they wer al minded to make vs afraide, sayinge: they shall withdrawe theyr handes from the woorke, that it shall not be finished. Howbeit, I strengthed my hande ꝑ more. And I came vnto ꝑ house of Semeia the sonne of Delaia the sonne of

Mehe-

Wherabout, and he had shut himself wtin,
and sayde: lette vs come together into the
house of God, euen vnto the middes of the
temple, and shut ꝑ doores of the temple, for
they will come to slaye the: yea, euen in the
nighte will they come to put thee to death.
And I sayd: Should any such man as I flee?
who is that beyng as I am, that will goe
into the temple, to saue his lyfe? I will not
goe in. And I perceyued, that God hadde
not sent him. Yet spake he prophecye vpon
me, neuertheles Tobiah and Sanaballat
had hyred him for moneye. Therefore toke
he the money, that throughe feare I should
so doe, and sinne: that they myghte haue an
euyl reporte of me, to blaspheme me. My
God thynke thou vpon Tobiah and San-
ballat according vnto these their workes,
and of the prophetes Noadia, and of the o-
ther prophetes that woulde haue put me
in feare. And the wall was finished on the
fyue and twentye day of the moneth Elul,
in two and fyftye dayes. And when all our
enemies hearde therof, all the heathen that
were aboute vs, were afrayde, and theyr
courage fayled them. And they perceiued,
that this worke came of our God. And at
the same time were there many of the chyef
of Juda, whose letters wente vnto Tobi-
ah, and agayne from Tobiah vnto them
(for there were many in Juda, that were
sworne vnto hym, for he was the sonne in
law of Sechania, the sonne of Arah, & his
sonne Jehonathan had the daughter of
Meshullam, the sone of Barachia, and they
spake good of hym before me, & tolde hym
my woordes) and Tobyah sent letters, to
put me in feare.

The. vii. Chapter.

After the wall ouerbuilded, is the watch appoin-
ted. They that returned from the captiuitie are
numbred.

NOw whē the wal was builded, I
hanged on the doores also, & the por-
ters, singers, and Leuites were ap-
pointed. And I commaunded my brother
Hanani, and Hanania the ruler of the castel
at Jerusalem: for he was a faythful man,
& feared god more thē did many other. And
I sayd vnto them: let not the gates of Je-
rusalē be opened vntill the sunne be whote.
And whyle they were standing in the watch,
they shut the doores, and barred them: And
we appointed certain citizens of Jerusalē,
appointed to be watchmē, euery one to kepe
hys watche, & euery one to be ouer against
hys house. As for the cyte, it was large of
roume, & great: but the people were fewe
therin, & the houses were not builded. And
my god gaue me in my hearte, that I gat-
thered together the principal men, & the of-
ficers and the people, to number them: and
I founde a register of the number of them
* whiche came vp before out of the capty-
uitye, and founde written therin: these are
the somes of the lande that wente vp from
the captiuitye of the carrying awaye (whō
Nabuchodonozor the king of Babilō had
brought away) and came againe to Jeru-
salem and Juda: euery one vnto his citye.
They which came with Zorobabel are these,
Jesua, Nehemia, Asariah, Raamia, Na-
hamani, Mardochee, Belsam, Mesperath,
Beguai, Nahum, and Baanah. Thys is
the number of the men of the people of Is-
rael. The children of Pharos were. ii. M.
an hundred and two and seuentye: the chyl-
dren of Saphatiah, three hundred & two &
seuentye: the chyldren of Arah, fyue hun-
dred and two and fyftye: the chyldren of ꝑ
captaine of Moab among the chyldren of
Jesua and Joab, two thousande, eyghte
hundred and eyghteene: the children of Elā,
a thousande, two hundred and foure and
fyftye: the children of Zatthua, eyghte hun-
dred and fyue and fourtye: the chyldren of
Zachai, seuen hundred and three score: the
chyldren of Banui, fyue hundred & eyghte
and fourtye: the chyldren of Bebai, fyue
hundred and eyghte and twentye: the chil-
dren of Asgad, two thousande, three hun-
dred and two and twentye: the children of
Adonicam, fyue hundred three score and se-
uen: the children of Begoai, two thousand,
three score and seuen: the children of Adin,
fyue hundred and fiue and fiftye: the childrē
of Ater of Hezekia, eyghte and nyntye. The
chyldren of Hasom. iii. C. and eyghte and
twentye: the children of Besai. iii. hundred
and foure & twenty: ꝑ children of Hariph,
an hundred and twelue: the children of Ga-
beon, nyntye and fiue: the men of Bethleem
and Nethophah, an hundred foure score &
eyght: the men of Anathoth, an hundred &
eyght and twenty: the men of Beth Asma-
veth, two and fourty: the menne of Kariath
Jarim, Cephirah and Beeroth, seuen hun-
dred and three and fourtye: the men of Ra-
mah and Geba, fyue hundred and one and
twenty: the men of Michmas, an hundred
and two and twentye: the menne of Bethell
and Ai, an hundred and three and twenty: ꝑ
men of Nebo, an hundred and two and fif-
ty: the children of the other Elam, a thou-

sande, two hundred and foure and fyftye: the chyldren of Harim, three hundred and twentye, the children of Jericho, three hundred and fiue and fourtye: the chyldren of Lodhadid and Ono, seuen hundred & one and twentye: the chyldren of Senaa, three thousande, nine hundred and thyrtye. The preistes. The childrē of Jedaiah of ꝑ house of Jesua, nine hundred and three and seuentye: the chyldren of Immer, a thousand and two and fiftye: the chyldren of Phashur, a thousande two hundred and seuen and .xl. the children of Harim, a thousand and .xvii.

The Leuites. The chyldren of Jesua of Cadmyel, and of the chyldren of Hoduah, foure and seuentye. The syngers: The children of Asaph, an hundred and eyghte and fourty. The porters: The childrē of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the children of Hatita, the childrē of Sobai, altogether an hundred and eight and thyrtye. The Nethinims. The chyldren of ziha, the children of Hasupha: the chyldren of Tebaoth, the chyldren of Ceros: the chyldren of Sia, ꝑ chyldren of Phadon: the children of Lebanah: the children of Hagaba, the children of Salmai, the chyldren of Hanan: the childrē of Gidel: the children of Gaher: the childrē of Reaia, the children of Rezin: the childrē of Necoda: the children of Gasam: the children of Usa: the chyldren of Phaseah, the children of Besai, the children of Meunim, the children of Nephussim, the chyldren of Bachuc, the children of Hachupha, the children of Harhur, the chyldren of Bazlith, the chyldren of Mehida, the children of Harsa, the chyldren of Barcos, the chyldren of Sisera: the childrē of Thamah, the childrē of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Sotai, the chyldren of Sophereth, the children of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddell, the chyldren of Saphatiah, the chyldren of Hatyl, the childrē of Pochereth of zabaim, ꝑ children of Amon. All these Nethinims, and ꝑ chyldren of Salomons seruauntes, were three hundred, nynetye and two.

And these went vppe also of Thel Mela, Thel Harsa, Cherub, Addon, and Immer: but they coulde not shewe theyr fathers house, nor theyr seede, and that they were of Israell. The chyldren of Dalaiah: the chyldren of Thobia, and the children of Nechoda, syxe hundred and two and fourtye. And of the preistes the chyldren of Habaiah, the chyldren of Hacos, the chyldren of Berzillai: whyche tooke one of the daughters of Berzillai the Gileadite to wyfe, and was named after theyr name. These soughte theyr writynge in ꝑ regyster of theyr generacion, but they were not founde, therefore they were put from the preisthoode.

And Hathirsata sayd vnto them, that they shoulde not eate of the moste holye, tyll there came vppe a preiste whiche shoulde weare Urim and Thumim. And so the whole congregacion together was two & fourtye thousande, three hundred and three score, beside theyr seruauntes and maydens, of whome there were seuē thousand, three hundred, and seuen and thyrtye. And they hadde two hundred, and seuen and fourtye syngynge men and women. Theyr horses, seuen hundred and syxe and thyrty, and their mules two hundred and fiue and fourtye. The camels foure hundred and .v. and thyrtye: syxe thousande, seuen hundred and twentye asses. And certain of the auncyente fathers gaue vnto the woorke. Hathirsatha gaue to the treasure a thousande pieces of golde, fyfty basens, fiue hundred and thirty preistes garmentes. And some of the chiefe fathers gaue vnto the treasure of the woorke, twentye thousande pyeces of golde, and two thousand and two hundred pound of siluer. And the other people gaue twentye thousande pieces of golde, & two thousande pounde of siluer, and three score and seuen preistes garmentes. And the preistes and Leuites, the porters and the syngers and the other of the people, and the Nethinims and all Israell, dwelte in theyr cities: And the seuenth moneth came, and the chyldren of Israell were in theyr cytyes.

The. viii. Chapter.

Esdras gathereth together the people, and readeth to them the law. They kepe the feast of tabernacles as before.

AND all * the people gathered them selues together, as one manne, in the strete that was before the watergate, and they sayde vnto Esdras the scrybe, that he shoulde fetche * the booke of the law of Moses, whyche the lorde commaunded to Israell. And Esdras the preiste brought the lawe before the congregacion both of men and women: and all that coulde vnder-

stande

hande dydde hearken vnto it, vpon the fyrste day of the seuenth moneth: and he read therein, in the streete that was before the watergate (from the morninge vntyll the noone daye) before menne and womenne that dyd hearken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Esdras the Scrybe stoode vpon an hye pulpit of wood, which they had made for the preching, and beside him stode Mathathia, Sema, Anania, Uziah, Helkia, and Maaseia: on his right hande, and on hys lefte hande stoode Pedaia, Misael, Malchia, Hasum, Hasebadana, Zacharí, and Mesulam. And Esdras opened the boke before the people, for he stode aboue al the people: And when he opened it, all the people stoode vp. And Esdras praysed the Lord the great God. And al the people aunswered: Amen, Amen, with theyr handes vp, and bowed themselues, and worshipped the Lorde, fallyng downe vpon theyr faces to the ground. And Iesua, Baam, Serabiah, Jamin, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, Hanan, Pelaia, & the Leuites caused the people to geue hede vnto the lawe, and the people stode in their place. And they read in the boke of the lawe of God distinctly and playnly, so that menne vnderstode the thing that was read. And Nehemiah (which is Hathirsatha) & Esdras the Priest and scribe, and the Leuites that caused ỳ people to take hede, sayd vnto al the people: this day is holy vnto the Lord your God: be not you sory, & wepe not. For al the people wepte, when they hearde the woordes of the lawe. And he sayde vnto them: * go your waye and eate the fatte, and dryncke the swete, and send part vnto them also that haue not prepared themselues: for thys day is holye vnto our Lorde, bee not ye sory therfore: for the ioye of the lorde is your strengthe. And the Leuites stylled al ỳ people, & sayd: holde your peace, for the day is holye, vexe not ye your selfes. And al the people wente theyr waye to eate and dryncke, and to sende parte vnto other, and to make great myrth: because they had vnderstande the woordes that were declared vnto them. And on the nexte daye were gathered together the chiefe fathers amonge all the people, and the Priestes and Leuites, vnto Esdras the scribe, that they myghte vnderstande the woordes of the lawe. And they founde written in the law, * (which the lord had commaunded by Moses) that the chyldren of Israel shoulde dwell in bothes, in the feaste of the seuenth moneth, and that they shoulde cause it to bee declared and proclamed in al theyr cities, and throweout Jerusalem, saying: goe foorth vnto the mounte, and fetche olyue braunches, pinebranches, myrtbranches, palmebranches, and braunches of thicke trees, to make bothes, as it is written. And so the people went furth, and fet them, and made them bothes, euerye one vpon the roofe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim. And all the congregacion of them that were come again out of the captiuitie, made bothes, & sate vnder the bothes: for synce the time of Josua the sonne of Nun vnto thys day, had not the children of Israel done so, and there was very great gladnesse. And euery daye from the firste day vnto the laste, read Esdras in the booke of the law of God. And seuen dayes helde they the feast, and on the eight day they gathered together, accordyng vnto the maner.

Leu. 23. f
Nu. 29 b.
2. mac. 1. f

The. ix. Chapter.

The people repent, and forsake theyr straunge wyues. Esdras reciteth the benefytes of God, and the synnes of the people.

IN the .xxiiii. daye of thys moneth, came the chyldren of Israell together agayne with *fastyng, sackeclothes, & earth vpon them: & they that were of the seede of Israell were separated from all the straunge children, and stoode, and knowledged their sinnes, and the wickednesses of their fathers, & stode vp in their place & read in the booke of the law of the lord their god. iiii. times on the day: and they knowledged and worshypped the lorde their god. iiii. times on the daye. And the Leuites stode on hye, namely Iesua, Bani, Cadmiell, Sabaniah, Buni, Sarebiah, Bani and Canani, and cried loude vnto the lord their God. And the Leuites, Jesua and Cadmiel, Bani and Hasabnia, Serebia and Hodia, Sebania and Phathahya, sayde: stande vp, and prayse the Lord your god for euer: and let thankes bee geuen vnto the name of thy glorye, whiche excelleth all thankesgeuyng and prayse. Thou art lorde alone. Thou hast

*1. Es. 8. d
Esai. 58. a

made heauen, & the heauen of all heauens
wt al they⁊ host, the earth, and al thyngs þ
are therin, þ sea, and al that is therin, and
thou preseruest them all, & the host of he-
B uen worshipperh thee. Thou art þ lorde
god, that hast chosen Abram, & brought
*Ge.11.d test him oute of *Ur in Chaldea: & cal-
†Ge.17.a ledst him Abraham, & foundest his heart
*Ge.15.d faithfull before thee, *and madest a coue-
nant with him, to geue vnto his seede the
land of þ Cananites, Hethites, Amorites
Pherezites, Iebusites, and Gersites, &
hast made good thy wordes: for thou
Exod.3.b art righteous, *& hast considered the mi-
sery of our fathers in Egipt, and hearde
their complaynt by þ red sea, and shewed
tokens & wonders vpon Pharao, & on al
his seruauntes, & on al the people of his
land: for thou knewest þ they were pre-
sumpteous and cruel agaynst them, & so
madest þ thee a name, as it is thys day.
And the red sea didst thou deuide in sun-
dre before them, so that they wente tho-
row the middeste of the sea drye shodde:
and their persecuters threwest thou into
the depe (as a stone) in þ mighty waters:
and leddest them on the daye tyme in a
C cloudie piller, and on the nighte season in
Exo.13.a a piller of fyre to shewe them lighte in þ
way that they wēt. *Thou camest down
also vpon mount Sinai, and spakest vn-
to them from heauen, and gauest them
ryghte iudgementes, true lawes, good
commaūdementes and statutes, and de-
claredst vnto them thy holy Sabboth,
and commaundedst them preceptes, or-
dinaunces, & lawes, by the hand of Mo-
Exo.16.b ses thy seruant: and *gauest them bread
from heauen, when they were hungrye,
†Ex.17.b and broughtest foorth water for them
Nu.21.b out of the rocke, whē they were thirsty:
and promysedst them that they shoulde
goe in, and take possession of the lande: o-
uer whiche thou haddest lyfte vp thyne
hande for to geue them. But they and
our fathers were proude & hard necked,
so that they folowed not thy commaun-
dementes: and wouldenot obeye, neyther
were mindful of the wonders that thou
didst for them: but became obstinate and
headye, insomuche that they tourned
backe to their bondage, for their disobe-
dience. And thou my God forgauest,
D and wast gracyous, mercyfull, patiente,
Exo.32.c and of great goodnesse, and forsookest
them. *And though they made a molten
calfe (and sayde: Thys is thy Gods that
broughte thee out of the land of Egipt)
and did great blasphemies, yet forsookest
thou them not in the wildernesse, accor-
ding to thy great mercy. *And the clou- Nu.
dye pyller departed not from them on Ne.
the daye tyme, to leade them the waye: 1.Co.
neyther the pyller of fyre in the nyghte
season, to shewe them lyghte in the
waye that they wente. And thou gauest
them thy good spirit to enfourme them: Ex.
*and withheldest not thy Manna from Ne.
their mouthe, and gauest them water Ex.
when they were thyrstye. Fourtye yeres
long madeste thou prouision for them in
the wylderuesse, so that they lacked no-
thyng: *their clothes waxed not olde, Ex.
and their fete swelled not. And thou ga- Ne.
uest them kyngdomes and nacyons, and
partedst them accordyng to their por-
cions: so that they possessed *the lande of *Nu.
Sehon king of Hesebon and the land of
Og the kyng of Basan. And their childre
multiplyeddest thou, as the starres of
heauen, and broughteste them into the
lande, whereof thou haddest spoken vnto
their fathers, that they shoulde goe in-
to it, and haue it in possession. And the
chyldren wente in, and possessed the land
*and thou subdueddest before them the Ne.
inhabiters of þ land, euen the Cananites, Ex.
and gauest them into their hande, with
their kinges and the people of the land,
that they myghte doo with them what
they wouldе. And they wan their strong
cities, and a fat land, & toke possession of
houses, that were full of all manner of
goodes: welles digged out, vineyardes,
oylegardens, and many fruitfull trees,
and they dyd eate, and were fylled, and
became fat, and lyued in welthe thorowe
thy greate goodnesse. Neuertheles they
were dysobedyente, and rebelled agaynst
thee, and caste thy lawe behynde their
backes, and *slue thy Prophetes (which Ne.
exhorted them ernestly, that they might
bring them agayne vnto thee) and dydde
greate blasphemyes. Therfore thou ga-
uest them ouer into the hande of their e-
nemyes that vexed them.

And in the tyme of their trouble when
they cryed vnto thee, thou heardest them
from heauē: and thorow thy great mer-
cye thou gauest them sauyoures whiche
helped them out of the hande of their e-
nemies. But when they came to rest, they
turned backe agayne, to doe euil before
thee: therefore lefteste thou them in the

hande

hande of theyr enemies, so ꝑ they had the dominion ouer them. And whē they conuerted and cryed vnto the, thou heardest them from heauen, and many tymes hast thou delyuered them accordynge to thy great mercye, and testyfyedst vnto them that thou myghtest bryng them agayne vnto thy lawe. Notwithstandyng, they were proude, and hearkened not vnto thy commaundementes, but sinned in thy lawes *(which if a man do, he shal liue in thē) and turned the shoulder away, and were stiffe necked, and would not heare. And many yeres didst thou forbeare thē, and testifyedst vnto thē thorow thy spirite, euen by the hande of thy prophetes: and yet would they not heare. Therfore gauest thou them into the hand of the nacyons in the landes. And for thy greate mercies sake, thou hast not vtterly consumed them, neyther forsaken them: for thou art a gracious and mercifull God. *Nowe therfore our God, thou greate God, mighty and terryble, thou that kepest couenaunt and mercy, regarde not a litle al the trauayle that hath happened vnto vs, & our kinges, our Princes, our priestes, our Prophetes & our fathers, and all thy people synce the tyme of the kinges of Assur vnto this day. And truely thou art iust, in al ꝑ thou hast brought vpon vs: for thou hast done right. As for vs we haue bene vngodly, & our kinges, and our prynces, our Priestes, and oure fathers, haue not doone after thy lawe, nor regarded thy commaundementes, & thy earnest exhortacyons wherewith thou hast exhorted them: and they haue not serued ther in theyr kingdome, and in thy great goodes that thou gauest them, and in the large and plenteous lande whiche thou gauest before them, and haue not conuerted from theyr wicked workes. Beholde, we are in bondage thys daye: and so is the lande that thou gauest vnto oure fathers, to enioye the fruites and goodes therof: beholde, ther are we bondmenne. And greate is the increase of it vnto the kinges whome thou hast set ouer vs, because of our synnes: and they haue domynyon ouer our bodies and cattell (euen as they will themselues) and we are in great trouble. And in all this make we a sure couenante, and wryte it, and our prynces, Leuites, and priestes seale vnto it.

The .x. Chapter.

The names of them that sealed the couenaunt betweene God and the people.

A The sealers were Nehemiah (that is Hathirsatha: the sonne of Hachalia, and Zedekia) Sarata, Asariah, & Jeremy, Phachur, Amaria, Malchia, Hatus, Sebaniah, Malluch, Harim, Meremoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulam, Abia, and Miamin, Maasia, Belgai and Semeia: these were Priestes. The Leuites were Jesua the sonne of Azania, Benui, among the chyldren of Henadad and Cadmiel. And their brethren Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob, and Hasabiah, Zachur, Serebia, Sabania, Hodia, Bani and Beninu. The heades of the people were, Pharez the captayne of Moab, Elam, Zathu and Bany, Bony, Asgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Besai, Hariph, Anathoth and Nebai, Magphias, Mesulā, Hesir, Meselabel, Zadoc, Jaddua, Phalatia, Hanan, Anaia, Hosea, Hanania, Hasub, Halohes, Phalea, Sobek, Rehum, Hasebna, Maasia, Ahia, Hanan and Anan, Malluch, Harim, and Baana. And the other people, ꝑ Priestes, B Leuites, porters, Singers, Nethinims & al they that had separated themselues from the people in the landes vnto the lawe of God, with theyr wyues, theyr sonnes and theyr daughters, and as many as couldē vnderstand, & theyr lordes that had rule of thē, receyued it for theyr brethren. * And they came to sweare and to bind themselues with an oth to walke in Gods law, which was geuen by Moses the seruāt of god: & that they would obserue & do accordyng vnto al the commaundementes, iudgementes & statutes of the lord our God: * & that we would not geue our daughters vnto ꝑ people, in the lande, neither to take theyr daughters for oure sonnes. * And if the people of the land broughte ware on the Sabboth, and all maner of vitayles to sell, ꝑ we would not take it of them on ꝑ Sabboth and on the holye dayes: * & that we woulde let the seauenth yere be free, concernyng all maner of charge. And we decreed a statute vpon our selues, to geue yerely the thirde parte of a sicle to the ministracion in the house of our God, to the shewbread, to the dayly meatoffring, to the dayly burute offeryng of the Sabbothes, of the newe moones and feaste- C

dayes, and to the thinges that were sanctifyed, and to ꝑ offeringes of attonement to reconcile Israel withal, and to all the busines in the house of our god. And we cast the lot among the ꝓiestes, Leuites, and the people, for offeryng of the wood to bee broughte vnto the house of oure god from yere to yere, after the houses of our fathers: that it myghte bee bzente at times appoynted, vpon the auiter of the Lorde God, as it is written in the lawe: and to bring the firstlinges of our lande, and the firstlynges of our fruites of all trees, yere by yere vnto the house of the Lord: and the firstlinges of our sonnes, and of our cattell, as it is written in the lawe, and the firstlinges of our oxen and of our shepe, which we should bring to ꝑ house of our God vnto the ꝓiestes that minister in the house of our god: and ꝑ we should bring ꝑ firstlynges of our dough and of our heueoffrynges, & the fruites of all maner of trees, of wine also, and of oyle, vnto the Ꝓiestes, to the chestes of the house of our God. And the tythes of our land vnto the Leuites, ꝑ the Leuites might haue the tythes in all the cities of our ministracion. And the Ꝓiest the sone of Aaron shal with the Leuites, haue also of the tythes of the Leuites, so that ꝑ Leuites shal bring vp the tithes of their tythes vnto the house of our God, to the store houses, and to the treasure houses. For the children of Israell, and the children of Leui, shal bring vp the heueoffrynges of the corne, wyne and oyle vnto the store houses, there as are the vessels of the Sanctuary: and the Ꝓiestes that minyster, and the porters and syngers, that we forsake not ꝑ house of oure god.

The xi. Chapter.

Who dwelled in Ierusalem after it was builded, and who in the cities of Iuda.

AND the rulers of the people dwelte at Ierusalem: The other people also caste lottes, that among x. one parte should goe to Ierusalem into the holye citie to dwell, and nine partes to be in the cities: and the people thanked al the menne that were willing to dwel at Ierusalē. These are the heades of the lande that dwelt in Ierusalem and in the cities of Iuda, euerye one in hys possession, and in theyr cities: they of Israel, the ꝓiestes, Leuites ꝑ Nethinims, and the children of Salomons seruauntes. And at Ierusalem dwelte certayne of the chyldren of Iuda & of Beniamin. Of the children of Iuda: Athaia the sonne of Uzia, the sonne of zachari, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel, of the chyldren of Phares. And Maasia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Ioiarib, the sonne of zacharia, the sonne of Siloni. Al these were the chyldren of Phares that dwelte at Ierusalem, euen foure hundred, thyrtescore and eyghte valeaunte menne. These are the chyldren of Beniamin, Salu the sonne of Mesullam, ꝑ sonne of Joed, the sonne of Pedaia, the sonne of Colaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Isai. And after hym Gabai, Sellai, nine hundred & xxviii. And Joell ꝑ sonne of zichri had the ouersyght of them: and Iuda the sone of Senua was next ouer the citie. * Of the Ꝓiestes: Iedaiah the sonne of Ioiarib, Jachin, Saraiah the sonne of Helkia, the sonne of Mesullam, the sonne of zadoc, the sonne of Meraioth, the sonne of Ahitob, was Ꝓince in the house of God: and hys brethren that perfourmed the woorke in the temple, viii. C. and xxii. And Adaia the sonne of Ieroham, the sonne of Phalaliel, the sone of Inzi, the sonne of zachari, the sonne of Phashur, the sonne of Malchia, and hys brethren chiefe amonge the fathers, two hundred and two and fourty. And Amasai the sonne of Iazerell, the sonne of Ahasai, the sonne of Mosolemoth, the sonne of Immer: and hys brethren were valeaunte menne, an hundred and eyghte and twentye. And theyr ouerseer was zabdiel a sonne of one of the greate men.

* Of the Leuytes: Semeia the sonne of Hasub, the sonne of Asrikam, the sone of Hasabia the sonne of Bunni, and Sabathai, and Iosabad of the chefe of the Leuites, had the ouersyght of the outwarde busynesse of the house of God. And Mathania, the sonne of Micha, the sonne of zabdy, the sonne of Asaph, was the principall to begynne the thankesgeuing and prayer. And Bakbukia the second among hys brethren, and Abda, the sonne of Hammua, the sonne of Galal, ꝑ sonne of Ieduthum. All the Leuytes in the holy cytie were two hundred, foure score and foure. * And the porters Acub and Talmon, and theyr brethren that

kepte

kepte the portes, were an hundred and two and seuentie. As for the residue of Israell, the Priestes and Leuytes, they were in all the cities of Juda, euery one in his inheritaunce. And the Nethinims dwelte in Ophel: and Ziba and Gispa was set ouer the Nethinims. The ouerseer of the Leuites at Jerusalem was Usi, the sonne of Baany, the sõne of Hasabia, the sonne of Mathania, the sonne of Micha. Of the chyldren of Asaph there were syngers about the busynesse in the house of GOD, for it was the kynges commaundemente concernynge them: that the syngers shoulde deale faythefully euery daye as was accordyng. And Pathaia the sonne of Mesababel of the chyldren of Zerah the sonne of Juda, serue the kynge in all matters concerning the people, and theyr byllages & landes. And some of the children of Juda that were without in the townes of theyr land, dwelte at Kariath Arbe, and in the villages therof: at Dibon, and in the villages therof: and at Jecabzeel, and in the byllages thereof: at Jesua, Moladath, Bethphalet in the towne of Sual, Beersseba, and in theyr byllages: at Siklag and Moconah, and in theyr villages: and at Enremon, Zarah, Jerimoth, Zonoa, Odollam, and in theyr byllages: at Lachis and in the feldes therof: at Aseka, and in the byllages therof: and they dwelt frõ Bersabe vnto the valey of Hinnon. The chyldren also of Ben Jamin, of Geba, dwelt at Machmas, Aia, Bethel, and in theyr byllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadyd, Zeboim, Nabalath, Lod and Ono, the carpenters valleye. And the Leuites hadde possessyon bothe in Juda, and in Beniamin.

¶ The. xii. Chapter.

The priestes and Leuites which came with Zorobabel vnto Jerusalem are nombred, and the walle is dedicate.

THese are the Priestes and Leuites that wente vp with Zorobabel the sonne of Salathiel, and with Jesua, Saraia, Jeremy and Esdras, Amaria, Maluch, Hatus, Sechadia, Rehum, Merimoth, Iddo, Genthoi, Abia, Miamin Maadia, Belga, Semeia, Joiarib, Jadaia, Salu, Amocke, Helkia & Jadaia: These were the heades among the priestes, and theyr brethren, in the dayes of Jesua. The Leuites were these: Jesua, Bennui, Cadmiel, Sarabia, Juda, and Mathania, whiche was ouer the office of thankesgeuing, he and his brethrẽ. Bachukia and Himui, and theyr brethren, were about them in the watches. Jesua begat Joakim: Joakim also begat Eliasib: and Eliasib begat Joiada: Joiada begat Jonathan: and Jonathan begat Jadua. In the dayes of Joakim were these the chiefe fathers among the Priestes: vnder Saraia, Maraia: vnder Jeremye, Hanania: vnder Esdras, Mesullam: vnder Amaria, Jehoanan: vnder Melico, Jonathan: vnder Sebania, Joseph: vnder Harim, Adna: vnder Maraioth, Helca: vnder Iddo, Zachari: vnder Genthon, Mesullam: vnder Abia, Zichri: vnder Miniamin and Moadia, Pilrai: vnder Belga, Samua: vnder Semeia, Jehonathã: vnder Joiarib, Mathenai: vnder Jadaia, Usi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Hasabia: vnder Jadaia, Nathanael. And in the tyme of Eliasib, Joadia, Johanan and Jadua, were the chiefe fathers among the Leuites and the Priestes, written vnder the reigne of Darius the Persian. The chyldren of Leui, the pryncypal fathers were written in the Chronicles vnto the tyme of Jonathan the sonne of Eliasib. And these were the chiefe amõg the Leuites: Hasabia, Serebia, & Jesua the sonne of Cadmiel, & their brethren in theyr presence to geue prayse & thankes, according as Dauid the man of god had ordeyned it, one watch ouer against another: Mathania, Balbukia, Obadia, Mesullam, Talmon and Acub were porters in the watche at the thresholdes of the gates. These were in the dayes of Joakim the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia the captayne, & of the Priest Esdras the Scribe. And in ỳ dedication of ỳ walle at Jerusalẽ, they sought ỳ Leuites out of all theyr places, that they might bee brought to Jerusalẽ to kepe ỳ dedicatiõ & gladnes, wt thankesgeuinges & singing with cimbales, psalteries & harpes. And the children of the singers gathered theselues together from euery side out of ỳ plain coũtrey about Jerusalem, & from ỳ villages of Netophathi, from ỳ house of Gilgal, & out of ỳ cũtries of Seba, & Almaueth

Israueth: for the syngers had buylded them villages round about Jerusalem. And the Priestes and Leuites were purified, & clensed the people, and the gates and the walle. And I broughte the princes of Juda vp vpon the walle, and appoynted two great quieres of menne to geue thankes, which went on the ryghte hand of the walle toward ꝑ dong gate, & after them went Hosaia, and halfe of the Princes of Juda, and Israria, Esdras, & Mesullam, Juda, Semaiun, Semia & Jeremy: & certayn of the priestes childrē with trompettes, namely zachari ꝑ sōne of Jonathan, the soune of Semeia, the soune of Mathania, ꝑ soune of Michaia the soune of zacur, ꝑ soune of Israph and his brethren. Semeia, Israel, Malalai Gilalai, Maai, Nathanael, & Juda & Hanani, with ꝑ musical instrumētes of Dauid ꝑ man of god. And Esdras ꝑ scribe went before them, & beside the welgate, they went vp ouer agaynst them vpon ꝑ steppes of the citie of Dauid, at ꝑ going vp of the wall beyond the house of Dauid, vnto the water gate Eastward. The other quiere of them that gaue thankes, went ouer agaynst them, & I after them, and the halfe part of the people vpon the walle, beyonde the fornace gate vnto the brode walle, & beyond ꝑ port of Ephraim, & beyond the olde gate, beyond ꝑ fishgate, & the tower of Hananeli, & the tower of Mea, vntil ꝑ shepegate. And they stode stil in the prison gate, and so stode the two quieres (of them that gaue thankes) in the house of God: & I and ꝑ halfe of the rulers with me, and the priestes, namelye Eliakim, Maasia, Miniamin, Michaia, Elioenai, zachari, & Hanania, with trompettes, & Maasia, Semeiah, Eleasar, Uzzi, Jehohanan, Melchiah, Elam & Ser. And the syngers sang loude, hauing Jesrahiah for their ouerseer. And the same day they offered great sacrifices & reioysed: for god had geuen them great gladnes, so ꝑ both the wyues and chyldren were ioyful: and the mirth of Jerusalem was heard farre of. At the same time were there men appointed ouer the treasure houses (wherin were the heue offeringes, the firstlinges, & the tythes) that they shoulde gather them out of the fieldes aboute the cities, to distribute them vnto the Priestes and Leuites, according to the lawe: for Juda was glad of the Priestes and Leuites, that they stode & wayted vpon the office of their God, which is a pure office. And the syngers & porters stode after the commaundement of Dauid, and of Salomon hys sonne, * for in ꝑ time of Dauid & Israph, were the chiefe singers founded, and the songes of prayse & thankesgeuyng vnto God. In the time of zorobabell, and Nehemiah did al they of Israell, geue portions vnto the singers and porters, euery daye his portion, and they gaue tithes vnto the Leuites, and the Leuites gaue tythes again vnto the children of Aaron.

The. xiii. Chapter.

The lawe is read, and when they haue heard it they separate from them al straungers. &c.

AND that daye did they reade in the boke of Moses, & the people harkened therto, & there was foūd written, * that ꝑ Ammonites and Moabites should neuer come into the congregation of god, because they met not the children of Israel with breade & water: * but hyred Balaam against thē, that he shoulde curse them, and our god turned the curse into a blessing. Now when they heard ꝑ law, it fortuned that they separated frō Israel euery one that had mixt himselfe therein. And before this had the priest Eliasib the ouersighte of the treasurye of the house of our God, and he was kynsman to Tobia: & had made him a greate chaumbre, and there had they afore tyme layde the offeringes, frankensence, vessel, and the tythes of corne, wyne & oyle (according to the commaundemente geuen to the Leuites, singers and porters) and the heue offeringes of the priestes. But in al thys tyme was not I at Jerusalem: for in the .xxxii. yere of Artharexes king of Babilon, came I vnto the kyng, and after certayn dayes obtayned I lycence of the king to come to Jerusalem. And I gate knowledge of the euyll that Eliasib did vnto Tobia, in that he hadde made him a chaumbre in the court of the house of god. and it grieued me sore: and I cast furth al the vesselles of the house of Tobia oute of the chambre, and commaundēd them to clense the chaumbres. And thither brought I again ꝑ vesselles of the house of god, with ꝑ meatoffering and the incense. And I perceiued that the portions of the Leuites were not geuen them, and that euerye one fledde to hys lande, euen the Leuites and syngers that executed the woorke. Then reproued

ted I the rulers, and sayde: why is the house of God forsaken? And I gathered them together, and sette them in theyr place. Then brought al Juda the tythes of corne and wine, and oyle, vnto the treasure. And I made treasurers ouer ꝑ treasure, euen Selemiah the Priest, and Zadoc the scribe, and of the Leuites, Phadaia, and vnder theyr hande was Hanan the sonne of Zacur, the sonne of Mathania, for they were counted faythfull, and theyr office was to distribute the porcyons vnto theyr brethren. * Thynke vpon me, O my God herein, and wype not out my mercye that I haue shewed on the house of my God, and on the offyces thereof. * 1.Chr.9.d. In the same tyme sawe I some treadyng winepresses on the Sabboth, and bryngyng in sheues, and asses laden with wine, grapes, figges and bringing all maner of burthens vnto Jerusalem vpon the Sabboth day. And I rebuked them earnestlye the same daye that they solde the vittayles. There dwelt men of Tyre also therein, which broughte fyshe and all maner of ware, and solde on the Sabboth vnto the chyldren of Juda in Jerusalem. Then reproued I the rulers in Juda, and sayde vnto them: what euil thing is this that ye doe, and breake the Sabboth day? Dyd not your fathers euen thus, and our God brought all thys plage vpon vs, and vpon thys citie? And ye make the wrath more yet vpon Israel, in that ye breake the Sabboth. And it fortuned that when the portes of Jerusalem began to be darke in the euening before the Sabboth, I commaunded to shutte the gates, and charged that they shoulde not be opened til after the Sabboth: and some of my seruantes set I at the gates, that there shoulde no burthen be brought in on the Sabboth day. The remained ꝑ chapmen & marchantes once or twise ouer night without Jerusalem, with al maner of wares. Then reproued I them sore, & sayd vnto them: why tary ye al night about the walle? If ye doe it once agayn, I wil lay handes vpon you. From that time furth came they no more on the Sabboth. And I sayd vnto ꝑ Leuites ꝑ they shoulde cleanse themselues, & that they shoulde come & kepe the gates, to halow ꝑ Sabboth day. Thynke vpon me (O my god) concerning this also, and spare me according to thy great mercy. And at the same time sawe I Jewes that maried wiues of Asdod, of Ammon and of Moab, and theyr children spake halfe in the speche of Asdod, and coulde not speake in the Jewes language, but by ꝑ tong might a man perceiue euery people. Then I reproued them, and cursed them, and smote certayne men of them, & made them bare, & toke an oth of them by God: Ye shall not geue your daughters vnto their sones, neither shalye take their daughters vnto your sones, or for your selues. Did not Salomō the king of Israel sinne for such? and yet among manye heathē was there no king like him which was dere vnto his god, & god made him kyng ouer all Israel: & yet neuertheless, outlandish women caused him to sinne. Shal we then obey vnto you, to doe all this great euil, & to transgresse agaynste our God, and mary strange wyues? And one of the children of Jehoiada the sonne of Eliasib the hye priest, had made a contract with Sanaballat the Horonite: but I chased him fro me: (O my god) thinke thou vpon them that defyle the Priesthood, and the couenant of the priesthod & of the Leuites. Thus cleansed I them from al such as were outlandyshe, & appoynted the courses of the priestes and Leuites euery one in his office, and to offer the wood at tymes appoynted, and ꝑ firste fruites: Thynke thou vpon me (O my God) for the best. (*Amen.*)

The ende of the seconde booke of Esdras, otherwise called, the boke of Nehemia.

The booke of Esther.

The first Chapter.

King Ahasuerus maketh a royal feast, whereunto ꝑ quene Vasthi will not come, for which cause she is deuorced.

IT fortuned, in ꝑ dayes of Ahasuerus, which reigned fro Judia vnto Ethiopia (ouer an. C. & xxvii. landes) euē in those dayes when ꝑ king Ahasuerus sat on his seate royal, whiche was in Susan ꝑ chiefe citie, in the thirde yere of his reigne: he made a feast vnto al his princes & seruauntes. And ꝑ mighty menne of Persia and Media, the Captaynes also & rewlers of his countreyes were before hym, & he shewed the riches

and

and glory of hys kyngdome, and the glorious worshippe of his greatnes manye dayes long: euen an. C. and. lxxx. dayes.

And when these dayes were expired, the B king made a feaste to all the people that were in Susan the chiefe citie, bothe vnto great and small. vii. dayes long, in the court of the garden by the kinges palace: where there hanged white, greene and yelow clothes, fastened with cordes of fine lyne, and purple, in syluer rynges, vpon pilliers of marble stone. The benches also were of golde and syluer, made vpon a pauemente of greene, white, yelowe, and blacke marble. And they dranke in vessels of golde. And changed vessel after vessel. And ꝑ kinges wine was much according to the power of the kyng. And the drinke was so appoynted, that none should compel any manne: for so the king had commaunded by the officers of hys house, that euery one should doe, as it liked hym. And the Quene Vasthi made a feast also for the women in the palace of Thasuerus. And on the seuenth day whē the king was merry after the wyne, he cōmaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Carchas, the. vii. chamberlaynes (that dyd seruice in the presēce of king Thasuerus) to feth C Vasthi with the crowne regall into the kinges presence, that he might shewe the people and princes her fayrenes, for she was beautifull. But the Quene Vasthi would not come at the kynges word, by hys chamberlaynes. Then was the kyng very wroth, and his indignation kindled in hym. And the kyng spake to the wysemen, that had vnderstanding in the ordinaunces of the lande: for the kinges matters must be handled before all suche as haue knowledge of the lawe and iudgemente: and the (chiefe and) nexte vnto hym, were Carsena, Sethar, Admata, Tharsis, Mares, Marsena and Mamucan, the seauen princes of Persia and Media, which saw the kinges face, & satte aboue in the kingdom. What law (saieth ꝑ king) should be executed vpon ꝑ quene Vasthi bycause she dydde not according to the worde of the kyng Thasuerus, whiche he commaunded by hys chaūberlaynes? D And Memucan aunswered before the kyng and the princes: The quene Vasthi hath not onely doone euyll agaynste the kyng, but also agaynste all the princes, and agaynst all the people that are in all the landes of king Thasuerus: for thys dede of the quene shal come abroade vnto all women, so that they shall despyse theyr husbandes, before theyr eyes, and shal say: the king Thasuerus commaunded Vasthi the quene to bee brought in before hym, but she wouldе not come. And so shall the princesses in Persia and Media, saye lykewise vnto al the kinges princes, when they heare of this dede of the Quene: thus shal there arise to much despytefulnesse and wrathe. If it please the kyng therfore, lette there goe a commaundemente from hym, and lette it bee written according to the lawes of the Persians, and Medians (and not to bee E transgressed) that Vasthi come no more before king Thasuerus: and let the kyng geue her kingdome vnto an other that is better then she. And when this commaūdement of the kyng (which shal be made) is published throughout all his empire, (whiche is great) al women shall honour theyr husbandes in honour both among greate and small. Thys pleased the king and the princes, and the kyng dyd according vnto the worde of Memucan. For he sent letters foorth into all the kynges landes, into euerye lande according to the writyng therof, and to euerye people after theyr language, that euery man shoulde be lorde in his owne house. And this caused he to be spoken after the language of hys people.

The. ii. Chapter.

After the Quene is putte away, certayne goodly young damoselles are searched out. Hester, otherwyse called Esther, pleaseth the king, and is made Quene. Mardochius openeth vnto the kyng those that wouldе betray hym.

AFter these actes, when the displeasure of kyng Thasuerus was nowe layde, he thoughte vpon Vasthi, and what she had doone, and what was concluded against her. Then sayde the kynges seruauntes that ministred vnto hym: Lette there be fayre young virgins sought for the king: and the kyng appoynte certayne menne in all the landes of hys empyre, whome he charged that they shoulde bring together all the fayre younge virgyns vnto Susan the head citie, to the womenes house, vnder the hande of Hegei the kynges chamberlayne, that kepte the weomenne to geue them theyr apparell,

(and other thinges necessarye to be had.) And that the damsell whiche pleased the king should be in quene Vasthis stead. And this pleased the kyng: and he dyd so. In the citie of Susan there was a Jewe, whose name was Mardocheus the sonne of Jaire, the sonne of Semei, the sonne of Cis a mã of Jemini, whiche was caryed away from Jerusalem* when Jechonia the kynge of Juda was led away, (whom Nabuchodonozor the kinge of Babilon caryed thence) and he nourished Hadassa (yis Esther) his vncles daughter: for she hadde neyther father nor mother, and she was a fayre beutiful damsel: whom Mardocheus (when her father and mother was deade) receyued for hys owne daughter. So it fortuned, that whē the kinges commaundement and commission was published, and many e damselles were brought together in the citie of Susan, vnder the hand of Hagei: Esther was brought also vnto the kinges house, vnder the hand of Hagei the keper of the women, and the damsell pleased him, and she found fauoure in his sight. And he caused ornamentes to be geuen her, and suche thynges as belonged to her, and appointed her seuē comely damsels out of the kinges house, & fauoured bothe her and her gentil women syngularly in the house of the women. But Esther shewed not her people and her kynred: for Mardocheus had charged her that she shoulde not tell it. And Mardocheus walked euery daye before the courte of the womens house, that he myght know how Esther dyd, & what should become of her.

And when the appoynted tyme of euerye damsell came, that she shoulde goe in to the kyng Ahasuerus, after that she had bene twelue monethes in the dect kynge of the women (for theyr dect kynge must haue so muche tyme, namelye, syxe monethes wyth balme and myrre, and sixe monethes wyth good spyces, so were the wemenne beautyfyed) then wente there one damsel vnto the king, and whatsoeuer she required (so that it were comelye) that muste be geuen her, to goe with her oute of the womens buyldynge vnto the kynges palace. In the euenyng she wente, and on the morowe again into the seconde house of the women, a dynge vnder the hande of Saasgas the kynges chamberlayne, whiche kepte the concubines.

And she came in vnto the kyng nomore, except it pleased the kyng to haue her, and that he called her by name. Nowe when the tyme came of Esther the daughter of Abihan the vncle of Mardocheus (whiche hadde receyued her as his own daughter) that she shoulde come in to the kyng, she desyred nothinge, but what Hagei the kinges chamberlaine the keper of the women, said.

And Esther founde fauoure in the syght of al them that loked vpon her. And Esther was taken vnto kinge Ahasuerus into his house royal in ỹ .x. moneth, which is the moneth* Tebeth, in the seuenth yere of his reygne. And the kyng loued Esther aboue all the women, and she founde grace and fauoure in hys syght before al the virgins: so that he set the crowne of the kyngdome vpon her heade, and made her quene in stede of Vasthi. And the kynge made a greate feaste vnto all his Princes and seruauntes (whiche feast was because of Esther) and caused the landes to be in quietenesse, and gaue gifftes, as became the royalty of a kynge.

And when the virgyns were gathered together the seconde tyme, Mardocheus sate in the kinges gate. And as yet had not Esther shewed her kynred and her people, according as Mardocheus had bidden her: for Esther did after the word of Mardocheus, lyke as yf she had bene yet vnder his gouernaunce. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kinges chamberlaynes, Bigthan & Theres, whych kept the doze, were wroth, and sought to laye theyr handes on the kynge Ahasuerus: whereof also Mardocheus gatte knowledge * and tolde it vnto Quene Esther, and Esther certifyed the kynge thereof in Mardocheus name. And when inquysycion was made, it was found so. And they wer both hanged on tre: and it was written in the chronicles before the kynge.

Esth.6.a

The.iii. Chapter.

Haman the Agagedonian, after he was exalted obteyned of the kynge, that all the Jewes shoulde dye cruell deathe, because Mardocheus hadde not doone hym worshyppe as other hadde.

AFTER these Actes did the kynge Ahasuerus promote Haman the sonne of Amadatha the Agagite, and sette hym on hye, and sette his seat aboue al the pryuces that he had with him. And al the kinges seruauntes that were in the kynges gate, bowed theyr knees, and worshipped

Decēber.

worshipped Haman: for the king had so commaunded concerninge him. But Mardocheus bowed not the knee, and worshipped him not. Then the kinges seruauntes whiche were in the kinges gate, sayd vnto Mardocheus: why transgressest thou the kynges commaundement? And when they spake this dayly vnto hym, he folowed the not, and they told Haman: that they might see how Mardocheus matters would endure: for he had tolde them, that he was a
B Jewe. And when Haman saw þ Mardocheus bowed not the knee vnto hym, nor worshipped him, he was full of indignacion, and thoughte it to litle to laye handes only on Mardocheus: for they had shewed him the nacion of Mardocheus, wherfore he sought to destroye al the Jewes, þ were throughout the whole empire of Ahasuerus, and that were of the nacion of Mardocheus. In the fyrste moneth (that is the moneth Nisan) in the twelueth yeare of king Ahasuerus, they cast Phur (that is a lot) before Haman from daye to daye, and from moneth to moneth to the .xii. moneth, that is þ moneth Ader. And Haman sayd vnto kyng Ahasuerus: There is here a people scattered abrode, and dispersed amonge
C al people in all the landes of thyne empyre, and they haue their lawes contrary from all people, and dooe not after the kynges lawes: neyther is it the kynges profyte to suffer them after thys maner. If it please the kynge, let it be wrytten that they may be destroyed, and so will I weye downe ten thousande talentes of syluer by the handes of the workemen, to bee broughte into the kynges treasure. And the kynge tooke his ryng from his hand, and gaue it vnto Haman the sonne of Amidatha the Agagite the Jewes enemye. And the king sayd vnto Haman: Let the siluer be geuen the, and dooe with that people as it pleaseth thee.
D Then were the kinges scribes called on the March e. thirteth day of the first moneth (Nisan) and there was written (accordyng as Haman commaunded) vnto al the kinges officers, and to the captaynes that wer in all landes, and to þ rulers of euery people in the countryes on euery syde, accordinge to the writyng of euery nation, and after their language: in þ name of kyng Ahasuerus was it written, and sealed with þ kynges ring. And the writinges were sente by postes in to al the kynges landes, to roote out, to kil, and to destroy al Jewes both younge and old, children and women, in one day (namely, vpon the thirteuth day of the twelueth moneth, whiche is the moneth Ader) and to spoile their goodes. This was þ sume of the writing, that there should be a commaundement geuen in al landes, and published vnto all people, that they should be ready against the same day. And the postes went in al the haste, according to þ kinges commaundemente. And in Susan þ chiefe citye was the commaundemente deuised. And the king and Haman sat and dranke, when in the meane time the city of Susan was disquieted.

The .iiii. Chapter.

Mardocheus geueth the Quene knowlage of the cruell decre of the kynge agayns the Jewes.

WHEN Mardocheus perceyued all that was done, he rente hys clothes, and putte on sackecloth with ashes, and went out into þ myddes of the cytye, and cryed loude, and lamentably, and came before the kynges gate, but he myghte not enter wythin the kynges gate, because he hadde sackecloth on.

And in al landes, countreyes and places, as farreas the kynges woorde and commaundemente extended, there was great lamentacion amonge the Jewes, fasting, weepynge and mournynge, and manye lay in sackeclothes and in ashes. So Esthers damsels and her chamberlaynes came and told it her. Then was the Quene exceedingly astonied. And she sente rayment that Mardocheus should put on, & lay sackecloth from him. But Mardocheus would not take them. Then called Esther Hathath one of the kinges chamberlaines (whyche stode before her) and gaue him a commaundement vnto Mardocheus, that he might knowe what it were, wherefore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cytye, whiche was before the kynges gate.

And Mardocheus tolde hym of al that hadde happened vnto hym, and of the summe of syluer that Haman hadde promysed to weye downe into the kynges treasurye because of the Jewes, yt he woulde destroye them (and he gaue hym the coppye of the kynges commaundemente that was deuysed at Susan, to destroy them, that he myghte shewe it vnto Esther) and to speake to her, and charge her, that she shoulde goo in to the kynge, and make her prayer and supplicacion vnto him for her people.

And

And when Hathath came in, he tolde Esther the wordes of Mardocheus. And again Esther spake vnto Hathath, and cõmaunded him to saye vnto Mardocheus: all the kinges seruauntes and the people in the landes of the kyng, knowe that whosoeuer commeth within the courte vnto the kinge, whether it be manne or womanne, whiche is not called, the commaundemente is, that thesame shall dye: excepte the kinge holde out the golden sceptre vnto him, (in token of gracious nes) for then he shal liue. As for me, I haue not beene called to come in to the king nowe this thyrty dayes. And they certified Mardocheus of Esthers wordes: and Mardocheus baddesaye again vnto Esther: thinke not to saue thyne owne life, while thou art in the kinges house, before all Iewes: for if thou holdeste thy peace at this tyme, then shal the Iewes haue helpe and deliueraunce out of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou arte come to the kingdom, for this causes sake? Esther bad them geue Mardocheus this answere: Goe thou thy waye, and gather all the Iewes together that are founde at Susan, and fast ye for me, that ye eate not and drinke not in thre dates, neither day nor nyghte. I and my damsels will faste likewise, and so wil I go in to the kyng, which thyng is yet contrary to the commaundemente: and yf I perish I perish. So Mardocheus wente his waye, and dyd all that Esther had commaunded hym.

The.v. Chapter.

Esther entreth in to the kynge, and bydeth hym and Haman to a feast. Haman prepareth a gallous for Mardocheus.

AND on the thyrde daye it fortuned that Esther putte on her royall apparell, and stoode in the courte of the kynges palace within, ouer against the kinges house. And the king sat vpon his rotal seat in ꝑ kinges palace ouer against the gate of the house. And when the king sawe Esther the quene standinge in the courte, she founde grace in his sighte. And the kinge helde out the golden sceptre that was in his hande toward Esther. So Esther stepte foorth, & touched the top of the sceptre. Then sayde the king vnto her. What wilt thou Quene Esther? and what requireste thou? aske euen the halfe of the empire, and it shall bee geuen thee. And Esther answered: yf it please the kyng, let ꝑ king and Haman come this day vnto the banket, that I haue prepared for hym. And the kynge sayd: cause Haman to make haste that he may do as Esther hath sayde. So the kinge and Haman came to the banckette that Esther had prepared, and the kynge sayde vnto Esther at the banket of wine: what is thy petition, that it maye be geuen thee? And what requireste thou? yt it bee euen the halfe of the empyre, it shall bee done.

Then answered Esther, & said: my petition and desyre is, yf I haue founde grace in the sighte of the kyng, and yf it please the king to geue me my petycion, & to fulfill my requeste, thanne let the kyng and Haman come to the banket that I shal prepare for them, and so wyll I do to morowe, as the kyng hath sayde.

Then wente Haman forthe the same daye ioyfull and mery in his mynde. And when the same Haman sawe Mardocheus in the kynges gate, that he stode not vp and kneled before hym, he was full of indignacion at Mardocheus. Neuertheleſſe Haman refrained himselfe: and when he came home, he sente, and called for his frendes, and Zares his wife, and Haman tolde them of the glorye of his riches, and the multitude of his children, and altogether howe the king had promoted him so greatelye, and howe that he had sette him aboue the princes and seruauntes of the king. Haman said moreouer: Yea, and Esther the quene dyd let no man come in with the king vnto the banket that she had prepared, excepte me. And to morowe am I bidden vnto her also wyth the king. But in all this am I not satisfied, as long as I se Mardocheus the Iew sitting at the kinges gate. Then sayde Zares his wife and all his frendes vnto him: Let them make a galous of fiftye cubites hye, and to morowe speake thou vnto the kyng, that Mardocheus maye be hanged thereon: and goe thou in merelye with the kyng vnto the banckette. And Haman was well contente wythall, and caused the gallous to bee made.

The.vi. Chapter.

The kyng rememb̃reth ouer the Chronicles, and hyndereth the iniurye of Mardocheus: and then to the confusion of Haman, commaundeth Mardocheus to be had in honoure.

THE same nyghte could not the king slepe, and he commaunded to bringe the Chronicles and storyes: whiche whē they were read before ꝑ king, there happened on ꝑ place, where it was writtē how Mardocheus

Esth. 2. d. Mardocheus had tolde that Tigthana, and Theres the kinges two chamberlains (whiche kept the thresholdes) sought to lay handes on the kynge Ahasuerus. And the king saide: What worshyp and good haue we done to Mardocheus therefore? Then sayde the kynges seruauntes that mynystred vnto hym: There is nothynge at all done for hym. And the kyng sayd: Who is in the courte? (for Haman was gone into the courte wythoute before the kynges house, that he myght speake vnto the king to hange Mardocheus on the tree that he had prepared for hym.) And the kinges seruauntes sayde vnto hym: beholde, Haman standeth wythoute in the courte. And the kyng saied: let hym come in. And when Haman came in, the king said vnto hym: What shall be done vnto the manne whome the kyng woulde faine bryng vnto worshyp? Haman thought in his heart: whom delyreth the kyng to bryng vnto worshippe more then me? And Haman answered the king: Let the man whome the kynge pleaseth to bringe vnto worshyp, be broughte hyther: that he may be arayed with the royall garmentes which the king vseth to weare, and the horse that the kyng rydeth vpon, and that the crowne royall maye bee sette vpon his heade. And let this raimente and horse be delyuered vnder the handes of one of the kinges princes, that they maye aray the man withall (whome the king is disposed to bryng to honoure) and carye him vpon the horse through the streete of the city, and proclaime before him: thus shall it bee done vnto the man whome the kinge pleaseth to bring to honor. And the kyng said: make haste and take as thou haste sayd, the raiment and the horse: and do euen so vnto Mardocheus the Iewe, that sitteth before the kinges gate, and let nothing fayle of al that thou haste spoken. Then tooke Haman the raimēt and the horse, and arayed Mardocheus, and broughte him on horsebacke through the streete of the citye, and proclaimed before him: Euen thus shall it be done to the man whome the kyng is disposed to honor. And Mardocheus came again to ỹ kinges gate: but Haman gat hym home in all the haste, mourninge, bareheaded, and tolde Zares his wife, and all his frendes, euery thinge that had happened him. Then saied his wise men, and Zares his wife vnto him: yf it be Mardocheus of the sede of the Iewes, before whome thou haste begonne to fall, thou shalte not preuayle against him, but shalte surelye fall before him. And whyle they wer yet talkyng with hym, came the kinges chamberlaines, and caused Haman to make haste, to come vnto the banckette that Esther hadde prepared.

The. vii. Chapter.

The quene bydeth the kyng and Haman again, and prayeth for her selfe, and for her people. She accuseth Haman, and he is hanged on the gallous, whyche he had prepared for Mardocheus.

AND the king and Haman came into the banket that Quene Esther hadde prepared, and the king said vnto Esther on the seconde daye at the banckette of wine: What is thy petition, (Quene Esther) that it maye be geuen thee? And what requireste thou yea, aske euen halfe of the empire, and it shall bee doone. And Esther the Quene answered, and sayd: Yf I haue founde grace in thy syght (O kyng) and yf it please the kinge, then graunt me my lyfe at my desyre, and my people for my petitions sake: for we are sold, I and my people, to bee destroyed, to bee slayne, and to perishe. And woulde God wee were solde to bee bondemenne and bondewomen, then I woulde I hold my tounge: for the enemy pondereth not the kynges harme.

The kinge Ahasuerus answered, and saide vnto Quene Esther: Who is he? and where is he, that dare presume in his mind to do after that maner? And Esther saide: the enemye and aduersarye is this wycked Haman. Haman was exceadingly afrayde before the king and the Quene. And the king arose from the banket a from ỹ wine in his displeasure, & wente into the palais garden. And Haman stode vp, and besought Quene Esther for his life: for he sawe that there was a mischiefe prepared for hym of the kinge alreadye. And when the king came againe oute of the palace garden, into the place where they dranke wine, Haman had layde him vpon the bed that Esther sat vpon. Then sayde the kinge: will he forse the Quene also before me in the house? As soone as that woorde wente oute of the kinges mouthe, they couered Hamans face: and Harbona one of the chamberlains ỹ stode before the king, said: beholde, there standeth a gallous in Hamans house. Lx cubites hye, which he had made for Mardocheus, that spake good for the kynge. The kyng said: hange him thereon. So they hanged Haman on the gallous, that he had made for Mardocheus.

Then

Then was the kynges wrath pacifyed.

¶ The.viii. Chapter.

After the death of Haman, was Mardocheus exalted, and then there are comfortable letters sente vnto the Iewes.

THe same day dyd kyng Ahasuerus geue the house of Haman the Iewes enemy, vnto Quene Esther. And Mardoche' came before the kyng: for Esther tolde howe that he belonged vnto her. And the kyng put of his fynger tynge whiche he had taken from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamā. And Esther spake yet before the kyng, and fell downe at his fete weping, and besought him that he would put away the wyckednesse of Haman the Agagite, and hys deuyce that he had ymagined agaynst the Iewes. And the kyng (according to the maner) helde oute the golden scepter towarde Esther. (whereby was declared a token of graciousnesse.) Then arose Esther, and stode before the kyng, and sayde: yf it please the kyng, and yf I haue founde grace in hys syght, and yf it bee acceptable before the kyng, then let it be wrytten, that the letters of the deuyce of Haman the sone of Hamadatha the Agagite, may be called againe: whiche letters he wrote to destroy the Iewes, whiche are in all the kinges landes. For how can I suffer and see the euyll, that shall happen vnto my people? Or how can I loke vpon the destruccion of my kynred? And the king Ahasuerus sayde vnto Quene Esther, & to Mardocheus the Iewe: Behold, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layed hande vpon the Iewes. Wryte ye also for the Iewes as it lyketh you, in the kynges name, and seale it wyth the kynges tynge, (for the wrytynges that were wrytten in the kynges name, & sealed with the kynges tynge, durst no man disanull.) Then were the kynges scribes called at the same tyme, euen in the thyrd moneth, that is the moneth * Siuan, on the.xxiii. daye. And it was wrytten (accordyng to all as Mardocheus commaunded) vnto the Iewes and to the pynces, to the deputies & captaines in the landes whiche are from India vnto Ethiopia, namely an hundred and seuen and twenty landes, vnto euery one accordyng to the wrytyng thereof, and to euery people after they speathe, and to the Iewes accordyng to they wrytyng and language.

And he wrote in the kyng Ahasuerus name, and sealed it with the kinges ryng. And by postes that rode vpon horses, & swyfte younge mules, sente he the wrytynges wherein the kyng graunted the Iewes (in what cyties soeuer they were) to gather themselues together, and to stande for they lyfe, & for to roote out, to slay & to destroye all the power of the people & lande, that would trouble the, with children and wemen, and to spoyle they good vpon one daye in all the landes of kyng Ahasuerus, namely, vpon the thyrtenth daye of the twelueth moneth, which is the moneth * Adar. The summe of the wrytynge was, howe there shoulde be a commaundemente geuen in all landes, and publyshed among all people, & that the Iewes should be ready agaynst that daye, and to auenge themselues on they enemyes. And so ỳ postes that rode vpon the swyfte horses and mules, made haste wyth all spede, to execute the kynges woorde: and the commaundemente was deuysed in Susan the cheefe cytie. And Mardocheus went out (from the palace, and) from the king, in royal apparell of yelow and whyte, and with a great crowne of golde, beyng arayed with a garmente of sylke and purple: and the citie of Susan reioyced, and was glad, & vnto the Iewes there was come (a newe) lyght and gladnesse, ioy and worshyp. In al landes and cyties, into what places soeuer ỳ kinges woorde and commaundemente reached, there was ioy and myrth, prosperitie and good dayes among ỳ Iewes: insomuche that many of the people of the lande became of the Iewes belefe, and the feare of the Iewes came vpon them.

* Adar. February.

The.ix. Chapter.

At the commaundemente of the kyng, the Iewes put they aduersaries to death. The sonnes of Haman are hanged. The Iewes kepe a feast daye in remembraunce of they deliuerance.

IN the twelueth moneth, that is the moneth Adar, vpon the thyrtenthe daye of the same, when the kynges woorde and commaundemente shoulde be done, euen vpon the same daye that the enemyes should haue destroyed ỳ Iewes, to haue oppressed them, it turned contrary wyse, euen that the Iewes should subdue their enemyes. For then gathered the Iewes together in they cyties, wythin all the

landes of kyng Ahasuerus, to lay hande on suche as would do them euill, and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces and deputies, and officers of the kyng, promoted the Jewes, for ỹ feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house, and the reporte of hym was noysed in al landes, howe he encreased and grewe.

B Thus the Jewes smote all theyr enemyes with a sore slaughter, and slue and destroyed, and dyd after theyr wyll vnto suche as were theyr aduersaryes. And at Susan the chefe cytie slewe the Jewes, and destroyed, fyue hundred menne, and slewe Pharsandatha, Dalphon, Aspha-tha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai and Vaizatha the ten sonnes of Haman, the sonne of Hamadata the enemy of the Jewes: but on his goodes they layed no handes. At thesame tyme was the kyng certyfyed of the numbre of those that were slayne in the cytie of Susan. And the kyng sayde vnto Quene Esther. The Jewes haue slayne and destroyed fyue hundred men in the citie of Susan, and the ten sonnes of Haman: what haue they done (thinkest thou) in ỹ other landes of the kyng? And what is thy petition, that it maye be geuē the? Or what requyrest thou more to bee C done? Esther answerd: yf it please the kyng, let him suffre the Jewes to morow also to doo accordyng vnto this dayes commaundement, that they maye hange Hamans ten sonnes vpon ỹ tree. And the kyng charged to doe so, & the commaundement was deuysed at Susan, and they hanged Hamans tenne sonnes. For the Jewes that were in Sulā gathered thē-selues together, vpon the fourteenth daye of the moneth Adar, and slue three hundred men at Susan, but on theyr goodes they layed no handes. As for the other Jewes that were in the kynges landes, they came together, and stode for theyr lyues, that they myght haue rest from theyr enemies, and slew of theyr enemies fyue and seuentie thousande: howbeit, they layed no handes on theyr goodes. D This they dyd on the thyrteenth daye of the moneth Adar, and on the fourteenth day of thesame moneth rested they: which daye they helde with feastyng and gladnesse. But the Jewes which were at Susan came together, both on the thyrteenth day, & on the fourteenth, & on the fyfteenth day of thesame they rested, and held that day with feastyng & gladnes. And therefore ỹ Jewes that dwelt in the vyllages and vnwalled townes, helde the fourteenth day of the moneth Adar with gladnesse and feastyng, and kepte holy daye, and euery one sent gyftes vnto another.

And Mardocheus wrote these actes, & sent the wrytynges vnto all the Jewes that were in all the landes of kyng Ahasuerus, both nye & farre, that they should make a lawe amonge themselues, and holde the fourteenth, and fyfteenth daye of the moneth Adar, as the dayes wherein C the Jewes came to rest from theyr enemyes, and as a moneth wherein theyr payne was turned to ioy, and theyr sorowe into an holy daye: and that in those dayes they should make feastes, & gladnesse, and one to sende gyftes vnto another, and to distribute vnto the poore.

And the Jewes were contente with it that they had begonne to doe, and that Mardocheus wrote vnto them: howe that Haman the sonne of Hadamatha all the Jewes enemye, had deuysed agaynst the Jewes, howe he myght destroy them, and caused to cast Phur (that is a lot) for to put them in feare, and to bryng them to naught: and howe Esther wente and spake to the kyng, that thorowe letters his wycked deuyse (whiche he ymagyned against the Jewes) might be turned vp-on his owne head, and howe he and hys sonnes were hanged on the tree. For the whiche cause they called this daye Phurim, because of the name of the lotte, and because of al the wordes of this wryting: and what they themselues had sene, and what had happened vnto them. And the I Jewes set it vp, and tooke it vpon them and theyr sede, and vpon al suche as ioy-ned themselues vnto thē, that they would not mysse, but obserue these two dayes yearely, accordyng as they were wrytten and appoynted: how that these dayes are not to be forgotten, but to be kept of chil-ders chyldren among al kynredes, in al landes and cytyes. They are the dayes of Phurim, which are not to be ouerslypt among the Jewes, and the memorye of them ought not to perish from theyr sede.

And Quene Esther the doughter of Abihail, and Mardocheus the Jew, wrote with al authoritie (to confirme the second

wrytyng of Phurim) and sent the letters vnto all the Iewes in the hundred and seuen and twentye landes of the empyre of Ahasuerus, with frendly and faythful wordes, to confyrme these dayes of Phurim in theyr tyme appoynted, accordyng as Mardocheus the Iewe, & Esther the Quene had appoynted them. And they bounde theyr soule and theyr sede to fastyng and prayer. And Esther stablyshed the wordes of these lottes, as it is wrytten in the booke. And the kyng Ahasuerus layed tribute vpon the land, and vpon the yles of the sea. And all that he dyd by hys power and authorytie, and the great worshyppe of Mardocheus, which the kyng gaue hym, be they not wrytten in the Chronicles of the kynges of Media and Persia? For Mardocheus the Iewe was the seconde nerte vnto kyng Ahasuerus, & greate among the Iewes, and accepted amonge the multytude of his brethren, as one that seketh the welth of his people, and speaketh the best for all his sede.

¶ The ende of the booke of Esther.

¶ The booke of Job.

The firste Chapter.

Job is plaged of God by the losse of hys goodes and chyldren.

IN the lande of * Hus there was a mã whose name was Job: & the same was a perfect and iust mã, suche a one as feareth God, & eschewed euil. And he had seuen sonnes, and three daughters. * His substaunce also was seuen M. shepe, & three M. Camels, fyue C. yoke of oren, & fyue C. she asses, & a very great householde, so that he was one of the most principall mẽ among al them of the East country. And his sonnes wente and made bankettes, one day in one house, an other day in an other, and sente for theyr three systers to eate and drynke with them. And it fortuned, that when they had passed ouer the tyme of theyr bankettyng rounde about, Job sente for them, and sanctyfied them, and gat vp early, and offred for euery one a burnt offryng. For Job sayde: lest peraduenture my sonnes haue done some offence, & haue been vnthankfull to God in theyr hertes. Thus dyd Job euery daye: And vpon a daye when * the childre of God came and stode before the Lorde, it fortuned that Satan came also amonge them. And the Lorde sayde vnto Satan: From whence commest thou? Satan answered the Lorde, and sayde: * I haue gone aboute the lande, and walked thorow it. And the Lord sayde vnto Satan: Haste thou not consydred my seruaunte Job, howe that there is none lyke him in the lande? a perfecte and a iust manne: suche a one as feareth God, & eschewth euyll. Satan answered, and sayde vnto the Lorde: Doeth Job feare God for nought? haste thou not preserued him and his house, and all that he hath on euery syde? Thou haste blessed the workes of his handes, and his possession is encreased in the land. But lay thyne hand now vpon hym, (a syrre) and touche all that he hath, and he shall curse thee to thy face. And the Lorde sayed vnto Satan: loe, all that he hath, be in thy power: onely vpon hymselfe, see that thou laye not thy hande. And Satan went forth from the presence of the Lorde. And vpon a certayne daye, it fortuned that hys sonnes and doughters were eatyng and drynking wyne in theyr eldest brothers house, and there came a messenger vnto Job, and sayd: Whyle the oren were a plowing, and the asses going in the pasture besyde them, the Sabees came in violently, and tooke them awaye: yea, they haue slayne thy seruaũtes with the edge of the swerd, and I onely ranne my way to tell thee. Whyle he was yet speakyng, there came an other, and sayde: The fyre of God is fallen from heauen, & hath brent vp all thy shepe and seruauntes, and consumed them: and I onely ranne away, to tell thee. And whyle he was yet speaking, there came another, and sayde: The Caldees made three armyes, and fel in vpon the camels, and haue caryed them away: yea, and slayne thy seruauntes with the sweard: and I onely am gotten away to tel thee. And whyle he was yet speaking, there came an other, & sayde: Thy sonnes and thy doughters were eatyng & drynking wyne in theyr eldest brothers house: and beholde, there came a mighty great wynde out of the south, & smote the foure corners of the house, which fell [illegible] chyl-

chyldren, and they are dead: and I am gotten away alone to tell the. Then Job stode vp, and rente his clothes, and shaued his head, fell downe vpon the ground, worshypped, and sayde. * Naked came I out of my mothers wombe, and naked shall I turne thyther againe. The Lorde gaue, and the Lorde hath taken awaye, (euen as it hath pleased the Lorde so is it come to passe) blessed be the name of the Lorde. * In all these thynges dyd Job not offende, nor murmured folysshly agaynst God.

Eccle. v. c. 1. Ti. 6. b.

Job. 1. c.

The. ii. Chapter.

Job is plaged with sore byles, and afterward is mocked of his wyfe. His frendes vysyte hym, and haue compassion on hym.

AND the chyldren of God came and stode before the Lorde, and Satan came also amonge them, and stode before the Lord. And the Lord sayde vnto Satan: From whence commest thou? Satã answered the Lord, & sayde: I haue gone about the land, & walked thorow it. And the Lorde sayde vnto Satan: haste thou not consydred my seruaunte Job? for there is none lyke hym in the lande. For he is a perfect and iust manne: suche a one as feareth God, and escheweth euyll, and continueth styll in his godlynesse. And thou mouedst me against him, that I should punysshe hym for nought. And Satan answered the Lorde, & sayd: Skynne for skynne, yea a man wil geue all that euer he hath for his lyfe. But lay thyne hande nowe vpon him, and touche once his bone and flesh, and he shal curse the to thy face. And the Lorde sayde vnto Satan: loe, there haste thou hym in thy power, but spare his lyfe. So went Satan forth from the presence of the Lorde, and smote Job, with maruaylous sore byles, from the sole of his fote, vnto his crowne, so that he sat vpon the grounde: in the asshes, & scraped of the fylth of hys sores with a potsharde. Then sayde hys wyfe vnto hym: * Doest thou continue yet in thy perfectnesse? curse God & dye. But Job sayde vnto her: thou speakest lyke a folysshe woman. Shall we receyue prosperitie at the hande of God, and not receyue aduersytie? * In al these thynges dyd not Job syn with his lyppes. Now when Jobs frendes heard of al the trouble that happened vnto hym, there came three of them, euery one from his owne place, namely, Eliphas the Themanite, Baldad the Suhite, and Sophad the Naamathite. And they were agreed together to come to shewe their compassion vpon hym, and to comfort hym. So whē they lyfte vp their eyes a farre of, they knewe hym not. Then they cryed and wepte, and euery one of them rente his clothes, and sprynkled dust vpon their heades in the ayre. They sat them downe by him also vpō the ground, seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one woorde vnto hym: for they sawe, that his payne was very greate.

Tobi. 2. d. Job. 4. b

The. iii. Chapter.

The woordes of Job, wherin he declareth that this present lyfe is myserable, and that the death of the ryghteous is ioyous and fortunable.

AFTER this opened Job his mouth, and cursed his day. And Job answered, & sayde: looke be that daye, wherin I was borne: and the nyght in the whiche it was sayd: there is a manchyld conceiued. The same daye bee turned to darkenesse, and not regarded of God from aboue: neyther let hym shyne vpon it with lyght, but let it be stayned with darkenesse, and the shadowe of death. Let the dymme cloud fall vpon it, and lette it be lapped in with sorowe on the daye tyme. Lette the darke stormē ouercome that night, & let it not be ioyned vnto the dayes of the yeare, nor counted in the monethes. Desolate bee that nyght, and without gladnesse: let them that curse the daye and that be redy to rayse vp mournyng, geue it also their curse. Lette the starres of that nyght be dymme thorowe darkenesse of it. Lette it looke for lyght, but let it see none: neither the ryspyng vp of the fayre morning, because it shut not vp the wombe that bare me. For then should these sorowes haue been hyd from myne eyes.

Alas * why dyed I not in the byrth? why dyd not I perysh as sone as I came out of my mothers wombe? Why sette they me vpō their knees? why gaue they me soucke wyth their breastes? Then should I nowe haue lyen styll, I should haue slepte, and been at rest, lyke as the kynges and Lordes of the earth, whiche haue buylded themselues special places: Or as the pryntes that haue had great substaunce of golde and their houses ful of syluer. Or why was I not hyd, as a thyng borne out of tyme, eyther as yong chyldren, whiche neuer sawe the lyght?

Then

There muſt the wycked ceaſe from theyr tyrãnye, and there ſuche as be ouerlaboured be at reſt: there are thoſe lette out free, whiche haue been in pryſon, ſo that they heare no more the voyce of the oppreſſoure. There are ſmal and great, and the ſeruaunte is free from his maſter.

Wherefore is the lyght geuen to hym that is in myſerye, and lyfe vnto them that haue heuy heartes? Which long for death (although it come not) woulde dyg it out of hyd places, whiche alſo woulde be exceadyng glad and reioyce, yf they could fynde their graue any where. That ſhould be ioy to that man whoſe way is hyd, and God kepeth it backe from hym. For my ſyghes come before I eate, and my rorynges fall out lyke the water. For the thyng that I feared is come vpon me: and the thyng that I was afrayde of, is happened vnto me: was I not happy? had I not quyetneſſe? was I not in reſt? And nowe commeth ſuche myſerye vpon me.

The.iiii. Chapter.

Job is reprehended of impacience & vnrighteouſnes: and of the preſumpcion of his owne righteouſnes.

AND Eliphas ỹ Themanite anſwered, and ſayde: Yf we begyn to commune with the, wylt thou be diſcontente? But who canne withholde hymſelfe from ſpeakyng? Beholde, thou haſte been a chaſtener of manye, & haſte comforted the wery handes. A

Thy wordes haue ſette vp thoſe that were fallen, thou haſte refreſhed ỹ weake knees. But nowe that the plage is come vpon the, thou art greued: nowe that it hath touched thy ſelfe thou art fayne hertted.* Is not this thy feare, thy ſtedfaſtneſſe, thy pacience, and the perfectneſſe of thy wayes? Conſyder (I praye the) who euer peryſhed beyng an innocente? Or when were the godlye deſtroyed? For (as I haue proued by experyence:) they that plowe iniquitie, and *ſow wretchednes, reape theſame. With the blaſte of God they peryſhe, and with the breath of hys noſtryles are they conſumed awaye: The roryng of the lyon, and the voyce of the lyon, and the teeth of the lyons whelpes are pulled out. The lyon peryſheth for lacke of pray, and the lyons whelpes are ſcatred abrode. B C

And vnto me came the worde ſecretlye, and myne eare hath receyued a lytle ther-

of. In the thoughtes and viſions of the nyght (when ſlepe commeth on me) feare came vpon me, and drede, which made al my bones to ſhake. The wynde paſſed by, before my preſence, & made the heeres of my fleſhe to ſtande vp. He ſtode there, and I knew not his face: an ymage there was before myne eyes, and in the ſtylnes heard I a voyce.* Shall manne be more iuſt then God? Or ſhall a manne be purer then his maker? Beholde, he founde no trueth in his ſeruauntes, and *in hys Iungels there was folye: Howe muche more in them that dwel in houſes of clay, and whoſe foundacion is but duſt, which ſhalbe conſumed as it were with a mothe? They ſhall be ſmytten from the morning vnto the euenyng: yea, they ſhall perith for euer, when no manne thynketh thereon. Is not theyr royaltie gone awaye with them? they ſhall dye truly: and not in wyſedome. D

The.v. Chapter.

The ende of a foole: The righteouſnelle of God. The Lord chaſteneth hys, & deliuereth them again.

CRYE (I praye the) yf happely there be any that wyll anſwere thee, and looke thou vpon any of the holy men. Is for the folyſhe manne, diſpleaſure kylleth hym, and anger ſleyeth the ignoraũt.* I haue ſene my ſelfe, when the folyſhe was depe rooted, and ſodenly I curſed his habitacion. His chyldren were without proſperitie, and they were ſlaine in the gate, and there was no man to deliuer them.* His harueſt was eaten vp of the hungry, and the weaponed manne ſpoyled it, and the thyrſtye dranke vp theyr labour. It is not the earth that bryngeth forth iniquitie, neyther commeth ſorowe out of the grounde: but manne is borne vnto labour, lyke as the ſparkes flye vp out of the hote coles. But I wil aſke counſayle at the Lorde, and wyll talke with God, whiche doth thynges that are vnſearcheable, and meruels without numbre.* He geueth rayne vpon the earthe, and powreth water vpon the ſtretes, to ſette † vp them that be of lowe degree, & that thoſe which are in heuineſſe, may come to proſperitie. He deſtroyeth the deuyſes of the ſubtyle, ſo that theyr handes are not able to perfourme any ſtedfaſt thyng.* He cõpaſſeth the wiſe in theyr owne craftynes, and ouerthroweth the counſayle of the wycked. In ſo muche, that they runne A B

into darkeneſſe by kaye daye, * & grope
Deu. 28. d. aboute them at the noone day, lyke as in
C the night. He ſhall deliuer the poore from
the ſweard, and from the threatnynges
of the vngodly, and from the violence of
the myghtye. He is the hope of the poore:
and the mouthe of the wycked ſhall bee
* Pe. 11. d. ſtopped. Beholde, * happye is the manne
Apoca. 3. d whome God punyſheth: therfore refuſe
Prou. 3. b. not thou the chaſtenynge of the almygh-
* Oſe. 6. a. tye. For & though he make a wounde, he
geueth a playſter: though he ſmyte, hys
hande maketh whole agayne.

He ſhall deliuer the in vi troubles,
and in the ſeuenth there ſhall no euil come
to the. In hunger he ſhall ſaue the from
D deathe: and when it is warre, from the
power of the ſweard. Thou ſhalt be kept
from the cuyll tonge, and when trouble
commeth, thou ſhalt not neede to feare. In
deſtruccion and derth thou ſhalt be mery,
* Pſal. 91. a. and * ſhalt not be afrayde of beaſtes of
the earth. For the ſtones of the lande ſhal
be confederate with the, and the beaſtes
of the fielde ſhall geue the peace.

And thou ſhalt knowe that thy dwel-
lyng place ſhall be in reſt, and thou ſhalt
go and behold thy habitacion, and ſhalt
not ſynne. Thou ſhalt ſee alſo, that thy
ſede ſhall encreaſe, and that thy poſteri-
tie ſhall be as the graſſe vpon the earth.
Thou ſhalt come alſo to thy graue in a
kayre age: lyke as when they take vp a
corne theke in due ſeaſon. Lo, this we our
ſelues haue proued by experience, and e-
uen thus it is. Herke thou to it alſo, that
thou mayſt take hede to thy ſelfe.

The. vi. Chapter.

Job anſwereth that his payne is more greuous
then his ſenſes, yet notwithſtandyng he delyteth
therein.

IOb anſwered alſo and ſayde:
O that the diſpleaſure whiche
I haue, were truly weyed, and
my punyſhment layd in the ba-
launces together: for nowe is it heuyer
then the ſande of the ſea. And this is the
cauſe that my woordes are ſo ſorowfull.
For the arowes of the almyghtye are
rounde aboute me, whoſe indignacion
hath dronke vp my ſpyrite, and the terri-
ble feates of God are ſette agaynſte me.
Iames. 5. d * Doeth the wylde aſſe rore when he hath
graſſe? Or cryeth the ore when he hathe
foddre ynough? That whiche is vnſaue-
rye, ſhall it be eaten without ſalte? or is
there any taſte in the whyte of an egge?
The thinges that ſom etime I might not
awaye withall, are nowe my meate for
verye ſorowe. O that I myght haue my
deſyre, and that God would graunte me
the thyng that I long for. O that God
would begynne and ſmyte me: that he
would lette his hande goe, and take me
cleane awaye. Then ſhould I haue ſome
comforte: yea, I would deſyre hym in my
payne, that he ſhould not ſpare, for I wil
not be againſt ye woordes of the holy one.

For what power haue I to endure?
And what is myne ende, that my ſoule
myght be paciente? Is my ſtrength the
ſtrength of ſtones? Or is my fleſhe made
of braſſe? Is it not ſo, that there is in me
no helpe, and that my ſubſtaunce is ta-
ken fro me? He that is in trybulacion
ought to be comforted of his neyghbour:
but the feare of the Lorde is cleane away.
Myne owne brethren paſſe ouer by me as
the water broke, & as the ryuer of the wa-
ter, do haſtely goe awaye. But they that
feare the horefroſte, the ſnowe ſhall fall
vpon them. When they tyme commeth, C
they ſhalbe deſtroyed and peryſhe: when
they be ſet on fyre, they ſhall be remoued
out of their place: for the pathes that they
goe in, are croked, they haſte after vayne
thynges, and ſhall peryſhe. They turne
them to the pathes of Theman, and to
the wayes of Saba, wherein they haue
put their truſt. Confounded are they that
put any confydence in them. For when
they come to obtayne the thynges, that
they loke for, they are brought to confu-
ſion. Euen ſo are ye alſo come vnto me: D
but nowe that ye ſee my myſerye, ye are
afrayde. Did I deſyre you to bryng vnto
me, or to geue me any of your ſubſtaunce?
To deliuer me from the enemyes hande,
or to ſaue me from the hand of tyrauntes?
Teache me, and I wyll holde my tonge:
and when I dooe erre, ſhewe me where-
in. Howe ſtedfaſte are the woordes of
trueth? And whiche of you canne rebuke
and reproue them? Do ye take delybera-
cion to cherke mens ſayinges, and iudge
a poore woorde ſpoken in payne? Ye fall
vpon the fatherleſſe, and goe aboute to o-
uerthrowe your owne frende. And there-
fore bee contente, and looke nowe vpon
me, and I wyll not lye before youre face.
Turne (I praye you) bee indifferente
iudges, turne againe, and ye ſhall ſee my
vngyltyneſſe, whether there bee any vn-
ryghteouſneſſe in my tounge, or payne
woordes in my mouth.

C The

The. vii. Chapter.

Job shewyth that hys lyfe is but a battayle, or warfare.

IS the man any certayne tyme vpon earth? *Are not hys dayes also like the dayes of an hyred seruaunte? For like as a bonde seruaunte desyreth the shadowe, & as an hyrelinge wolde fayne haue an ende of hys worke: Euen so haue I laboured whole monethes longe, (but in vayne) & many a careful night haue I told. *Whē I laye me downe to slepe, I say: O when shall I aryse? Agayne, I longed sore for the nyght. And in the meane tyme am I full of sorowes vntyll the twylyghte.

My flesche is clothed with wormes and duste of the earth, my skynne is wythered and become horyble, *my dayes passe ouer more spedely then a weuer can weue out hys web, & are gone or I am aware. O remember that my lyfe is but a wind, and that myne eye shall nomore see pleasures therof: yea, & that none other mens eye shall see me any more. For if thou fasten thine eye vpon me, I come to nought. The cloud is consumed and vanysshed awaye, euen so he that goeth downe to the graue shall come nomore vp, nor turne agayne into hys house: neyther shall hys place knowe hym any more.

Therfore I wyll not spare my mouth, but wyll speake in the trouble of my spirite, & mune in ꝑ bytternesse of my mynd. Am I a sea or a whale fysshe, that thou kepest me so in prison? When I saye: my bed shall comforte me, I shall haue some refreshyng by talkyng to my selfe vpon my couche: *Then troublest thou me with dreames, and makest me so afrayde thorowe visions, ꝑ my soule wisheth rather to perish & die, thē my bones to remaine. I can se no remedy, I shall lyue nomore: O spare me than, for my dayes are but vayne: what is man, that thou hast hym in suche reputatiō, and settest so much by hym? Thou visitest hym early and euery daye: sodainly doest thou *trye hym. Why goest thou not frome, nor lettest me alone, so long tyl I may swalow downe my spettle? I haue offended, and what shal I do vnto the, O thou preseruer of men? Why hast thou made me to stande in thy waye, and am so heuy a burden vnto my selfe? Why dost thou not forgeue me my synne? wherefore takest thou not away my wyckednesse? Behold, nowe muste I slepe in the duste, and yf thou seekest me to morowe in the mornyng, I shal be gone.

The. viii. Chapter.

Job is reprehended and noted to haue destroyed his payne. & description of hypocrisie.

THen answered Baldad ꝑ Suhyte, & sayde: Howe longe wylt thou talke of suche thynges? Howe long shall thy mouth speake so proude wordes? Doth god peruert the thing that is lawfull? Or doth the almyghtye destroye the thyng, that is ryght? For seyng that thy sonnes synned agaynste hym, dyd not he punyshe them for theyr wyckednesse? yf thou wouldest now resort vnto God betymes, and make thyne humble prayer to ꝑ almyghtye, yf thou woldest lyue a pure and a godlye lyfe, shoulde he not awake vp vnto the immediatly, and geue thee ꝑ beautye of ryghteousnes agayne? In so much, that wherin so euer thou haddeste lytle afore, thou shouldeste nowe haue greate aboundaunce. Enquyre I praye thee of them that haue bene before thee, *and searche diligently among theyr fathers. For we are but of yesterdaye, and consydre not, that *oure dayes vpō earth are but a very shadowe. Shall not they shew thee & tell thee, yea and gladly confesse ꝑ same? May a rush be grene without moysture? Or may the grasse grow without water? No, but or euer it be shot forth, & or euer it bee gathered) it withereth before any other herbe. Euē so goeth it with al thē that forgette God, and euē thus also shall the hypocrites hope come to nought: hys cōfidence shall be destroyed, and hys trust shal be a spiders webbe. He shall leane vpon hys house, but it shal not stand: he shal holde hym fast by it, yet shall it not endure. It is euen as a greene tree before the Sunne, and shoteth forth the braunches in hys garden. It taketh many rootes by a well syde, in so moche that it is lyke an house of stones. But yf it bee taken out of hys place, euery man denyeth it, saying: I knowe thee not. Lo, thus is it with him, that reioyseth in his owne doynges: and as for other, they growe out of the earth. Behold, God wil not caste awaye a vertuous manne, neyther wyll he helpe the vngodlye. Thy mouth shall be fill with laughynge, and thy lyppes with gladnesse. They also that hate the, shall bee cōfounded, and the dwellynge of the vngodly shall come to nought.

The.ix. Chapter.

Job declareth the benefites of God: that mans ryghteousnesse is nothyng.

IOb answered, & sayde: I know
it is so of a trewthe. For howe
may a man (compared vnto god)
be iustifyed? yf he wyll argue
with him, there is not one among a thou-
sand that can answere hym. Concernyng
suche as be wyse of hearte, or myghty in
strengthe, who euer prospered, that toke
parte agaynste hym? He translateth the
mountaynes or euer they be aware. It is
he that ouerthrowyth them in his wrath.
He remoueth the earthe out of her place,
that the pyllers therof shake withall. He
comaundeth the sunne, and it ryseth not:
he closeth vp the starres, as it were vn-
der a signet. He him selfe alone spreadeth
out the heauens, & goeth vpō the waues
of the sea. He maketh ỹ waynes of heauē,
the Orion, & the seuen starres, and the se-
crete places of the Southe. He doethe
greate thynges, suche as are vnsearche-
able: yea, and wonders without numbre.

Lo, when he goeth ouer by me, I shall
not see hym. And when he departethe by
me, I shall not loke vpon him. I shal not
perceyue hym. yf he be hastye to take any
thynge awaye, who wyll make hym re-
store it agayne? Or who wyll saye vnto
him: what dost thou? He is God, whose
wrath no man may withstande, but the
proudest of all muste stoupe vnder hym.
Howe shoulde I then answere hym? Or
what wordes should I finde out against
hym? yea, though I were ryghteous, yet
might I not geue him one word againe,
but mekely submit my selfe to him as my
iudge. yf I had called vpō hym, & he had
answered me, yet woulde I not beleue,
that he hearde my voyce. he troubleth me
so with ỹ tempest, and woundeth me out
of measure without a cause. He will not
let my spirite bee in reste, but fylleth me
with bytternesse. yf menne wil speake of
strength, lo, he is strong: yf me wil speke
of rightousnes, who dare be my recorde?
yf I will iustifye my selfe, myne owne
mouth shal condemne me: If I will put
foorthe my selfe for a perfecte manne, he
shall proue me a wicked doer. For
though I be an innocent, and my consci-
ence cleare, yet am I wery of my lyfe.
One thyng it is, and therefore I sayde:
He destroyeth bothe the ryghteous and
vngodlye. And thoughe he slaye sodenlye
with the scourge, yet will he laugh at the
punyshement of the innocente. As for the
worlde, it is geuen ouer into the hand of
the wicked, and he shal couer the faces of
the iudges thereof. Is it not so? where is
there any, but he is such one? My dayes
are more swifte then a runner: they are
gone, and haue sene no good thing. They
are passed awaye as the shyppes that be
good vnder sayle, & as the Egle that fly-
eth to the praye. When I am purposed to
forget my cōplaynyng, to leaue of fro my
wrath, and to comforte my selfe, then am
I afrayd of all my sorowes: for I know
that thou wilt not iudge me innocent. If
I be then a wicked doer, why labour I
in vayne? If I washe my selfe with snow
water, and make my handes neuer so
cleane at the well, yet shalt thou dyppe me
in the myre, and myne owne clothes shal
defyle me. For he that I must geue aun-
swere vnto, and with whō I go to lawe,
is not a manne as I am: Neyther is ther
any daysman to laye hys hande betwene
vs. Let him take his rodde away fro me:
yea, let him make me no more afrayde of
him, and then shal I aunswere him with-
out anye feare: for as long as it is thus,
I can make no aunswere.

The.x. Chapter

Job is wery of his lyfe, and confesseth our his fragilitie before God: He desyreth the tyme to repent. & description of death.

IT grieueth my soule to lyue: I
wil make my complaynte, and
will speake out of the very he-
uines of my soule. I will saye
vnto God: O dooe not condemne me, but
shewe me the cause wherfore thou contē-
dest so with me? Thynkest thou it well
doone to oppresse me, to cast me of (being
the woorkes of thy handes) and to main-
tayne the counsayle of the vngodlye? Hast
thou flesshely eyes? or doest thou looke as
a manne looketh? Or are thy dayes as
the dayes of man, and thy yeres as mans
yeares? that thou makest suche inquisicō
for my wickednesse, and searchest out my
synne? Where as (not withstandyng)
thou knoweste that I am no wycked
person, and that there is no man able to
delyuer me oute of thy hande.

Thyne handes haue made me, and
fashyoned me all together rounde about,
wylt thou then destroye me sodenly? O
remember (I beseche thee) howe that
thou madest me of the moulde of the
earth,

Psa. 144. a
Job. 4. c.
9. d. & 15. a
Roma. 3. c.
Lmo. 5. b
Eccle. 3. a
Jere. 10. a
Job. 7. a

earthe, and shalte bringe me in to dust agayne. Haste thou not turned me, as it were milke, and turned me to cruds like chese? Thou hast couered me with skinne and flesshe, and ioyned me together wyth bones and synowes. Thou haste graunted me life, and done me good: and the diligente hede that thou tokeste vpon me, hathe preserued my spirite. Thou haste hyd these thynges in thyne heart. I am sure that thou remembrysste this thynge. yf I dyd synne, thou haddest an eye vnto me, and shalte not declare me innocente because of myne offence. yf I haue done wyckedly, wo is me therefore: yf I haue done rygheousslye, yet dare I not lyfte vp my heade, so full am I of confusyon, and see myne owne myserye. Thou hunteste me oute (beynge in heuynes) as it were a Lyon, and troubleste me oute of measure. Thou bringeste freshe wytnesse agaynste me, and thy wrathe increaseste thou vpon me, berie many are the plages that I am in. *Wherefore haste thou brought me out of my mothers wombe? O that I had perysshed, and that no eye had sene me. yf they had caryed me to my graue as soone as I was borne, then shoulde I bee nowe as thoughe I had neuer bene. Are not my dayes fewe? Let hym then leaue of from me and let me alone, that I may ease my selfe a lytle, afore I go thyther, from whence I shall not turne agayne: euē to ỳ land of darkenesse and shadow of death: yea, into that darke cloudye land and deadlye shadow, where as is no order, but terrible feare as in the darkenesse.

The.xi. Chapter.

Job is vniustly reprehended of Sophar. God is incomprehensyble. He is merciful to the repentaunt.

THē answered Sophar the Naamathyte, and sayde: Shoulde not he that maketh manye wordes, be answered? Should he that bablethe muche bee commended therin? Shoulde men geue eare vnto the onely? Thou wylte laughe other menne to scorne, and shall no body mocke the agayne? Wylte thou saye vnto God? The thyng that I take in hande is perfit, and I am cleane in thy syght. O that GOD woulde speake and open hys lyppes agaynste thee, that he myghte shewe thee (oute of hys secrete wisdome) why he rewardeth the double as he was apoynted to doo: then shouldeste thou knowe, that GOD had forgotten thee, because of thy synne. Arte thou able to fynde out the secretes of God? Or wylt thou attayne to the perfitnes of the almyghtye? He is hier then heuen, what arte thou able to do? Deper then the hell, howe wylt thou then know him? Hys length exceedeth ỳ length of the earthe, and hys bredthe the bredthe of the sea. Thoughe he turne all thynges vp side downe, close them in, gather them together, who wyll turne hym, from hys purpose? (Or who may saye vnto hym, why doest thou so?) *For it is he that knoweth ỳ vanitie of men, he seeth theyr wyckednesse also, shoulde he not then consyder it? Thy bayne bodye exalteth hym selfe, and a manne newe borne is lyke a wylde asses colte. yf thou haddeste now a right hearte, and lyftedst vp thyne handes towarde him: yf thou woldeste put away the wyckednesse whych thou haste in hande, so that no vngodlynesse dwel in thy house, then mighteste thou lift vp thy face without shame, and then shouldest thou be sure, and haue no nede to feare. Thē shouldest thou forget thy mysery, and thynke nomore vpon it, then vpon the waters that runne by. Then shoulde the residue of thy lyfe bee as cleare as the noone daye, and sprynge forthe as the morning. Then myghteste thou haue comforte, in the hope that thou haste: and slepe quietly, when thou arte buryed. Thē shouldest thou take thy rest, and no man to make the afrayd: yea, many one shoulde set muche by the. As for ỳ eyes of the vngodlye, they shalbe consumed, and not escape: theyr hope shall bee myserye, and sorowe of mynde.

1.Re.16.b Ier.17.b. Psal.7.c Rom.3.c

The.xii. Chapter.

Job shewynge hys pacyence, declareth the might and power of God.

SO Job answered, and sayde: Then (no doubte) ye are the menne alone, and wysdome shall perysshe wyth you. But I haue vnderstandyng aswel as ye, and am no lesse then ye. yea, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of hys neyghboure: the godly and innocent manne is laughed to scorne. Godlynes is a lyghte despysed in the hartes of the ryche, and is set for them to stomble vpon.

The

The houses of robbers are in welth and prosperytye: and they that malicyou ly medle agaynste God, dwel without care in those thinges that god hath geue rich
B ly with hys hande. Aske the catell, & they shal enfourme thee, þ foules of the ayre, & they shall tell thee. Or the inclose of the earth, and it shal shewe the. Or the fyshes of the sea, and they shall certyfye the.
Who is he, but he knoweth that þ hãd
Sapi.1.a of the Lorde made all these? In whose hande is the soule of euery lyuyng thyng, and the breath of the flesshe of all men.
Job.12.a *Haue not þ eares pleasure in hearyng, and the mouth in tastynge the thyng that it eateth? Among olde persõnes there is
*Job.12.b. wisdome, and in age is vnderstandynge. Yea, with God is wisdome and strength, it is he þ hath councel & foreknowledge.
Beholde, yf he breake downe a thynge,
Esa.22.c. who can set it vp agayne? * yf he shut a
Apoc.3.b thyng who wyll open it? Behold, yf he
*Esai.50.a withholde the waters, they drye vp: yf he let them go, they destroye the earth. With hym is strength and wysdome he knoweth both the deceyuer, and hym that is deceyued. He caryeth awaye the wise men,
C as it were a spoyle, and bryngethe the Iudges out of theyr wittes. He taketh awaye the subiection of the people from theyr kynges: and gyrdeth theyr loynes with a band. He leadeth away the greate men into captiuytie, and turneth þ mighty vp syde downe. *He taketh the veritie
2.Esd.14.a from out of the mouth, and disapoynteth
Esa.19.a the aged of theyr reason. He poureth the confusyon vpon prynces, and comforteth them that haue bene oppressed. *Loke
Luke.12.a what lieth hyd in darkenesse, he declareth
Mat.10.c it openly: and the very shadowe of deathe bringeth he to lyght. He both increaseth the people, and destroyeth them. He maketh them to multiplye, and dryueth thẽ awaye. He chaungeth the heartes of thẽ that rule the people of the earth, and disapoynteth thẽ: so that they go wandrynge oute of the waye, and grope in the darke without lyght: he maketh thẽ also to stacker to and fro, lyke dronken men.

The.xiii. Chapter.

Job reproueth hys frendes with theyr owne sayinges, and condemneth hypocrysye.

LO, all thys haue I sene with mine eye, herd with mine eare, and vnderstande it. Loke what ye know, that same do I know also, neither am I inferiour vnto you.
Neuertheles, I talke with the Almightie, and my desyre is to comen with God.
As for you ye are workemasters of lies, Psa.
and vnprofitable *phisicions altogether.
Would God ye kept your tonge, for then myght ye bee taken for wyse men: Nowe heare my chydynge, and ponder the sentẽce of my lyppes. Do ye speake iniquitie B
agaynste God, and talke agaynste hym with disceyte? Wyll ye not accept þ persõn of hym? Or wil ye contend with gode Shal that helpe you when he calleth you to rekenynge? For as one man mocketh an other, so do ye mocke hym. He shal pynyth you, and reprone you, yf ye do secretly accept any person: Shall he not make you afrayde, when he sheweth hym selfe? Shall not hys terryble feare fall vpon you? youre remembraunce is lyke vnto a sparke, and youre bodyes lyke the claye.
Holde youre tonges, for my sake, that
I also maye speake, and my sorowe shalbe þ lesse. Wherefore do I beare my flesh C
in my teeth, * and put my soule in myne Iust.
handes? Lo, though he slaye me, yet wil I Psa.
put my trust in hym. But I * wyl reprone Pro.
myne owne wayes in hys syght, he shall Luke.
make me whole: & there maie no ypocrite come before him. Heare my wordes, and põder my sayinges with your eares. Behold, nowe haue I prepared my iugemẽt, & knowe that I shal be found ryghteous.
Who is he, that wyl go to law with me? (Let him come) that I maye nowe holde my tong, and dye. Neuertheles, graunt me two thynges, and then wyll I not hyde my selfe frõ the. Withdrawe thyne hande from me, and let not the fearfull dreade of thee make me afrayde. And then call me, D
and I wil answere: or els let me speake, and geue thou me an answere. How many are my mysdedes and synnes? Let me knowe my transgressions and offences? Wherefore hydest thou thy face, and holdest me for thyne enemie? Wylt thou be so cruell and extreame vnto a flyenge leafe, & followe vpon drye stubble? for thou layest charpely to my charge, and punishest me * for the synnes of my youth. & Thou put- Iob.
test my fete also in þ stockes: & lookest narowly vnto all my pathes, & markest þ steppes of my fete, where as I (not withstandyng) muste consume lyke as a foule carcon, & as a cloth that is motheaten.

The.xiiii. Chapter.

Job describeth the lyfe of man, and prophecyeth of the resurrection. Hope sustayneth the godly, tyll they obteyne that they looke for.

Man

A Man that is borne of woman, hathe but a shorte tyme to liue, and is full of mysery. He cõmeth vp and is cut downe like a floure. He flyeth as it were a shadowe, and neuer contynueth in one state. Doste thou open thine eyes vpon suche one, and bringest me in thy iudgemente? Who can make it cleane, that commeth of an vncleane thynge? No body. * The dayes of manne surely are determyned, the numbre of hys monethes are knowē only vnto thee. Thou haste appoynted hym hys boundes, whiche he can not go beyonde. Go from hym that he maye reste (a lytle) vntyll hys daye come: whiche he lokethe for, lyke as an hyrelynge dothe.

Job.7.a. and.9.c.

B If a tree bee cut downe, there is some hope yet that it wyll sproute, and shoote forth the braunches agayne. For though the rote of it be waxen olde, & the stocke thereof bee dead in the ground, yet when it getteth the sente of water, it will bud and bryng forthe boughes, lyke as a tree that is planted. But as for manne, when he is dead, perished and cõsumed away, what becommeth of hym? The floudes when they bee dryed vp, and the ryuers when they bee emptye, are fylled agayne thorowe the flowyng waters of the sea: but when manne slepeth, he ryseth not agayne (of hys owne strength) * vntyll the heauen perishe: he shall not wake vp, nor rise oute of his slepe. O that thou woldest kepe me, & hyde me in the hel, vntil thy wrathe were stylled, and to appoynte me a tyme, wherin thou mightest remember me. Maye a dead man lyue agayne? * All the dayes of my lyfe wyll I wayte stil, till my chaungyng shal come. Thou shalt cal me, and I shall answere thee: & despise not thou the worke of thine owne handes.

Eccl.41.b. 1.pe.1.b.

C

Psal.17.b.

D For now thou numbrest all my goynges, yet bee not thou to extreame vpon my synnes. My iniquitie is sealed vp as it were in a bagge: but bee mercyfull vnto my wyckednes. The mountaynes fall awaye at the last, the rockes are remoued out of theyr place, the waters pearce thorow the very stones by litle and litle, the floudes washe away the grauel & earth: And destroyest thou the hope of man? Thou preuaylest styll agaynste him, so that he passeth away: thou chaungest hys estate, puttest hym from the. And whether hys children come to worshyp or no, he can not tel. And yf they bee men of lowe degree, he knoweth not. While he liueth, his flesche muste haue trauayle: and while the soule is in hym, he must be in sorowe.

The.xv. Chapter.

Eliphas reprehendeth Job because he ascribeth wysdome and puretie to hym selfe. He dyscribeth the curse that falleth on the wicked, returnyng Job to be one of that numbre.

Then answered Eliphas the Themanite, & sayde: Shal a wise mans answere be the science of the wynde, & fil any mans belly, as it were with the wind of the East? Shal he reproue with worde that is nothing worthe, & speake the thinges which cā do no good? As for shame, thou hast set it aside, & wouldest not make so many wordes before god, but thy wickednesse teacheth thy mouth, and so thou haste chosē the a crafty tong. Thine owne mouth cõdemneth the, & not I: yea, thine owne lippes shape an answere agaynste the. Art thou the fyrste man, that euer was borne? Or waste thou made before the hilles? hast thou heard the secret counsel of God that all wysedome is to lyte for the? What knowest thou that we knowe not? And what vnderstandest thou, but we can the same? With vs are both old & aged mē: yea, suche as haue lyued longer then thy father. Thinkeste thou it a small thing of the consolacyons of God? With thee is a lying word. Why doth thyne heart so bewitch the? And wherfore winkest thou with thyne eyes, that thy mynd is so puft vp against god, & lettest such wordes go out of thy mouthe? What is man, that he should be cleane? what hath he (which is borne of a woman) wherby he might be righteous? * Beholde, he dothe not truste hys sayntes: yea, the very heauens are not cleane in his sight. How much more thē an abhominable & vile mā, which drinketh wickednes lyke water? I wyll tell thee, heare me, & I wil shew the that I haue sene: which wise mē haue tolde, & hath not ben hid frō theyr fathers vnto whom only the earth was geuē, & no straūger wēt amōg thē. The * vngodly soroweth al the dayes of hys lyfe as it were a woman with chylde, and the numbre of a tyrauntes yeares is vnknowen. A fearefull sounde is euer in hys eares, and whē it is peace, yet feareth he destruccyon. He beleueth neuer to bee delyuered oute of darkenesse, for the sweard is alwaye before hys eyes. When he goeth forthe to get hys lyuynge, he seeth playnely that the day of darkenesse is at hande. Sorowe and

E

Job.4.b 1.pe.1.b

F

Gen.4.d

carefulnesse wyll make hym afrayde, and compasse hym rounde aboute, lyke as it were a kyng with his hoste ready to the battayle. For he hath stretched out hys hande agaynst God, and armed hymselfe against the almyghty. He runneth proudly vpon hym, & with a styffe necke fyghteth he agaynst hym: where as he couereth his face with fatnesse, and maketh his body well lykyng. Therefore shall his dwellyng be in desolate cyties, and in houses whiche no manne inhabyteth, but are become heapes of stones. He shall not D be ryche, neyther shal his substaunce contynue, nor encrease vpon earth. He shall neuer come out of darkenesse, the flame shall drye vp his braunches: with the blast of the mouth of God, shall he be taken awaye. He beleueth not that he is in vanytie, and yet he is out of the way, and vanytie shalbe his recompence.

He shall perysshe, afore his tyme bee worne out, and his braunche shall not be grene. He shall be plucked of as an vnrypely grape from the vyne: and shall let his floure fall as the olyue doth. For the congregacion of ypocrytes shall be desolate and vnfruitful, and the fyre shal consume the houses of suche as are gredy to receyue gyftes. * He conceiueth trauaile, ℣ fal. 7. B. ℣ fal. 39. a and beareth vanytye, and theyr bodye bryngeth forth deceyte.

The .xvi. Chapter.

Job reperyng his myserye, sayeth that he suffreth more then his wyckednesse hath deserued.

I Ob answered and sayd: I haue oftymes heard suche thynges, myserable geuers of comforte are ye, al ỳ sorte of you. Shall not varye wordes yet come to an ende? Or haste ỳ yet any more to saye? I could speake as ye doe also. But would God that your soule were in my soules stead: then should I heape vp wordes agaynst you, and shake my head at you. I shoulde comforte you with my mouth, & release your payne wt the talkyng of my lippes. (But what shall I do?) For all my wordes my sorowe will not cease: & though I holde my tonge, yet wyll it not departe from me. But now that God hath sent me aduersitie, thou haste troubled all my con- B gregacion. And that thou haste filled me with wrynkles, my flesche is rotorde, and my leanesse ryseth vp agaynste me, and beareth wytnesse agaynste me. He is angrye at me, he hateth me, and gnasheth vpon me with his teeth. Myne enemye shoulyeth vpon me with his eyes. They haue opened theyr mouthes wyde C vpon me, * and smytten me vpon the cheke despytefully, they gather themselues together agaynste me. God hath put me in preace with the vngodly, and deliuered me into the handes of the wycked. I was in welth, but he hath brought me to nought. He hath taken me by the necke, he hath rente me, and sette me as a marke for hymselfe. His archers compasse me rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he powred vpon the grounde. He hath geuē me one wounde vpon another, and is fallen vpon me lyke a gyaunt. I haue sowed a sackecloth vpon my skynne, and lye with my heere in the duste. My face is swollen with wepyng, & in myne eyes is D the shadowe of deathe. Howbeit there is no wyckednesse in my handes, but my prayer is cleane. O earth, couer not thou my bloude, and let my crynge fynde no rowme. For lo, my wytnesse is in heauen: and he that knoweth me, is aboue in the heyghte. My frendes geue me many wordes to scorne: and myne eye poureth out teares vnto God. O ỳ a body myght pleate with God, as one man doth with another: yet the numbre of my yeares is come, and the waye that I muste go is at hande, from whence I shall not turne agayne.

The .xvii. Chapter.

Job sayeth that he cōsumeth away, and yet doeth patiently abyde it.

My breathe stynketh, my dayes are shortened: I am harde at deathes doze. Fro warde men are with me, & myne eye muste contynue in the bytternesse of them. O deliuer me, and loke out one to bee my suretye in thy syghte. What is he that knoweth who wyl promes for me? For thou haste withholden theyr hartes from vnderstandyng: therefore shalt thou not set (them) vp on hye. He promyseth hys frendes parte of hys good, but hys B owne chyldren spende it.

He hathe made me as it were a bywordе of ỳ people: where as afore I was theyr ioye. Myne eye is dymme for verye heuynesse, and all my strength is become lyke a shadowe. Vertuous men therfore shal wel consyder thys, and the innocent shal take parte agaynste the ypocryte.

The

The ryghteous also wyll kepe his waye, and he that hath cleane handes, wyl euer
C bee stronger and stronger. As for you, turne you, and get you hēce (I pray you) seeyng I cannot fynde one wyse man among you: My dayes are past, and my counsayles and thoughtes of my harte are vanyshed awaye, chaungyng the nyght into day, and the lyght into darkenesse. Though I tarye neuer so muche,
D yet the graue is my house, and I haue made my bed in the darke. I call corruption my father, and the wormes cal I my mother & syster. What helpeth then my long tarying? Or who hath consydered the thyng, that I looke for? All that I haue shall go downe into the pyt, and lye with me in the dust.

The.xviii. Chapter.

Baldad reherseth the paynes of the vnhappy full and wycked.

I THEN aunswered Baldad the Suhite, and sayd: when wil ye make an ende of your wordes? Marke wel, and then we wyll speake. Wherefore are we counted as beastes, & reputed so vyle in your syghte? He destroyed hymselfe with hys anger. Shall the earth be forsaken, or any stone remoued out of his place, because of the?
A yea, the lyght of the vngodly shalbe put out, and the sparke of his fyre shall not burne. The lyght shall be darke in hys dwellyng, and his candell shalbe put out
B with him. His presumptuous goinges are kept in, and his owne counsell shall caste hym downe. For his fete are taken, as it were in the nette, and he is at his wyttes ende. His fote shalbe holden in the snare, and it shall catche them that be thyrsty of bloud: The snare is layde for hym in the grounde, and a pytfall in the way. Fearfulnesse shall make hym afrayde on eue-
C rye syde, that he shall not knowe, where to get out. Hunger shall be his strength: myssortune shall hange vpon hym. He shall eate the strēgth of his owne skynne, euen the fyrst borne of death shal eate his strength. His hope shall be rooted out of his dwelling, very fearfulnes shal bring him to the kyng. Other men shall dwell in his house (but shall be none of his) and brymstone shalbe scattred vpon his habi-
D tacion. His rootes shall be dryed vp beneth, and aboue shall his braunche be cut downe. His remembraunce shall perysshe from the earth, & he shall haue no name in the strete: they shall dryue hym from the lyght into darkenesse, and cast hym cleane out of the worlde. He shall neyther haue children nor kynsfolkes among his people: no, nor any posterite in his dwellynges. They that come after hym, shall be astonyed at his daye, and they that go before, shall be afrayde. Suche are nowe the dwellynges of the wycked, and this is the place of hym that knoweth not God.

The.xix. Chapter.

Iob reherseth his myseryes and grieuous paynes. He prophecyeth of the generall resurrection.

I IOb answered, and sayde: howe long will ye vexe my soule, and trouble me with wordes? Lo, tenne tymes haue ye reproued me, and are not ashamed for to laugh me so to scorne: if I go wronge, I go wrong to my selfe. But yf ye wil enhaunce your selues agaynst me, and accuse me to be a wycked person, because of the shame that is come vpon me: knowe this then, that it is God which hath handled me so vyolentlye, and hath compassed me aboute with his nette. Yf I * complayne of the Habac.1.a
B violence ỹ is done vnto me, I can not be hearde. And yf I cry, there is no sentence geuen wyth me. He hath hedged vp my waye, that I cannot passe, and he hath sette darkenesse in my pathes. * He hath Iob.1,§.2
spoyled me of myne honoure, and taken the crowne awaye fro my head. He hath destroyed me on euery syde, and I am vndone: My hope hath he taken awaye fro me, as it were a tree pluckte vp by the roote. His wrath is kyndled agaynst me: he taketh me, as though I were hys ene-
mye. His menne of warre came together, which made theyr waye ouer me, and be-
seged my dwellyng rounde aboute. * He Psal.38.d
hath put my brethren farre awaye from me, and suche as were of myne acquayntaunce, are become straungers vnto me.
* Mine owne kynsefolkes haue forsaken Psal.38.e
me, & my frendes haue put me out of remembraunce. The seruauntes & maydens
C of myne owne house, take me for a straunger: & I am become as an alcaūt in their sight. I called my seruaunt, & he gaue me no answer: no though I prayed him with my mouth. Mine owne wife might not abyde my breath: I was faine for to speake fayre for the chyldren of myne owne bo-
dye: yea, the chyldren despysed me. And when I was gone from them, they spake

cuyll

euyll vpon me. All ſuche as were my moſte familyers, abhorred me: and they whom I loued beſt, are turned agaynſt me. My bone hangeth to my ſkynne, and my fleſhe is awaye, onely there is left me
D the ſkynne aboute my teth. Haue pytye vpon me, haue pytye vpon me, O ye my frendes, for the hande of God hath touched me. Why dooe ye perſecute me as God doeth, and are not ſatisfyed of my fleſhe? O that my woordes were nowe wrytte: O that they were put in a booke: would God they were grauen with an yron pen in leade, or in ſtone, to contynue. For I am ſure that my redemer lyueth, and that I ſhall ryſe out of the earth in the latter daye: that I ſhall be clothed agayne with this ſkynne, and ſee God in my fleſh. yea, I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes. My raynes are conſumed within me, did not ye ſaye: why doeth he ſuffre perſecucion? Is there founde an occaſion in me? But beware of the ſweard, for the ſweard wyll be auenged of wyckednelle: and be ſure, that there is a iudgement.

The.xx. Chapter.

Sophar ſayth, that the vnfayethful, the couetous, and the vnryghteous ſhall haue a ſhorte ende.

ZOPHAR anſwered Sophar the Naamathite, and ſayde: For
B ſame cauſe do my thoughtes compell me to aunſwere. And why? my mynde is ready within me. I haue ſufficiently hearde thy checkyng and reproſe, therfore am I purpoſed to make anſwere after my vnderſtanding. Knoweſt thou not this, namelye, that from the begynnynge (euer ſence the creacion of man vpon earth) the gladneſſe of the vngodlye hath been ſhorte, & that the ioy of ypocrytes contynued but the twynklyng of an eye? Though he be magnified vp to the heauen, ſo that his head reacheth vnto the cloudes, yet at a turne he periſheth for euer, in ſo muche that they whiche
B haue ſene hym, ſhall ſaye: Where is he? He ſhall vanyſhe as a dreame: ſo that he can nomore be founde, and ſhall paſſe awaye as a viſion in the nyght. So that the eye which ſawe hym before, ſhal haue nomore ſyght of hym, and his place ſhall knowe hym nomore. His chyldren ſhall be fayne to agree with the poore, and his handes ſhall reſtore them theyr goodes.

From his youth his bones are full of pleaſures, but nowe ſhall it lye downe with hym in the earth. When wyckednelle was ſwete in his mouth, he hyd it vnder his tonge. That he fauoured, that would he not forſake, but kepte it cloſe in his throte. The breade that he dyd C eate, is turned to the poyſon of ſerpentes within his body. The ryches that he deuoured, ſhall he perbrake agayne, for God ſhall drawe them out of his bellye: he ſhall ſucke the gall of ſerpentes, and the adders tonge ſhall ſlaye hym: ſo that he ſhall nomore ſee the ryuers & brookes of honye & butter. The thyng that other menne haue laboured for, ſhall he reſtore agayne, and ſhall not eate it vp.

Greate trauayle ſhall he make for ryches, but he ſhall not enioy them. And why? He hath oppreſſed the poore, and not helped them: houſes hath he ſpoyled, and not buylded them. His bellye coulde neuer be fylled, therefore ſhall he periſhe in hys couetouſneſſe. There ſhall none of hys meate be lefte behynde, therefore ſhall no manne looke for his proſperitie. When he hadde plenteouſneſſe of euery thyng, yet was he poore, though he was helped on euery ſyde.

For though the wycked haue neuer ſo D muche to fyll hys bellye, yet God ſhall ſende his wrath vpon hym, and cauſe his indignacion to raygne ouer hym: ſo that yf he flye the yron weapons, he ſhall be ſhotte with the ſtele bowe. The arowe is taken forth, & gone out of the quyuer, and a gliſteryng ſwearde thorowe the gall of hym, feare ſhall come vpon hym. There ſhal no darkeneſſe be able to hyde hym. An vnkyndled fyre ſhall conſume hym, and looke what remayneth in hys houſe, it ſhall be deſtroyed. The heauen ſhall declare hys wyckednelle, and the earth ſhall take parte agaynſt him. The ſubſtaunce that he hathe in hys houſe, ſhall be taken awaye and periſhe, in the daye of the Lordes wrath. * This is the portion that the wycked man ſhall haue of God, and the heritage that he maye looke for of God, becauſe of his woordes.

The.xxi. Chapter.

Iob recyteth the proſperitie of the wycked, and after deſcribeth their ſodayne ruyne and deſtruction.

IOb anſwered & ſayde: O heare
my woordes and that ſhalbe my comforte of you. Suffer me a lytle, that I maye ſpeake alſo

also, and then laugh my wooꝛdes to scoꝛne (if it lyke you.) Is it foꝛ mannes sake that I make this disputacion? Whiche yf it were so, should not my spꝛyte be then in soꝛe trouble? Marke me wel, and be abasshed, and lay youꝛ hande vpon youꝛ mouth. Foꝛ when I consyder my selfe, I am afrayde, and my flesh is smytten with feare. * Wherefoꝛe do wycked menne lyue in health and pꝛosperitie, come to theyꝛ olde age, and increase in ryches? Theyꝛ childꝛen lyue in theyꝛ sight, and theyꝛ generacion befoꝛe theyꝛ eyes. Theyꝛ houses are safe from all feare, and the rodde of God doeth not smyte them. Theyꝛ bullocke gendꝛeth, and that not out of tyme: theyꝛ cowe calueth, and is not vnfruteful. They sende foꝛthe theyꝛ chyldꝛen by flockes, and theiꝛ sonnes lede the daunce. * They beate with them tabꝛettes and harpes, and haue instrumentes of musycke at theyꝛ pleasure. They spẽde theyꝛ dayes in welthynesse: but sodaynly they goe downe to hell. They saye also vnto God, goe frõ vs: we desyꝛe not the knowledge of thy wayes. * Who is the Almyghtye, that we should serue hym? And what pꝛofyte should we haue to submyt oure selues vnto hym? Loe, there is vtterlye no goodnesse in them, therefoꝛe will not I haue to do with the counsayle of the vngodlye. Howe ofte shall the candell of the wycked be put out? howe ofte commeth theyꝛ destruccion vpon them? O what soꝛowe shall God geue them foꝛ theyꝛ parte in his wꝛathe? Yea, they shall bee euen as haye befoꝛe the wynde, and * as chaffe that the stoꝛme carꝛyeth away.

And though God saue theyꝛ chyldꝛen from suche soꝛowe, yet wyll he so reward themselues, that they shall knowe it. Theyꝛ owne destruccion & mysꝛye shall they see with theyꝛ eyes, and dꝛynke of the fearfull wꝛathe of the Almyghty. Foꝛ what careth he what becommeth of hys householde after hys deathe, when the numbꝛe of hys monethes is cutte shoꝛte? In as muche then as God hath the hyest power of all, who canne teache hym any knowledge? One dyeth nowe when he is myghtye, & at his best, riche, and in pꝛosperytie, euen when hys bowels are at the fattest, and hys bones full of marye. An other dyeth in soꝛowe and heuynesse, and neuer had good dayes. They shall slepe bothe alyke in the earth, and the woꝛmes shall couer them. Beholde, I knowe what ye thynke: yea, and the subtyltye that ye ymagyne agaynst me. Foꝛ ye saye: where is the pꝛynces palace? and where is the dwellyng of the vngodly? haue ye not asked them that goe by the waye? Doubtlesse, ye canne not denye theyꝛ tokens, that * the wycked is kepte vnto the daye of destruccion, and that the vngodly shall be bꝛought foꝛth to the daye of wꝛathe. Who darre tꝛeꝛoue hym foꝛ hys waye to his face? Who wyll reward hym, foꝛ the vngracyousnesse that he doeth? Yet shall he bee bꝛought to hys graue, and dwell among the heape of the dead. Then shall he be layne to be buried among the stones of the playne. All men also must folowe hym, and there are innumerable gone befoꝛe hym. How vayne then is the comfoꝛte that ye geue me? Doeth not falshed remayne in all youre aunswers?

The.xxii. Chapter.

Eliphas repꝛehendeth Job of vnmercyfulnesse.

SO Eliphas the Themanyte gaue answere, and sayd: May a manne bee pꝛofytable vnto God, as he that is wyse maye be pꝛofytable to hymselfe? Is it any auauntage vnto the Almyghtye, that thou art ryghteous? Oꝛ shall it pꝛofyte hym, that thou makest thy wayes perfyte? Is he afrayde to tꝛeꝛoue thee, and to steppe foꝛth with the into iudgemente? Is not thy wyckednesse greate, and thyne vngracyous dedes innumerable? Foꝛ thou haste taken the pledge from thy bꝛother foꝛ nought, & robbed the naked of theyꝛ clothyng: To suche as were weꝛye, haste thou geuen no water to dꝛynke, and haste wythdꝛawen bꝛeade from the hongꝛye. Should suche one then as dꝛeth violẽce, wꝛonge and oppꝛessyon (doyng all thyng of partialitie, and hauing respect of persons) dwell in the lande? Thou haste sent wydowes away empty, and oppꝛessed the pooꝛe fatherlesse. Therfoꝛe art thou compassed aboute with snares on euery syde, and sodenly vexed with feare: shouldest thou then see no darkenesse? Should not the water floud runne ouer thee? Howe * because that God is hyer then the heauens, & because thou seest that the starres are so hye, wylt thou therfoꝛe say: Tushe, how should God know? Doth his dominiõ reache beyond the cloudes? Tush, the cloudes couer him that he may not see, & he dwelleth aboue heauẽ. Doest not thou

kepe

C kepe the olde waye that vayne men haue gone which were cut downe out of time, and whose foundacion was a runnyng water: whiche sayde vnto God: go from vs, and what dyd the almyghtye wyth them? He fylled theyr houses with good thynges. But the counsayle of the vngodlye is farre fro me. The ryghteous sawe it, and were glad, and the innocent laughed them to scorne. Is our encreasse bewen downe? As for the remnaunte of them, the fyre hath consumed it. Therefore reconcyle the vnto God, and be content, so shall al thinges prosperе with the right wel. Receyue the law at his mouth, and laye vp hys woordes in thyne harte.

Deut.30.b. For * yf thou wylt turne to the almighty,
D thou shalt stande fast, & put all vnrighteousnesse from thy dwellyng: Thou shalt make golde as plentifull as the dust, and the golde of Ophir as the stynes of the ryuers. Yea, almyghtye God his owne selfe shall be thy defence, and thou shalt haue plentye of syluer. Then shalt thou haue thy delyte in the Almightye, and lyft vp thy face vnto God. Then shalt thou make thy prayer vnto hym, and he shall heare the, and thou shalt kepe thy promysses. Then looke what thou takest in hande, he shall make it to prosperе with thee: & the light shall shyne in thy wayes.

Prou.29.c. For * whoso humbleth himselfe, him shal he set vp: and whoso loketh meekely, shall be healed. yf thou be innocent, thou shalt delyuer the countrye, because of the vngyltynesse of thy handes.

The.xxiii. Chapter.

Job affirmeth that he doth knoweth and feareth the power and sentence of the iudge, and sayth that he hath walked in his ryghteousnesse.

A Iob answered, and sayde: My saying is yet this daye in bytternesse, and my hande heauy, because of my groning. O that I myght see him, and fynde him, O that I myght come before hys seate to plede my cause before hym, & to fyll my mouth with argumentes. That I might know, what answer he would geue me: and that I might vnderstand what he would say vnto me. Wyll he pleate agaynste me with his great power and strength? No,
B but he wil make me the stronger. He that is iust, shall enter disputacion with hym, and my iudge shall delyuer me for euer. Behold though I goe before, I fynde him not: If I come behynd, I can get no knowledge of hym. If I goe on the lefte syde, where he doth his worke, I cannot attaine vnto him. Agayn, yf I go on the ryght syde, he hydeth himselfe, y I cannot see hym. But as for my way, he knoweth it, and * tryeth me as the golde in the fyre.

My fote doeth kepe his path, his hye- Iob.31.c.
waye haue I holden, and wyll not goe C
out of it. I wyll not forsake the commaundement of hys lyppes, but looke what he charged me with his mouth, that haue I shutte vp in my harte. He is styll at one poynte, and who wyll turne hym backe? He doeth as hym lusteth, and bryngeth to passe what he wyll. He performeth the thyng that is appoynted for me, and many suche thynges doeth he. This is the D
cause that I shrynke at hys presence, so that when I consyder him, I am afrayd of hym. For in somuche as he is God, he maketh my harte softe: & seyng that he is Almightye, he putteth me in feare. Thus cannot I get out of darkenesse, neyther hath he couered the cloude fro my face.

The.xxiiii. Chapter.

Job declareth the wyckednesse of men, and sheweth what curse belongeth to the wycked.

C Onsyderyng then, that there I
is no time hyd frō the Almightye, howe happeneth it, that they which knowe hym, do not regarde his dayes? For some mē there be, Deu.19.a.
that * remoue other mens land markes: Deu.27.b.
that robbe them of theyr catell, and kepe thesame for theyr owne: * that dryue a- Deu.24.a.
waye the asse of the fatherlesse: that take ỹ wyddowes ore for a pledge: that thrust the poore out of the waye, and oppresse the symple of the worlde together. Behold, euen as the wylde asses in the desserte, goe they forth to theyr worke, & rise by tymes to spoyle: yea, the very wylderneſſe mynystreth foode for theyr chylden. They reape the corne fielde that is not B
theyr owne: and let the vyneyarde of the vngodlye alone. They are the cause that so many men are naked and bare, hauing no clothes to couer them, and to kepe the from colde. So that when the showres in the mountaynes haue rayned vpon the, and they be all wet, they haue none other succoure, but to kepe them amonge the rockes. They spoyle the sucking fatherlesse chylde, and take the pledge from the poore. In somuche, that they let him go naked wythout clothyng: and haue taken awaye the sheafe of the hongry.

The

The poore are fayne to labour in their oyle
milles: yea, & to treade in their wynepzelles,
& yet to suffre thirst. The men of ꝑ Citie crye
to the Lorde with syghynge, * the soules of
the slayne also make their complaynt. But
God destroyeth them not for al this, where-
as they (not withstandyng) are conuersaunt
amonge them, that abhorre the lyght: they
knowe not his waye, nor continue in his
pathes. * Tymely in the morynge do they
aryse, to murther the simple and poore: and
in the nyght they go a stealynge. The eye of
the aduoutrer wayteth for the darckenes, &
sayth thus in hym selfe: Tush, there shall no
eye se me: and so he disguyseth hys face.
In the nyght season they searche the houses
and hyde them selues in the daye tyme, but
will not knowe the light. For assoone as the
daye breaketh, the shadow of death cõmeth
vpõ them, and they go in horrible darknes.
The vngodly is swyfter then ꝑ water: their
portion shalbe cursed in the earth, & he shall
not beholde the waye of the vynepardes.
O that they (for the wyckednes whiche they
haue done) were drawen to the hell, sooner
then snow melteth at the drouth and heate.
O that al compassyon vpon them were for-
gotten, that their dayntes were wormes, ꝑ
they were cleane put out of remembraunce,
& vngodlynes vtterly hewen downe lyke as
a tree. He hath oppressed the barren, that he
can not beare: and vnto the widdowe hath
he done no good. He drewe the myghtye af-
ter him with his power, and when he was
gotten vp, no man was without feare, as
longe as he lyued. And though they myght
be safe, yet they will not receyue it, for their
eyes loke vpõ their owne wayes. They are
exalted for a lyttle, but shortly are they gone,
brought to extreme pouerty, and taken out
of the waye: yea, and vtterly plucte of, as the
eares of corne. Is it not so? Who will then
reproue me as a lyar, and saye that my wor-
des are nothyng worth.

The.xxv. Chapter.

Baldad prouyth that no man is cleane, and
without synne before God.

Then answered Baldad the Suhite, &
sayde: Is there power and feare with
hym aboue, that maketh peace settyng
in hys hyghenesse, whose men of warre are
innumerable, and whose lyght aryseth ouer
all? But howe may a man compared vnto
God be iustified? Or how can he be cleane,
ꝑ is borne of a woman? Behold, the Moone
shyneth nothyng in comparison to him, and
the starres are vncleane in his syght. Howe
muche more then man, that is but corrup-
cion? and the sonne of man, whiche is but a
worme?

The.xxvi. Chapter.

Job shewyth that man can not helpe God, and
proueth it by his miracles.

Job answered, and sayde: whom
hast thou helped? Hym that is
without strength? What com-
forte gyuest thou vnto hym that
hath no strength? Where is the counsayle
that thou shouldest gyue hym, whiche hath
no wysdome? Hast thou shewed the waye of
ryghte liuyng? To whom hast thou spoken
those wordes? Who made ꝑ breath to come
out of thy mouth? Are not dead thynges
shapen vnder the waters, and thynges by ꝑ
waters syde? Hell is naked before hym, and
the very destruccyon it selfe, cannot be hyd
out of his syghte. He stretcheth out ꝑ north
ouer the emptye, and hangeth the earth vpõ
nothynge. He byndeth the * waters in hys
cloudes, and the cloud is not broken vnder
thẽ. He holdeth backe his stoole, that it can
not be sene: and spredeth his cloude before
it. * He hath compassed the waters with cer-
tayne boundes, vntill the daye and nyght
come to an ende. The very pillers of heauen
tremble and quake at his reproffe. * He sty-
leth the sea with hys power, and thorow his
wysedome smyteth he the strength therof.
Hys spyrite hath garnysshed the heauẽs, and
his hãde hath made the rebellious serpent.
Lo, this is nowe a short sũme of his wayes.
But who is able sufficiently to reherse his
workes? Who can perceyue and vnderstãde
the thunder of his power?

The.xxvii. Chapter.

The constaunncelle and perseuerncelle of Job, and
the parte of the vnsaythfull with God.

And Job proceded and went forthe in
his communicacion, sayinge: As truly
as God lyueth (whiche hathe taken a-
waye my iudgemẽt) and the almyghtye that
hath vexed my mynde: My lyppes shall
talke of no vanitie, & my tunge shall speake
no disceyte, while my breath is in me, And as
longe as the wynde (that God hath gruen
me) is in my nostrelles. God forbyd, that I
shoulde graunt your cause to be ryght.
As for me, vntill myne ende come will I
neuer goe fro myne innocency: My ryghte-
ous dealynge kepe I faste, whiche I will
not forsake: my harte shall not reproue me
of my dayes. Therfore myne enemye shalbe
founde as the vngodly: and he that taketh

parte agaynst me, as the vnryghteous. For what hope hath the ypocrite though he hath great good and thoughe God graue him riches after his heartes desyre? Doeth God heare hym the sooner, when he cryeth vnto hym in his necessity? Hath he suche pleasure and delyte in the Almyghtye, that he darre alwaye call vpon God? I wyll teach you in the name of God, and þ thyng that I haue of the Almyghtye, wil I not kepe from you. Beholde, ye stande in your owne conceyte, as though ye knewe all thynges. Wherfore then do ye go about wt such vayne wordes, C
Iob.xx.d. sayinge? * This is the porcion that the wycked shall haue of God, and the heritage that tyraunnes shall receyue of the Almyghtye. Yf he get many children, they shall perisshe with the swearde, & his posteritie shall haue scarcenesse of bread. Loke whom he leaueth behynde hym, they shall dye and be buryed: and no man shall haue pitye of his wyddowes. Though he haue as muche money as the dust of the earth, & rayment as readye as the claye, he maye well prepare it: but the godly shall put it vpon hym, and the innocent shall deale out the money. His house shall endure as the moth, and as a booth þ
D
Psal.49.b the watchman maketh. * When the ryche
Luke.12.c man dyeth, he caryeth nothynge wyth hym: he is gone in the twynkelynge of an eye, and hath nothing. Destruccion taketh hold vpō him as a water floude: and the tempest stealeth hym awaye, in the nyght season. A vehement east wynde caryeth hym hence, and departeth: a storme plucketh hym out of his place. It rusheth in vpon hym, and spareth him not, he may not escape from the power therof. Then clap men their handes at him: yea, and iest of hym, when they loke vpon his place.

The.xxviii. Chapter.

Job sheweth that the wysedome of God is vnsearchable.

THere is a place where syluer is
Deu.8.b brought oute of, and where gold is tryed * where yron is dygged out of the grounde, and stones resolued to metalle. The darkenesse shall once come to an ende: he can seke out the grounde of al thinges, the stones, the darke, and the shadowe of deathe. With the ryuer of water parteth he a sonder the straunge people, that know no good neighbourhead: suche as are rude, vnmanerly and boystreous. He bringeth foode out of þ earthe, and that which is vnder, consumeth he with fire. There is founde a place, whose stones are cleane Saphirs, and where the clottes of the earth are golde. There is a waye also B
that the bird es knowe not, that no vultures eye hath sene, wherein the Lyons whelpes walke not, and where no Lyon commeth. There putteth he his hande vpon the stony rockes, and ouerthroweth the mountaynes. Ryuers flowe out of the rockes: & loke what is pleasaūt, his eye seeth it. Out of droppes bryngeth he greate floudes together, & the thynge that is hyd, bryngeth he to lyght. Howe commeth a man then by wisedome? Baruc.3.a
* Where is the place that men finde vnderstandynge? Ucrelye no man can tell howe Iob.28.a.1.Reg.3.b
worthy a thynge she is, neyther is she foūde and.c.
in the lande of them that lyue (*at their owne pleasure.*) The depe sayth: she is not with me, C
The sea sayeth: she is not with me. * She cā Iob.28.a
not be gotten for (*the most pure*) golde, neither maye the pryce of her be bought with any siluer. No wedges of golde of Ophir, no precious Onix stones no Saphirs may be compared vnto her. No, neyther golde nor christall, neyther swete odoures, nor golden plate. There is nothynge so worthye, or so excellente, as once to be named vnto her: for perfite wysedome goeth farre beyonde them al. The Topas that commeth out of Inde, may in no wyse be likened vnto her: yea, no Exo.28.
maner of apparell how pleasaunt and faire so euer it be. From whence then commeth wysedom? and where is the place of vnderstandynge? She is hyd from the eyes of all D
men liuynge: yea, and from the foules of the ayre. Destruccion and death saye: we haue heard tell of her with oure eares: But God seeth her waye, & knoweth her place. For he beholdeth the endes of þ worlde, and loketh vpon all that is vnder heauen. When he weyed the windes and measured þ waters: when he set the rayne in order, and gaue the myghtye fluddes a law: Then dyd he se her, Ecclus.
thē declared he her, prepared her and knewe her. And vnto man he sayde: Beholde, * to Psal.111.
feare the Lorde is wysedome, and to forsake Iob.1.c.
euel, is vnderstandynge.

The.xxix. Chapter.

Job complayneth of the prosperitie of the tyme past, sadelye reprouynge his frendes of iniury, because they sayde that Job suffred accordynge to his deseruynge.

SO Job proceaded and wente forth in his communicacio, sayinge: O that I were as I was in the monethes past by, and in the dayes when God preserued me: when his lyght shyned vpon my heade, whē I went after the same light & shyning.

euen

me thorowe the darkenesse. As it stoode wt me whē I was yong: whē God prospered my houle: when the Almyghtye was yet with me: when my childrē stode about me: when my wayes ranne ouer wyth butter, & when the stoney rockes gaue me riuers B of oyle: when I wente thorowe the cītye vnto the gate, and when they set me a chayre in the strete: when the yonge men (as sone as they sawe me) hid them selues, and when the aged arose, & stode vp vnto me: when the Prynces left of theyr talking, and layde theyr hande to theyr mouth: whē the myghty kepte styll theyr voyce, & when theyr tong cleued to ỹ roofe of their mouth. When all they that hearde me, called me happy: and when all they that sawe me, spake good of me. For I deliuered ỹ poore when he cryed, and so dyd I the fatherles, and hym that had none to helpe hym. Hey shoulde haue bene loste, gaue me a good word, & the wyddowes heart praised me. And why: I put vpon me ryghteousnes, C whych couered me as a garment, & equytie was my crowne. I was an eye to ỹ blynd, and a foote to the lame: I was a father vnto the poore: & when I knewe not the cause, I soughte it oute diligently. I brake the Psal.58.c. chawes of the vnryghteous man, * & pluct the spoyle oute of hys teeth. Therfore, I thought verely, that I should haue dyed in my nest: & that my dayes should haue bene as many as the sandes of the sea. For my roote was spred out by the water side: and the dewe laye vpon my corne. My honoure encreased more and more, & my bowe was euer ỹ stronger in myne hand. Vnto me mē D gaue eare, me they regarded: & with scilence they taried for my counsalle. Yf I had spokē, they woulde haue it none other wayes, my wordes were so wel taken amonge them. They waytred for me, as for the rayne: and gaped vpō me as ỹ ground doth to receiue the latter shoure. When I laughed, they knewe well it was not earnest. And ỹ lyght of my countenaūce would they not put out. When I agreed vnto theyr waye, I was the chefe, and sat as a kyng with his armye about him. And when they were in heuines I was theyr comfortour.

The.xxx. Chapter.

The great despising of men, and curse of God that Job suffereth.

BVt now they that are yonger thē I, haue me in derision: yea, euen they whose fathers I wolde haue thought scorne to haue set with ỹ dogges of my cattel. The power & strēgth of theyr handes myghte do me no good, for the tyme is but loste amonge them. For very mysery and honger they fled into the wyldernesse, a darke place horrible & waste, pluckyng vp netels among the bushes and ỹ Juniper rotes for theyr meate. And whē they were driuen forth, men cried after thē, as it had ben after a theefe. Theyr dwelling was besyde foule brookes: yea, in ỹ caues and dennes of the earth. Among ỹ bushes wente they about, crying: and vnder the thornes they gathered thē selues together. They were ỹ chyldrē of fooles & villaines, which are dryed out of the worlde. * Now B am I theyr songe, and am become theyr Lyre.3.g iestynge stocke: they abhorre me, and flye Psal.69.c farre from me, and stayne my face wyth spetle. For the lord hath loused the strength of my bodye, and broughte me lowe: The bridle haue they cast out of my syght. Upō my ryght hande ryse the yonge mē against me, they haue hurt my fete treadynge vpon me, as vpon the wayes that they woulde destroye. My pathes haue they cleane marred. It was so easie for thē to do me harme, that they neded no man to helpe thē. They fell vpon me as it had bene the breakyng in of waters, & came in by heapes to destroye me. Fearfulnesse is tourned against me.

Myne honoure vanysshed awaye more swyftly then the wynde, & my prosperitie C departeth hence lyke as it were a cloude. Therefore is my mynde poured ful of heuinesse, and the daies of my trouble haue take holde vpon me. My bones are pearsed thorowe in the night season, & my synewes take no rest. For the vehemencie of sorowe, is my garment chaunged, and accordyng to the denersitie of heuynesse, am I gyrded with my coate. He hath cast me into ỹ mire, and I am become lyke asshes and dust. When I crie vnto the, thou doest not heare me: & thoughe I stande before the, yet thou regardest me not. Thou arte become myne enemye, and wyth thy violent hande thou takest parte against me. In tymes paste thou dyddest set me vp on hye, as it were aboue the wynde, but nowe hast thou giuē me a very sore fall. Sure I am that thou wylte deliuer me vnto death, euen to the D lodgyng that is due vnto all men liuyng. Now vse not men to do violence vnto thē, that are destroyed already: but where hurt is done, there vse they to helpe. Dyd not I wepe wt him ỹ was in trouble? had not my soule cōpassion vpon the poore? Yet neuer-

 theless,

theleſſe, where as I loked for good, euyll happened vnto me: and wher as I wayted for light, there came darkeneſſe. My bowels ſethe within me, and take no reſte, for the dayes of my trouble are come vpon me.
Mekely and lowly came I in: yea, and with out any diſpleaſure: I ſtode vp in the congregacyō, and communed wyth them: But nowe I am a companion of dragons, and a felow of Oſtriches. My ſkynne vpon me is turned to blacke, and my bones are brent with heate: my harpe is turned to ſorowe, and my pype to weepynge.

The.xxxi. Chapter.

Job recyteth the innocency of hys lyuynge, and numbre of hys vertues.

I Made a couenaunt with mine eyes * that I wouldenot loke vpō a damſell. For how great a portion ſhal I haue of God and what enherytaunce from the almyghty on hye? Is for the vngodlye? he that ioyneth hym ſelfe to the company of wicked doers, ſhal not deſtruccion? miſery come vpon them? * Doth not he ſe my wayes? tell all my goinges? yf I haue walked in vanitie, or yf my fete haue rūne to diſceiue: let me be wayed in an euen balaunce, that God may ſe myne innocencye. * yf ſo be that I haue withdrawē my foote out of ꝑ right waye, and yͤ hart hath folowed myne eyes lyghte: yf I haue ſtained or defyled my handes, then ſhall I ſowe, & an other eat: yea, my generacion and poſteritie ſhall be cleane rooted out. Yf myne hert hath luſted after my neyghbours wyfe, or if I haue layed wayte at his dore: O then let my wife grynde vnto an other man, & let other mē lie with her. * For this is a wickednelle and ſynne, that is worthy to be punyſhed: yea, a fyre ꝑ vtterly ſhoulde conſume and roote out all my ſubſtaunce. Dyd I euer thynke ſcorne to do ryght vnto my ſeruaunte & maidens, whē they had any matter againſt me? But ſeing ꝑ God will ſyt in iudgement, what ſhal I do? And forſomuche as he will nedes byſet me, what anſwere ſhal I gyue hym? He that faſhioned me in my mothers wombe, made he not hym alſo? were we not bothe ſhapen alyke in oure mothers bodyes? When the poore deſyred anye thynge at me, haue I denyed it them? Haue I cauſed the widdowe to ſtande waiting for me in vayne? Haue I eaten my porcyon alone, that the fatherleſſe hath had no part wyth me? for mercy grewe vp with me fro my youth, and compaſſion frō my mothers wombe. Haue I ſene any mā periſh thorow nakednelle, and want of clothyng? Or any poore mā for lacke of rayment, whoſe ſides thanked me not, becauſe he was warmed wyth the wol of my ſhepe? Dyd I euer lyft vp mine hand to hurt ꝑ fatherleſſe? yea, in the gate where I ſawe my ſelfe to be in auctheritie: then let mine arme fal from my ſhoulder, & myne arme holes be broken frō ꝑ ioyntes. For I haue euer feared ꝑ vengeaunce & punyſhment of God, and knew very wel, ꝑ I was not able to beare his burthē. Haue I put my truſte in golde? Or haue I ſayde to the fyneſt golde of all: thou art my confydence? haue I reioyſed becauſe my power was great, & becauſe my hande gat ſo much? * Dyd I euer greatly regarde the ryſynge of the Sunne? Or had I ꝑ goinge downe of the Moone in great reputacion? Hath my hert medled priuely wyth any deceite? Or did I euer kiſſe myne owne hande? that were a wickednelle worthy to be punyſhed, for thē ſhould I haue denyed ꝑ God that is aboue. * Haue I euer reioyſed at the hurte of myne enemye? Or was I euer glad that any harme happened vnto hym? Oh no: I neuer ſuffered my mouth to do ſuch a ſinne, as to wyſhe hym euel. Dyd not the men of myne owne houſholde ſay: who ſhall let vs to haue our belly ful of his fleſſe? I haue not ſuffered a ſtraunger to lye without, but I opened my dores vnto him, that went by ꝑ waye. Haue I kept ſecret my ſinne, and hid mine iniquitie, as Adā did? Haue I feared any greate multitude of people? or if I had bene deſpiſed of the ſimple, O thē ſhould I haue bene afrayed. Thus haue I quietly ſpent my life, & not gone out at the dore: O that I had one which wolde heare me! Lo, this is my cauſe. In ꝑ which the almighty ſhall anſwere for me: thoughe he that is my cōtrary party, hath wrytē a booke againſt me: Yet wyl I take him vpō my ſhulder, & as a garlande about my head. I will tel him the numbre of my goinges, & go vnto him as to a prince. But yf caſe be, ꝑ my landerie againſt me, or that ꝑ forowes therof make any complaint: Yf I haue eaten the frutes therof vnpayed for: yea, yf I haue greued any of ꝑ plowmen: thē let thiſtles growe in ſteade of my wheat, & cockle for my barlye.

Here ende the wordes of Job.

The.xxxii. Chapter.

Elihu after the other hath fynyſhed their cōmunicacion, reproueth them of folyſhneſſe. Age maketh not a man wyſe, but the ſpirit of God.

SO theſe thre mē wolde ſtriue no more with Job, becauſe he held him ſelf a ryghteous mā. But Elihu the ſonne of

of Barachell, the Busshyte, of the kynred of Ram, was verye sore displeased at Job, because he called him self iust before God. And vpō Jobs thre frendes he was angry also, because they had found no reasonable answer to ouercome Job. Now tarried Elihu, til they had ended their cōmunicatiō vpō Job, for why they were elder then he. So whē Elihu the sonne of Barachel the Busshite, sawe that these thre mē were not able to make Job answere, he was miscontent: Elihu the sonne of Barachel the Busshite answered him selfe, & saide: *Considering that I am yong, and ye be mē of age: I was afrayd and durst not shew forth my minde. For I thought thus within my selfe. It becōmeth olde men to speake, & the aged to teache wisdom. Euery mā (no doubt) hath a mynde, * but it is the inspiratiō of the Almyghtye that giueth vnderstandynge. Greate men are not alway wyse, neyther doth euery aged man vnderstand þ thinge þ is lawfull. Therefore will I speake also (heare me) & I wil shewe you also myne vnderstandynge. For whē I had wayted til ye made an ende of your talkyng, and heard your wisedom, what argumētes ye made in your cōmunicatiō: yea, when I had diligently pondred what ye sayde, I found not one of you þ made any good argument agaynste Job, that directlye could make answere vnto his wordes: lest ye shoulde saye: We haue foūde out wysedom: God shal cast him downe, & no mā. He hath not spokē vnto me, & I will not answere him as ye haue done (for they were so abashed, þ they coulde not make answere, nor speake one worde) but in so much as ye wil not speake, standyng still lyke dōme men, & makynge no answere: I haue a good hope for my part, to shape him an answere, & to shew hym my meanyng: For I am ful of wordes, & þ spirite that is within me, cōpelleth me. Behold, my belly is as the wyne, whiche hath no vent, and bursteth the newe vessell es in sonder. Therfore will I speke, þ I maye haue a vent: I will open my lippes, and make answere. I wil regarde no manes of persone, no man will I spare. For * yf I would go about to please mē, I know not howe soone my maker would take me awaye.

The. xxxiii. Chapter.

Elihu sheweth wherein Job offendeth, with God may we not stryue, nor curiously searche out hys workes.

Wherfore, heare my wordes (O Job) and herken vnto me all þ I will saye: Beholde, I haue nowe opened my mouthe, my tōge hath spokē in my throte: My hearte doth ordre my wordes aryght, and my lyppes talke of pure wisedome. The spirite of God hath made me, & * þ breath of the almightye hath geuen me my lyfe. yf thou canste, then giue me answere: prepare thy self to stande before me, face to face. Beholde, before God am I euen as thou, for I am fashioned & made euē of þ same moulde. Therfore, thou nedest not to be afrayed of me, neyther nedest þ to feare þ my authoritie shalbe to heuye for the. Nowe hast thou spoken in myne eares, and I haue heard the voyce of thy wordes: I am cleane without any faute, I am innocent, & there is no wickednes in me. But lo, he hath picked a quarel agaynst me, & taketh me for hys enemye: *he hath put my foote in the stockes, and loketh narowlye vnto al my pathes. Beholde, in this hast thou not done ryght. I wil make answere vnto the, that God is more then man. And why doest thou thē stryue agaynst him? for he shall not geue the accōptes of all his wordes. For whē God doth once cōmaunde a thynge, there shoulde no mā be curious to search whether it be ryght. * In dreames & visions of the nyght, when slombrynge commeth vpon men, that they fall a sleape in their beddes, he coūseth them in the eares, he informeth thē, & sheweth thē plainly that it is he, which withdraweth mā frō euel, deliuereth him frō pryde, kepeth him frō the graue, and his life from the swearde. He chastneth hym wt sickenes, & bryngeth hym to hys bed: he layeth sore punishment vpon his bones, so that his life maye away with no breade, & hys soule abhorreth to eat any daynty meate: in so muche þ his body is cleane consumed awaye, & his bones appeare nomore. His life draweth on to the graue, & his life to death. Now yf there be a messenger (one amōg a thousāde) sent for to speake vnto man, & to shewe him the right way: then the lord is mercifull vnto him, & sayeth: He shalbe deliuered, þ he fall not downe to the graue, for I am sufficiently reconciled. Thē shal his flesh be as wel lykyng as it was afore, and shalbe as it was in his youth. For yf he submytte hym selfe vnto God, he shal be gracious vnto him,

and shewe him his countenaunce ioyfully,
D and rewardeth man for his right eounes. Suche a respecte hath he vnto men. Therfore, let a man confesse (and say:) I haue offended: I dyd vnrighteously, and it hath done me no good. Yea, he hath deliuered my soule from destruccion, & my lyfe shall se the lyght. Lo, thus worketh God alwaye with man, ꝑ he kepeth his soule from perychynge, and letteth hym enioye the lyght of the hyuynge. Marke well (O Job) & heare me: holde thee still, and I will spake. But yf thou haste any thyng to say, then answere me, & speake: for thy answere pleaseth me. yf ꝑ haste nothynge, then heare me, and holde thy tonge: so shall I teache the wysedome.

The. xxxiiii. Chapter.

Elihu prayseth the iustice of God, which iudgeth the worlde and gouerneth all.

I ELihu proceadyng forth in his answer said: Heare my wordes (O ye wise men) hearke vnto me, ye that haue vnderstanding. For ꝑ eare proueth
Job. 12. b. and discerneth ꝑ wordes, * & the mouth tasteth the meates: As for iudgemēt let vs seke it out amōge our selues, that we maye knowe what is good. And why? Job hath sayde: I am ryghteous, but God doth me wrong. I must nedes be a lyar, though my cause be ryght, and violentlye I am plaged where as I made no faut: where is there suche a one as Job, that drynketh vp scornefulnes, like water? whiche goeth in the companye of wicked doers, & walketh with vngodly men? for he hath sayd: though a man be good, yet is he naught before God.

Therfore herken vnto me, ye that haue
B vnderstandynge. Farre be it from God, that he shoulde medle with wickednesse, and farre be it from the Almightye, that he should medle with vnryghteous dealynge: * for he shal rewarde the workes
Mat. 16. d
Rom. 2. b
of man, & cause euerye man to fynde according to his wayes. For sure it is, ꝑ
1 Rom. 3. a * God condemneth no mā wrongfullye, and the iudgement of the almyghtye is not vnryghteous. Who ruleth the earth in his steade? Or whome hath he set to gouerne the whole worlde? To whome hath he geuen his herte, for to draw his sprite and breath vnto him? All flesh shal come togither vnto naughte, and all mē
Gen. 3. d
Psal. 146. a
shall turne agayne vnto * duste. yf thou now haue vnderstandynge, heare what I say, & herke to ꝑ voyce of my wordes.

May he be a ruler, that loueth no right? Or maye he that is a very innocent mā, do vngodly? Is it reasō that ꝑ shouldest saye to the kynge: Thou arte wycked, or thou arte vngodlye, and that before the princes? * He hath no respecte vnto the
* 1. Pet. 1. Rom. Ephe. 6. Colos. 3. Tit. 1. C
persones of the lordelye, and regardeth not the ryche more then the poore. For they be all the worke of his handes. In the twynckelynge of an eye shall they dye: and at mydnyght when the people & the tyrauntes rage, then shall they perish and be taken awaye wythout handes: And why? * his eyes loke vpon ꝑ wayes
* Psal. 33. b
of man, and he seeth all his goynges. There is no darkenesse nor shadowe of death, that can hyde the wycked doers from him. For no man shalbe suffered to go into iudgemēt with God. Many one, yea, innumerable doeth he punyche, and setteth other in their steades. Therefore shall he declare their workes, he shall turne ꝑ nyghte, & they shalbe destroyed. They that were in the steade of Sears, dealt lyke vngodly men: and therfore he punished thē, because they turned backe from hym, and wolde not consyder al his wayes. In so muche that they haue caused the voyce of the poore to come vnto him, and nowe he heareth the complaint
D
of suche as are in trouble. yf he graunt pardone, who will condemne? And yf he hyde away his countenaūce, who shalbe able to se it? whether it be to the people or to any man, thus will he do. For the vngodlynes of ꝑ people, doth God make an vpporrite to reygne ouer them. For so muche then as I haue begonne to talke of God, I wil not hynder the. yf I haue gone amysse, enfourme thou me: yf I haue done wronge, I will leaue of. Can he do nothynge wythout the? for thou haste reproued his iudgement. Thou also haste thyne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wise man hearken vnto me. As for Job, he hath neyther spoken to the purpose, nor wyselye. O father, let Job be well tryed, because he hathe answered for wycked men: yea, aboue his synne he doth wyckedlye, triumpheth among vs, & multiplieth his wordes against God.

The. xxxv. Chapter.

Neither doeth godlynes profite, or vngodlynesse hurte to God, but to man.

Elihu

A Elihu spake moreouer, & said: Thinkest thou it ryght, that thou sayest: I am ryghteous before God? For thou sayest. What aduauntage will it be vnto the, and what profyte shalte þ haue of my synne? Therefore will I gyue answere vnto the, & to thy companions wt the: loke vnto the heauen, and beholde it: consider the cloudes, which are hier then thou. yf thou hast synned, what hast thou done agaynst hym? yf thyne offences be many, what hast thou done vnto hym? yf thou be righteous, what gyuest þ him? Or what will he receiue of thyne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is righteous as thou pretendest to be: there is a great crye and cõplaint made by them þ are oppressed with violence: yea, euery mã complayneth vpon the cruelty of tyrauntes. For suche a one neuer sayeth: Where is God þ made me? and that geueth vs occasiõ to praise him in þ nyght wt which geueth vs more vnderstandynge then he doth the beastes of the earth, and teacheth vs more then he doth þ foules of heauen. yf any suche complayne, no man gyueth answere, and that because of the wyckednes of proude tyrauntes. But yf a man call vpõ God, doth not he heare him? Doeth not the Almightye accepte his crye? When thou spekest then, shoulde not he pardone the, yf thou open thy selfe before hym, and put thy trust in him? Then vseth he no violence in his wrath, nether hath he pleasure in curious & depe inquisitions. Therefore doth Job opẽ his mouth but in vayne, & foolyshly doth he make so many wordes.

The.xxxvi. Chapter.

Elihu sheweth wherefore God punisheth and correcteth.

A Elihu proceaded forth in his talkyng, & sayd: Holde the still a litle, & I shal shew the what I haue yet to speke on Gods behalfe. I will opẽ vnto the yet more of myne vnderstãdynge: & proue my matter righteous. And truely, my wordes shall not be vayne, seynge he is with the þ is perfite in knowlege: behold, the great God casteth awaye no mã, for he him selfe is myghty in power & wisedom. As for þ vngodly, he shal not preserue him, but shal helpe the poore to their ryght. He shal turne his eyes away frõ the ryghteous, but as kynges shall they be in their trone: he shal stablish thẽ for euer, and they shalbe exalted. But yf they be layed in prieson and chaynes, or bound with the bondes of trouble, then wil he shew thẽ their worke, & the synnes wherwith they haue vsed cruell violẽce. B He with punishyng & nurtrynge of them roũdeth thẽ in the eares, warneth thẽ to leaue of frõ their wickednes, & to amẽde. *yf they now wil take hede & serue him, they shall weare out their dayes in prosperitie, & their yeares in pleasure, and ioye. But yf they will not herke, they shall go thorow þ swerde, & perish or euer they be aware. As for suche as be fained ypocrites, they shal heap vp wrath for them selues: for they cal not vpõ him, though they be his prisoners. Thus shall their soule perishe in foolishenesse, & their life shalbe cõdemned among the fornicatours. The poore shall he deliuer out of his afflicciõ, & rounde thẽ in the eare when they be in trouble. Euen so shal he kepe the: yf thou wylt be contente frõ the bottomlesse pyt that is beneth: & yf thou wylte holde the quiete, he shall fyll thy table with plenteousnesse. Neuerthelesse, thou hast cõdẽned the iudgememẽt of the vngodly: yea, euen suche a iudgement & sentence shalt thou suffre. For thẽ shall not thy cause be stilled with crueltye, nor pacifyed with many gyftes. Thinkest thou, that he wil regarde thy rychesse? he shall not care for golde, nor for all them þ excel in strẽgth. Prolonge not thẽ þ time, till there come a nyght for the, to set other people in thy steade. But beware that thou turne not aside to wickednes & synne, whiche hitherto thou hast chosen more then mekenes. Beholde, God is of a myghtye hye power: Where is ther suche a guyde and lawgeuer as he? Who will reproue hym of his wayes? Who wil say vnto him? thou hast done wronge. O cõsider how great & excellent his workes be, whom al men loue & praise: yea, wõder at him, and yet they se him but afarre of. Beholde, so great is God, that he passeth our knowlege, neither are we able to come to þ ꝛpiece of his yeares. *He turneth þ water to small droppes, he driueth his cloudes together for to rayne, so that they poure down & drop vpõ mẽ. He cã spreade out þ cloudes (a couerynge of his Tabernacle) & cause his light to shyne vpõ them, & to couer þ botome of þ sea. By these thinges gouerneth he his people, & gyueth thẽ aboũdaunce of meate. With the cloudes he hydeth

Deu. 11. b. and. 28. b.

lyteth the light: & at his cõmaundemẽt it cõmeth agayn. The ryshynge vp therof sheweth he to his frẽdes, & to the earell.

The.xxxvii. Chapter.

Elihu prouyth that the wysedome of God his vnsercheable.

A T this my hearte is astonnyed, and moued out of his place. Heare then the sounde of his voyce, and ỹ noyse that goeth oute of his mouth. He gouerneth euery thing vnder the heauen, and his lyghte reacheth vnto the ende of the worlde. A roaryng voyce foloweth him: for his glorious maiestie gyueth suche a thonder clappe, that (thoughe a man heare it) yet may he not perceiue it afterwarde. It gyueth an horrible sõde whẽ God sendeth out his voyce: greate thynges doeth he which we can not comprehende. * When he cõmaundeth the snow, it falleth vpon the earth: As soone as he gyueth the rayne a charge, immediatlye the showers haue their strength, & fall downe. He sendeth feare vpon euery mã, that they myght know their owne worckes. The beastes crepe into their dẽnes, and take their rest: out of the South cõmeth the tẽpest, & cold out of the North. At the breath of God the frost cõmeth, & the waters are shed abrode. He maketh the cloudes to do theyr labour, in geuig moystnesse: and agayne with hys lyghte he dryueth awaye the cloude. He dystributeth also on euery side, accordyng as it pleaseth hym to deale oute hys worckes: that they maye doe whatsoeuer he commaundeth thẽ thorow the whole worlde: whether it be to punishe any lande, or to do good vnto them that seke him. Herkẽ vnto this (O Job) stand still, and consider the wõderous worckes of God. Arte thou of counsaile with God, when he doth these thynges? When he causeth ỹ lyght to come forth of his cloudes? Art thou of his counsayle, when he spreadeth out the cloudes? Hast thou ỹ perfect knowledge of his wonders? And howe thy clothes are warme, whẽ the lande is stil thorow the South wynde? Hast thou helped him to spreade out ỹ heauen, which is to loke vpon, as it were caste of cleare metall? Teache vs what we shall say vnto him, for we are vnmete bicause of darkenesse. Shall it be tolde hym what I saye? Shoulde a man speke, or should he kepe it backe? For euerye man seeth not the lyghte ỹ he keepeth cleare in the cloudes, whiche he clenseth when he maketh the wynde to blow. Golde is brought out of the north, but the prayse and honour of Gods feare commeth frõ God him selfe. It is not we that can fynde out the almighty: for in power, equitie & rightoulnes, he is hier then can be expressed. Let men therfore feare him, for there shal no mã se him, ỹ is wise in his owne cõceyt.

Psa.147.b.

The.xxxviii. Chapter.

The wonders and mercuailes that the Lorde hath done from the begynnynge.

THen answered the lorde vnto Job, out of the storme, & said: what is he ỹ hydeth his mynde with foolysshe wordes? * Gyrd vp thy lomes like a mã, for I will question with the: see ỹ gyue me a direct answer. Where wast ỹ when I layed the foundacions of the earth? Tell playnelye, yf ỹ hast vnderstãdynge. Who hath measured it, knowest thou? Or who hath spred the lyne vpon it? Where vpon stande the pillers of it? Or who layed ỹ corner stone therof? Where wast ỹ when the morning starres praised me togither, and all the children of God reioysed triumphantly? * Who shut the sea with dores, when it brake forthe as a childe out of his mothers wombe? When I made the cloudes to be a couerynge for it, & swadled it with the darkenesse? whẽ I gaue it my cõmaũdemẽt, makyng dores & barres for it, sayinge: Hytherto shalte thou come, but no farther: & here shalte thou laye downe thy proude & hye waues. Haste thou gyuen the morninge his charge (assone as thou waste borne) & shewed the day spryng his place, that it might take holde of the corners of the earth, & that the vngodly myght be shaken out? Their tokẽs & weapõs are turned lyke clay: & set vp agayne as ỹ chaũgyng of a garment. The vngodly shalbe disappoynted of their lyght: & the arme of ỹ proud shalbe broken. Camest ỹ euer into ỹ grouũd of the sea? or walkedst in ỹ lowe corners of the depe? Haue ỹ gates of death bene opened vnto the, or hast ỹ sene the dores of the shadow of death? Hast thou also perceyued howe brode the earth is? yf thou hast knowledge of all this, then shew me where light dwelleth, and where darkenes is: that thou mayest bringe vs vnto their quarters, yf thou cãst tel the way to their houses. Knewest thou (afore thou wast borne) howe olde thou shouldest be? Wẽtest thou euer into

Psa.147.b.

Job.40.a

Job.38.c

Psal.104.

Psal.74.

the

the treasuries of the snowe? or haste þ seme
Ecc.9.c the secrete places of þ halle, * which I haue
Iudi.20.c prepared against þ time of trouble, against
the time of battel & warre? By what waye
is the lyghte parted, and into what lande
breaketh the east wynde? Who deuideth þ
aboūdaunce of waters into riuers? or who
maketh a waye for the lyghtenynge and
thundre, that it watereth and moysstureth
the dry and baren grounde: to make the
gralle growe in places where no body dwel-
leth, & in the wildernes where no man re-
mayneth? Who is the father of rayne? Or
who hath begotten the droppes of dewe?
Out of whose wombe came the yse? Who
hath gendred the colderneſſe of the ayre, that
Job.44.c the waters are as harde as stones, and lye
congeled aboue the depe? Wylte þ hindre
the swete influences of the seuē starres? Or
art thou able to breake the circle of heauen?
D Canst thou bring forth þ morning starre,
or the euenyng starre at conuenyent time, &
conueye them home agayne? Knowest thou
the course of heauen, that thou mayest set
vp the ordynaunce therof vpon the earth?
Job.38.c Moreouer, canst thou lyft vp thy voyce to
Ier.51. the cloudes, that they maye poure downe a
Psa.104. greate rayne vpon the? Canst thou thundre
also that they maye go theyr waye, and be
obedient vnto the, saying: Ice, here are we?
Who gyueth sure wysedome, or stedfast
vnderstandyng? Who numbreth þ cloudes
B in wysdome? Who stylleth the vehement
waters of the heauen? Who turneth the
clottes to dust, & them to be clottes againe?
Wylte thou hunte the praye from the lyon,
or fede his whelpes lying in theyr dennes, &
Psal.147.b lurking in theyr couches? Who * prouideth
meat for the Rauen, whē his yongones crie
vnto God, & flie about for lacke of meate?

¶ The.xxxix. Chapter.

God speaketh vnto Job, shewing him by þ exemples of his workes, þ his righteousnesse is vnsearchable.

KNowest thou the tyme when the
wilde goates bringe forth theyr
yonge among the stonye rockes?
Or layest thou wayte when the
hyndes vse to fawne? reckenest thou the
monethes after they engendre, that þ kno-
west the tyme of theyr bearynge? Or when
they lye downe, whē they cast theyr yong-
ones, and when they are delyuered of theyr
trauayle & payne? Howe theyr youngeones
growe vp, and waxe great thorowe good
fedyng? When they go forth and returne
not agayne vnto them? Who letteth the
wild asse go free, or who lowseth þ bondes
of the mule? Euen I whiche haue gyuen þ
wyldernesse to be theyr house, & the vnetilled
lande to be theyr dwelling place. That they
maye gyue no force for the multitude of
people in the cities, neither regarde þ crying
of the driuer: but seke theyr pasture aboute
the moūtaines, and folowe þ grene gralle.
Wyll the vnicorne be so tame as to do the
seruice, or to abyde stil by thy cribbe? Canst
B thou bynde the yoke about the vnicorne in
thy forowe, to make him plowe after thee in
þ valleies? Wayest thou trust him, (because
he is stronge) or commit thy labour vnto
hym? Wayest thou beleue hym that he will
bring home thy corne, or to cary any thing
vnto thy barne? Gauest thou the fayre
wynges vnto the peacockes, or wynges &
fethers vnto the storke? For he leaueth hys
egges in þ earth, and laieth them in þ dust.
He remembreth not that they myghte be
troden wt fert, or broken with some wilde
beast. So harde is he vnto his yongeones,
as thoughe they were not his, & laboureth
in vayne wythout any feare: And that be-
cause God hath take wysedome from him,
and hath not giuen him vnderstandynge.
When his time is that he flyeth vp on hye,
C he careth neyther for horse nor man. Hast
thou gyuen the horse his strength, or lerned
hym to bowe downe his necke wyth feare,
that he letteth him selfe be driuen forth like a
grashopper, where as the stoute neyinge þ
he maketh, is fearefull? He breaketh the
ground with the hoofes of his feete, chearе-
fullye in hys strength and runneth to mete
the harnest men. He layeth aside all feare,
his stomacke is not abated, neither starteth
he abacke for any swerde. Though the
quyuers rattle vpon hym, though the speare
and shylde glysstereth, yet rusheth he in
fearcelye, and beateth vpō the grounde. He
feareth not the noise of the trompettes, but
D as soone as he heareth þ shawmes blowe,
tushe (sayth he) for he smelleth the battaile
a farre of, the noyse, the captaynes, and the
shouting. Cōmeth it thorowe thy wisdome
that the goshauke flyeth to warde þ south?
Doeth the egle mounte vp and make hys
nest on hye at thy commaundemente? He
abideth in the stony rockes and vpon the
hie toppes of the harde moūtaynes, where
no man can come. From thence seketh he his
praye, and loketh far about wyth his eyes.
Mat.24.c His yongones are fed wt blonde: * & where
any dead body lieth, ther is he immediatly.

The.xl. Chapter.

¶ Job humbleth him self vnto God. the description of Behemoth and Leuyathon.

Moreouer,

MOreouer, God spake vnto Job, and sayde: Can he that striueth with ꝑ almyghty, be at rest? Should not he which disputeth wᵗ God, giue him an answere: Job answered the lord, saying: Beholde, I am to vyle a person to answere the, therfore wyll I laye myne hand vpon my mouth. Once or twyse haue I spoken, but I wyll saye nomore. Then answered the Lorde vnto Job out of the storme, and sayd: * gyrd vp thy loines nowe lyke a mā, and tel me the thynges that I wyl aske the. Wilt thou disanul my iudgement? Or wilt thou condemne me, ꝑ thou thy selfe mayest be made ryghteous? Is thy power thē like the power of God? Maketh thy voice such a sounde as hys doth? Then arme thy selfe with thine owne power: vp, decke the in thy glorye araye, poure out the indignacion of thy wrath: se that thou cast downe all the proude, loke wel ꝑ thou make st all suche as be stubburne to obey: tread downe al ꝑ vngodly in theyr place, cast them downe into the dust, & couer theyr faces wᵗ darkenesse: Then wyll I confesse vnto the also, that thyne owne ryghte hande shall saue thee.

Beholde the beaste Behemoth (whom I made wᵗ the) which eateth haye as an oxe: lo, howe strong he is in his loynes, & what power he hath in the nauyll of his body. He spreadeth out his tayle lyke a Cedre tree, al his paynes are stytke. His shynnes are lyke pypes of brasse, his rydge bones are lyke staues of yron. Fyrst whē God made him, he ordeyned the wildernesse for hym, that ꝑ mountaynes should giue him grasse, where al ꝑ beastes of the feilde take theyr pastime. He lyeth among the reedes in the mosses, ꝑ fennes hyde hym wyth theyr shadowe, and the wyllowes of the brooke couer hym rounde aboute. Lo, without any labour might he dryncke out of the whole floude, & sup of Jordan without any trauaile. Who darre laye hande vpō him openly, & vndertake to catche hym? Or who darre put an hooke thorowe his nose and late a snare for hym? Darrest thou draw out * Leuiathan wyth an angel, or bynde hys tonge wyth a snare? Canst thou put a rynge in the nose of hym, or bore his chawe thorowe with a naule? Wyll he make manye fayre wordes wyth the, (thinkest thou) or flatter the? Will he make a couenaunte wyth the? Or arte thou hable to compell hym to do the continual seruice? Wilt thou take thy pastime wᵗ him as with a bird, or giue him vnto thy maydens, that thy companions may make a reflectiō of hym, or that he maye be parted amonge the marchaunte men? Canst thou fyl the basket wyth hys skynne, or the fysshe panyer wyth hes head? Darrest thou laye hand vpon hym? It is better for the to consyder what harme might happen the there thorowe, and not touche hym. For when thou thynkest to haue holde vpon him, he shall begyle the.

* Esa. 27. a
‖ Esa. 74. c

Job. 38. a.

The. xli. Chapter.

Of the same Leuyathan wherof is mencioned in the Chapter afore.

NO man is so cruell that is able to stirre him vp. * Who is able to stāde before me? Or who hath giuen me any thyng afore hand, that I may rewarde hym agayne? All thynges vnder heauen are myne: I feare him not, whether he threaten or speake fayre. Who lyfteth hym vp, and strypeth hym out of hys clothes? or who taketh him by the bitte of hys brydle? Who openeth the dore of his face? For he hath horryble teeth rounde about. His body is couered wᵗ scales, as it were wyth shildes, lockt in, kept and well compact togyther. One is so ioyned to an other, that no ayre can come in: Yea, one hangeth so vpon an other, and sticketh so togither, that they can not be sondred. His nesynge is lyke a glysteringe fyre, and his eies like the morninge shyne. Out of hys mouth go torches, and oute of his nostrelles there goeth a smoke, lyke as oute of an hote sethynge pot. His breath maketh the coales burne, & the flame goeth oute of hys mouth. In his neche remaineth strength, and nothynge is to laborious for hym. The members of his body are ioyned so strayte one to an other, and cleaue so faste togither, ꝑ he can not be moued. His herte is as harde as a stone, & as fast as the stythie that the smith smiteth vpon. When he goeth, the myghtye are afrayed, and feare troubleth them. Yf any man draweth out a swerde at him, it shal not hurt him: there may neither speare iaueling nor brestplate, abyde hym. He setteth as muche by a strawe as by yron, & as muche by a rotten stocke as by brasse. He flatteth not away for hym that bendeth the bowe, and as for stinge stones, he careth as muche for stubble as for them. He counteth the darres no better then a strawe, he laugheth hym to scorne that shaketh the speare: He treadeth the golde in the myre, lyke the sharpe potsherdes. He maketh

I Esa. 40. a
Rom. 11. a

A
B
C
D

the

the depe to boyle lyke a pot, and styreth the
sea togither lyke an oyntment. He maketh a
pathe to be sene after hym, the deepe is hys
walkynge place. Upon earth is there no
power lyke vnto his: for he is so made, that
he feareth not. Yea man will consyder all
hye thynges, this same is a kyng ouer al the
children of pryde.

The.xlii. Chapter.

* The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto hym.

Then Job answered the Lorde, & sayd:
* I knowe that thou hast power ouer
all thynges, & that ther is no thought
hydde vnto the. For who can kepe his owne
counsayll so secrete, but it shalbe knowen?
Therfore haue I spoken, that I vnderstode
not the thynges that are so hye, and passe
myne vnderstandyng. O herken thou vnto
me also, and let me speake: answere vnto the
thynge that I will aske the. I haue gyuen
diligent eare vnto the, and nowe I see the
with mine eyes. Wherfore, I gyue myne
owne selfe the blame, and take repentaunce
in the dust and asshes. Now when the lorde
had spoken these wordes vnto Job, it for-
tuned that the Lorde sayde vnto Eliphas
the Themanyte: I am displeased with the,
and thy two frendes, for ye haue not spoken
of me the thynge that is ryght: lyke as my
seruaũt Job hath done. Therfore take you
now seuen oxen and seuen rammes, and go
to my seruaunt Job, and * offre vp for your
selues a burnt offrynge: & my seruaunt Job
shall praye for you. Hym will I accept, and
not deale with you after your foolishnesse:
in that ye haue not spoken the thing whiche
is ryght, lyke as my seruaũt Job hath done.
So Eliphas the Themanite, and Bal-
dad the Suhyte, and Sophar the Naama-
thite went their waye, and dyd accordynge
as the Lorde commaunded them.
* The Lorde also accepted the persone of Job, and the Lorde turned the captiuitie of Job, when he prayed for his frendes: Yea, the Lord gaue Job * twyse as muche as he had afore. And then came there vnto hym all his brethren, all his systers, and all they that had bene of his acquayntaunce afore, & dyd eate bread with hym in his house, wonderynge at hym, and comfortynge hym ouer all the trouble that the Lorde had brought vpon hym. Euery man also gaue him a certayne summe of money, and a ieuell of golde. And the Lorde made Job richer then he was before: for he had fourtene. M. shepe, syxe. M. camels, a. M. yoke of oxen, & a. M. asses. He had seuen sonnes also, and thre doughters. The firste doughter called he Jemima, the second Kezia, and the thirde Kerenhapuch. In all ỹ land were no wome̅ founde so faire as the doughters of Job: and their father gaue them enheritaunce amonge their brethren. After this lyued Job an hundred and fourtie yeres, so that he sawe * his children, and his childres childzen, vnto the fourth generacion. And so Job dyed: beyng olde, and of a perfect age.

Gene.42.a
Mat.19.b
Gene.50.b
Iob.14.a
Ps.128.a

The ende of the booke of Job.

¶ The thyrd part of the Byble contaynyng these bookes.

The Psalter. The prouerbes.
Ecclesiastes. Cãtica cãticorũ.

The Prophetes.

Esay.	Jonas.
Jeremy.	Micheas.
Ezechiel.	Naum.
Daniel.	Abacuc.
Oseas.	Sophony.
Joel.	Aggeus.
Amos.	Zachary.
Abdy.	Malachy.

8 NO 54

The Psalmes of Dauid.

¶ The fyrst Psalme.

Beatus vir qui non abiit.

BLessed is that man that hath
not walked in ꝑ * councel of
the vngodlye, nor stande in ꝑ
waye of synners, and hath
not sit in ꝑ seate of the scorne-
full. But his delight is in
the lawe of the Lorde: and in hys lawe wyll
he exercyse him selfe daye and nyght. And
*he shalbe lyke a tree planted by the water
syde, that wyll bryng forthe his frute in due
season. Hys leafe also shall not wyther,
& loke whatsoeuer he doeth, it shal prosper.

Is for the vngodlye, it is not so wyth them:
but * they are lyke the chaffe whyche the
wynde scatereth away (from the face of the earth.)

Therfore the vngodly shall not be able
to stande in the iudgemẽt: nether ꝑ synners
in the congregacion of the righteous.

But the Lorde knoweth the waye of the
ryghteous, and the waye of the vngodlye
shall perysshe.

¶ The seconde psalme.

Quare fremuerunt gentes.

WHy * do the Heathẽ so furyously
rage together, & why do the peo-
ple ymagyne a vayne thynge?

The kynges of the earth stande
vp, and the rulers take councell together *
agaynste the Lorde, and agaynste hys
anoynted. Let vs breake theyr bondes a-
sunder, & caste awaye theyr coardes frõ vs.

He that dwelleth in heauen * shal laughe
them to scorne: the Lorde shal haue them in
derysyon. Then shall he speake vnto thẽ
in hys wrathe, and vexe them in his sore dis-
pleasure. Yet haue I set my kyng vpon
my holy hill of Sion. I will preache the
lawe, whereof the Lord hathe said vnto me:
* Thou arte my sonne, thys daye haue I
begotten the. Desyre of me, and I shall
geue the ꝑ Heathẽ for thyne enherytaunce,
and the vttmost partes of the earth for thy
possessyõ. * Thou shalte bruse them with
a rodde of Iron, and breake them in peces
lyke a potters vessell. Be wyse nowe ther-
fore, O ye kynges: be learned, ye that are
iudges of the earth. Serue the Lorde in
feare, and reioyce (vnto him) wyth reuerence.

Kysse the sonne leste he be angry, & so ye
perysshe from the (ryghte) waye: yf hys wrath
be kyndled (yea but a lytle) blessed are all
they that put their trust in hym.

¶ The thyrde Psalme.

Domine quid multiplicati.

¶ A psalme of Dauid when he fled from
the face of Absolon his sonne.

LOrde howe are they increased, ꝑ
trouble me? manye are they that
rise agaynst me. Many one ther
be, ꝑ saye of my soule: there is no
helpe for him in (hys) God. Sela. But
thou, O Lorde, arte my defender: thou art
my worshyp, and the lyfter vp of my head.

I did cal vpon the Lord with my voice:
and he hearde me out of hys holye hyll.
Sela. I layde me downe and slept, and
rose vp agayne, for the Lord sustayned me.

I wil not be afrayd for ten thousandes
of the people that haue sette themselues a-
gaynst me round about. Up lord & helpe
me O my God, for thou smytest all myne
enemyes vpon the cheke bone: thou haste
broken the teeth of the vngodly. Salua-
cyõ belongeth vnto the Lorde: and thy bles-
synge is vpon thy people. Sela.

¶ The fourth psalme.

Cum inuocarem.

To hym that excelleth in musyke,
a psalme of Dauid.

HEare me, when I cal, O God
of my righteousnes: thou hast
set me at lyberty, whe I was
in trouble: haue mercye vpon
me & herken vnto my prayer.

O ye sonnes of men howe longe wyll
ye blaspheme myne honoure, and haue such
pleasure in vanitie, and seke after leasynge?
Sela. Knowe thys also, that the Lord
hath chosen to hym selfe the man that is
godlye: when I call vpon the Lord, he wyll
heare me. Stande in awe, and synne not:
comen wyth youre owne herte, and in youre
chambre, and be styll. Sela. Offer the
sacrifyce of ryghteousnes, and put youre
trust in the lord. There be many that saye:
who wyl shewe vs any good? Lord lifte
thou vp ꝑ light of thy coũtenaũce vpõ vs.

Thou haste put gladnes in my herte, sence
the tyme that their corne and wyne (and oyle)
increased. I will laye me downe in peace,
and take my reste: for it is thou Lord onlye,
that makeste me dwell in safetye.

The.v.Psalme.

Verba mea auribus.

To hym that excelleth in songes of musycke a psalme of Dauyd.

POnder my wordes O Lord consyder my medytacyon. O herken thou vnto ꝯ voice of my calling my kynge and my God: for vnto the wyll I make my prayer. My voyce shalte thou heare betymes O Lorde: early in the mornyng wyll I dyrect my prayer vnto the, and wyll loke vp. * For thou art the God that hath no pleasure in wickednes neither shal any euel dwel with the. Such as be folysche shall not stande in thy syght: thou hatest all them that worke vanyte. Thou shalt destroye them that speake leasynge: the lorde wyll abhorre both the bloudthirsty & disceatful man. But as for me I wyll come into thy house euen vpon the multitude of thy mercy: and in thy feare wyll * I worshyppe toward thy holy temple. Lead me O lorde, in thy righteousnes because of myne enemies: make thy waye plaine before my face. For there is no stedfastnesse in hys mouth: their inwarde partes are verye wyckednes. * Their throte is an open sepulchre: they flatter with their tonge. Destroye thou the O God let them perish through their owne ymaginacions cast the out in the multitude of their vngodlinesse: for they haue rebelled against thee. And let all them ꝯ put their trust in the, reioyce: they shal euer be geuing of thākes, because thou defendest them: they that loue thy name shalbe ioyfull in thee.

For thou lorde wylte geue thy blessyng vnto the righteous: and with thy fauourable kyndnes wylt thou defende hym, as with a shilde.

The.vi.Psalme.

Domine ne.

To hym ꝯ excelleth in musike, vpon the instrument of eyght stringes. A Psalme of Dauid.

DLorde, * rebuke me not in thine indignacion: neither chasten me in thy displeasure. Haue mercy vpon me O lorde, for I am weake: O lorde heale me, for my bones are vexed. My soule also is sore troubled: But lorde howe longe wilt thou punyshe me? Turne the O lorde and delyuer my soule: Oh saue me for thy mercies sake. * For in death no man remembreth thee: & who will geue the thākes in the ꝑpt? I am wearye of my grouynge, euery nyght wash I my bed, and water my couche with my teares. My beutye is gone for very trouble, and worne away because of all myne enemies. * Awaye fro me al ye that worke vanitie: for the lorde hath heard the voyce of my weppynge. The lorde hathe heard my petycion, the lorde will receiue my prayer. All mine enemies shalbe confoũded & sore vexed: they shalbe turned backe and put to shame sodenly.

The.vii.Psalme.

Domine Deus meus.

Sygaion of Dauid whiche he sange vnto the lorde in the busynes of Chus, the sonne of Jemini.

DLorde my God, in the haue I put my trust: saue me fro all them that persecute me & deliuer me. Least he deuoure my soule lyke a Lyon, and teare it in peaces: whyle there is none to helpe. Oh lorde my God, * if I haue done any suche thyng, or yf there be any wickednesse in my handes. Yf I haue rewarded euill vnto hym ꝯ dealt frendly with me: yea, I haue delyuered hym, that without any cause is myne enemie. Then let mine enemie persecute my soule & take me: yea, let him treade my lyfe doune vpon the earth, and laye myne honoure in the dust. Sela. Stand vp, O lorde, in thy wrath & lifte vp thy selfe, because of the indignacions of myne enemies: aryse vp for me, in the iudgement that thou hast commaunded. And so shal the congregacion of the people come about the for their sakes: therfore lift vp thy selfe againe.

The lorde shall iudge the people: geue sentence with me O lorde, accordyng to my righteousnes and according to the innocencye that is in me. Oh let the wickednes of the vngodly come to an ende: but gyde ꝯ the iust. For the righteous God trieth the very heartes & the reynes. My helpe cōmeth of God, which preserueth them that are true of heart. * God is a righteous Iudge (strong and patient) & God is prouoked euery daye. Yf a man wyl not tourne he wyl whet his sweard: he hath bent his bowe & made it ready. He hath prepared him the instrumentes of death: he ordeineth his arrowes agaynste the persecutours. Behold * he trauayleth with mischefe, he hath conceiued sorowe, & brought forth vngodlinesse. * He hath grauen & digged vp a pytte, and is fallen himselfe into the destrucciō that he made (for other.) For his trauayle shall come vpon hys owne heade * & his wickednes shal fal vpon his owne pāte.

I wil

I wyl geue thankes vnto the Lorde accordyng to his rightcousnes: and wyll prayse the name of the Lorde moste hyest.

¶ The.viij.Psalme.

Domine Dominus noster.

¶ To him that excelleth in Githith, a Psalme of Dauid.

O Lord our gouernour, how excellent is thy name in al the worlde, thou ꝑ hast sette thy glory aboue the heauens? * Out of the mouthe of very babes and sucklinges hast ꝑ ordeyned strengthe, because of thyne enemyes, that ꝑ mightest stylle the enemie and the auenger. For I wyl cõsydre thy heauens, euen the woorke of thy fyngers: the moone & the starres which thou hast ordeyned. * What is man, ꝑ thou art myndefull of hym? and ꝑ sonne of man, that thou visitest hym? Thou madest him lower then the aũgels, to croune him with glory & worshp. Thou makest hym to haue dominiõ in the workes of thy handes: & * thou hast put al thynges in subiection vnder his feete. Al shepe & oxen, yea, & the beastes of the fielde. The foules of the ayre, and the fyshe of the sea, and whatsoeuer walketh thorow the pathes of the seas. O Lorde our gouernour, howe excellent is thy name in al the worlde?

¶ The.ix.Psalme.

Confitebor tibi.

¶ To him that excelleth vpon Almuth Labben, a Psalme of Dauid.

I Wyll * geue thankes vnto thee, O lord, with my whole hearte, I wyl speake of al thy meruaylous workes. I wyl be glad, and reioyse in thee: yea, my songes wyll I make of thy name, O thou moost hyest. Whyle myne enemyes are driuen backe, they shall fall & perysshe at thy presence. For thou hast mayntayned my right & my cause: thou art set in the trone ꝑ iudgest right. Thou hast rebuked the Heathen, and destroyed the vngodly, thou hast put out their name for euer and euer. O thou enemy, destructiõs are come to a perpetuall ende: euen as the cyties whiche thou hast destroyed, their memoriall is perysshed with the. But the Lord shall endure for euer, he hath also prepared his seate for iudgemẽt. For he shal iudge the worlde in righteousnes, and mynistre true iudgement vnto the people. The lord also wyl be a defence for the oppressed: a refuge in due tyme of trouble. And they that know thy name, wyl put their trust in thee: for thou (Lorde) hast neuer fayled thẽ that seke thee. O prayse ꝑ lord, * which dwelleth in Syon, shewe the people of his doynges. For when he maketh inquisiciõ for bloud, he remembreth them: & * forgetteth not the complaynt of the poore. Haue mercye vpon me (O Lorde) consydre the trouble which I suffre of thẽ that hate me: thou ꝑ lyftest me vp frõ the gates of death.

That I may shew all thy prayses within the portes of ꝑ daughter of Syon, I wil reioyse in thy saluacion. The Heathen are sticke doun in the pitte that they made: in the same net which they hyd priuelye, is their own foote taken. The Lord is knowen to execute iudgemẽt: the vngodly is trapped in the worke of his own handes. A consideracion. Sela. The wicked shalbe turned vnto hell, and all the people that forget god. For the poore shal not be alway forgotte, the patient abydyng of the meke shal not perisshe for euer. Vp lord, and let not man haue the vpper hande, let the Heathen be iudged in thy sight. Put them in feare (O Lorde) that the Heathen maye knowe themselues to be but men. Sela.

¶ The.x.Psalme.

Vt quid Domine.

WHy standest thou so farre of (O Lord) and hydest thy face in that needful time of trouble? The vngodlye for his owne lust doth persecute the poore: let them be take in the crafty wilynes that they haue ymagined. For the vngodly hath made boast of his owne hertes delyre, and speketh good of the couetous, whome God abhorreth. The vngodly is so proude that he careth not for God, neyther is God in al his thoughtes. His wayes are alwaye greuous, thy iudgementes are farre aboue out of his sight, and therfore defyeth he all his enemyes. For he hath sayed in his herte: tushe I shall neuer bee caste downe, there shall no harme happen vnto me. * His mouthe is full of cursyng, and dissayte and fraude: vnder his tongue is vngodlynes & vanitie. * He syteth lurkyng in the tushe corners of the stretes, and priuely in his lurkyng dens doeth he murther the innocent, his eyes are set agaynst the poore.

For he lyeth waytyng secretly (euen as a Lyon lurketh he in his denne) that he may rauishe the poore. He doeth rauishe the poore when he getteth hym into his net.

He falleth downe and humbleth himselfe, that the congregacion of the poore may fall into the hand of his captaynes. He hath

sayed in his heart: tushe god hath forgotte,
C he hydeth awaye his face, and he wyl neuer
se it. Aryse (O lord god) & lyft vp thyne
hande, forget not the poore. Wherfore
shoulde the wycked blaspheme God, whyle
he doeth saye in his heart: tushe thou God
carest not for it. Surely thou hast seene
it: For thou beholdest vngodlynesse and
wrong. That thou mayest take the mat-
D ter into thy hand: the poore committeth him
selfe vnto thee, for thou arte the helper of the
frendlesse. Breake þ the power of the vn-
godly & malicious, take away his vngodli-
nes, & thou shalt fynde none. The lord is
kyng for euer & euer, & the heathen are pe-
rysshed out of þ land. Lord þ hast heard þ
desire of the poore: þ preparest theyr heart, &
thyne eare harkneth therto. To helpe the
fatherles & poore vnto their right: þ the mã
of þ earth be no more exalted against them.

¶ The.xi.Psalme.

In Domino confido.

¶ To the chaunter, a Psalme of Dauid.

A IN the Lord put I my trust, howe saye
ye then to my soule: that she should flee
as a byrd vpon your hyl? For loe, the
vngodly bende theyr bowe, & make readye
theyr arowes within þ quyuer, þ they maye
priuely shoote at the which are true of hert.
For the foundacions wyl be cast downe, &
*Rom.3.b what hath þ righteous doen? *The lord
psal.66.a is in his holy temple, & the lordes seate is in
B heauē. His eyes consyder (the poore,) and his
eye liddes trye the chyldren of men. The
lord alloweth the righteous: but the vngod-
ly, and hym that delyteth in wickednes, doth
his soule abhorre. Upon the vngodlye he
shall rayne snares, fyre, and brymstone,
storme and tempest: this shalbe their por-
cion to drynke. For the righteous Lorde
loueth righteousnes: his countenaunce wyl
beholde the thyng that is iuste.

¶ The.xii.Psalme.

Saluum me fac.

To him that excelleth vpon an instrument
of eyght strynges, a Psalme of Dauid.

A HElp (me) lord, for there is not one god-
ly man lefte. For þ faythfull are mys-
vnished frō amōg the chyldren of men.
They talke of vanitie, euery one with his
neyghboure, they doe but flatter with theyr
lyppes and dissemble in theyr double herte.
The Lorde shall roote out all deceatful
lyppes, & the tongue that speaketh proude
thynges. Which haue sayed, With our tōge
will we preuayle: we are they that ought to
speake, who is Lorde ouer vs? Nowe for
the comforteles troubles sake of the needy, B
* & because of the depe syghyng of þ poore: psa.34
I wyll vp (sayeth the lord) and will helpe e-
uery one, from him that swelleth against
him, and wil set them at rest. The wordes
of the lorde are pure wordes, euē as the syl-
uer, whiche from earthe is tryed & purifyed
seuen tymes in the fyre. Thou shalt kepe
them (O lord) thou shalte preserue hym frō
this generacion for euer. The vngodlye
walke on euery syde: when they are exalted,
the chyldren of men are put to rebuke.

¶ The.xiii.Psalme.

Vsquequo Domine.

To the chaunter, a Psalme of Dauid.

HOwe long wylte thou forgette me (O I
Lord) for euer? how longe wylte thou
hyde thy face fro me? How lōg shal
I seke councell in my soule, & be so vexed in
myne heart? howe longe shall myne enemye
tryumphe ouer me? Consyder & heare me
(O Lord my god) lyghten myne eyes, that
I slepe not in death. Leste myne enemye
saye, I haue preuayled agaynst hym: for yf
I be cast downe, they that trouble me wyll
reioyce at it. But my truste is in thy mer-
cye, and my heart is ioyful in thy saluacion.
I wyll synge of the Lord, because he hath
delte so louingly with me. (yea, I wyll prayse
the name of the Lorde the most hyest.)

¶ The.xiiii.Psalme.

Dixit insipiens.

¶ To the chaunter a Psalme of Dauid.

THe *foole hath sayd in his heart, there I
is no god. They are corrupt, and be- psal.52
come abhominable in their doynges:
*there is not one that doth good, (no not one,) psal.53
The lord loked downe frō heauē vpon þ
chyldren of men, to se yf there were any that
would vnderstand & seke after god. But
they are al goen out of þ way, they are alto-
gether become abhominable: there is none
þ doeth good no not one: (theyr throte is an open
sepulchre: wyth theyr tongues they haue discea-
ued, the poyson of aspes is vnder theyr lyppes. Theyr mouthe is
full of cursyng and bitternesse: theyr feete are swift to shed
blonde. Destruccion and vnhappynesse is in theyr weyes,
and the weye of peace haue they not knowen, there is no
feare of God before theyr eyes.) Haue they no
knowlege þ they are all suche woorkers of
mischefe, eatyng vp my people as it were
bread, & cal not vpō the lorde? There were
they brought in feare, (euen where no feare was:)
for god is in the generacion of þ righteous.
As for you, ye haue made a mocke at the
counsell of the poore, because he putteth his
truste in the lorde. Who shall g- & saluā-

cion

cion vnto Israel, *out of Sion. When ꝯ
Esa.19.d lord turneth the captiuitie of his people, the
Ps.113.c shal Jacob reioyse, and Israel shalbe glad.

¶ The.xv.Psalme.

Domine quis habitabit.

To the chaunter, a Psalme of Dauid.

1 LOrde who shall dwell in thy tabernacle: who shall rest vpon thy holy hylle
* Euen he ꝯ leadeth an vncorrupte
Psal.14.a lyfe, & doeth the thing which is right, & that
Esa.33.c speaketh ꝯ truth frō his heart. He ꝯ hath
Mat.5.b vsed no disceite in his tongue, nor doen euel to his neighbour, & hath not sclaundred his neyghbours. He that setteth not by hym-
2 selfe: but is lowly in his owne eyes, and maketh muche of thē that feare ꝯ Lorde: he that sweareth vnto his neighbour and disapointeth hym not, thoughe it were his owne hu-
Exo.22.a derauice. * He that hathe not geuen his moneye vpon vsurye, nor taken rewarde agaynste the innocente. Who so doeth these thynges shall neuer fall.

¶ The.xvi.Psalme.

Conserua me Domine.

The badge or armes of Dauid.

1 PReserue me, O God, for in thee haue I put my trust. O my soule thou hast sayed vnto the Lorde: thou arte my God, my goodes are nothing vnto thee.
All my delyte is vpon the sayncles that are in the earth, and vpon suche as excell in vertue. But they that runne after another God, shall haue greate trouble. Their
Exo.23.a drinke offerynges of bloud, wyl not I offre, neither make mencion of their names with-
Deu.33.c in my lyppes. * The Lorde hymselfe is the portyon of myne enheritaunce, and of my cup: thou shalt mayntayne my lot.
The lot is fallen vnto me in a fayre grouud:
2 yea, I haue a goodlye heritage. I wyll thanke the Lorde for geuyng me warnyng: my reynes also chasten me in the night season. I haue set god alwayes before me, for he is on my right hande, therfore I shal not fall. Wherfore my heart was glad, & my glory reioyced, my flesche also shall rest
Act.2.d in hope. For why * thou shalte not leaue
Mat.28.d my soule in hell, neyther shalte thou suffre thy holy one to se corruption. Thou shalt shewe me the pathe of lyfe: in thy presence is the fulnesse of ioye, and at thy tyghte hande there is pleasure for euermore.

¶ The.xvii.Psalme.

Exaudi Domine iusticiam.

A prayer of Dauid.

1 HEare ꝯ right, O lord, cōsider my complaynt, & herken vnto my prayer that goeth not out of fayned lippes. Let my sētence come furth frō thy presence: & let thyne eyes loke vpō the thing that is equal.
* Thou hast proued & visited myne heart Psa.17.a
in the nyght season, thou hast tryed me, and shalt fynde no wickednesse in me: for I am vtterly purposed ꝯ my mouthe shall not offend. Because of mens workes ꝯ are doen agaynste the woordes of thy lippes, I haue kept me from the wayes of the destroyer.
O holde ꝯ vp my gonges in thy pathes, that my footesteps slyp not. I haue called vpon thee, O god, for ꝯ shalt heare me: encline thyne eare to me, & herkē vnto my woordes. Shew thy meruelous louing kyndenes, thou that art the sauiour of them which
2 put their trust in thee, frō such as resiste thy rightheād. Kepe me as * ꝯ apple of an eye, Ecclus.51.d
hide me & vnder the shadow of thy wynges, Mat.23.d
Frō the vngodly ꝯ trouble me: mine enemies cōpasse me round about, to take away my soule. They are enclosed in their own fat: & their mouth speaketh proude thinges.
They lye waytyng in our waye on euery syde, turnyng theyr eyes down to the grouud.
Lyke as a Lyon ꝯ is gready of his praye, & as it were a lyōs whelp lurking in secrete places. Vp lord, disapoynt him & cast him
C downe: deliuer my soule from the vngodly, which is as a sweard of thine. Frō the mē of thy hād, o lord, frō the mē I say, & from ꝯ euel world, which haue theyr portion in this lyfe, whose bellyes thou fyllest with thy hyd treasure. Thei haue childrē at their desire: & leaue the rest of theyr substaunce for their babes. But as for me, I wyll beholde thy presēce in righteousnes: & whē I awake vp after thy lykenes, I shalbe satisfied with it.

¶ The.xviii.Psalme.

Diligam te Domine.

To the chaunter of Dauid the seruaūt of ꝯ lord, which spake vnto ꝯ lord the woordes of this songe (in the daye ꝯ the Lorde deliuered him from the hande of all his enemyes, and from the hande of Saule) and he sayd,
I Wyll loue thee, O lorde, my strengthe, I
The Lorde is my stonye rocke, & my defence, my sauyoure, my God, and my might, in whom I wyl trust: my buckler, the horne also of my saluacion, and my refuge.
* I wyll call vpon the Lorde whiche is 2.Re.22.a
worthy to be prayed, so shall I bee safe fro myne enemyes. * The sorowes of death Psa.116.a
compassed me, and the ouerflowynges of vngodlynesse made me afrayed. The

paynes of hell came about me, the snares of death ouertoke me. In my trouble wyl I cal vpō the lord, & complaine vnto my god.

So shal he heare my voyce out of his (holy) temple, & my cōplaynt shall come before him, it shal entre euē into his eares. *The earth trembled and quaked, the very foundacions also of the hilles shoke & were remoued, because he was wroth. There wēt a smoke out in his presence: & a consuming fyre out of his mouthe, so that coales were kyndled at it. He bowed the heauens also, and came downe, & it was darke vnder his feete. He rode vpon the cherubins, & dyd flye: he came flying vpon the wynges of the wynde. He made darkenesse his secrete place: his pauilion roundē about him with darke water & thicke cloudes to couer him.

At the brightenesse of his presence his cloudes remoued: hailestones and coales of fyre. The lord also thōdered out of ℔ heauē, & the hyest gaue his thōdre, haylestones & coales of fyre. He sent out his arowes & scattered them, he cast forthe lightninges, & destroyed them. The ſpringes of waters were seen, and the foundacions of the round worlde were discouered at thy chydyng O lord, at the blastyng of the breath of thy displeasure. He shal send down frō the heigth to fetche me, and shal take me out of many waters. He shal deliuer me frō my strōgest enemy, & from thē whiche hate me: for they are to mighty for me. They preuented me in the daye of my trouble: but the lord was my vpholder. He brought me forth also in to a place of liberty: he brought me forthe, euen because he had a fauour vnto me.

The lord shall rewarde me after my righteous dealing: accordyng to the clēnes of my hādes shal he recōpēce me. Because I haue kept the wayes of ℔ lorde: & haue not forsaken my god as the wicked doth. For I haue an eye vnto al his lawes: & wil not cast out his cōmaūdemēts fro me. I was also vncorrupt before him: and eschued myne own wickednes. Therfore shall the lorde rewarde me after my righteous dealyng: & according vnto the clēnes of my handes in his eye sight. With the holy thou shalt be holy, & with a perfect man ℔ shalt be perfect. With ℔ cleane thou shalt be cleane: & with the froward thou shalt learne frowardnes: for thou shalte saue the people ℔ are in aduersitie, & shalt bring downe ℔ hye lookes of ℔ proude. Thou also shalt lyght my candle: the lorde my god shall make my darkenes to be light. For in thee I shal discomfyte an hoost of men: & with the helpe of my god I shal lepe ouer the wal. The way of god is an vndefyled way * the worde of the lord also is tryed in ℔ fyre: he is the defender of all thē that put their truste in hym. For who is god but the lorde, or who hath any strength except our God? It is God that gyrdeth me wt strengthe of warre & maketh my wate perfect. *He maketh my feete like Hartes feet: & setteth me vp on hye. He teacheth myne handes to fyghte, and myne armes shall breake euen a bowe of stele. Thou hast geuen me the defence of thy saluacion: thy righthand also shal hold me vp, & thy louing correccio shal make me great. Thou shalt make roume ynough vnder me for to go ℔ my footesteps shal not slide. I wyl folow vpon myne enemyes, & ouertake them: neither wil I turne agayn till I haue destroyed them. I wil smyte the, that they shal not be able to stande: but fal vnder my feete. Thou haste gyrded me wt strengthe vnto the battayle, thou shalt throwe downe myne enemyes vnder me. Thou hast made myne enemies also to turne their backes vpon me, & I shal destroye thē that hate me.

*They shal crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shall they crye, but he shall not heare them. I will beate them as smal as the duste before the wynde, I wil caste them out as the claye in ℔ stretes. Thou shalt deliuer me frō the stryuinges of the people: & thou shalt make me the heade of the Heathē. A people whō I haue not knowen, shal serue me. Assone as they heare of me they shal obey me: but ℔ straūge children shal dissemble wt me. The straūge childrē shal fayle, & be afraid out of their pitfos. The lord liueth: & blessed be my strong helper, & praysed be ℔ god of my saluacio. Euē the god which seeth ℔ I be auenged: & subdueth ℔ people vnto me. It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue myne aduersaryes: ℔ shalt rydde me from the wycked mā.

*For this cause I wyl geue thākes vnto thee, O lord, among the Gentiles: and syng prayses vnto thy name. *Great prosperitie geueth he vnto his king: and sheweth louing kyndenes vnto Dauid his annointed, and vnto his seed for euermore.

¶ The.xix. Pſalme.

Cœli enarrant.

To the chaunter a Pſalme of Dauid.

The heauēs * declare the glory of god, & the firmamente sheweth his handye worke.

worke. One daye telleth another: and one
night certifyeth another. There is neither
speche nor language, but theyr voyces are
heard amõg thẽ. *Their soũde is goen out
into all landes: & their wordes into ꝑ endes of
ꝑ world. In them hath he set a tabernacle
for the sunne, which cõmeth forth as a bride-
grome out of his chamber, and reioyseth as
a gyaunt to runne his course. It goeth
forth frõ the vtmost part of the heauen, and
runneth aboute vnto the ende of it agayne,
and there is nothyng hyd frõ the heate ther-
of. The law of ꝑ lord is an vndefiled law
converting the soule. The testimonye of ꝑ
lorde is sure, and geueth wysdome vnto the
symple. The statutes of the lord are right,
and reioyce the hert: the cõmaundemente of
the lord is pure, and geueth lighte vnto the
eyes. The feare of the lord is cleane, & en-
dureth for euer: ꝑ iudgemẽtes of the lord are
true & righteous altogether. *More to be
desired are they thẽ gold, yea thẽ muche fine
gold: sweter also thẽ hony and ꝑ hony cõbe.
Moreouer by thẽ is thy seruaũt taught,
& in kepyng of thẽ there is great rewarde.
Who can tell howe ofte he offendeth? Oh
clense ꝑ me frõ (my) secrete faultes. Kepe thy
seruaũt also frõ presumptuous synnes, leste
they get ꝑ dominiõ ouer me: so shal I be vn-
defyled & innocent frõ the great offence.
Let the wordes of my mouth, & the medita-
cion of my heart be (alwaye) acceptable in thy
sight, O lord, my strẽgth and my redemer.

¶ The.xx. Psalme.

Exaudiat te Dominus.

To the chaunter, a Psalme of Dauid.

The Lord heare thee in the day of trou-
ble, ꝑ name of ꝑ god of Jacob defend
thee. Send thee helpe frõ the Sanc-
tuary, & strẽgthe thee out of Syon. Remẽ-
bre al thy offringes, & accepte thy burntsacri-
fice. Sela. Graũt thee thy hertes desyre, &
fulfil al thy mynde. We wil reioyse in thy
saluacion: and triũphe in the name of ꝑ lord
our god, the lord perfourme al thy peticiõs.
Now knowe I ꝑ the Lorde helpeth his a-
nointed, & wil heare him frõ his holy heauẽ:
euen ꝑ the wholsome strength of his righte
hand. Some put theyr trust in charettes,
and some in horses: but we wyll remembre
the name of the lorde our god. They are
brought doun & fallen, but we are risen, and
stand vpright. Saue Lord, & heare vs, o
kyng of heauen, when we call (vpon thee.)

¶ The.xxi. Psalme.

Domine in virtute tua.

To the chaunter, a Psalme of Dauid.

The kyng shal reioyce in thy strengthe
O lorde: exceadyng glad shal he be of
thy saluaciõ. Thou hast gruen him
his hertes desyre, and haste not denyed him
the request of his lippes. Sela. For thou
shalte preuente hym with the blessinges of
goodnes, & shalt set a crowne of pure golde
vpõ his head. He asked lyfe of thee, and ꝑ
gaueste him a lõg life, euẽ for euer and euer.
His honour is great in thy saluacion: glo-
ry and great worshipp shalt thou laye vpon
hym. For thou shalt gyue him euerlasting
felicitie, & make him glad with ꝑ ioye of thy
countenaunce. And why? because the kyng
putteth his trust in the lord, and in the mer-
cye of the moste hyest he shal not mysscarye.
All thyne enemyes shall fele thy hãde: thy
righthand shal finde out thẽ that hate thee.
Thou shalte make them like a fyre ouen
in tyme of thy wrath: the Lorde shal destroy
them in his displeasure, and the fyre shal cõ-
sume them. Theyr frute shalt thou roote
out of the earth, and their seed from among
the chyldren of mẽ. For they intended mis-
chiefe agaynste thee, and ymagined suche a
deuyce, as they are not able to perfourme.
Therfore shalte thou put them to flighte,
and ꝑ stringes of thy bowe shalt thou make
redy agaynst the faces of them. Be thou
exalted Lord in thyne owne strength: so wil
we syng and prayse thy power.

¶ The.xxii. Psalme.

Deus Deus meus.

To the chaunter vpon the Hynde of
the dawnyng, a Psalme of
Dauid.

My* God, my God (looke vpon me) why
hast thou forsaken me: and art so far
fro my health, and from the woo des
of my complaynte? O my God, I crye in
the daye tyme, but thou hearest not: and in
the nyght season also I take no reste. And
thou continueste holye, O thou worshyp of
Israel. Our fathers hoped in thee, they
trusted in thee, and thou dyddest delyuer
them. They called vpon thee, and were
helped: they put their trust in thee, and were
not confounded. But as for me, I am a
worme and no man: a very scorne of menne
and the outcast of the people. *All they
that se me laughe me to scorne: they shoote
out theyr lippes and shake the head, saying,
*He trusted in God that he would dely-
uer him: let hym delyuer him yf he wyl haue
him.

mat.27.f
mar.15.c
ps.109.b
mat.27.c

Psa.71.a But ꝑ art he ꝑ toke me out of my mothers
wombe: thou wast my hope whē I hanged
yet vpon my mothers breastes. I haue
bene left vnto thee euer synce I was borne:
thou art my god euē frō my mothers wōbe.
C O go not fro me, for trouble is harde at
hand & there is none to helpe me. Many
oxen are come about me, fat bulles of Basā
close me in on euery syde. They gape vpō
me with theyr mouthes as it were a rāping
Iosu.7.b & roaryng lyon. * I am poured oute lyke
water, & all my bones are out of ioynte: my
heart also in the myddest of my body is eue
like melting ware. My strēgthe is dryed
vp lyke a potsherd, & my tong cleueth to my
D gūmes: & thou shalte bryng me into the dust
of death. For (many) dogges are come a-
bout me: & the counsayle of the wicked laye
siege against me. They pearsed my hādes
mat.27.b & my fete, I maye tel al my bones, thei stāde
starying & lokyng vpon me. * They parte
my garmentes among them, and cast lottes
vpon my vesture. But be not thou farre
fro me, o lord: thou art my succour, hast thee
to helpe me. Delyuer my soule from the
E swearde, my dearling from the power of the
dogge. Saue me from the lyons mouthe:
thou haste hearde me also from among the
hornes of ꝑ vnicornes. I wyl declare thy
Iob.30.b name vnto my * brethren: in the middest of ꝑ
Hebr.2.c congregacō wyl I prayse thee. O prayse
the lord ye ꝑ feare him: magnify hym al ye
of the seed of Jacob, & feare hym all ye seed
Psal.9.b of Israel. * For he hath not despysed nor
F abhorred the lowe estate of ꝑ poore: he hath
not hid his face frō him, but when he called
vnto hym, he heard him. My prayse is of
thee, in the great congregacion: my vowes
wyll I perfourme in the syght of them that
feare hym. The poore shal eate, & be satis-
fied: they ꝑ seke after ꝑ lord shal prayse him,
your hert shal liue for euer. Al ꝑ endes of ꝑ
world shal remēbre themselues, & be turned
vnto the lord: & all the kinredes of ꝑ naciōs
shal worshyp before him. For ꝑ kingdō is
G the lordes, & he is the gouernour among the
people. Al such as be fat vpō earth, haue
eaten & worshipped. Al they ꝑ go down into
the dust, shal kneele before him: & no mā hath
quickned his own soule. (My) seed shal serue
him: they shalbe cōpted vnto ꝑ lord for a ge-
neracion. They shal come, & (the heauens) shal
declare his righteousnes vnto a people that
shalbe borne, whom the Lord hath made.

¶ The.xxiij.Psalme.

Dominus regit me.

A Psalme of Dauid.

THe lord is my shepherde: therfore can
I lacke nothing. He shal fede me in
a grene pasture, and lead me forth be-
syde ꝑ waters of cōforte. He shal conuerte
my soule, & bryng me forth in the pathes of
righteousnes for his names sake. Yea,
though I walke thorow ꝑ valleye of ꝑ sha-
dow of death, I wyl feare no euell, for thou
art wt me: thy rod and thy staffe cōfort me. B
Thou shalt prepare a table before me a-
gaynst them that trouble me: thou hast an-
nounted my head wt oyle, and my cup shalbe
ful. But (thy) louing kyndnes & mercy shal
folowe me all the dayes of my lyfe: and I
wyll dwel in the house of the Lord for euer.

¶ The.xxiiij.Psalme.

Domini est terra.

A psalme of Dauid (in the first daye
of the Sabboth.)

THe * earth is ꝑ lordes, & all that therin
is: the compasse of the worlde, & they ꝑ Exod.19.
dwell therin. For he hath founded it Luc.5.
vpō the seas, & prepared it vpō the floudes.
* Who shal ascend into ꝑ hill of the lorde psal.14.
Or who shal ryse vp in his holy place? Esay.33.
Euē he that hath cleane hādes and a pure matth.5.
heart: and that hath not lifte vp his mynde
vnto vanitie, nor sworn to disceaue (his neigh-
bour.) He shal receyue ꝑ blessyng from the
Lord, and righteousnes frō the God of his
saluacion. This is the generacion of the B
that seke hym, euen of the that seke thy face,
O Jacob. Sela. Lift vp your heades, o
ye gates, and be ye lifte vp, ye euerlasting
doores, & the kyng of glory shall come in.
Who is this kyng of glory? It is the lord
strong & mighty, euen the Lorde mighty in
battayle. Lift vp your heades (o ye gates)
& be ye lift vp ye euerlastyng doores, & the
kyng of glory shall come in. Who is this
kyng of glory? Euen the Lorde of hostes, he
is the kyng of glory. Sela.

The.xxv.Psalme.

Ad te Domine leuaui.

Of Dauid.

VNto thee (O Lord) wyll I lyft vp my
soule. My god, I haue put my trust
in thee: Oh let me not be confounded,
neither let myne enemies triumphe ouer me.
* For al they ꝑ hope in thee shal not be a- Rom.5.
shamed: but suche as transgresse without a
cause, shalbe put to confusion. Shewe me Ephe.4.
thy wayes, O Lord, & teache me thy pathes.
Leade me forth in thy truth, and learne
me, for thou art the God of my saluacion: in
thee hath been my hope al the daye longe.

Call

Cal to remembraunce (O Lord) thy tender
B mercyes, and thy louyng kyndnesses, which
haue bene euer of olde. Oh remembre not
the * ſynnes & offences of my youthe: but ac-
cordyng vnto thy mercy thynke thou vpon
me (O lord) for thy goodnesse. Gracious
& righteous is ꝑ lord, therfore wyl he teache
ſinners in the waye. Them ꝑ be meke ſhal
he guide in iudgemẽt, and ſuche as be gẽtle,
thẽ ſhal he learne his waye. All the pathes
of the lord are mercy & trueth, vnto ſuche as
kepe his couenaunt & his teſtumonies.

C * For thy names ſake, O lord, be merciful
vnto my ſynne, for it is great. What mã
is he that feareth ꝑ lord? hym ſhal he teache
in the waye that he ſhall choſe. His ſoule
ſhall dwell at eaſe, and his ſeede ſhall inhe-
rite the lande. The ſecrete of the Lorde is
among them that feare hym: * and he wyll
B ſhewe them his couenaunte. Myne eyes
are euer lokyng vnto the lorde, for he ſhall
plucke my feete out of the net. Turne thee
vnto me, and haue mercye vpon me: for I
am deſolate, and in myſery. The ſorowes
of my heartе are enlarged. O bryng thou
me out of my troubles. Loke vpon myne
aduerſitie and miſerie, & forgyue me all my
B ſynne. Conſyder myne enemyes how ma-
nye they are, & they beare a tyrannous hate
agaynſt me. O kepe my ſoule, and deliuer
me: lette me not be confounded, for I haue
put my truſte in thee. Let perfectneſſe and
righteous dealyng waye vpon me, for my
hope hath been in thee. Delyuer Iſrael
O God, out of all his troubles.

C The.xxvi. Pſalme.

Judica me Domine.

(A Pſalme) Of Dauid: (after he was enbalmed.)

B Be thou my * iudge O lord, for I haue
walked innocently: my truſt hath been
alſo in the lord, therfore ſhal I not fal.
* Examine me, O lord, and proue me, trye
out my reines & my heart. For thy louing
kyndneſſe is before myne eyes, and I wyll
walke in thy trueth. I haue not dwelte wt
vayne perſons, neyther wyl I haue felowe-
ſhip with ꝑ diſceytefull. I haue hated the
congregacion of the wicked, and wil not ſyt
amonge the vngodly. * I wyll waſhe my
handes in innocencie, O lord, and ſo wyll I
B go to thyne aulter. That I maye ſhewe ꝑ
voyce of thankeſgeuyng: and tell of all thy
wonderous workes. Lorde, I haue loued
the habitacion of thy houſe, and the place
where thine honour dwelleth. O ſhut not
vp my ſoule with the ſinners, nor my lyfe wt
the bloud thirſtie. In whoſe handes is wic-
kednesse, and their right hande is full of
gyftes. But as for me I wyl walke inno-
cently: O delyuer me, and be mercyfull vn-
to me. My foote ſtandeth ryght, I wyll
praiſe the lorde in the congregacions.

C The.xxvii. Pſalme,

Dominus illuminatio,

Of Dauid.

THe Lord is my * lyght & my ſaluacio: I
whom thẽ ſhal I feare? the lord is the Pſa.112.g
ſtrength of my life: of whom then ſhal
I be afrayde? Whe the wycked (euẽ mine
enemyes and my foes) came vpon me to
eate vp my fleſhe, they ſtumbled and fell.
Though an hoſt of men were layed a-
gainſt me, yet ſhal not my heart be afrayd:
& though there roſe vp warre agaynſte me,
yet wyll I put my truſte in hym. * One Luk.10.g
thyng haue I deſyred of the Lorde, whiche
B I wyll requyre: euen that I maye dwell in
the houſe of the Lorde all the dayes of my 1.Ki.7.b
lyfe: to beholde the fayre beauty of the lord,
and to viſite his temple. For in the tyme
of trouble he ſhall hyde me in his * taber- 1.Ki.11.a
nacle: yea in the ſecret place of his dwelling
ſhall he hyde me, & ſet me vp vpon a * roche 2.Ki.2.d
of ſtone. And nowe ſhall he lyfte vp my
head aboue myne enemyes rounde aboute
me. Therfore wil I offer in his dwelling,
an oblacion with great gladneſſe. I wyll C
ſyng & ſpeake prayſes vnto the lord. Her-
ken vnto my voyce O Lorde, when I crye
vnto thee: haue mercye vpon me, and heare
me. My heart hath talked of thee: ſeke ye
my face: thy face lord wyl I ſeke. O hyde
not thou thy face fro me, nor caſt thy ſeruaũt
awaye in diſpleaſure. Thou haſt bene my
ſuccour, leaue me not, neither forſake me, O
God of my ſaluacion. When my father
& my mother forſake me, the lord taketh me
vp. Teache me thy waye O Lorde, and D
leade me the right waye, becauſe of myne e-
nemyes. Delyuer me not ouer into the
wyl of myne aduerſaryes, for there are falſe
witneſſes ryſen vp agaynſte me, and ſuche
as ſpeake wronge. I ſhoulde vtterly
haue faynted: but that I beleue verely to ſe
the goodneſſe of the Lorde in the lande of
the lyuyng. O tarye thou the Lordes
leyſure * bee ſtrong, and he ſhall comforte Pſal.31.d
thyne heartе, and put thou thy truſte in the
Lorde.

C The.xxviii. Pſalme

Ad te Domine clamabo.

A Pſalme of Dauid.

Vnto

Vnto thee wyll I crye, O Lorde my
strength, thynke no scorne of me: leste
yf ☞ make thee as though thou heardest not, I become like them that go downe
into the pyt. Heare the voyce of my bible
peticions when I crye vnto thee: when I
holde vp my handes towarde the mercyseat
of thy holy tẽple. O plucke me not away
(neyther destroye me) wt the vngodlye & wycked
Jere.9.b doers * which speake frendly to theyr neigh-
B bours, but ymagin mischief in theyr hertes.
Job.14.d * Reward thẽ accordyng to their dedes: &
math.16.d accordyng to the wickednesse of theyr owne
Rom.2.b inuẽcions. Recõpence thẽ after ỹ worke of
theyr handes: paye thẽ that they haue deserued. For they regarde not in theyr mynde
the workes of the lorde, nor the operacion of
his handes: therfore shall he breake them
downe, and not buyld them vp. C Praysed
be the lorde, for he hath hearde the voyce of
Deut.8.b myne humble peticions. * The lorde is
my strengthe and my shylde: my heart hath
trusted in him, and I am holpen: therfore
my hearte daunceth for ioye, and in my song
will I prayse hym. The lorde is theyr
strength: and he is the holsome defence of
his anoynted. O saue thy people, and
Deut.21.b geue thy blessyng vnto * thine enheritaũce:
feede them, and set them vp for euer.

C The xxix. Psalme.

Afferte domino.

A Psalme of Dauid (*at the perfour-*
mynge of the Tabernacle)

BRyng vnto the Lorde (O ye mightye)
(*bryng yonge rammes vnto the Lorde:*) ascrybe
vnto the Lord worshyp and strength.
Geue the lord the honour due vnto his
name: worshyp the lord with holy worshyp.
Exo.7.a * It is the lord that cõmaundeth the wa-
and.8.a ters: it is the glorious God that maketh the
*Ex.14.g thonder. * It is the lord that ruleth the
mat.8.b sea. The voyce of the lorde is mighty in
B operacion: the voyce of the lorde is a glorious voyce. The voyce of ỹ lorde breaketh ỹ
Exe.17.g * Cedre trees: yea, ỹ lord breaketh the
Cedres of Lybanus. He made thẽ also to
skyp lyke a Calfe: Lybanus also, and Syrion lyke a yong Vnicorne. The voyce
of the lorde deuydeth the flames of fyre, the
voyce of the Lorde shaketh the wyldernesse,
yea the Lorde shaketh the wyldernesse of
C Cades. The voyce of the lorde maketh
the hyndes to bring forth yong, and discouereth the thycke bushes: in his tẽple doth
euery man speake of his honoure. The
lord sitteth aboue the water floude, and the
lorde remayneth a kyng for euer. The
lord shall geue strength vnto his people, ỹ
lord shal geue his people ỹ blessyng of peace.

C The xxx. Psalme.

Exaltabo te Domine.

C A Psalme and song of the dedicacion of
the house of Dauid.

I Wyll magnifie thee, O lorde, for thou
hast set me vp, & not made my foes to
triumphe ouer me. O lord my god,
I cryed vnto thee, and thou hast healed me.
Thou lord hast brought my soule out of
hel: thou hast kept my lyfe, from them that
go downe to the pyt. Syng prayses vnto
the lorde (O ye sayncles of his) and geue B
thankes vnto hym for a remembraunce of
his holynes. * For his wrath endureth
but the twynklyng of an eye, & in his pleasure is lyfe: heynesse maye endure for a
night, but ioye commeth in the morninge.
And in my prosperitie I sayde, I shal neuer be remoued: thou lorde of thy goodnesse
haddest made my hyl so strong. Thou C
dyddeste turne thy face (fro me) and I was
troubled. Then cryed I vnto the, O lord,
& gat me to my lord right humbly. What
profite is there in my bloude, when I goe
downe to the pytte? Shall the dust geue
thankes vnto thee? O, shall it declare thy
trueth? Heare, O lord and haue mercy vpon me: lorde be thou my helper. Thou D
hast turned my heynes into ioye: thou hast
put of my sackclothe, and gyrded me wyth
gladnes. Therfore (shal euery good mã)
syng of thy prayse wyout ceasyng. O my
god, I wyl geue thankes vnto thee for euer.

C The xxxi. Psalme.

In te Domine speraui.

C To the chaunter a Psalme of Dauid.

IN thee, O lorde, haue I put my truste, I
let me neuer be put to confusiõ: delyuer
me in thy righteousnes. Bow downe
thyne eare to me, make hast to delyuer me.
And be thou my strong rocke, & an house
of defence, ỹ thou mayest saue me. For ỹ
art my strong rocke & my castle: Be thou
also my gyde, and leade me for thy names
sake. Drawe me out of the net that they
haue layed priuely for me, for thou arte my
strength. * Into thy handes I commend
my spirite: For thou haste redemed me, O B
lord ỹ god of truthe. I haue hated them
that hold of superstitious vanities, and my
trust hath bene in the Lorde. I wyll be
glad & reioyse in thy mercye: for thou haste
consydred my trouble, and hast knowen my
soule in aduersities. Thou hast not shut
me vp into the hãd of the enemie: but haste
set my

set my fete in a large rowme. Haue mercy vpon me, O lorde, for I am in trouble: and mine eye is consumed for very heuines, yea my soule and my bodye. For my lyfe is waxen olde with heuines, and my yeares with mourning. My strength faileth me because of myne iniquitie: and my bones are corrupte. I became a reproche among all mine enemyes, but specially among my neighbours, and they of mine acquaintaūce were afrayde of me: and they that did see me without, cōueyed thē selues fro me. I am cleane forgotten, as a dead manne oute of mynde: I am become lyke a broken vessell.

For I haue hearde the blasphemye of ꝑ multitude: & feare is on euery side, while they conspire together against me, and take theyr counsayle to take awaye my lyfe.

But my hope hath ben in thee, O lorde, I haue said: thou art my God. My time is in thy hand, delyuer me frō the hande of myne enemyes, & from them that persecute me.

Shewe thy seruaunte the lyght of thy cōtenaunce, & saue me for thy mercies sake.

Let me not be confounded, O lorde, for I haue called vpon the: let the vngodly bee put to confusiō, & be put to silence in ꝑ graue.

Let the lying lyppes be put to silēce, which cruelly, dysdaynfully, & despitefullye speake agaynst the ryghteous. O howe plentyfull is thy goodnesse, which thou hast layed vp for them that feare the: & that thou hast prepared for thē, that put theyr trust in thee, euen before the sonnes of men. Thou shalt hyde them priuely by thyne owne presence, from ꝑ prouokinges of al men: ꝑ shalt kepe them secretelye in thy tabernacle, from the strife of tongues. Thankes be to ꝑ lorde: for he hath shewed me meruailous greate kindnesse in a strong cytye. And when I made haste, I sayde: I am cast out of the syght of thine eies. Neuertheles, thou heardest ꝑ voyce of my praier when I cried vnto thee. O loue the lorde, al ye his sayntes: for the lorde preserueth them that are faythfull, & plenteously rewardeth he ꝑ proude doer. *Be strong, and he shal stablish youre hearte, all ye that put your trust in the lorde.

¶ The.xxxii.Psalme.

Beati quorum.

In instruccion of Dauid.

BLessed is he, whose vnryghteousnes is forgeuen: and whose synne is couered. *Blessed is the man, vnto whome ꝑ lorde imputeth no synne, and in whose spirite there is no gyle. For while I helde my tonge, my bones consumed awaye thorowe my dayly complaynyng. For thy hand is heuy vpon me daye & nyghte, and my moysture is like the drouth in Sommer. Sela.

I wyll knowledge my synne vnto the, & myne vnryghteousnesse haue I not hid. I sayde, *I wyll confesse my sinnes vnto ꝑ lorde, and so thou forgauest the wickednesse of my sinne. Sela. For this shall euery one that is godly, make hys prayer vnto the in a time when thou mayest be found: but in the great water floudes they shall not come nye hym. Thou art a place to hyde me in, ꝑ shalt preserue me from trouble: thou shalt cōpasse me about ẅ songes of deliueraūce. Sela. I wil enfourme the, & teache the in the waye wherin thou shalte goe: and I will guyde the with myne eye. Be not ye like horse and mule, whiche haue no vnderstanding: whose mouthes muste bee holden with bitte & bridle, lest they falle vpon thee.

Great plages remaine for the vngodly, but whoso putteth hys trust in ꝑ lorde, mercy embraceth him on euery syde. Be glad, O ye righteous, and reioyse in the lorde: and be ioyfull all ye that are true of hearte.

¶ The.xxxiii.Psalme.

Exultate iusti in Domino.

REioyse *in the lorde, O ye ryghteous, for it becūmeth well ꝑ iust to be thākful. ‡Prayse the lorde with harpe, syng psalmes vnto hym with the lute and instrumente of ten stringes. Sing vnto the lorde a newe songe: singe prayses lustely (vnto him) ẅ a good courage. For the word of the lorde is true, and all his woorkes are faythfull. He loueth righteousnes & iudgemēt, the earth is ful of the goodnes of the lorde. *By the word of the lorde were the heaues made: & all the hoostes of thē by the breath of his mouth. He gathereth ꝑ waters of the sea together as it were vpon an heap, and layeth vp the depe as in a treasure house. Let al ꝑ earth feare ꝑ lord: stande in awe of hym, all ye that dwel in ꝑ worlde.

*For he spake, and it was done: he commaunded, and it stode fast. The Lord bryngeth the * counsayll of the Heathen to nought, & maketh ꝑ deuises of the people to be of none effect: (and casteth out the counsayles of princes.) The counsayle of the Lorde shall endure for euer: and the thoughtes of hys herte from generacyon to generacyon. Blessed are the people, whose God is the Lorde Iehouah: and blessed are the folke ꝑ haue chosen hym to be their inheritaunce.

The

The Lorde loked downe from heauen, and beholde all ꝑ children of men: from the habytacion of hys dwellynge, he conſidreth al the that dwell in the earth. He faſhioneth all the hertes of them, and vnderſtandeth all theyr workes. There is no kyng that can be ſaued by the multytude of an hooſte: neyther is any myghtye man delyuered by moche ſtrength. A horſe is counted but a vayne thyng to ſaue a man: neyther ſhall he deliuer any man by his greet ſtrēgth.

Behold, the eye of the Lorde is vpon the that feare hym, & vpon them that put their truſt in his mercy. To delyuer their ſoules from death, and to fede them in the tyme of dearth. Oure ſoule hath paciētly tarryed for the Lorde: for he is oure helpe and oure ſhild. For our hert ſhal reioyſe in him, becauſe we haue hoped in his holy name.

Let thy mercyfull kyndneſſe O Lorde, be vpō vs: like as we haue put out truſt in the.

The.xxxiiii.Pſalme.

Benedicam dominum.

Of Dauid, when he chaūged hys ſpeche before Abimelech, whyche droue hym awaye, and he departed.

I Will alway giue thākes vnto the Lorde, his prayſe ſhal euer be in my mouthe. My ſoule ſhall make her boaſte in the Lorde: the humble ſhall heare therof, and be glad.

O prayſe the Lorde wyth me, and let vs magnifye his name togyther. *I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare. They had an eye vnto him, & were lyghtened: and their faces wer not aſhamed. Lo ꝑ poore crieth, and ꝑ Lorde heareth him: yea, & ſaueth him out of all his troubles. *The aungel of ꝑ Lord tarryeth roūde about them that feare hym, & deliuereth thē. O taſt & ſe, how gracious the Lord is, *bleſſed is the man that truſteth in him. Orfeare the Lorde, ye that be his ſainctes, for they ꝑ feare hym lacke nothyng. *The lyons do lacke, and ſuffre hungre, * but they which ſeke ꝑ Lorde ſhall wante no maner of thyng ꝑ is good. Come ye children & herken vnto me, I wil teache you the feare of the Lord. *What man is he that luſteth to liue & wolde fayne ſe good daies? Kepe thy tonge frō euill & thy lyppes that they ſpeake no gyle. Eſchue euyll and do good, ſeke peace and enſue it. The eyes of the Lorde are ouer the ryghteous, and his eares are open vnto their prayers. The countenaunce of the Lorde is agaynſt them that do euill, to rote out the remembraunce of them from of the earth. The ryghteous crye, and the Lorde heareth thē, & delyuereth them out of all theyr troubles. The Lorde is nye vnto them that are of a cōtrite herte, and will ſaue ſuche as be of an humble ſpirite. *Greate are the troubles of the righteous, but the Lorde delyuereth hym out of all. He kepeth all hys bones, ſo that not one of them is broke. But myſfortune ſhall ſlaye the vngodly: & they that hate the righteous, ſhalbe deſolate. The Lorde delyuereth ꝑ ſoules of hys ſeruaūtes: and all they that put their truſt in him ſhall not be deſtitute.

The.xxxv.Pſalme.

Judica domine nocentes.

Of Dauid.

PLeate thou my cauſe, O Lorde, wyth them that ſtriue with me: and fyghte thou agaynſte them that fyghte agaynſt me. Laye hande vpon ꝑ ſhild and buckler, and ſtande vp to helpe me. Bryng forth the ſpeare, & ſtop ꝑ way agaynſt them that perſecute me: ſaye vnto my ſoule, I am thy ſaluacyō. Let them be confounded & put to ſhame ꝑ ſeke after my ſoule: let them be turned backe, & brought to confuſiō, that ymagine miſchefe for me. *Let thē be as the duſt before the wynd, & the aungell of the Lorde ſcatteryng them. Let theyr waye be darke & ſlyppery, and let the aungell of the Lorde perſecute them. For they haue pryuely layed their net to deſtroye me without a cauſe, yea euen wythout a cauſe haue they made a pyt for my ſoule. Let a ſodayne deſtruccyon come vpon hym vnawares: and hys net that he hath layed pryuely, catch him ſelfe: that he maye fall into his owne myſchefe. And my ſoule be ioyfull in the lord: it ſhal reioice in his ſaluacion. And my bones ſhal ſaye: lord, who is like vnto thee, which deliuereſt the poore from hym that is to ſtronge for him: yea, ꝑ poore and hym that is in miſerie from him that ſpoyleth him. False witneſſe did riſe vp: they layed to my charge thynges that I know not. They rewarded me euil for good, to the greate diſcomforte of my ſoule. Neuertheleſſe, when they were ſicke, I put on a ſacke cloth: & humbled my ſoule wyth faſtynge, and my prayer ſhall turne into myne owne boſome. I behaued my ſelfe as though it had ben my frende or my brother: I went heuelye, as one ꝑ mourneth for hys mother. But in myne aduerſitye they reioyſed, & gathered thē togyther: yea,

the very abiectes came together againſt me vnawares, making mowes at me, & ceaſed not. With ꝓ flatterers were buſy mockers, which gnaſhed vpon me with theyr teethe.

Lord how long wylt thou loke vpō this? O delyuer my ſoule from the calamities which they bring on me, and my darlyng frō the lyons. So wyl I geue the thankes in the great congregacō, I wyl prayſe thee among muche people. O let not thē that are myne enemyes tryumphe ouer me vngodly: neyther let thē wynke with their eyes that * hate me without a cauſe. And why? their cōmyng is not for peace, but they ymagyne diſceitefull wordes agaynſte them that are quiete in the lande. They gaped vpon me with their mouthes, and ſayed: fye on thee fye on thee: we did ſee it with oure eyes. This thou haſt ſene, O Lorde: hold not thy tongue then, go not farre fro me, O Lorde. Awake & ſtande vp to iudge my quarel, auenge thou my cauſe, my god, and my Lorde. Judge me, O Lorde my God, accordyng to thy righteouſneſſe, & let them not tryumphe ouer me. Let thē not ſaye in their heartes, there, there, ſo woulde we haue it: neyther let them ſaye, we haue deuoured hym. Lette them be put to confuſion and ſhame together that reioyſe at my trouble: let thē be clothed with rebuke & diſhonoure that boaſt themſelues againſt me. Let thē be glad and reioyſe that fauour my righteous dealyng: yea, let them ſaye alway: bleſſed be the Lord whiche hath pleaſure in the proſperite of his ſeruaunt. And as for my tongue it ſhalbe talkyng of thy righteouſeneſſe, and of thy prayſe, all the daye long.

¶ The.xxxvi.Pſalme.

DIXIT INIVSTVS.

¶ To the chaunter of Dauid the ſeruaunte of the Lorde.

MY heart ſheweth me ꝓ wickednes of the vngodlye, that * there is no feare of God before his eyes. For he flattereth hymſelfe in his owne ſight, tyll his abhominable ſynne be found out. The wordes of his mouth are vnrighteous and ful of diſceite: he hath left of to behaue himſelf wyſely, and to doe good. He ymagineth myſchiefe vpon his bed, and hath ſet himſelfe in no good waye, neither doeth he abhorre any thyng that is euyll. Thy mercye O Lorde, reacheth vnto the heauen, and thy faythfulneſſe vnto the cloudes. Thy righteouſneſſe ſtandeth like the ſtrong mountaynes: thy iudgementes are lyke the great depe. Thou Lord ſhalt ſaue both man and beaſt. How excellent is thy mercy O God: and the chyldren of mē ſhall put theyr truſt vnder the ſhadowe of thy wynges. They ſhalbe ſatisfyed with the plenteouſneſſe of thy houſe, & thou ſhalt gyue them drynke of thy pleaſures, as out of the ryuer. For with thee is the well of lyfe, and in thy light ſhall we ſe light. O continue forthe thy louyng kyndneſſe vnto them that knowe thee, & thy righteouſneſſe vnto them that are true of hearte. O lette not the foote of pryde come againſte me: & let not the hande of the vngodlye caſte me downe. There are they fallen (all) that worke wickednelle: they are caſt downe, and ſhall not be hable to ſtande.

¶ The.xxxvii.Pſalme.

NOLI EMULARI.

A Pſalme of Dauid.

FRet not thy ſelfe bycauſe of the vngodlye: neyther be thou enuyous againſt the euyl doers. For they ſhal ſoone be cut downe like the graſſe, & be wythered euen as the greene herbe. Put thou thy truſt in the Lorde, & be doyng good: dwel in the land & verely thou ſhalt be fed. Delyte thou in the Lord, and he ſhal geue thee thy heartes deſyre. Commit thy waye vnto the Lord, & put thy truſt in hym, and he ſhall bring it to paſſe. He ſhall make thy righteouſneſſe as cleare as the lighte, and thy iuſte dealing as the none daye. Holde thee ſtyll in the Lorde, and abyde pacientlye vpon him: but greue not thy ſelfe at hym whoſe waye doeth proſper againſt the man that doth after euell counſayles. Leaue of from wrathe, and lette go diſpleaſure: fret not thy ſelfe, els ſhalte thou be moued to do euyl. Wycked doers ſhalbe roted out: & they that pacietly abide the Lorde, thoſe ſhall inherite the lande. Yet a litle while, and the vngodlye ſhalbe cleane gone: thou ſhalt loke after his place, & he ſhalbe awaye. But the meke ſpirited ſhall poſſeſſe the earthe, and ſhalbe refreſhed in the multitude of peace. The vngodly ſeketh counſaile againſt the iuſt, and gnaſheth vpon hym with his teethe. The Lorde ſhall laughe hym to ſcorne, for he hath ſeene that his daye is commyng. The vngodly haue drawen out the ſweard, and haue bended theyr bowe, to caſt downe the poore and nedy, and to ſlaye ſuche as be of a right conuerſacion.

There

Their ſweard ſhal go thorowe theyr own heart and theyr bowe ſhall be broken. A ſmall thyng that the righteous hath:is better then great ryches of the vngodly. For the armes of the vngodlye ſhall be broken, and the lorde vpholdeth the righteous. The lorde knoweth the dayes of the godly, and their enheritaunce ſhal endure for euer.

D They ſhall not be confounded in the perillous tyme, & in the dayes of dearthe they ſhal haue ynough. As for the vngodlye, they ſhall periſhe: and the enemies of the lorde ſhall conſume as the fat of lãbes, yea, euen as the ſmoke ſhall they conſume awaye. The vngodly borroweth and payeth not agayne, but the righteous is mercifull and liberall. Suche as be bleſſed of god ſhall poſſeſſe the lande: and they that bee curſed of him ſhall be rooted oute. The Lorde ordreth a good mannes goyng, and maketh his waye acceptable to hymſelfe.

Pſa.14.b * Though he fal he ſhal not be caſt away,

E for the lorde vpholdeth him with his hand.

I haue been young & now am olde: & yet ſawe I neuer the righteous forſaken, nor

Pſa.36.11.c his ſeede begging theyr breade. * The righteous is euer merciful and lendeth, and his ſeede is bleſſed. Flye from euyll and doe the thyng that is good: and dwell for euer. For the lorde loueth the thyng that is right, he forſaketh not his that be godly, but they are preſerued for euermore: (The vnrighteous ſhalbe punyſhed,) as for the ſeede of the vngodly it ſhal be rooted out. The righteous ſhall enherite the lande, & dwell therein for euer. * The mouthe of the righte-

Pſa.40.b ous is exercyſed in wyſedome, and his tõge

F wyll be talkyng of iudgement. The lawe of his god is in his herte, and his goynges ſhall not ſlyde. The vngodlye ſeeth the righteous, & ſeketh occaſion to ſlaye hym.

The Lorde wyl not leaue hym in his hãd, nor condemne hym when he is iudged.

Hope thou in the Lord and kepe his way, & he ſhall promote thee that thou ſhalt poſſeſſe the lande: when the vngodlye ſhall periſhe thou ſhalt ſe it. I my ſelfe haue ſeen the vngodlye in greate power, & flouriſhyng like a grene bayetree: I went by, and loe, he was goen: I ſought him but (his place)

G could no where be found. Kepe innocency, and take hede vnto the thyng that is right, for that ſhal bring a man peace at the laſte.

As for the tranſgreſſoures they ſhall periſhe together, and the ende of the vngodlye is they ſhalbe rooted out at the laſt. But the ſaluacion of the righteous commeth of the Lorde, whiche is alſo theyr ſtrengthe in the tyme of trouble. And the Lorde ſhall ſtand by them, and ſaue them: he ſhall deliuer them from the vngodly, and ſhal ſaue them, becauſe they put theyr truſt in hym.

¶ The.xxxviii.Pſalme.

DOMINE NE IN FURORE.

A Pſalme of Dauid for remembraũce.

PUt me * not to rebuke (O lord) Pſa.6.a
in thyne angre: neyther chaſten
me in thy heuy diſpleaſure. For
thyne arrowes ſticke faſte in me,
and thy hand preſſeth me ſore. There is no
helth in my fleſhe, becauſe of thy diſpleaſure:
neither is there any reſt in my bones, by reaſon of my ſynne. For my wickednelles are
goen ouer my head, and are lyke a ſore burthen to heauy for me to beare. My wo-

B des ſtynke and are corrupt, thorow my foolyſhneſſe. I am brought into ſo great trouble and myſerie, that I go mourning al the daye long. For my loynes are fylled with a ſore diſeaſe, and there is no whole parte in my bodye. I am feble and ſore smytten: I haue roared for the very diſquietneſſe of my hearte. Lorde thou knoweſt all my deſyre, and my groning is not hid from thee. My heart panteth, my ſtrength hath fayled

C me, & the light of myne eyes is gone fro me. Ie.

* My louers & my neighbours dyd ſtãde lokyng vpon my trouble, and my kynſemen ſtoode afarre of. They alſo that ſoughte after my lyfe, layed ſnares for me: and they that went aboute to do me euyll, talked of wyckednelſe, & ymagined diſceyt all the day long. As for me, I was lyke a deafe man and hearde not: and as one that is dumme, which doth not opẽ his mouth. I became euen as a man that heareth not: & in whoſe

D mouthe there is no reproues. For in thee, O Lorde, haue I put my truſte, thou ſhalt anſwere for me, O Lorde my God. I haue requyred that they (euen my enemyes) ſhoulde not tryumphe ouer me: for when my foote ſlypte, they reioyſed greatlye againſt me. And I truly am ſet in the plague, and my heuynelle is euer in my ſighte. For I will confeſſe my wickednelle, and be ſory for my ſynne. But myne enemyes lyue, and are myghty: and they that hate me wrongfully, are many in numbre. They alſo that rewarde euill for good, are agaynſte me, becauſe I folowe the thyng that good is. Forſake me not (O Lorde my God:) be not thou farre fro me. Haſte thee to helpe me, O Lord (God) my ſaluacion.

¶ The

¶ The.xxxix. Psalme.

DIXI CVSTODIAM VIAS.

To the chaunter Jeduthun, a Psalme of Dauid.

I SAyde: I will take hede to my wayes that I offend not in my tonge. I will kepe my mouth (as it were with a bydle) whyle the vngodly is in my sight. I helde my tonge, and spake nothyng. I kepte silence: yea, euen from good wordes, but it was payne and greefe to me. My hert was hote within me, and whyle I was thus musyng, the fyre kyndled: and (at the last) I spake with my tong. *Lord, Psal.90.c
let me knowe myne ende, and the numbre B
of my dayes: that I maye bee certifyed Job.7.d
howe long I haue to lyue. *Beholde, and.4.d
thou haste made my dayes as it were a spanne long, & myne age is euen as nothyng in respect of thee: and verely euery man lyuyng is altogether vanitie. Sela. For man walketh in a vayne shadowe, and disquieteth himselfe in vayne: he heapeth vp rychelle * and cannot tell Luk.12.c
who shal gather them. And now Lord, what is my hope? truely my hope is euen in the. Delyuer me from all myne offences, and make me not a rebuke vnto the folyshe. I became dumme, and opened not my mouth, for it was thy dooyng. Take thy plage awaye from me: I am C
euen consumed by the meanes of thy heuy hande. When thou with rebukes doest chasten man for synne, thou makest his beutye to cõsume away, lyke as it were a mothe fretting a garmente. Euery man therefore is but vanitie. Sela. Heare my prayer, O Lorde, & wyth thine eares consydre my callyng: holde not thy peace at my teares. For * I am a straunger Psal.119.c
with thee, and a sojourner, as all my fathers were. Oh spare me a lytle, that I maye recouer my strength, before I goe hence, and be no more seen.

¶ The.xl. Psalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Psalme of Dauid.

I WAyted pacientlye for the Lord, and he enclined vnto me: and herd my callyng. He brought me also out of the horrible pyt, out of the myre and clape, and set my fete vpon the rocke and ordred my goynges. And he hathe put a newe songe in my mouth, euen a thankes geuyng vnto our God. Many shall see it, and feare: and shall put theyr trust in the Lord. *Blessed Jere.17.b
is the man, that hath set his hope in the Lord, & toutned not vnto the proude: and to suche as goe about with lyes. O Lord my God, great are thy wonderous workes, whiche thou haste done: lyke as be also thy thoughtes whiche are to vs warde: and yet there is no man that ordreth the vnto thee. yf I would declare B
them, and speake of them, they should be moe then I am hable to expresse. *Sacrifice and meate offryng thou wouldest Deut.10.b
not haue, but myne eares haste thou opened: burnte offrynges and sacrifyce for synne haste thou not requyred. Then sayd I: Loe, I come. In the volume of the booke it is wrytten of me, ỳ I should fulfyll thy wyll, O my God: I am content to doe it: yea, thy lawe is wythin my herte. I haue declared thy ryghteousnes in ỳ great congregacion: Loe, I will not refrayne my lyppes, O Lorde, and that thou knowest. I haue not hyd thy righteousnesse within my herte, my talkyng hath been of thy trueth and of thy saluacion. I haue not kepte backe thy C
louing mercy & trueth, from the great cõgregacõ. Withdraw not thou thy mercye fro me, O Lorde: let thy louyng kindnesse and thy trueth alwaye preserue me.

For innumerable troubles are come aboute me, my synnes haue taken suche holde vpon me, that I am not hable to looke vp: yea, they are moe in numbre the the heeres of my head, and my herte hath fayled me. O Lorde, let it bee thy pleasure to delyuer me, make haste (O Lord) to helpe me. Let them be ashamed and D
confoũded together ỳ seke after my soule to destroy it: let thẽ be dryuen backwarde and be put to rebuke ỳ wish me euil. Let them be desolate & rewarded wt shame ỳ say vnto me: fye vpon thee, fye vpon thee. Let al those that seke thee, be ioyfull and glad in thee: & let suche as loue thy saluacõ, say alway: ỳ Lord be praysed. As for me, I am poore & needy: but the Lord careth for me. Thou art my helper & redemer: make no long tarying, O my God.)

¶ The.xli. Psalme.

BEATVS Q VI INTELLIGIT.

To the chaunter, a Psalme of Dauid.

BLessed is he * that consydereth A
the poore (as needy) the Lorde Psal.4.d
shall deliuer hym in the tyme of trouble. The Lorde preserue

hym and kepe hym alyue: that he may be
bleſſed vpon earth, and delyuer not thou
hym into the will of his enemyes. The
Lorde comforte him when he lyeth ſycke
vpon hys bed: make thou all his bed in
hys ſyckneſſe. I ſayd, Lorde be mercy-
full vnto me, heale my ſoule, for I haue
B ſynned agaynſt thee. Wyne enemyes
ſpeake euyll of me: when ſhal he dye, and
his name peryſhe? And yf he come to
ſee me, he ſpeaketh vanitie, & hys herte
conceyueth falſhod within hymſelfe: and
when he commeth forth, he talketh it.
All myne enemyes whiſper together a-
gaynſt me: euen againſt me do they ymag-
gyne this euyll. Lette the ſentence of
gyltyneſſe proceede agaynſte hym, and
nowe that he lyeth, let hym ryſe vp no
more. Yea euen myne owne familiar
Pſal.41.c. frende whom I truſted* (whiche did al-
Joh.13.b ſo eate of my breade) hathe layde greate
C wayte for me. But be thou mercyfull
vnto me (O Lorde) rayſe thou me vp a-
gayne, and I ſhall rewarde them. By
this I knowe thou fauoureſt me: that
mine enemy doeth not triumphe againſt
me. And whē I am in my health, thou
vpholdeſt me: and ſhalt ſet me before thy
face for euer. Bleſſed be the Lorde
God of Iſrael, worlde without ende. A-
men, and Amen.

The.xlii. Pſalme.

Quemadmodum.

To the chaunter, a monicion of the
ſonnes of Corah.

A Lyke as the harte deſyreth the
water brookes, ſo longeth my
ſoule after the (O God.) My
ſoule is a thyrſt for God, yea, e-
uen for the lyuyng God, when ſhall I
come to appeare before the preſence of
Pſal.30.a God? * My teares haue been my
meate daye and nyght, whyle they dayly
ſaye vnto me: where is now thy God?
Nowe when I thinke there vpon,
1.reg.1.f * I powre out my herte by my ſelfe, for
Pſal.42.a I wente with the multytude, & brought
them forthe vnto the houſe of God, in
the voyce of prayſe and thankeſgeuyng,
among ſuche as kepe holy daye.
B * Why art thou ſo full of heuyneſſe
Pſal.41.a (O my ſoule?) and why art thou ſo vn-
quiet within me? Put thy truſt in
God, for I wyll yet geue hym thankes,
for the helpe of hys countenaunce.
My God, my ſoule is vexed within me:
therfore wyll I remembre thee, concer-
nynge the * lande of Jordan, and the lyt- Joſh.12.a
tle hyll of Hermonim. One depe cal-
leth another: becauſe of the noyſe of thy
waterpypes, * all thy waues & ſtormes Jon.2.a
are gone ouer me. The Lorde hathe
graunted hys louyng kyndneſſe on the
daye time: and in the nyght ſeaſon dyd I
ſyng of hym, and made my prayer vnto
the God of my lyfe. I wyll ſaye vnto C
the God of my ſtrength: why haſte thou
forgotten me? why goe I thus heuelye
whyle the enemy oppreſſeth me? My
bones are ſmitten aſunder as with a
ſwearde, whyle myne enemyes (that trouble
me) caſte me in the teth. Namely, while
they ſaye dayly vnto me: where is nowe
thy God? Why arte thou ſo vexed
(O my ſoule) and why art thou ſo diſ-
quieted within me? O put thy truſt
in God: for I wyl yet thanke hym whiche
is the helpe of my countenaunce, and my
God.

The.xliii. Pſalme.

Judica me deus.

GEUE ſentence with me (O I
God) and defende my cauſe a-
gaynſte the vngodlye people:
Oh delyuer me from the diſ-
ceytful and wicked manne. For thou
art the God of my ſtrength, why haſte
thou put me from thee? And why goe I
ſo heuelye, whyle the enemy oppreſſeth
me? Oh ſende out thy lyght and thy B
trueth that they may leade me: and bring
me vnto thy holy hyll, and to thy dwel-
lyng. And that I maye goe vnto the
altare of God, euen vnto the God of my
ioye and gladneſſe: and vpon the harpe
will I geue thankes vnto thee (O God)
my God. * Why art thou ſo heauye Pſal.42.b
(O my ſoule) and why arte thou ſo diſ-
quieted within me? O put thy truſt in
god, for I wil yet geue him thākes which
is the helpe of my countenaūce, & my God.

The.xliiii. Pſalme.

Deus auribus noſtris.

To the chaunter an inſtruction of
the ſonnes of Corah.

WE haue heard (O god) I
* oure fathers haue told vs, what B
haſt done in their time of old. How
thou haſte dryuen out the heathen with
thy hand, & planted them in: how & haſte
deſtroyed the nations, & caſt them out.
* For they got not the lande in poſſeſſion Pſal.44.b
thorowe their owne ſweard, neither was
it their owne arme that helped them.

But

But thy ryght hande, and thyne arme, and the light of thy countenaunce, becauſe thou haddeſte a fauoure vnto them. * Thou art my kinge (O God) ſend helpe vnto Jacob. Thorowe the wyll we ouerthrowe oure enemies, and in thy name wil we treade them vnder that ryſe vp agaynſte vs.

For I wil not truſt in my bowe: it is not my ſweарde that ſhal helpe me. But it is B thou that ſaueſte vs from our enemy, and putteſt them to confuſiõ that hate vs. We make our boaſte of God all the daye longe, and wyll prayſe thy name for euer. Sela.

But nowe thou arte far of, & putteſt vs to confuſion, and * goeſt not forthwith oure armies. Thou makeſt vs to turne our backes vpon our enemies, ſo that they which hate vs, ſpoyle our goodes. Thou letteſt vs bee eaten vp lyke ſhepe, and haſte ſcatred vs among the Heathē. Thou ſelleſt thy people for nought, and takeſte no money for them. Thou makeſt vs to be C rebuked of our neighboures, to be laughed to ſcorne, and had in deriſion, of them that are rounde aboute vs. * Thou makeſt vs to be a bywорde amonge the Heathen, and that the people ſhake their heades at vs. My confuſion is dayly before me, & the ſhame of my face hath couered me. For the voyce of the ſlaunderer, & blaſphemer, for the enemy and auenger. And thoughe al this bee come vpõ vs, yet do we not forget thee, nor behaue our ſelues frowardly in thy couenaunt. Our heart is not turned backe, neither oure ſteppes gone out of thy way. No not when thou haſte ſmitten vs into the place of dragons, and couered vs with the ſhadow of death. If we haue forgotten the name of our God, and holde vp our handes to any ſtraunge god: D Shal not God ſearche it oute? for he knoweth the very ſecretes of the hearte.

* For thy ſake alſo are we killed all the day long, & are counted as ſhepe appointed to bee ſlayne. Up Lord, why ſleepeſt thou? Awake, and be not abſent from vs for euer. Wherfore hideſt thou thy face, and forgetteſt oure miſery and trouble?

* For our ſoule is brought lowe euē vnto the duſt: our belly cleueth vnto the grounde.

Ryſe and helpe vs, and deliuer vs for thy mercyes ſake.

The.xlv.Pſalme.

ERUCTAVIT COR MEUM.

To hym that excelleth among the lilies, an inſtruccion of the chyldren of Corah, a ſonge of loue.

MY hearte is endytynge of a A good matter, I ſpeake of the thinges, which I haue made vnto the kynge: My tongue is the pen of a redy wryter.

Thou art fayrer then the chyldren of menne, full of grace are thy lyppes, becauſe God hath bleſſed thee for euer. Girde thee with thy ſweard vpõ thy thygh (O thou moſt mightie) accordyng to thy worſhyp and renowne. Good lucke haue thou with thy honour, ryde on becauſe of the worde of truthe, of meekenes, & righteouſnes, and thy ryght hande ſhall teache the terrible thynges. Thy arowes are very ſharpe, and the people ſhalbe ſubdued vnto thee, euen in the middeſt amonge B the kynges enemyes. * Thy ſeate (O God) endureth for euer, the ſcepter of thy kyngdome is a right ſcepter. Thou haſt loued righteouſnes, and hated iniquitie, wherfore God (euen thy God) hath anointed thee with the oyle of gladneſſe aboue thy felowes. All thy garmentes ſmel of Myrre, Aloes, and Caſſia, out of the ſtately palaces, wherby they haue made the glad.

Kynges daughters were among thy honorable women: vpon thy ryght hand dyd ſtande the Quene in a veſture of golde, (wrought aboute with dyuers colours.) Herke C (O daughter) & conſider: encline thine eare, forget alſo thyne owne people, and thy fathers houſe. So ſhall the kynge haue pleaſure in thy beawtye, for he is thy Lorde (God) & worſhip thou him. And the daughter of Tire ſhalde there with a gift, lyke as the ryche alſo among the people ſhal make their ſupplicaciõ before the. The kinges daughter is all glorious within, her clothing is of wrought golde. She ſhalbe brought vnto the kynge in raymente of nedle worke: the virgins that be her felowes, ſhal beare her company, and ſhalbe brought vnto ther. With ioye and gladnes ſhall they bee brought, and ſhall enter into the kynges palace. In ſtead of thy fathers thou ſhalt haue childrē, whom thou mayſt make princes in all landes. I will remembre thy name from one generacion to another: therefore ſhall the people geue thankes vnto the, worlde without ende.

The.xlvi.Pſalme.

DEUS NOSTER REFUGIUM

To the chaunter, a ſonge for the chyldren of Corah vpon Alamoth.

A GOd is our hope, and ſtrength: a very preſent helpe in trouble.

Therfore will not wee feare, though the earth be moued: and though the hylles be caryed in the middeſt of the ſea. *Though the waters therof rage and ſwell, & though the mountaynes ſhake at the tempeſt of the ſame. Sela. Pſal.93.b.

The riuers of the floud therof ſhal make glad the citie of God, the holy place of ỹ tabernacles of the moſt hieſt. God is in the middeſt of her, therfore ſhall ſhe not be remoued: God ſhall helpe her, and that right early. The heathen make muche a do, & the kyngdomes are moued: but God hath ſhewed hys voyce, and the earth ſhall melt B away. The Lord of hoſtes is with vs, the God of Jacob is our refuge. Sela.

O come hyther, and beholde the workes of the Lorde, what deſtructyons he hathe Pſa.76.a. brought vpon the earthe. He maketh warres to ceaſſe in all the worlde, he breaketh the bowe, and knappeth the ſpeare in ſundre, and burneth ỹ charettes in the fire.

Be ſtyll then and knowe that I am God: I wyll bee exalted amonge the heathen, & I wilbe exalted in ỹ earth. The Lord of hoſtes is with vs, ỹ God of Jacob is oure defence. Sela.

The xlvii. Pſalme.

Omnes gentes plaudite.

To the chaunter, a Pſalme for the childzen of Corah.

A CLappe youre handes together (all ye people) O ſynge vnto God with the voyce of melody. For the Lorde is hie and Pſa.96.a *to bee feared, he is the great kynge vpon all the earth. He ſhal ſubdue the people vnder vs, and the nacions vnder our fete.

He ſhall chooſe out an herytage for vs: euen the worſhyp of Jacob whom he loued. Sela. God is gone vp with a merry noyſe, and the Lorde with the ſounde of the trompe. O ſynge prayſes, ſinge prayſes vnto (our) God: O ſynge prayſes, B ſynge prayſes vnto our kinge. For god is kynge of all the earth, ſynge ye prayſes with vnderſtandyng. God raygneth ouer the heathen: GOD ſytteth vpon hys holy ſeate. The princes of ỹ people are ioyned vnto ỹ people of the God of Abraham: for God (whiche is very hye exalted) doth defend the earth, as it were w a ſhild.

The. xlviii. Pſalme.

Magnus Dominus.

A ſonge of a Pſalme of the childzen of Corah (in the ſeconde daye of our Sabboth.)

GReate is the Lorde, and hyghly A to be prayſed, in the citie of oure God, euen vpon hys holy hyll.

The hyll of Sion is a fayre place, and the ioye of the whole earth: vpõ the northſide lieth the citie of ỹ great kinge.

God is well knowen in her palaces, as a ſure refuge. For lo, the kinges (of the earth) are gathered & gone by together. They maruayled to ſe ſuche thynges: they were aſtonyed, & ſodenly caſte downe. Feare came there vpon them, and ſorowe, as vpon a woman in her trauaile. Thou ſhalt B breake the ſhyppes of the ſea, thorowe the eaſtwynde. Lyke as we haue heard, ſo haue we ſene in the citie of the Lorde of hoſtes, in the cytie of our God. God vpholdeth the ſame for euer. Sela. We wayte for thy louynge kyndnes (O God) in ỹ middeſt of thy tẽple. (O god) accordyng vnto thy name, ſo is thy prayſe vnto the worldes ende: thy right hande is ful of righteouſnes. Let the mounte Sion reioyſe, & the daughters of Juda be glad, be- C cauſe of thy iudgemẽtes. Walke about Sion, and go rounde aboute her, and tell the towres therof. Marke well her bulwarkes, ſet vp houſes, that ye may tell thẽ that come after. For this God is oure God for euer & euer, he ſhalbe oure guyde vnto deathe.

The. xlix. Pſalme.

Audite hec gentes.

To the chaunter, a Pſalme for the childzen of Corah.

DHeare thys, all ye people: ponder it A wyth youre eares, all ye that dwell in the worlde. Hye and low, riche & poore: one with another. My mouth ſhall ſpeake of wiſdome, and my harte ſhal muſe of vnderſtandinge. I wyll encline myne eare to the parable, and ſhewe my darke ſpeache vpon the harpe. Wherfore ſhoulde I feare in the dayes of wyckednes: and when the wyckednes of my heles compaſſeth me round aboute? Pſal.49 Luc.12

*There bee ſome that put theyr truſte in their goodes, and boaſte them ſelues in B the multitude of theyr ryches. But no manne maye deliuer hys brother, nor make a gremẽt vnto GOD for hym. Pſal.49.c

*For it coſteth more to redeme theyr ſoules, ſo that he muſt let that alone for e- Pſal.49.d uer. Yea, thoughe he lyue longe: and ſe not the graue.

For

‡ For he ſeeth, that wyſe menne alſo dye, and perysshe together, as well as the ignoraunte and foolyshe: and *leaue their ryches for other. And yet they thynke, that their houses shall contynue for euer, and that their dwellyng places shall endure from one generacyon to another: and call the landes after their owne names. Neuertheleſſe, manne wyll not abyde in honoure, seeyng he may bee compared vnto the beastes that perysshe: this is the waye of them.

This is their foolyshnesse, and their posteritye prayse their saying. Sela.

They lye in the hell lyke shepe, deathe gnaweth vpon them, and the ryghteous shall haue dominacion of them in the mornyng: their beutye shall consume in the sepulchre oute of their dwellyng.

But God shall delyuer my soule from the place of hell, for he shall receyue me. Sela. Bee not thou afrayde though one bee made ryche: or yf the glorye of hys house bee increased. *For he shall carye nothyng away wyth hym when he dieth, neither shal his pompe folow him.

For whyle he lyued, he counted hymselfe an happye manne: and so longe as thou doest well vnto thy selfe, men wyll speake good of thee. He shall folowe the generacions of hys fathers, & shall neuer see lyght. Manne beeyng in honoure hath no vnderstandyng: but is cõpared vnto the beastes, that perysshe.

The. l. Pſalme.

Deus deorum dominus.

A Pſalme of Aſaph.

THE Lord, euen the moste myghty God, hathe spoken, and called the worlde from the rysyng vp of the sunne vnto the goyng downe therof.

*Out of Syon hathe God appeared in perfect beutye. Our God shall come, and shall not kepe silence: there shall go before hym a consumpnge fyre, and a myghty tempest shall be stered vp round about him. He shall call the heauen fró aboue, and the earthe, that he may iudge hys people. Gather my Saynctes together vnto me, those that haue made a couenaunte with me, wyth sacrifyce.

And the heauens shall declare hys ryghteousnesse: for God is iudge hymselfe. Sela. Heare, O my people, and I wyll speake: I my selfe wyll testifye agaynste thee, O Israel. For I am God, euen thy God. I wyll not reproue thee, because of thy sacrifices, or for thy burnt offrynges, because they were not alwaye before me. *I wyll take no bullocke out of thy house: nor he goates out of thy foldes. For all the beastes of the forest are myne, and so are the catell vpon a thousande hylles.

I knowe all the foules vpon the mountaynes: and the wylde beastes of the felde are in my syght. Yf I bee hungrye I wyll not tell thee: for *the whole worlde is myne, and all that therein is. Thynkest thou that I wyll eate bulles flesshe, and drynke the bloude of goates?

Offre vnto God thankesgeuyng, and paye thy vowes vnto the moste hyest.

And *call vpon me in the tyme of trouble, so wyll I heare thee, and thou shalt prayse me. But vnto the vngodlye sayde God: Why doest thou preache my lawes, and takest my couenaunte in thy mouthe? Where as thou hatest to be reformed, and haste caste my wordes behynde thee? When ‡ sawest a theefe, thou consentedste vnto hym, and haste been partaker with the aduouterers.

Thou haste lette thy mouthe speake wyckednesse, and with thy tounge thou haste lette forth disceyte. Thou sattest and spakest agaynste thy brother: yea, and haste slaundred thyne owne mothers sonne. These thinges haste thou done, and I held my tounge: and thou thoughtest (wickedly) that I am euẽ suche a one as thy selfe: but I wyll reproue thee, and sette before thee, the thynges that thou haste done. O consyder this ye that forget God: leste I plucke you away, and there be none to delyuer you.

Whoso offreth me thãkes and prayse, he honoureth me: and to him that ordreth hys conuersacion ryght, wyll I shewe the saluacion of God.

The. li. Pſalme.

Miserere mei Deus.

To the chaunter, a Psalme of Dauid, when the prophete Nathan came vnto hym, after he was gone in to Bethsabe.

HAue mercye vpon me (O God) after thy (great) goodnesse: accordyng vnto the multytude of thy mercyes, doe awaye myne offences.

Washe me thorowe wyth fro my wickednesse, and clense me from my sinne. For *I knowledge my fautes, and my sinne

is euer before me. Against thee onely haue I synned, and done thys euyll
e Rom.3.a in thy syght: that thou myghtest be iustifyed in thy saying, and cleare when thou art iudged. Beholde, I was shapen in wyckednesse, and in synne hathe my mother conceyued me. But loe, thou requyrest trueth in the inwarde partes, and shalt make me to vnderstande wisedome secretly. Thou shalt pourge me
Nu.19.b with *Isope, and I shalbe cleane: thou shalt washe me, and I shall bee whyter then snow. Thou shalt make me heare of ioy & gladnesse, that the bones which thou hast broken, may reioyce. Turne thy face from my synnes, and put out all
Exec.36.c my mysdedes. *Make me a cleane herte (O God) and renewe a ryght spirite wythin me. Caste me not awaye from thy presence, and take not thy holye spirite from me. O geue me the comforte of thy helpe agayne: and stablyshe me wyth thy free spirite. Then shall I teache thy wayes vnto the wycked, and synners shalbe conuerted vnto thee.

Delyuer me from bloude gyltynesse (O GOD) thou that art the God of my health: and my tounge shall synge of thy ryghteousnesse. Thou shalt open my lyppes (O Lorde) my mouthe shall shewe thy prayse. For thou desyrest no
Psal.50.a sacrifyce, els would I geue it thee: *but thou delytest not in burnt offerynges.
Osee.1.c
Amos.5.b
Actes.7.f
e Esa.66.a The sacrifyce of GOD is a troubled spirite, a broken and a contrite herte (O God) shalt thou not despyse. O be fauourable and gracious vnto Syon, buylde thou the walles of Jerusalem.

Rom.12.a Then shalt thou be pleased with *the sacrifyce of righteousnes, with the burnt offringes and oblacions: then shall they offre ponge bullockes vpō thine aultare.

The.lii.Psalme.

Quid gloriaris in malicia.

To the chaunter, an exhortacion of Dauid, when Doeg the Edomyte came to Saul and shewed hym, saying: Dauid is come to the house of Ahimelech.

Why boastest thou thy selfe, thou Tyraunte, that thou canste doe myschefe? Where as the goodnesse of God endureth yet dayly. Thy tounge ymagyneth wyckednesse, and with lyes thou cuttest lyke a sharpe rasoure. Thou haste loued vngracyousnesse more then goodnesse: and to talke of lyes more then ryghteousnesse. Sela. Thou haste loued to speake all woordes that maye doe hurte, O thou false tounge. Therfore shall God destroye thee for euer, he shall take thee and plucke thee oute of thy dwellyng, and roote thee oute of the lande of the lyuyng. Sela. The righteous also shall see thys, and feare, & shall laughe hym to scorne. Loe, this is the man that tooke not God for hys strength: but
Psal.49.d *trusted vnto the multytude of hys ryches, and strengthed hymselfe in hys wyckednesse. As for me I am lyke a grene olyue tree in the house of God, my truste is in the tender mercye of God for euer and euer. I wyll alwaye geue thankes vnto thee, for that thou haste done: and I wyll hope in thy name, for thy Sainctes lyke it well.

The.liii.Psalme.

Dixit insipiens.

To the chaunter vpon Mahalah, an instruccion of Dauid.

The *folyshe bodye hath sayde in his herte, there is no God.
Psal.14 Corrupt are they, and become abhominable in theyr wyckednesse, *there is none that doeth good.
Psal.14 Rom.3 God looked downe from heauen vpō the chyldren of menne, to see yf there were any that would vnderstande and seeke after God. But they are all gone out of the waye, they are all together become abhompnable: there is also none that doeth good, no not one. Are not they without vnderstanding that worke wyckednesse, eatyng vp my people as yf they
Gen.12.b woulde eate breade? they haue not called vpon God. They were afrayde where no feare was: for God hathe broken the boones of hym that besieged thee: thou haste put them to confusiō, bycause God hath despysed them. Oh that the saluacion were geuen vnto Israel out of Syon: Oh that the Lorde would delyuer hys people oute of captiuitie. Then should Jacob reioyce, and Israel should be ryght glad.

The.liiii.Psalme.

Deus in nomine tuo.

To the chaunter in melodyes, an instruccion of Dauid when the Zephites came and sayde vnto Saul: hathe not Dauid hyd himselfe amongest vs?

Saul

Saue me (O god) for thy names ſake, and auenge me in thy ſtrength.

Heare my prayer (O god) and herken vnto the wordes of my mouthe. For ſtraungers are ryſen vp agaynſte me, and tyrauntes (whiche haue not God before theyr eyes) ſeke after my ſoule. Sela.

Beholde, God is my helper, the Lorde is with them that vphold my ſoule. *He ſhall rewarde euell vnto myne enemyes: deſtroye thou them in thy truthe. In offeryng of a free hearte will I geue the, & prayſe thy name (O Lorde) becauſe it is ſo comfortable. For he hathe delyuered me out of all my trouble, and mine eye hath ſene hys deſyre vpon myne enemyes.

The.lv.Pſalme.

Exaudi Deus.

To the chaunter in melodyes an inſtruccion of Dauid.

Care my prayer (O God) and hyde not thy ſelfe fro my peticion. Take hede vnto me, and heare me, howe I mourne in my prayer, & am vexed. The enemie crieth ſo, and the vngodly commeth on ſo faſte: for they are mynded to dooe me ſome miſchefe, ſo malicyouſly are they ſet agaynſte me. My hearte is diſquyeted within me, and the feare of deathe is falle vpon me. Fearefulneſſe and trembling are come vpō me, & an horrible drede hath ouerwhelmed me. And I ſayde: O that I had wynges lyke a doue, for then woulde I flye away, and be at reſte. Lo, then woulde I get me awaye farre of, and remayne in the wildernelle. Sela. I would make haſte to eſcape, becauſe of the ſtormy wynde and tempeſte. Deſtroye theyr tonges (O Lorde) and *deuyde them: for I haue ſpyed vnrygheouſnes and ſtryfe in the cytie. Daye and nyght go they about within the walles therof: miſchefe alſo, and ſorowe, are in the myddeſt of it.

Wickednelle is therein, dyſceate, & gyle go not out of her ſtretes. For it is not an open enemye that hath done me this dishonoure, for then I coulde haue borne it: nether was it myne aduerſary, that dyd magnifye hym ſelfe agaynſt me: for then (peraduenture) I wolde haue hyd my ſelfe fro him. *But it was euen thou my companion, my guide, and myne owne familyer frend. We toke ſweete counſell together, and walked in the houſe of God as frendes. Lette deathe come haſtely vpon them, and let them go downe quicke into hel: for wickednelle is in theyr dwellynges, and among them. As for me, I will call vnto God, and the Lorde ſhal ſaue me. In the euenyng, & morning & at noondaie will I praye (& that inſtantly:) & he ſhall heare my voyce. It is he that hath deliuered my ſoule in peace, fro the battayle that was againſt me: for there were many with me. Yea, euē God that endureth for euer, ſhal heare me, and bryng them downe. Sela. For they wyll not turne nor feare God. He laide his handes vpon ſuche as be at peace with hym, and he brake his couenaunte.

The wordes of hys mouthe were ſofter then butter, hauyng warre in hys harte: hys wordes were ſmother then oyle, and yet be they very ſwearedes. *Caſte thy burthen vpon the Lorde and he ſhall norſhe ther, and not ſuffre the righteous to fall for euer. And as for them thou (O God) ſhalt bryng them into the pyt of deſtruccyon. The bloud thyrſtye and diſceatful men, ſhal not liue oute halfe their daies. Neuertheles, my truſte ſhal be in the (O Lorde.)

The.lvi.Pſalme.

Miſerere mei Deus quoniam.

To the chaunter vpon the doue of him that was dumme in a far countrey: the badge (or armes) of Dauid, when the Philiſtines toke him in Geth.

Be mercyfull vnto me (O God) for mā goeth about to deuoure me: he is dayly fyghtyng and troublyng me. Myne enemyes are dayly in hande to ſwalowe me vp: for they be many that fyght againſte me, o thou moſte hieſt. Neuertheleſſe, though I am ſomtyme afrayde, yet put I my truſte in the. I will prayſe God, becauſe of hys worde: I haue put my truſte in God, and wyll not feare what fleſh can do vnto me. They dayly myſtake my wordes, al that they ymagine is to do me euell. They holde al together, and kepe them ſelues cloſe: & marche my ſteppes, when they lay waite for my ſoule. Shal they eſcape for their wickednelle? thou (O God) in thy diſpleaſure ſhalte caſt them downe. Thou telleſt my flittinges, put my teares in thy bottell: are not theſe thynges noted in thy boke? Whenſoeuer I call vpon ther, then ſhall myne enemyes be put to flyght: thys I knowe, for God is on my ſyde.

In Goddes worde will I reioyce: in the Lordes worde will I comforte me.

Yea, in God haue I put my truſt, I will not bee afrayed what man can do vn-
Pſal.61.b to me. *Vnto the (O God) will I pay my vowes, vnto the will I geue thankes.
*pſa.116.a For *thou haſte deliuered my ſoule frō death, and my fete from fallynge: that I maye walke before God in the lyght of the lyuynge.

¶ The.lvii.Pſalme.

Miſerere mei Deus, miſerere.

To the chaunter deſtroy not: the badges or armes of Dauid, when he fled frō Saule into the caue.

A BE mercifull vnto me (O GOD) bee mercyfull vnto me, for my ſoule truſ-
what a.b teth in the, and *vnder the ſhadowe of thy wynges ſhalbe my refuge: vntill this tyrannye bee ouerpaſte. I will call vnto the moſte hye God, euen to the God that ſhall perfourme the cauſe whiche I haue in hande. He ſhal ſende from hea-uen, and ſaue me from the reprofe of hym that woulde eate me vp. Sela. God ſhall ſende forth hys mercy and truthe.

My ſoule is amonge lyons, and I lye euen amonge the children of menne (that
B are ſet on fyre) whoſe teeth are ſpeares and arowes, and theyr tōgue a ſharpe ſwearde.

Set vp thy ſelfe (O GOD) aboue the heauens, and thy glory aboue al the earth.

They haue layed a net for my feete, and preſſed downe my ſoule: they haue digged a pyt before me, and are fallen into the myddes of it themſelues. Sela. *My
pſa.108.a hearte is fyxed (O god) my heart is fixed: I will ſynge and geue prayſe. Awake, O my glory, awake lute and harp, I my ſelfe will awake ryght early. I will geue thankes vnto the (O Lorde) among the people: & I will ſynge vnto thee
*pſa.108.b among ꝓ nations. *For the greatneſſe of thy mercy reacheth vnto the heauens, & thy truthe vnto the cloudes. Set vp thy ſelfe (O God) aboue the heauens, and thy glory aboue all the earth.

¶ The.lviii.Pſalme.

Si vere vtique iuſticiam.

¶ To the chaunter, deſtroye not: The badge or armes of Dauid.

A RE youre myndes ſette vpō righ-teouſneſſe, O ye congregacion? and doe ye iudge the thyng that is ryghte, O ye ſonnes of men?
Yea, ye imagine myſchefe in youre heart vpō the earth: and youre handes deale with wickedneſſe. The vngodly are frō-ward, euen from their mothers wombe: as ſone as they bee borne they go aſtray & ſpeake lies. They are as venimous as ꝓ poyſon of a ſerpente, euen lyke the deafe adder that *ſtoppeth her eares. Which
*pſa.57.b refuſeth to heare the voice of the charmer, charme he neuer ſo wyſely. Breake their tethe (O god) in their mouthes: ſmite the chaw bones of ꝓ Lions, (O Lord.) Let them fall awaye lyke water that runneth a
B pace: and when they ſhote theyr arrowes, let them be rotted out. Let them conſume awaye lyke a ſnayle, and bee lyke the vn-tymelye frute of a woman, and let thē not ſee the ſunne. Or euer youre pottes bee made hote with thornes: ſo let indignatiō bere hym, euen as a thynge that is rawe.

*The ryghteous ſhall reioyce when he
*pſa.58.a ſeeth the vengeaunce: he ſhall waſhe hys footeſteps in the bloud of the vngodly.

So that a manne ſhall ſaye, verely there is a rewarde for ꝓ ryghteous: doub-leſs there is a God that iudgeth in ꝓ earth.

¶ The.lix.Pſalme.

Eripe me de inimicis.

To the chaunter, deſtroye not: The badge or armes of Dauid, whē Saul ſente, and they dyd watche the houſe to kyll hym.

DElyuer me from myne enemyes (O God) defende me from them that riſe
I vp agaynſte me. O deliuer me from the wicked doers, and ſaue me from the bloudthyrſty men. For lo, they lye waytynge for my ſoule: the mighty menne are gathered together agaynſte me, with-oute anye offence or faute of me (O Lord.)

They runne and prepare them ſelues without my faute: Aryſe thou therfore to helpe me, and beholde. Stande vp (O Lorde God of hoſtes) thou God of Iſrael to viſet all heathen: and bee not merciful vnto them that offende of malycious wic-kednes. Sela. They go to and fro in
B the euenyng, they grenne lyke a dogge, and runne aboute thorow the cytie. Behold, they ſpeake with their mouth, & ſwordes are in their lyppes, for who doth heare?

But thou (O Lorde) *ſhalte haue them
*pſal.2.a in deryſion, and thou ſhalt laugh all hea-then to ſcorne. My ſtrength will I aſ-cribe vnto thee, for thou arte the GOD of my refuge. GOD ſheweth me hys
C goodnes plenteouſlye, and GOD ſhall let me

lette me ſee my deſyre vpon mine enemies.

Slaye them not, leſte my people forget it: but ſcatter them abrode amonge thy people, & put them downe (O Lord) our defence. For the ſynne of theyr mouthe, and for the wordes of theyr lyppes, they ſhalbe taken in theyr pride: and why? their preachyng is of curſyng and lyes. Conſume them in thy wrath, conſume them that they maye perishe, and knowe that it is God whiche ruleth in Jacob, and vnto the endes of the worlde. Sela. And in the euenyng they will returne: grenne like a dogge, and will go aboute the citie.

They wil runne here and there for meat, and grudge yf they be not ſatiſfied. As for me, I will ſynge of thy power: and wyll prayſe thy mercye betimes in ỹ mornynge, for thou haſte bene my defence and refuge in the day of my trouble. Vnto thee, O my ſtrength, will I ſynge, for thou (O God) arte my refuge and my mercifull GOD.

The.lx.Pſalme.

Deus repulisti nos.

¶ To the chaunter, vpon the roſe of wytneſſe, the badge or armes of Dauid for to teache: when he fought agaynſte Meſopotamia, and Syria of Zoba: and when Joab turned backe and ſlue.xii. thouſand Edomytes in the ſalte valleye.

A O GOD, thou that haſt caſte vs oute and ſcatred vs abrode: thou haſte alſo bene diſpleaſed, O turne ther vnto vs agayne. Thou haſt moued the lande & deuyded it, heale the ſores therof for it shaketh. Thou haſte ſhewed thy people heuy thinges, *thou haſt geuen vs a drynke of deadly wyne. Thou haſt geuen a token for ſuche as feare the, that they maye tryumphe, because of the truth. Sela.

B Therfore were thy beloued deliuered, helpe me with thy ryght hande, and heare me. *God hath ſpoken in hys holynes: I wyll reioyce and deuyde Sichem, and mete out the valley of Suchoth. Gilead is myne, and Manaſſes is myne: Ephraim alſo is ỹ ſtrength of my head, Juda is my lawe geuer. Moab is my waſhepot, ouer Edom will I caſte out my ſhoe.

Philiſtea be thou glad of me. Who wyll leade me into the ſtronge cytie? Who wyll bringe me into Edom? Haſt thou not caſte vs out (O God,) wylte not thou (O God) *go out with our hooſtes? O be thou our helpe in trouble, for vayne is the helpe of man. Thorowe God wee ſhall do greate actes, for it is he that ſhall treade downe oure enemies.

¶ The.lxi.Pſalme.

Exaudi deus deprecor.

To the chaunter in the melodyes of Dauid.

A HEare my crying (O God) geue eare vnto my prayer. From the endes of the earth will I call vnto the, whē my hearte is in heuynes: Oh ſette me vp vpon the rocke that is hyer then I.

For thou haſte bene my hope, and a ſtronge towre for me agaynſte the enemie.

I will dwell in thy tabernacle for euer, and my truſte ſhalbee vnder the couerynge of thy wynges. Sela. For thou O B Lorde, haſte hearde my deſyres, and haſte geuen an herytage vnto thoſe that feare thy name. Thou ſhalt graunt the kyng a longe lyfe, that hys yeares may endure thorowout all generacions. He ſhal dwel before God, for euer: O prepare thy louyng mercy and faythfulnes that they may preſerue hym. So will I alway ſynge prayſe vnto thy name, * that I may *Pſa.56.B dayly performe my vowes.

The.lxii.Pſalme.

Nonne deo ſubiecta.

¶ To the chaunter: For Jeduthun a Pſalme of Dauid.

A MY ſoule truly wayteth ſtyll vpon GOD, for of hym cometh my ſaluacion. He verely is my ſtrength and my ſaluacyon: he is my defence ſo that I ſhall not greatly fall. Howe longe wyll ye ymagine miſchefe agaynſte euery man? ye ſhalbe ſlaine all the ſorte of you: yea, as a totterynge wall ſhall ye bee, and lyke a broken hedge.

Theyr deuice is only how to put hym out whom God will exalte: their delyte is in lyes, they geue good wordes with theyr mouthe, but curſe with their hearte. Sela.

Neuertheles, my ſoule wayte thou ſtyll vpon God, for my hope is in hym. He truely is my ſtrength, and my ſaluacion: he is my defence ſo that I ſhall not fall.

In God is my health and my glorye, the rocke of my myght, and in God is my truſt. O put your truſte in hym alway (ye people) *powre out youre hearttes be- Ex.Pſa.4.B fore hym, for God is our hope. Sela.

As for the children of men, they are but vayne, the children of menne are diſceatfull

vpon

vpon ꝑ weyghtes, they are al to gether lyghter then vanitie it ſelfe. O truſt not in wrõg and robberye, geue not your ſelues vnto vanitie: yf riches increaſe, ſet not your heart vpon them. God ſpake once and twyſe: I haue alſo heard the ſame: that power belongeth vnto GOD. And that thou Pſal.62.c Lorde art mercyfull, for * thou rewardeſte Eccl.16.d euery manne accordynge to hys worke.

The.lxiii Pſalme.

Deus deus meus,

A Pſalme of Dauid when he was in the wildernes of Juda.

O GOD, thou arte my God, early A wyll I ſeke the. My ſoule thyrſteth for thee, my fleſhe alſo longeth after thee in a barren and drye lande, where no water is. Thus haue I loked for the in holynesſe, that I might beholde thy power and glory. For thy louynge kyndneſſe is better then the lyfe it ſelfe, my lippes ſhall prayſe thee. As longe as I B lyue will I magnify the on thys maner, & lyfte vp my handes in thy name. My ſoule ſhalbe ſatisfyed, euen as it were with mary and fatneſſe, when my mouth prayſeth thee with toyfull lippes. Haue I not remembred the in my bed, & thought vpon thee when I was wakynge. Becauſe thou haſt ben my helper, therfore vnder the ſhadowe of thy wynges will I re- C ioyce. My ſoule hangeth vpon thee, thy ryghthande hath vpholden me. Theſe alſo that ſeke the hurte of my ſoule, they ſhall go vnder the earth. Let them fall vpon the edge of the ſwearde, that they maye be a porcyon for foxes. But the Deut.6.c kynge ſhall reioyce in God: * all they alſo that ſweare by hym ſhalbee commended, for the mouth of them that ſpeake lies, ſhalbe ſtopped.

The.lxiiij.Pſalme.

Exaudi deus orationem.

To the chaunter, a Pſalme of Dauid.

HEare my voice (O God) in my prayer: preſerue my lyfe from feare of the enemye. Hide me from the gatheryng togither of the frowarde, and from the inſurrectiõ of wicked doers. Which haue whet their tongue like a ſwearde, and ſhot out their arowes, euẽ bitter wordes. That they maye priuelye ſhote at hym whiche is perfecte: ſodenly do they hit hym and feare not. They corage themſelues in myſchefe, and commen amonge them ſelues, howe they may lay ſnares: and ſay, that no man ſhall ſee them. They ima- B gine wyckednes, and practiſe it that they kepe ſecrete among themſelues: euery man in the depe of hys hearte. But God ſhal ſodenly ſhote at them with a ſwifte arow, that they ſhalbe wounded. Yea, their owne tongues ſhall make them fall, in ſo muche that who ſo ſeeth them ſhal laugh them to ſcorne. And all men that ſee it, ſhal ſaye: this hath God done, for they ſhal perceaue that it is hys worke. The ryghteous ſhall reioyce in the Lorde, and put hys truſte in hym: and all they that are true of hearte ſhalbe glad.

The.lxv.Pſalme.

Te decet himnus,

To the chaunter, a Pſalme and ſonge of Dauid.

THou (O God) arte prayſed in Sion, A and vnto thee ſhall the vowe be performed (in ieruſalem.) Thou ꝑ heareſt the prayer, vnto the ſhal al fleſhe come. My myſdedes preuayle againſte me: Oh be thou mercyfull vnto our ſynnes. Bleſſed is the man whom thou choſeſt and receaueſt vnto thee: he ſhall dwell in thy courte, and ſhal be ſatisfied with the pleaſures of thy houſe, euen of thy holy tẽple. Thou ſhalt ſhewe vs wonderfull thynges in ryghteouſneſſe, (O God) of B oure ſaluacion: thou that arte the hope of al the endes of the earth, & of them that remayne in the broade ſea. Which in hys ſtrength ſetteth faſte the mountaynes, and is gyrded about with power. Whiche ſtilleth the ragyng of the ſea, and the noyſe of his waues, and the madnes of the people. They alſo that dwell in the vttermoſt partes (of the earth) ſhall bee afraied at thy tokens: thou that makeſt the outgoynges of the morning & euenyng to prayſe thee. Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plẽteous. The C ryuer of God is full of water, thou prepareſt their corne: for ſo thou prouideſt for ꝑ earth. Thou watereſt her forowes, thou ſendeſt rayne into the litle valeyes therof: thou makeſt it ſofte with the droppes of raine, & bleſſeſt the increaſe of it. Thou croweneſt the yeare with thy goodneſſe, & thy cloudes droppe fatneſſe. They ſhall droppe vpõ the dwellinges of the wildernes, and the litle hilles ſhal reioyce on euery ſyde. The foldes ſhalbe full of ſheepe, the valleyes alſo ſhall ſtande ſo thycke with corne, that they ſhall laugh and ſynge.

The

The.lxvi.Pſalme.

Jubilate deo.

To the chaunter. The ſong of a Pſalme.

* Be ioyfull in God, al ye lãdes, ſyng prayſes vnto ꝑ honoure of hys name: make hys prayſe to be glorious. Say vnto God, O howe wonderful art ꝑ in thy workes? Through the greatneſſe of thy power ſhall thyne enemyes be found lyers vnto thee. For all the worlde ſhall worſhyp thee, ſynge of thee, and prayſe thy name. Sela. O come hyther and beholde the workes of God, howe wonderfull he is in hys dooyng towarde the chyldren of menne. * He turned the ſea into drye lande, ſo that they wente through the water on foote: there dyd we reioyce therof. He ruleth with hys power for euer, his eyes beholde the people: and ſuche as wyll not beleue, ſhal not be able to exalt themſelues. Sela. O prayſe oure God (ye people) and make the voice of hys prayſe to be hearde. Whyche holdeth oure ſoule in lyfe, and ſuffereth not oure feete to ſlyppe. For thou (O God) haſte proued vs, thou alſo haſte tryed vs, lyke as ſyluer is tryed.

Thou broughteſt vs into the ſnare, and layde trouble vpon oure loynes. Thou ſuffredeſt men to ryde ouer oure heades, * we went through fyre and water, and thou broughteſt vs out into a welthye place. I wyll goe into thy houſe with brunt offringes, & wil pay the my vowes * which I promyſed with my lyppes, and ſpake with my mouth when I was in trouble. I wyll offre vnto thee fat brent ſacrifyces, with the incence of rammes: I wyll offre bullockes and goates. Sela. O come hither & herke all ye that feare God: and I wil tell you what he hath done for my ſoule. I called vnto him with my mouth, & gaue him prayſes with my tong. yf I encline vnto wyckednes with my hert, the Lord wil not heare me. But God hath heard me, and conſydred the voyce of my prayer. Prayſed be God which hath not caſt out my prayer: nor turned his mercy fro me.

The.lxvii.Pſalme.

Deus miſereatur noſtri.

To the chaunter in melodyes: a Pſalme and ſonge.

God, * be mercyfull vnto vs, and bleſſe vs, & ſhewe vs the lyght of his countenaunce: and be mercyfull vnto vs.) Sela. That thy waye may be knowen vpon earth, thy ſauing health among all nations. Let ꝑ people prayſe thee, O God: yea let al the people prayſe thee. O let the nations reioyce and bee glad: for thou ſhalt iudge ꝑ folke righteouſly, & gouerne ꝑ nations vpon earth. Sela. Lette the people prayſe thee, O God, let al the people prayſe the. Then ſhall the earth bring forth her increaſe, & God, euē our owne god, ſhal geue vs his bleſſyng. God ſhall bleſſe vs, & all the endes of the worlde ſhall feare hym.

The.lxviii.Pſalme.

Exurgat deus.

To the chaunter, a Pſalme and ſonge of Dauid.

Let * God aryſe, & let his enemyes be ſcatred: let them alſo that hate hym flye before him. Lyke as ꝑ ſmoke vaniſheth, ſo ſhalt ꝑ driue them awaye: & lyke as ware melteth at the fyre, ſo let the vngodly periſhe at the preſence of God. Num.10.b

But let the righteous be glad, and reioyce before God, let them alſo be merye and ioyfull. Oh ſinge vnto God, and ſynge prayſes vnto hys name: magnifye hym that rydeth vpon the heauens, as it were vpon an horſe: prayſe ye hym in hys name IA, and reioyce before hym. * He is a father of the fatherleſſe, and defendeth the cauſe of wyddowes: euen God in his holy habitacion. Deu.10.b

He is the God that maketh men to be of one minde in an houſe, & bryngeth the priſoners out of captiuitie: but letteth the renagates continue in ſcarcenelle.

O God, when * thou wenteſt forth before the people, when ꝑ wenteſt through ꝑ wildernelle, Sela. The earth ſhoke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael. Thou O God, ſendeddſt a gracyous rayne vpon thine enheritaūce, and refreſheddſt it when it was werye. Exod.13.b Num.14.b Eſay.4.b

Thy congregacion ſhall dwell therin: for thou (O God,) haſt of thy goodneſſe prepared for the poore. The Lord gaue the worde: great was the compayne of the preachers. * Kynges with theyr armyes dyd flye, and were diſcomfited: and they of the houſholde deuyded ꝑ ſpoyle. Though ye haue lyen among the pottes, yet ſhall ye be as the Ioſ.10.b

wynges

wynges of a doue that is couered wyth ſyluer wynges, & her fethers lyke golde.

When the almyghtye ſcatred kynges for they ſake, then were they as whyte as ſnowe in Zalmon. Is the hyll of Baſan, ſo is Gods hyll: euen an hye hyll as the hyll of Baſa. Why hoppe ye ſo, ye hye hylles? This is Gods hyl, in the which it pleaſeth him to dwell: yea, the D Lord wil abyde in it for euer. The charettes of God are twentye thouſand, euē thouſandes of Angels: and the Lorde is among them, as in the holy place of Sy-Ephe.4.b nai. * Thou art gone vp on hye, thou haſt led captiuitie captyue, and receyued gyftes for men: yea euen for thine enemyes, that the Lord God myght dwell among them. Praiſed be the Lord dayly euen the God whiche helpeth vs, & poureth his benefites vpon vs. Sela. He is our God, euen the God of whom commeth ſaluacion: God is the Lorde by whome we eſcape deathe. God ſhall wounde the head of hys enemyes, and the heery ſcalpe of ſuche one as goeth on ſtyll in hys wyckednelle. The Lorde hathe ſayde, I wyll bryngе my people agayne as I dyd from Baſan: myne owne will I bryngе agayne, as I dyd ſometyme from the depe of the ſea. E That thy foote maye bee dypped in the bloude of thyne enemyes, and that the tounge of thy dogges maye bee red thorowe the ſame. It is well ſene, O God how thou goeſt: how thou, my God and king goeſt in the Sāctuary. The ſyngers goe before, the mynſtrels folow after: in the myddes are the dāſels playing with the tymbrels. Gyue thankes O Iſrael vnto God the Lord in the congregacions, from the ground of the hert.

There is lytle Beniamin they ruler: & the pryнces of Iuda they counſayle, the pryнces of Zabulon, and the pryнces of Nephthali. Thy God hath ſente forth ſtrength for thee: ſtablyſh þ thyng O god, that thou haſt wrought in vs. For thy teples ſake at Ieruſalem: ſo ſhal kinges F bryng preſentes vnto thee. When the company of the ſpearmē, and multitude of the mighty are ſcattred abrode among the beaſtes of the people (ſo that they hūbly bryng peces of ſiluer:) & when he hath ſcattred the people that delyte in warre.

Then ſhall the pryнces come out of Egypte, the Morians lande ſhall ſoone ſtretch out her handes vnto God.

Synge vnto God, O ye kyngdomes of the earth: O ſynge praiſes vnto the Lorde. Sela. Which ſytteth in the heauens ouer all, from the begynnyng: Loe he doeth ſende oute his voyce, yea, and that a myghtye voyce. Aſcrybe ye þ power vnto God ouer Iſrael: his worſhyppe and ſtrength is in the cloudes.

O God, wonderful art thou in thy holy places, euen the God of Iſrael: he wyll geue ſtrength and power vnto hys people. Bleſſed be God.

The.lxix.Pſalme.

Saluum me fac deus.

To the chaunter vpon Soſanim of Dauid.

SAue me, O GOD: for the waters I are come in euen vnto my ſoule.

I ſticke faſte in the depe myre, where no grounde is: I am come into depe waters, ſo that the ſtoudes renne ouer me. I am wery of crying, my throte is dry: my ſyght fayleth me, for wayting ſo longe vpon my God.

They that *hate me without a cauſe, Pſal. are moe then the heeres of my head, they In. that are myne enemyes, and would deſtroye me gyltleſſe are myghtye: I payed them the thynges that I neuer tooke.

God thou knoweſt my ſympleneſſe, B and my faultes are not hyd from thee.

Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: lette not thoſe that ſeke thee bee confounded thorowe me, O Lord God of Iſrael.

And why? for thy ſake haue I ſuffred reproſe: ſhame hathe couered my face.

I am become a ſtraunger vnto my brethren: euen an aleaunte vnto my mothers chyldren. For the zeale of thyne Pſal. houſe hath euē eaten me, & *the rebukes 69. of thē that rebuked thee, are fallen vpon me. I wepte and chaſtened my ſelfe wyth faſtyng, and that was turned to C my reproſe. I putte on a ſakclothe alſo, and they ieſted vpon me. They that ſytte in the gate, ſpeake agaynſte me, and the dronkardes * make ſonges Pſal. vpon me. But Lorde, I make my Lam. prayer vnto thee in an acceptable tyme.

Heare me, O GOD, in the multytude of thy mercye, euen in the trueth of thy ſaluacion. Take me oute of D the myre, that I ſynke not. Oh lette me be deliuered from them that hate me, and

and out of the depe waters. Let not the water floude drowne me, neyther let the depe ſwalowe me vp: and let not the pit ſhut her mouth vpon me. Heare me, O Lorde, for thy louynge kyndneſſe is cõfortable: turne the vnto me, accordyng vnto the multytude of thy mercyes. And hide not thy face from thy ſeruaunte, for I am in trouble: O haſte the and heare me.

Drawe nye vnto my ſoule, and ſaue it: Oh deliuer me, because of myne enemies.

Thou haſte knowen my reproſe, my ſhame and my dishonoure: mine aduerſaryes are all in thy ſighte. The rebuke hath broken my hearte, I am full of heuineſſe: I loked for ſome to haue pytie vpon me, but there was no man: neyther founde I anye to comforte me. *They gaue me gall to eate, and when I was thirſtye they gaue me vynegre to drynke. ‡ Let their table bee made a ſnare to take them ſelues with all, and let the thynges (that ſhoulde haue ben for their wealth) be vnto them an occaſion of fallinge. Let their eyes bee blynded, that they ſee not: and euer bowe thou downe their backes.

Poure out thyne indignacion vpon the, and let thy wrathfull diſpleaſure take hold of them. *Let their habitacion be voide, and no man to dwel in their tentes. For they perſecute him whom thou haſt ſmitten, and they talke howe they may vexe the whom thou haſte wounded. Let them fall from one wickednesse to another, and not come into thy ryghteouſneſſe. *Let them bee wyped out of the boke of the lyuinge, and not bee wrytten amonge the righteous. As for me, whe I am poore and in heuyneſſe, thyne helpe (O God) ſhal lyfte me vp. I will prayſe the name of GOD with a ſonge: and magnifie it with thankeſgeuyng. This alſo ſhal pleaſe the Lord better then a bullocke, that hath hornes and hoofes. The humble ſhall conſyder thys, and bee glad: ſeke ye after God, and youre ſoule ſhall lyue. For the Lorde heareth the poore, and deſpyſeth not hys priſoners. Let heauen & earth prayſe hym, the ſea, and all that moueth therin. For God wyll ſaue Syon, and buylde the cyties of Juda, that men maye dwel there, and haue it in poſſeſſion.

The poſteritie alſo of his ſeruauntes ſhal enherit it: and they that loue his name ſhall dwell therin.

¶ The lxx. Pſalme.

Deus in adiutorium

¶ To the chaunter of Dauid to bringe to remembraunce

(because the Lorde ſaued me)

HAſte ther, O GOD, to deliuer me: make haſte to helpe me, O Lorde. I

*Let them bee ſhamed and confounded, that ſeke after my ſoule: let them be turned backewarde, and put to confuſion that wyſhe me euell. Let them (for their reward) be ſoone brought to ſhame, that crye ouer me, there, there. But let all thoſe that ſeke the, bee ioyfull and glad in the: and let all ſuche as delyte in thy ſaluacyon, ſaye alwaye: the Lorde bee prayſed. As for me, I am poore and in miſerye: haſte thee vnto me (O GOD.) Pſa.xl.d

Thou arte my helpe and my redemer: O Lorde, make no longe tarying.

¶ The lxxi. Pſalme.

In te domine ſperaui.

IN thee *O Lorde haue I put my truſte, let me neuer bee put to confuſyon: but ryd me and deliuer me in thy ryghteouſneſſe: encline thyne eare vnto me, and ſaue me. Bee thou my ſtronge holde (wherevnto I may alway reſorte) thou haſte promyſed to helpe me: for thou arte my houſe of defence & my caſtle. Deliuer me, O my God, oute of the hande of the vngodly, out of the hande of the vnryghtous & cruell manne. For thou, O Lorde God, art the thyng that I long for: thou arte my hoope euen from my youth. I Pſal.xxv.b & xxxi.a.

Thorowe the haue I ben holden vp euer ſins I was borne: *thou arte he that toke me out of my mothers wombe, my prayſe ſhalbe alwaye of the. I am become as it were a monſtre vnto many: but my ſure truſt is in the. Oh let my mouth be filled with thy prayſe (that I maye ſynge of thy glory) and honoure all the daye longe. Pſa.xxii.a Ier.xvi.a B

Caſt me not awaye in the tyme of age, forſake me not when my ſtrength fayleth me. For myne enemyes ſpeake againſt me: and they that laye awaite for my ſoule, take their counſayle together, ſayinge: GOD hath forſaken hym, perſecute him, and take hym, for there is none to deliuer him. Go not farre from me, O GOD: my GOD, haſte thee to helpe me. Let them bee confounded and peryſh, that are agaynſte my ſoule: let them bee couered with ſhame and dishonoure, that ſeke to do me euell. As for me, I will pacyently abyde alwaye, and will prayſe thee more and more. C

My

My mouthe ſhall dayly ſpeake of thy ryghteouſneſſe and ſaluacion, for I know no ende therof. I wyll goe forthe in the ſtrength of the Lorde God, and wyll make mencion of thy ryghteouſneſſe only. Thou O GOD, haſte taught me fro my youthe vp vntyll nowe therfore wil I tell of thy wonderous workes.

Forſake me not, O God, in myne olde age, whē I am graie headed: vntil I haue ſhewed thy *ſtrength vnto thys generacio, and thy power to all them that are yet for to come. Thy ryghteouſneſſe (O God) is verye hye, and greate thynges are they that thou haſte done, O God, who is lyke vnto thee? O what greate troubles and aduerſities haſt thou ſhewed me, and yet bydeſt thou tourne and refreſhe me: yea, & broughteſt me from the depe of the earthe Deut.6.b

2.Reg.7.b (againe.) Thou haſte brought me *to great honoure, & cōforted me on euerie ſide.

Therfore wil I prayſe the and thy faithfulneſſe, O God, playing vpon an inſtrumente of muſyke: vnto the will I ſinge vpon the harpe: O thou holye one of Iſraell.

My lyppes wyll be fayne when I ſynge vnto the: and ſo wyll my ſoule whom thou haſt deliuered. My tonge alſo ſhal talke of thy ryghteouſneſſe al the daye longe, for they are cōfounded & brought vnto ſhame, that ſeke to do me euyll.

The.lxxii.Pſalme.

DEVS IVDICIVM,

(A Pſalme) For Salomon.

GYue the kynge thy iudgementes (O God) & thy righteouſneſſe vnto the kynges ſon.

Deut.17.b He ſhall be iudge thy people, *accordynge vnto right, and defende the poore. The mountaynes alſo ſhall bringe peace, & the lytle hilles ryghteouſneſſe vnto the people.

He ſhall kepe the ſimple folke by their ryght, defend the children of the poore, and punyſh the wrong doer. They ſhall feare
Pſal.71.f the as longe *as the ſunne and mone endureth, from one generacion to another. He ſhal come downe lyke the rayne into a fleſe of woll, euen as the droppes that water the earth. In hys tyme ſhall the righteous flo-
B ryſhe: yea, & aboundaunce of peace, ſo long
2.Reg.4.f as the moone endureth. *Hys dominiō ſhall be alſo from the one ſea to the other, and from the floud vnto the worldes end.

They that dwell in the wildernelle ſhall knele before hym: hys enemyes ſhall lycke the duſte. *The kynges of Tharſis and of the Iles ſhall gyue preſentes: the kynges of Arabye and Saba, ſhall bringe gifftes. Ge.10.d

All kynges ſhall fall downe before hym, all nacions ſhall do hym ſeruice. For he ſhall deliuer the poore when he cryeth: the needy alſo, and hym that hath no helper. C

He ſhal be fauourable to the ſymple and needy: and ſhall preſerue the ſoules of the poore. He ſhal deliuer their ſoules from falſhed and wronge, and deare ſhall their bloude be in hys ſight. He ſhall lyue, and vnto hym ſhalbe geuen of the golde of Arabia: Prayer ſhalbe made euer vnto him, and dayly ſhal he be praiſed. There ſhal be an heape of corne in the earthe, hye vpō Philles: his frute ſhal ſhake like Libanus, & ſhalbe grene in the citie, lyke graſſe vpon the earthe. His name ſhall endure for- D uer: hys name ſhal remaine vnder the ſune among the poſteritities, whiche ſhalbe bleſſed thorowe hym, and al the heathen ſhall prayſe hym. Bleſſed be the lorde God, e- Ia.
uen the God of Iſraell *whiche only doth Pſa.
wonderous thinges. And bleſſed be the name of hys maieſtye for euer: and all the earthe ſhalbe fylled with his maieſtye. Amen: Amen.

Here ende the prayers of Dauid the ſonne of Iſai.

The.lxxiii Pſalme.

QVAM BONVS ISRAEL.

A Pſalme of Aſaph.

TRuly God is louynge vnto Iſ- I
raell, euen vnto ſuche as are of a cleane heart. Neuertheleſſe, my fete were almoſte gone, my treadynges had welnye ſlypte. And why? *I was greued at the wicked, I do ſe Ia.
alſo the vngodly in ſuche proſperitie. For Ia.
they are in no peryl of deathe, but are luſtie & ſtronge. They come in no myſfortune like other folke, neither are they plaged like other men. And thys is the cauſe that they be ſo holden with pryde, & ouer whelmed with cruelte. Their eyes ſwell for fatneſſe: and they do euen what they luſte.

They corrupte other, and ſpeake of wicked blaſphemy: their talking is againſt the moſt hyeſt. For they ſtretche forth their B mouthe vnto the heauen, and their tonge goeth thorowe the worlde. Therefore fal the people vnto them, & therout ſuche they no ſmal aduauntage. *Tuſh (ſaye they) Pſa.
howe ſhoulde GOD perceyue it? is there

knowledge

knowledge in the moſte hyeſt? Loe, theſe are the vngodly: theſe proſpere in the worlde, and theſe haue rycheſſe in poſſeſſyon: (And ſayed.) Then haue I cleanſed my herte in vayne, and waſhed my handes in innocency. All the day longe haue I been punyſhed, and chaſtened euerye mornyng. Yea, and I had almoſte ſayde euen as they: but loe, then ſhould I haue condemned the generacion of thy children. Then thought I to vnderſtande this, but it was to hard for me. Untyll I went into the Sanctuarye of God, then vnderſtode I the ende of theſe menne. Namely, howe thou doeſt ſette them in ſlyppery places, and caſteſt them downe and deſtroyeſt them. O how ſodaynly doe they conſume, peryſhe, and come to a fearefull ende? *Yea, euen lyke as a dreame when one awaketh, ſo ſhalte thou make their ymage to vanyſh out of the citie.

Thus my herte was greued, and it wente euen thorowe my reynes. So foolyſhe was I and ignorant, euen as it were a beaſt before thee. Neuertheleſſe, I am alwaye by thee, for thou haſte holden me by my ryghthande.

Thou ſhalt guyde me with thy counſayle: and afterwarde receyue me wyth glorye. Whome haue I in heauen but thee? And there is none vpon earth, that I deſyre in comparyſon of thee.

My fleſhe and my herte fayleth: but God is the ſtrength of my herte, *and my porcion for euer. For loe, they that forſake the ſhall peryſhe: thou haſte deſtroyed all them that commytte fornicacion, agaynſt thee. But it is good for me, to holde me faſt by God, to put my truſt in the Lorde God, and to ſpeake of all thy workes: (In the gates of the daughter Syon.)

The.lxxiiii. Pſalme.

Ut quid deus repuliſti.

In inſtrucción of Aſaph.

O God, wherefore art thou abſent from vs ſo longe? why is thy wrathe ſo hote againſt the ſheepe of thy paſture? O thynke vpon thy congregacion, whom thou haſt purchaced and redemed of olde.

Thynke vpon the tribe of thyne enheritaunce, and mounte Syon wherein thou haſt dwelt. Lyft vp thy feete, that thou mayeſt vtterly deſtroye euery enemy, whiche hath done euyll in the Sanctuarye. Thyne aduerſaryes roore in the myddes of thy congregacions: and ſette vp theyr banners for tokens. He that hewed tymbre afore out of the thyck trees, was knowen to bryng it to an excellent worke. But nowe they breake downe all the carued worke thereof, with axes and hammers. *They haue ſet fyre vpon thy holye places, and haue defyled the dwellyng place of thy name, euen vnto the grounde. Yea, they ſayde in theyr hertes, lette vs make hauocke of them altogether: thus haue they brente vp all the houſes of God in the lande. We ſee not oure tokens, there is not one Prophete more, no not one is there amóg vs that vnderſtandeth any more. O God, howe longe ſhall the aduerſarye doe thys dyſhonoure? howe longe ſhall the enemye blaſpheme thy name? For euer? Why wythdraweſt thou thy hande? why pluckeſt thou not thy ryghte hande oute of thy boſome, to conſume the enemye?

For God is my kyng of olde: the helpe that is done vpon earth, he doeth it hymſelfe. *Thou dyddeſt deuyde the ſea thorowe thy power: thou brakeſte the headdes of the dragons in the waters. Thou ſmoteſt the headdes of *Leuiathan in peces, and gaueſt him to bee meate for the people in wildernes.

Thou broughteſt out fountaines and waters oute of the harde rockes: thou dryedſte vp myghtye waters. The daye is thyne, and the nyght is thyne: thou haſte prepared the lyght and the ſunne. Thou haſte ſette all the borders of the earth, thou haſte made ſommer and wynter. Remembre thys O Lord, howe the enemy hath rebuked: and how the folyſhe people hath blaſphemed thy name. O delyuer not the ſoule of thy turtle doue vnto the multytude of the enemyes: and forget not the congregacion of the poore for euer. Looke vpon the couenaunte, for all the earth is full of darkneſſe, and cruell habitacions.

O let not the ſymple goe awaye aſhamed: but let the poore and needye geue prayſe vnto thy name. Ariſe O God, mayntayne thyne owne cauſe: remembre howe the foolyſhe man blaſphemeth thee daylye. Forget not the voyce of thine enemyes: the preſumpcion of them that hate thee encreaſeth euer more and more.

The

¶ The.lxxv. Pſalme.

CONFITEBIMVR TIBI.

To the chaunter: Deſtroy not. A Pſalme and ſong of Aſaph.

1 VNto thee (O God) doe we geue thankes: yea, vnto thee doe we geue thankes. Thy name alſo is ſo nye, that do thy wonderous workes declare. 2 When I receyue the congregacion, I ſhal iudge accordig vnto right. 3 The earth is weake and all the inhabytours therof: I beare vp the pyllers of it. Sela. 4 I ſayd vnto the fooles: deale not ſo madly: and to the vngodly, ſet not vp youre horne. 5 Set not vp your horne on hye, and ſpeake not with a ſtiffe necke. 6 For promocion commeth neyther from the eaſt, nor from the
B weſte, nor yet frō the ſouth. 7 And why? Lxii.33.d * God is the iudge: he putteth downe one, and ſetteth vp another. 8 For in the a Eſa.51.d hande of the Lord there is * a cuppe, and Iere.25.d the wyne is read. It is full myxte, and he poureth out of the ſame. As for the dregges therof all the vngodlye of the earth ſhall drynke them, and ſucke them out. 9 But I wyll talke of the God of Iacob, and prayſe hym for euer. 10 All the hornes of the vngodly alſo wil I breake: and the hornes of the rygh teous ſhall be exalted.

¶ The.lxxvi. Pſalme.

NOTVS IN IVDEA.

To the chaunter in melodyes, a Pſalme and ſonge of Aſaph.

1 IN Iewry is God knowen, hys name is greate in Iſrael. 2 At Salem is his tabernacle, and * hys dwellyng
a Pſal.9.b in Syon. 3 There brake he the arowes of the bowe,
a Pſa.46.b the ſhylde, the ſwerde and the battayle. Sela. 4 Thou art of more honoure and myght then the hylles of robbers. 5 The proude are robbed, they haue ſlept their ſlepe: and all the men (whoſe handes were myghtye) haue found nothing. 6 At thy rebuke (O God of Iacob) bothe the chariet and horſe is fallen. 7 Thou
B euen thou art to be feared: and who may ſtande in thy ſyght, whē thou art angry? 8 Thou cauſedeſt cauſe thy iudgemente to be heard from heauen: the earth trembled and was ſtyll. 9 * When God aroſe to
a Ez.19.b iudgemente, and to helpe all the meke vpon earth. Sela. 10 The fearcenelle of manne ſhall turne to thy prayſe: and the fearcenelle of other ſhalt thou refrayne. 11 Prompſe vnto the Lorde your God, and * kepe it, al ye that be round about him: a Pſa.
bryng preſentes vnto hym that ought to be feared. 12 He ſhall refrayne the ſpirite of princes, and is wonderfull among the kynges of the earth.

¶ The.lxxvii. Pſalme.

VOCE MEA AD DOMINVM.

To the chaunter for Ieduthun, a pſalme of Aſaph.

1 I * Wyll crye vnto God with my voyce, euen a vnto God wyll I crye with my voyce: and he ſhall herken vnto me. 2 In the tyme of my trouble, I ſought the Lorde: my ſoore ranne and ceaſed not in the nyght ſeaſon: my ſoule refuſed comfort. 3 When I am in heauynelle, I wil thynke vpon god, when my herte is vexed I wil complaine. Sela. Thou holdeſt mine eyes wakyng: I am ſo feble, that I cannot ſpeake. 4 I haue conſydred the dayes
B of olde, and the yeares that are paſte. 5 I call to remembraunce my ſonge: and in the nyght I commune wyth myne owne herte, and ſearche out my ſpirites. 6 Wyll the Lorde abſente hymſelfe for euer? And wyll he be nomore intreated. 7 Is hys mercy cleane gone for euer? And is hys promyſe come vtterlye to an ende for euermore? 8 Hathe God forgotten to bee gracious? And wyll he ſhutte vp his louyng kyndneſſe in diſpleaſure? Sela. 9 And I ſayde: It is myne owne infyrmitie: But I wyll remembre the yeares of the ryght hande of
C the moſte hyeſt. 10 I wyll remembre the worckes of the Lorde, and * call to mynde a Pſa.
thy wonders of olde tyme. 11 I wyll thynke alſo of all thy worckes, and my talkyng ſhall be of thy doynges. 12 Thy waye, O God, is holy: who is ſo great a God as (our) God. 13 Thou arte the God that doeth wonders, and haſte declared thy power among people. 14 Thou haſte myghtely deliuered thy people, euen the
D ſonnes of Iacob and Ioſeph. Sela. 15 The waters ſawe thee, O God, the waters ſawe thee and were afrayed: the depthes alſo were troubled. 16 The cloudes poured out water, the ayre thundred: and thyne arowes went abrode. 17 The voyce of thy thonder was heard

rounde about, the lyghtenynges shone vpon the grounde, the earth was moued & shoke with all. Thy waye is in the sea, and thy pathes in the greate waters: and thy lore steppes are not knowen. Thou leddeste thy people lyke sheepe, by the hande of Moses and Aaron.

¶ The.lxxviij. Pſalme.

Attendite populę meus.

An instruccion of Aſaph.

HEare my law, O my people, encline your eares vnto ỹ wordes of my mouth. * I wyll open my mouthe in a parable, I wil declare harde sentences of olde.

Whiche we haue heard & knowen: and* such as our fathers haue told vs. That we should not hide thẽ from the children of ỹ generations to come: but to shewe ỹ honor of ỹ Lord, his might, and wonderfull workes ỹ he hath done. He made a couenaunt with Jacob, and gaue Iſrael a lawe* which he commaunded our forefathers to teache their children. That their posteritye might know it, and the children whiche were yet vnborne. To thintente that when they came vp, they might shew their children the same. That they might putte their truste in God, and not to forget the workes of God, but to kepe his commaundementes. And not to be *as their forefathers: a fayntheleſſe and stubburne generacion: a generacion that sette not their hearte aryghte and whose spirite cleaued not stedfastely vnto God.

Like as the children of Ephraim, which beyng harneſſed and carying bowes, turned themselues backe in the daye of battayle. They kepte not the couenaunte of God, and wouldē not walke in his law.

But forgat what he hadde done, and the wonderfull workes that he hadde shewed for them. Meruailous thinges dyd he in the syghte of oure fathers in the land of Egypt, euen in the fyelde of Zoan.

*He deuyded the sea, and lette them goe throughe: he made the waters to stand on an heape. * In the daye tyme also he led them with a cloude, and all the nyghte through with a lyght of fyer. He claue the harde * rockes in the wyldernesse, and gaue them drynke therof, as it had bene oute of the greate depth. He broughte waters out of the* stonye roche, so that it gushed out like ỹ riuers. Yet for all this, they synned more againste hym, and prouoked the moste hyeste in the wyldernesse.

They tempted God in their heartes: ¶ and required meate for their lust. They spake agaynst God also, saying: shal God prepare a *table in the wildernesse? He smote the stony roche in dede, that the water gushed out, and the streames flowed withall: but can he geue bread also, or prouyde flesche for his people? When the Lorde heard this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauye displeasure againste Iſrael. Exo.16.b. Numb.b

Because thei beleued not in god, and put not their truste in his helpe. So he cõmaunded the cloudes above, and opened the doores of heauen. He rayned down Manna also vpon them for to eate, and gaue them *foode from heauẽ. So mã dyd eate Angels foode, for he sente them meate ynough. He caused ỹ East wind to blowe vnder the heauen, and throughe his power he broughte in the southweste wynd. *He rayned flesche vpon them as thycke as duste, and fetherred foules lyke as the sande of the sea. He lette it fall among their tentes, euen round about their habytacyon. So they dydde eate and were well fylled: for he gaue them their owne desyre. They were not dysapoynted of their lust. *But while the meat was yet in their mouthes, the heauye wrath of God came vpon them, and slewe the wichiest of them: yea and smote downe the chosen menne that were in Iſrael. Exo.16.b. Deu.8.a. Sap.16.b. Iohn.6.b Exo.16.b. Num.11.g D Num.11.g

*But for all this, they synned yet more: and beleued not his wonderous workes. Nu.14.a

Therefore their dayes dyd he consume in vanytye, and their yeares in trouble. *When he slewe them, they sought him: and turned them earlye, and enquyred after God. And they remembred that God was their strengthe, and that the hyghe God was their redemer. Neuertheleſſe, they dyd but flatter hym with their mouthe, and dyssembled wyth hym in their tounge. For their heart was not whole wyth hym, neyther continued they stedfaste in his couenaunte. But he was so mercifull, that he forgaue their misdedes, and destroyed them not. Yea, manye a tyme turned he his wrathe away, and would not suffer his whole displeasure to aryse. *For he considered ỹ they were but flesche, and that they were euen a wynde that passeth awaye, and cõmeth not agayne. Manye a tyme dyd Num.11.g 1.Cor.10.a Pſal.xcviij.a

they prouoke hym in the wyldernesse, and
C greued him in the deserte. They turned backe, and tempted God: and moued ꝑ
holye one in Israell. They thoughte
not of his hande, and of the daye when he
deliuered them from the hande of the ene-
myе. How he had wrought his mira-
cles in Egipt, and his wonders in the field
of Zoan. *He turned theyr waters in-
Exod.7.b to bloude, so that they might not drinke of
the riuers. *He sente lice among them,
Exod.8.b and deuoured the vp: and frogges to de-
Exo.8.b. stroy them. He gaue theyr fruites vn-
Exod 10.c to the *caterpiller, and theyr labour vnto
Exod.9.c the grashopper. He destroyed their
vines with haile stones, and theyr mul-
Exod.9.c berrees with the frost. *He smote their
cattell also with hayle stones, and theyr
flockes with hote thonderbolces. He
cast vpon thē the furiousnes of his wrath,
anger, displesure, and trouble, and sent euil
Exod 9.a angels among them. *He made a way
to hys indygnacion, and spared not theyr
soule from death, but gaue theyr lyfe ouer
Exo. 11.c. to the pestilence. *And smote all ꝑ first
Psal.135.c borne in Egypte, the moste principall and
Exod.12.b. mightiest in the dwellynges of Ham.

But as for his owne people, he led them
forth like shepe, & caried them in the wilder-
nes like a flocke. He brought them out
safely, ꝑ they should not feare: & ouerwhel-
med their enemies w the sea. And brought
them wythin the borders of hys Sanc-
tuary: euen to this mountaine, whiche he
Deut.3.a purchased with his right hande. *He cast
Iosu.6.10.11 oute the heathen also before them, caused
theyr lande to be deuided among them for
an heritage, and made the tribes of Israell
to dwel in their tentes. So they tempted
and displeased the most hye God, and kept
not his testimonies. But turned theyr
backes, and fell awaye lyke theyr fore-fa-
thers: starting aside, like a broken bowe.

For they greued hym with their hyll al-
ters, & prouoked hym to displeasure with
theyr images. When God heard this,
he was wroth, and toke sore displeasure at
Israel. So that he forsoke the taberna-
cle in Silo, euen the tent that he hadde pit-
ched among menne. He deliuered their
power into captyuitye, and theyr beautye
into the enemyes hande. He gaue hys
people ouer also into the swearde, & was
wrothe wyth his enheritaunce. The
fyre consumed theyr younge menne: and
theyr maydens were not geuen to mary-
age. Theyr prieste were slayne with
the sweard, and there were no widdowes
to make lamentacyon. So the Lorde
awaked as one out of slepe, and lyke a gi-
aunte refreshed with wyne. *He smote 1.Reg.4.
his enemies in the hynder partes, and putte
them to a perpetuall shame. He refu-
sed the Tabernacle of Joseph, and chose
not the trybe of Ephraim. *But chose ps.77.c
the trybe of Juda, euen the hyll of Syon
whiche he loued. And there he builded
his temple on hye, and layed the foundacy-
on of it, lyke the grounde whiche he hathe
made continuallye. *He chose Dauid 1.Reg.
also hys seruaunte, and tooke hym awaye
from the shepefoldes. As he was fo-
lowyng the ewes greate wyth yong ones
he tooke hym: that he myghte feede Jacob
hys people, and Israell hys inhery-
taunce. So he fed them wyth a fayth-
full and true hearte, and ruled them pru-
dentelye wyth all hys power.

C The .lxxix. Psalme.

Deus venerunt gentes.

A Psalme of Asaph.

O God, * the Heathen are come
into thy enheritaunce, thy ho-
ly temple haue they defiled, and
made Jerusalem an heape of
stones. *The dead bodies of thy ser- ps.78.a
uauntes haue they geuen to be meate vn- Apoc.11.a
to the foules of the ayre, and the fleshe of
thy sayntes vnto the beastes of the land.

Theyr bloude haue they shed lyke wa-
ter on euerye syde of Jerusalem, and there
was no manne to burye them. *We ps.78.c
are become an open shame vnto oure ene-
myes, a very scorne and derisiō vnto them
that are rounde aboute vs. Lorde
howe longe wylte thou bee angrye? shall
thy gelousye burne lyke fyre for euere

*Poure out thine indygnacyon vpon B
the Heathē that haue not knowen the: and *Jere.10.
vpon the kyngdomes that haue not called and.11
vpon thy name. For they haue deuou- ps.14.
red Jacob, and layed waste hys dwellynge and.52
place. *O remember not oure olde Esa.64.
sinnes, but haue mercye vpon vs, and that
soone: for we are come to greate misery.

Helpe vs, O GOD of our saluacion,
for the glorye of thy name. O deliuer
vs, and bee mercifull vnto oure synnes for
thy names sake. *Wherefore doo the ps.42.d
Heathen saye: where is now theyr God? C
O lette the vengeaunce of thy seruauntes
bloude that is shed, bee openlye shewed v-
pon the heathen in oure syghte. O lette
the sorowfull syghynge of the prisoners

come

come before the: according vnto the greatnesse of thy power, preserue thou those that are appointed to dye. And for the blasphemye (wherewyth oure neyghbours haue blasphemed the) reward thou them O Lorde, seuen folde into theyr bosome. So we that bee thy people, and sheepe of thy pasture, shal geue the thankes for euer, and wyll alway be shewing forth thy prayse from generacion to generacion.

¶ The .lxxx. Pſalme.

Qui regis Iſrael.

To the chaunter vpon Soſanim, A teſtimonie and Pſalme of Aſaph.

1 HEare O thou shepeheard of Israell, thou that leadest Joseph like a shepe, shewe thy selfe also thou that sittest vpon the Cherubins. Before Ephraim, Ben Jamin, and Manasses: styre vp thy strength, and come helpe vs. Turne vs againe, O God: shewe the lyght of thy countenaunce, and we shalbee whole.

4 O Lorde God of hoostes, howe longe wilte thou be angry with thy people that prayeth the? * Thou fedest them with the breade of teares, and geuest them plentyousnesse of teares to drinke. * Thou hast made vs a verye strife vnto oure neyghbours: & our enemies lauzh vs to scorne.

8 Turne vs againe, thou God of hoostes: shewe the lyght of thy countenaunce, and we shalbe whole. Thou hast brought a vine out of Egipt: thou hast cast out the heathen, and planted it. Thou madeste rowme for it, and when it had taken roote it filled the land. The hilles were couered wyth the shaddowe of it, and the boughes therof were like the goodly Cedre trees. She stretched out her braunches vnto the sea, and her boughes vnto the ryuer. 12 Why hast thou then broken down her hedge, that al they which go by, plucke of her grapes? The wilde boze oute of the wood bothe roote it vp, and the wylde beastes of the feld deuoure it. Turne the againe, thou God of hoostes, loke down from heauen: behold, and visite this vine.

15 And the place of the vyneyarde that thy right hand hath planted: and the braunche that thou madeste so strong for thy self.

16 * It is brent wyth fyre, and cut down: and they shall perishe at the rebuke of thy countenaunce. 17 Lette thy hande be vpon the manne of thy ryghte hande, and vpon the sonne of manne whom thou madeste so stronge for thyne owne selfe.

18 And so will not we goe backe from thee: Oh let vs liue, and wee shall call vpon thy name. Turne vs again, O Lorde God of hoostes, shewe the lyght of thy countenaunce, and we shalbee whole.

¶ The .lxxxi. Pſalme.

Exultate deo.

To the chaunter vpon Gittith. A (A Pſalme) of Aſaph, (in the feſt day of the Sabboth.)

1 SYng wee merelye vnto God oure strength: make a chereful noise vnto the God of Jacob. Take the Pſalme, bring hither the tabret, the merye harpe, wyth the lute. Blowe vp the trompet in the newe mone, euen in the time appointed, and vpon oure solempne feaste daye. * For this was made a statute for Israell, and a lawe of the God of Jacob. Leui.16.a B This he ordeyned in Joseph for a teſtimonie, when he came out of the land of Egipt, and hadde heard a straunge language. I eased his shoulder from the burthen, and his handes were deliuered from (makyng) the potte. Thou calledste vpon me in troubles, and * I delyuered the, and heard the, † what tyme as ꝑ stormie fell vpon thee. * I proued the also at ꝑ waters of strife. Sela. Heare O my people, and I wyl assure the O Israell, yf thou wylte harken vnto me. Exod.7.b † Exo.19.c and.20.a. * Nu.20.b

9 There shal no straunge God bee in the, neither shalt thou worshyppe any other God. * I am the Lorde thy God, Exo.20.a whyche broughte the oute of the lande of Egypte, open thy mouthe wyde, and I shall fyll it. But my people would not heare my voyce, and Israell would C not obeye me. * So I gaue them vp Rom.1.d vnto theyr owne hearetes lust, and let them folowe theyr owne ymaginations. O that my people would haue harkened vnto me, for yf Israell hadde walked in my wayes. I should soone haue put downe theyr enemyes, and turned myne hande against theyr aduersaryes. The haters of the Lorde should haue bene founde lyars, but theyr tyme should haue endured for euer. He should haue fed them also wyth the fineste wheate floure, and * with Deu.32.h honye oute of the stonye rocke should I haue satisfyed the.

¶ The .lxxxii. Pſalme.

Deus ſtetit in ſynagoga.

A Pſalme of Aſaph.

GOd ſtandeth in the congregacio of pryncesthe is iudge amonge
*Exo.22.b Deu.17.d Iere.5.a *goddes. ¶Howe longe wyll ye geue wrong iudgement, and accepte the perſones of the vngodlye? Sela. Defende the poore and fatherleſſe, ſee that ſuche as bee in neede and neceſſitye haue ryght. Deliuer the outcaſte and poore, ſaue them from the hand of the vn-
B godlye. They will not be learned nor vnderſtande, but walke on ſtyll in darkeneſſe: all the foundacions of the yearth bee oute of courſe. I haue ſayed: yeare Goddes, and ye al are children of the moſt hieſt. But ye ſhall dye lyke menne, and fal lyke one of the princes. Ariſe O God and iudge thou the yearth, for thou ſhalte take all heathen to thyne enheritaunce.

¶ The.lxxxiii.Pſalme.

Deus quis ſimilis?

A ſong and Pſalme of Aſaph.

HOlde not thy tounge, O God, kepe not ſtyll ſilence, refrayne not thy ſelf
Pſal.2.d. O God. For lo, *thyne enemies make a murmuryng, and they that hate the haue lift vp theyr head. They haue ymagined craftely againſt thy people, and taken counſaile againſt thy ſecrete ones.

They haue ſayed, come and let vs roote them oute, that they bee no more a people: and that the name of Iſraell maye bee no more in remembraunce. For they haue caſte theyr heades together wyth one conſent, and are confederate againſte the.

The tabernacles of the Edomytes
B and Iſmaelites, the Moabites and Hagarenes. Gebal and Ammon, and Amelech: the Philiſtines wyth them that dwel at Tire. Aſſur alſo is ioined vnto them, and haue helped the children of Loth. Se-
*Iud.7.c la. But do thou to them *as vnto the
‡Iud.4.b Madianites, vnto Siſera, and vnto ‡Iabyn at the broke of Kyſon. Which peryſhed at Endor: and became as the donge of the earth. Make the and their pryn-
Iudi.7.g ces like *Oreb & Zeb. Yea, make al their princes lyke as Zeba & Zalmana. Which ſayde lette vs take to oure ſelues the houſes
C of God in poſſeſſion. O my God, make
Pſal.35.a them lyke vnto a wheele, and as *the ſtubble before the wynde. Lyke as a fyre that burneth vp ꝑ wood and as the flame that conſumeth the mountaines. Perſecute them eue ſo wyth thy tempeſte, and make them afrayed with thy ſtorme.

Make theyr faces aſhamed, O Lorde, that they maye ſeke thy name. Lette them be confounded and vexed euer more and more: lette them bee put to ſhame and periſhe. And they ſhal know, that thou (whoſe name is Iehouah) arte onelye the moſte hyeſt ouer all the yearth.

¶ The.lxxxiiii.Pſalme.

Quam dilecta tabernacula,

To the chaunter vpon Githith, a Pſalme, of the ſonnes of Corah.

HOwe amyable are thy dwellinges, ô lord of hoſtes! My ſoule hathe a deſyre and
¶ longyng to enter into the courtes of the lord, my hearte and my fleſhe reioyſe in the liuyng God. Yea, the ſparow hath found her an houſe, and the ſwalow a neſt, where ſhe maye laye her younge: euen thy alters O Lorde of hooſtes, my kynge and my God. Bleſſed are they that dwel in thy houſe, they wylbee alwaye prayſynge
B the. Sela. Bleſſed is that man, whoſe ſtrength is in thee, in whoſe hearte are thy wayes. Whiche goyng through the vale of miſery vſe it for a well, & the pooles are fylled wyth water. They wyl goe from ſtrengthe to ſtrengthe: and vnto the God of Goddes appeareth euerye one of them in Sion. O lord God of hooſtes, heare my prayer: hearken, O God of Ia-
B cob. Sela. Beholde, O God oure defender: and looke vpon the face of thine anointed. For one daye in thy courtes is better then a thouſande. I had rather bee a doorekeper in the houſe of my God, then to dwell in the tentes of vngodlines.

For the Lorde God is a lyght and defence, the Lorde will geue grace and worſhippe, and no good thynge ſhall he withholde from them that lyue a godly lyfe.

O Lorde God of hooſtes, bleſſed is the manne that putteth hys truſte in thee.

¶ The.lxxxv. Pſalme.

Benedixiſti domine,

To the chaunter, a Pſalme of the ſonnes of Corah.

LOrde, thou art become gracious vnto thy lande, thou haſt
¶ turned awaye the captiuitye of Iacob. Thou haſt forgeuen the offence of thy people, *and couered all theyr ſynnes. Sela. Thou haſt taken awaye all thy diſpleaſure, and turned thy ſelfe from thy wrathfull indignacion. Turne vs then, O God our Sauioure, and let thine anger ceaſſe from vs.

Wilt

Wilte thou be displeased at vs for euer? and wilt thou stretch out thy wrath frō one generacion to an other? Wilt thou not turne agayne and quicken vs, that thy people may reioyce in thee?

Shew vs thy mercy (O lord) & graūt vs thy saluacion. I will herken what the lord God will say, (concerning me) for he shal speake peace vnto his people, and to his sainctes: that they turne not agayne.

For hys saluacion is nye them that feare him, that glory may dwell in oure lande. Mercy and truth are met together, righteousnes and peace haue kissed eche other. Truth shal growe out of the earth, and righteousnes hath looked downe from heauen. Yea, the Lorde shall shewe louing kindnes, and our land shal geue her encrease. Righteousnes shall goe before him, and he shall directe hys goyng in the way.

¶ The.lxxxvi.Psalme.

Inclina domine aurem.

A prayer of Dauid.

BOw downe thyne eare, O lord, and heare me, for I am poore and in miserye. Preserue thou my soule, for I am holy: my God saue thy seruaunte, that putteth hys truste in thee. Bee merciful vnto me (O Lorde) for I will call dayelye vpon thee. Comforte the soule of thy seruaunt, for vnto thee (O Lord) doe I lifte vp my soule. *For thou Lorde arte good and gracyous, and of greate mercye vnto all them that call vpon thee. Geue eare Lorde vnto my prayer, & ponder the voyce of my humble desires. In the tyme of my trouble, I wil cal vpon thee, for thou hearest me. * Among the Goddes there is none lyke vnto thee (O Lorde,) there is not one that can doe as thou dooest.

All nations whome thou hast made, shall come and woorshyp ther (O lorde) and shal glorify thy name. For thou art great and doest wunderous thinges, thou art God alone. Teache me thy waye (O Lorde,) and I will walke in thy trueth. O knytte my hearte vnto thee, that it maye feare thy name.

I wil thanke thee, O Lorde my God, with all my hearte, and will prayse thy name for euer. For great is thy mercie towarde me, and * thou hast deliuered my soule from the nethermoste hell.

O God the proude are risen agaynste me, and the congregacions of naughtye menne haue soughte after my soule, and haue not set thee before theyr eyes.

*But thou (O Lorde God) art full of compassion, and mercye: long suffering, plenteous in goodnes & trueth. O turne thee then vnto me, and haue mercye vpon me: geue thy strengthe vnto thy seruaunt, and helpe the sonne of thy handmayde.

Exo.34.a. Jerr.31.b. 2.Esa.30.a.

Shew some token vpon me for good, that they whiche hate me, may see it, and be ashame d: because thou lorde hast holpen me and comforted me.

¶ The.lxxxvii.Psalme.

Fundamenta eius.

A Psalme and song of the sonnes of Corah.

HEr foundacyons are vpon the holy hylles: the Lorde loueth the gates of Syon more then all the dwellinges of Jacob.

Very excellente thynges are spoken of thee, thou citie of God. Sela. I will thynke vpon Rahab and Babilon, with them that know me. Beholde, yea the Philystines also, and they of Tyre with the Mozians: Lo, ther was he borne.

And of Sion it shall be reported, that he was borne in her, and the moste highest shall stablyshe her. The Lorde shall rehearse it, when he wryteth vp the people, that he was borne there. Sela. The syngers also and trompetters shal be rehearse: All my freshe springes shall be in thee.

¶ The.lxxxviii.Psalme.

Domine deus salutis.

A song and Psalme of the sonnes of Corah: To the chaunter vpon Mahelath, to geue thankes: an instruccyon of Heman the Ezrahite.

OLORDE God of my saluacyon, I haue cryed daye and nyghte before ther: Oh lette my prayer entre into thy presence, enclyne thyne eare vnto my calling.

For my soule is full of trouble, and my lyfe drawethnye vnto hell. I am counted as one of them that goe downe vnto the pytte: and I haue beene euen as a manne that hathe no strengthe. Free amonge the dead, lyke vnto them that bee wounded and lye in the graue, which bee oute of remembraunce, and are cutte awaye from thy handē. Thou hast layde me in the lowest pytte in a place of darknes, and in the depe.

Thyne indygnacyon lyeth harde vpon me, and thou haſt vexed me with all thy ſtormes. Sela. Thou haſt put away mine acquayntance far fro me, and made me to bee abhorred of them. I am ſo faſt in priſon, that I cannot gette furth. My ſyght fayleth for verye trouble: Lorde I haue called dayly vpon thee, I haue ſtretched out mine hãdes vnto thee.

Pſal.6.a *Doſt thou ſhew wonders among the
Eſai.38.b dead? Or ſhall the dead ryſe vp agayne,
C and praiſe thee? Shal thy louing kindnes be ſhewed in the graue, or thy faithfulneſſe in deſtruction? Shal thy wonderous workes be knowen in the darke, and thy righteouſnes in the lande where all thinges are forgotten? Vnto thee haue I cryed O Lorde, and earlye ſhall my prayer come before thee. Lord, why abhorreſt thou my ſoule? and hideſt thou thy face from me? I am in miſery, & lyke vnto him that is at the poynt
D to dye (euen fro my youthe vp,) thy terrours haue I ſuffered with a troubled mynde. Thy wrathfull diſpleaſure goth ouer me, and the feare of thee hath vndoone me. They came rounde about me dayly lyke water, and compaſſed me together on euery ſide. My louers and frendes haſt thou putte away fro me, and hydde myne acquayntaunce out of my ſyghte.

The.lxxxix.Pſalme.

Miſericordias domini.

In inſtruction of Ethan the Ezrahite.

I *My ſong ſhalbee alwaye of the lo-
Pſa.101.a uing kyndneſſe of the Lorde: with my mouth will I euer be ſhewing thy trueth from one generacion to another. For I haue ſaid: mercy ſhalbe ſet vp foreuer, thy trueth ſhalte thou ſtablyſhe in the heauens *I haue made
2.reg.7.a a couenaunte with my choſen, I haue ſworne vnto Dauid my ſeruaunte.

2.reg.7.b ‡Thy ſeede will I ſtablyſhe forever,
Pſa.132.b and ſette vp thy throne from one generacyon to another. Sela. O Lorde,
Pſal.19.a *the very heauens ſhall prayſe thy wonderous woorkes, and thy trueth in the congregacion of the ſainctes. For who
B is he among the cloudes, that ſhall bee
Pſal.7.a compared vnto the lorde? And *what
and 6.d is he among the goddes, that ſhalbe like vnto the Lorde? God is very greatlye to bee feared in the counſell of the ſaintes: & to be had in reuerence of al the that are about him. O Lorde god of hoſtes, who is lyke vnto thee? thy truth (moſt mightie Lorde) is on euerye ſyde.

*Thou ruleſte the ragyng of the ſea: Exo.14.
Thou ſtylleſte the waues thereof, when Pſa.93.3
they ariſe. Thou haſt ſubdued Egypt and deſtroyed it: thou haſt ſcatered thine enemies abrode with thy mighty arme.

The heauens are thyne, the earthe alſo is thyne: thou haſt layde the foundacyon of the rounde worlde, and all that therein is. Thou haſt made the northe
C and the ſouth: Tabor and Hermon ſhall reioice in thy name. Thou haſt a mightye arme, ſtrong is thy hande, and hye is thy right hande. Ryghteouſnes and equitie is the habitacion of thy ſeat, mercy and trueth ſhall goe before thy face.

Bleſſed is the people (O lord) that can reioyce in thee: they ſhal walke in ye light of thy countenance. Their delite ſhalbe
D daily in thy name, & in thy righteouſnes ſhal they make theyr boaſt. For thou art the glorye of theyr ſtrength, & in thy louing kyndenes thou ſhalt lifte vp oure hornes. For the *Lord is our defence, Exo.4
the holy one of Iſrael is our king.

Thou ſpakeſte ſome tyme in viſions vnto thy ſainctes, & ſaidſt: I haue layde helpe vpon one yt is mighty, I haue exalted one choſe out of ye people. *I haue Act.13.
found Dauid my ſeruant, with my holy 1.Reg.16.
oyle haue I annoynted him. My hande Pſal.45.
ſhal hold him faſt, & my arme ſhal stregthen him. The enemy ſhall not be able to do him violence, ye ſonne of wickednes ſhal not hurt him. I ſhal ſmyte downe his foes before hys face, & plage them yt hate him. My truth alſo and my mercy ſhalbe with him, & in my name ſhal his horne be exalted. *I wil ſet his domi- Pſal.44.
nion alſo in the ſea, & his right hande in the floudes. He ſhal call me: thou arte my father, my god, & my ſtrong ſaluacio.

And I wil make him my fyrſte borne, hyer then the kinges of the earth. My
C mercy wil I kepe for him for euermore, & my couenaunt ſhal ſtand faſt with him.

His ſeede alſo wil I make to endure for euer, and hys trone as the dayes of heauen. But if his children forſake my law and walke not in my iudgementes.

*If they breake my ſtatutes & kepe Pſal.119.
not my cõmaundementes. ‡I wil vi- 2.Reg.7.
ſyte their offences with the rod, and their ſinne with ſcourges. Neuertheles, my louing kindneſſe wil I not vtterlye take from him, nor ſuffre my trueth to faile.

My

My couenant will I not breake, nor alter the thing ꝑ is gone out of my lippes.

I haue ſworne once by my holynesse, that * I will not lye vnto Dauid. His ſede ſhall endure for euer, & his ſeate is lyke as the ſunne before me. He ſhall stande fast for euermore as the moone, & as the faithful witnes in heauen. Sela. But thou hast abhorred and forſaken thyne annoynted, and art displeased at him.

Thou hast broken the couenant of thy ſeruant, & cast his croune to the ground.

* Thou hast ouerthrowen all his hedges, and broke downe his strong holdes.

All they that go by, spoyle him: he is become a rebuke vnto hys neyghbours.

Thou hast set vp ꝑ right hande of his enemies: and made all his aduerſaries to reioyce. Thou hast taken away ꝑ edge of his ſworde: & geuest him not victory in the battayle. Thou hast put out hys glorye, and caſte hys trone downe to the grounde. The dayes of hys youth hast thou shortened, and couered hym with dishonour. Sela. Lord how long wilte thou hyde thy ſelfe, for euer? and shal thy wrath burne like fyre? O remembre how short my tyme is, wherefore hast thou made all men, for naught?

* What man is he that liueth and shal not ſee death? & shal he deliuer his owne ſoule from the hande of hell? Sela.

Lorde, where are thy old louing kindnesses, which thou ſworeſt vnto Dauid in thy trueth? Remembre (Lorde) the rebuke that thy ſeruantes haue, and howe I doo beare in my boſome the rebukes of many people. Wherwith thyne enemyes haue blaſphemed thee, and ſclaundred the footeſteppes of thyne annoynted. Prayſed bee the Lorde for euermore. Amen. Amen.

¶ The xc. Pſalme.

Domine refugium.

A prayer of Moſes the man of God.

LOrde, thou hast beene oure refuge from one generation to an other.

Before the mountaynes were brought forthe, or euer the earth and the worlde were made, thou arte God from euerlasting and worlde without ende. Thou turnest manne to deſtruction: Agayn thou sayest, come ageyne ye children of menne. * For a thouſand yeres in thy ſight are but as yesterdaye, seeing that is paſte as a watche in the nyghte. As soone as thou scatterest them, they are euē as a slepe, and fade away ſodenly like the grasse. In the morning it is greene & groweth vp, but in ꝑ euening it is cut downe (wyth ꝑ) & withered. For we conſume away in thy diſpleasure, & are afraid at thy wrathful indignation. Thou hast ſet our myſdedes before thee, & our secret ſinnes in the light of thy countenance. For when thou art angrye, al our dayes are gone: we bring our yeres to an ende, as it were a tale ꝑ is tolde. The dayes of our age are thre ſcore yeres & x. & though men be ſo ſtrōg ꝑ they come to four ſcore yeres, yet is their strength then but labour & ſorow, ſo ſoone paſſeth it away, & we are gone. But who regardeth ꝑ power of thy wrath, for euē thereafter as a man feareth, ſo is thy diſpleasure. * O teach vs to number our dayes, ꝑ we may applye our hertes vnto wiſedom. Turne thee agayn (O lord) at the laſt, & be gracious vnto thy ſeruantes. O ſatisfy vs with thy mercy, & that ſone, ſo shal we reioyce and be glad al the dayes of our lyfe.

Comfort vs again now after the time that thou hast plaged vs, & for the yeres wherein we haue ſuffered aduerſity.

Shew thy ſeruauntes thy worke, and their children thy glory. And the glorious maieſty of the Lorde our God be vpon vs: proſper thou the worke of our handes vpon vs, O proſper thou oure handy worke.

¶ The xci. Pſalme.

Qui habitat.

WHoſo dwelleth vnder the defence of the moſte hyest, shal abyde vnder the shadowe of the almyghtye.

I will ſaye vnto the Lorde: Thou arte my hope, and my strong hold: my god, in hym will I truſte. For he shall deliuer the from the snare of the hunter, and from the noyſome peſtilence. He shal defend thee vnder his winges, and thou shalte be safe vnder his feathers: his faithfulnesse and truth shalbe thy shielde and buckler. Thou shalte not be afrayde for any terrour by nighte, nor for the arrowe that flyeth by daye. For the peſtilence that walketh in the darkenesse, nor for the ſickenesse that deſtroyeth in the noone daye. A thouſande shall fall beſyde thee, and tenne thouſande at thy right hande: but it shall not come nye thee. Yea, with thyne eyes shalt thou beholde, and ſee the rewarde of the vn-

godlye. For thou Lorde arte my hope, thou haste sette thyne house of defence verye hye. There shall no euill happen vnto thee, neyther shal any plage come nye thy dwellyng. *For he Mat.4.a Luke.4.b shall geue hys Angels charge ouer thee, to kepe thee in all thy wayes. They shal beare thee in their handes, that thou hurt not thy foote agaynst a stone. Thou shalt goe vpon the Lyon and adder, the yong Lyon and the dragon shalt thou treade vnder thy feete. Because he hath set hys loue vpon me, therefore shall I deliuer hym. I shall set hym vp, because he hath knowen my name. Psal.4.a *He shal cal vpon me, and I will heare hym: yea, I am with hym in trouble, I wil deliuer hym, and bring him to honor. With long life will I satisfye him, and shewe him my saluacion.

¶ The.xcii.Psalme.

Bonum est confiteri.

¶ A Psalme and song for the Sabboth daye.

I *T is a good thing to geue thankes Deut.11.a vnto the lorde, and to synge prayses vnto thy name, O most hiest. To tell of thy louing kyndnesse early in the morgnyng, and of thy trueth in the nyghte season. Vpon an instrument of tenne stringes and vpon the lute: vpon a loude instrumente and vpon the harpe. For thou Lorde hast made me gladde thorowe thy workes, and I will reioyce in geuyng prayse for the operacyons of thy handes. O Lord how glorious are thy workes: thy thoughtes are verye deepe. An vnwyse manne doth not wel considre thys, and a foole doeth not vnderstande it. When the vngodlye are greene as the grasse, and when all the workers of wickednesse doo florysshe, then shall they bee destroyed for euer. But thou lord arte the moste hyeste for euermore. For lo, thyne enemyes, O Lorde, lo thyne enemyes shall perysshe, and all the workers of wickednesse shalbe destroyed. But my horne shalbe exalted, lyke the horne of an Vnycorne, for I am anoynted with fresshe oyle. Myne eye also shal see hys lust of mine enemyes, and myne eare shall heare hys desyre of the wicked that rise vp against me. The righteous shall florysshe lyke a palme tree, and shall spreade a broade lyke a Cedre in Libanus. Such as be planted in the house of the Lorde shall florysshe, in the courtes (of the house) of our God. They shall also bryng furth more fruite in their age, and shalbe fatte and well lyking. That they may shewe howe true the Lord my strength is, and that there is no vnrighteousnes in hym.

¶ The.xciii.Psalme.

Dominus regnauit.

The Lorde is kyng, and hath put on I glorious apparel: The lorde hath put on his apparel, and girded him selfe with strengthe: * he hath made the Psal.92.a rounde worlde so sure that it cannot be moued. Euer sence the worlde began hath thy seate bene prepared, thou arte from euerlasting. * The floudes are Psal.93.b ryssen (O Lord) the floudes haue lift vp their noyse, the floudes lift vp the waues: The waues of the sea are mighty, and rage horrible: but yet the Lorde that dwelleth on hye, is mightyer. Thy testimonies, O Lorde, are very sure, holines becommeth thyne house for euer.

¶ The.xciiii.Psalme.

Deus vltionum.

O Lord God * to whome vengeance I Deut.32.a belongeth: thou God to whome Psal.94.a vengeance belongeth, shewe thy selfe. Aryse thou iudge of the worlde, and rewarde the proude after their deseruyng. Lord how long shall the vngodly, how long shal the vngodly tryumphe? how long shall al wicked doers speake so disdainfully, and make such proude boasting? They smyte down thy people, O Lorde, and trouble thyne heritage. They murther the widow and the stranger, and put the fatherles to death. And yet they say: Tusshe, the Lorde shall not see, Psal.10.a neyther shall the god of Iacob regarde it. Take hede, ye vnwyse among the people: O ye fooles, when will ye vnderstande? He that planted the eare, shal he not heare? Or he that made the eye shall not he see? Or he that nurtureth the heathen, is he that teacheth manne knowledge, shal not he punishe? * The Psal.94.b Lorde knoweth the thoughtes of man, that they are but vaine. Blessed is the man, whome thou chastenest (O Lorde) and teachest him in thy lawe. That thou C mayst geue hym patience in tyme of aduersitie, vntyl the pyt be dygged vp for the vngodly. For the Lorde will not fayle hys people, neyther will he forsake hys inheritaunce. Vntil righteousnesse turne

ryme agayne vnto iudgement: al ſuch as
bere ve of heart ſhal ſolowe it. Who
will ryſe vp with me agaynſte the wic-
ked? Or who will take my parte agaynſt
the euil doers? Yf the Lorde had
not helped me, it had not fayled: but my
ſoule had bene put to ſylence. *But
when I ſayd: my foote hath ſlypped, thy
mercye (O Lorde) heldeme vp. ‡In
the multitude of ꝑ ſorowes that I had
in my heart, thy comfortes haue refre-
ſhed my ſoule. Wilt thou haue any
thing to doo with the ſtoole of wicked-
nes, which imagineth miſchief as a law?
They gather them together againſte
the ſoule of the righteous, and condēne
the innocent bloud. But the Lorde
is my refuge: and my god is the ſtrēgth
of my confidence. He ſhall recom-
pence them theyr wickednelle, & deſtroy
them in theyr owne malyce, yea the lord
our God ſhall deſtroye them.

¶ The.xcv. Pſalme.

Venite exultemus.

COme, let vs ſing vnto ꝑ lord * let
vs heartely reioyce in the ſtrength
of our ſaluacion. Let vs come be-
fore hys preſence with thanke geuyng,
and ſhewe our ſelfe gladde in hym with
pſalmes. For the Lorde is a great
God, and a greate kyng aboue all gods.
In his handē are al the corners of the
earthe, and the ſtrength of the hylles is
hys alſo. The ſea is his, and he made
it, and his handes prepared ꝑ drye land.
O come let vs worſhip and fal downe,
and knele before the Lorde, our maker.
For he is (the Lorde) our God: and we
are the people of hys paſture, and the
ſhepe of his handes. *To day if ye will
heare his voyce, hardē not your hartes:
as in the prouocation, & as in the daye of
tēcation in the wildernes. When your
fathers tempted me, prouedme, & ſawe
my woorkes. Fourty yeres long was
I greued with that generacion, & ſayd: it
is a people that do erre in their hartes,
for they haue not knowen my wayes.
*Vnto whome I ſware in my wrath,
that they ſhould not entre into my reſte.

¶ The.xcvi. Pſalme.

Cantate domino.

SYng vnto the lorde a newe ſong:
ſing vnto the lorde, all the whole
earth. Syng vnto the lorde, and
praiſe his name, be telling of his ſalua-
cion, from day to day. Declare his ho-
nour vnto the heathen, and hys woon-
ders vnto all people. *For the Lord
is great and cānot worthely be praiſed:
he is mooreto be feared then al goddes.
As for all the Goddes of the heathen,
they bee but Idols, but it is the Lorde
that made the heauens. Glorye and
worſhip, are before hym: power and ho-
nour are in hys ſanctuary. Aſcribe
vnto the lorde (O ye kinreds of the peo-
ple) aſcribe vnto the lorde worſhip and
power. *Aſcribe vnto the lord the ho-
nor due vnto his name, bring preſentes,
and come into his courtes. O worſhip
the lord in the beauty of holynes, let the
whole earth ſtand in awe of him. Tell
it out among the heathen, that the lord
is kyng, & that it is he whiche hath made
the round worlde ſo faſt, that it cannot be
moued, and howe that he ſhall iudge the
people righteouſly. Lette the heauens
reioyce, & let the earth be glad: let the ſea
make a noyſe and all that therin is. Let
the field be ioyful and al that is in it: thē
ſhal al the trees of the wood reioyce be-
fore the lord, for he cūmeth, for he cū-
meth to iudge the earthe: and with righ-
teouſneſſe to iudge the worlde, and the
people with his truethe.

¶ The.xcvii. Pſalme.

Dominus regnauit.

THe Lord is kyng, the earth may be
glad therof: yea, ꝑ multitude of the
yles maye bee gladde thereof.
Cloudes and darkenes are round about
him, righteouſnes & iudgemēte are the
habitacion of his ſeate. Ther ſhal go a
fyre before him, & burne vp his enemies
on euery ſyde. His lightninges gaue
ſhine vnto the worlde: the earth ſawe it, &
was afrayde *The hilles melted lyke
waxe at ꝑ preſēce of the lord, at the pre-
ſence of ꝑ lord of ꝑ whole earth. ‡The
heauēs haue declared his righteouſnes,
and al the people haue ſeene hys glorye.
*Confounded be al they that worſhip
carued ymages, & ꝑ delite in vayn gods:
worſhip him al ye gods. Syon hearde
of it, and reioyced: and the daughters of
Juda were glad, because of thy iudge-
mentes O lord. For thou lord art hy-
er then al that are in ꝑ earth, thou are ex-
alted farre aboue all Gods. O ye that
loue the Lord, ſee that ye hate the thyng
which is euil, the Lorde preſerueth the
ſoules of hys Sainctes, he ſhall deliy-
uer them from the hand of the vngodly.

There

There is ſprong vp a light for ꝯ righteous, & a ioyful gladnes for ſuch as be true hearted. *Reioyce in the Lorde, ye righteous: and geue thankes for a remẽbraunce of hys holineſſe.

Pſal.xxxii.a

¶ The.xcviii.Pſalme.

Cantate domino.

A Pſalme (for Dauid.)

A *Sing vnto the lorde a new ſong, for he hath done meruelious thinges. With his own right hand and with his holye arme, hath he gotten him ſelfe the victory. The Lord declared his ſaluacion, his righteouſnes hath he openly ſhewed in the ſight of the heathen. He hath remembred his mercy and trueth, toward the houſe of Iſrael: and all the endes of the worlde haue ſene the ſaluacion of our God. Shew your ſelues ioyful vnto the lord all ye landes. ſyng, reioyce, & geue thankes. *Praiſe the lord vpon the harp, ſyng to the harp with a Pſalme of thankeſgeuyng.

A
Pſal.xcvi.a
B
Eſa.lii.c.
Ephe.v.b

With trompettes alſo and ſhawmes: O ſhew your ſelues ioyful before ꝯ lord the kyng. Let the ſea make a noyſe and all that therein is: the rounde worlde, and they that dwel therein. Let the floudes clappe theyr handes, and let the hylles be ioyfull together. Before the Lorde, for he is come to iudge the earth. With righteouſneſſe ſhall he iudge ꝯ worlde, & ꝯ people with equity.

¶ The.xcix.Pſalme. (of Dauid.)

Dominus regnauit.

A The Lorde is kyng, be the people neuer ſo vnpacient: he ſitteth betwene the Cherubins, ber the earth neuer ſo vnquyete. The Lorde is great in Sion, and hye aboue al people.

They ſhal geue thãkes vnto thy name which is great, wonderful and holy.

The kinges power loueth iudgement, thou haſt prepared equitie, thou haſt executed iudgement and ryghteouſnes in Iacob. O magnifye the Lorde our B God, and fall downe before hys foote ſtole, for he is holy. Moſes and Aarõ among hys prieſtes, and Samuel amõg ſuch as call vpon hys name, theſe called vpon the Lorde, and he hearde them.

Num.xii.b
Deut.xxxi.a

He ſpake vnto them *out of the cloudy pyller, for they kept hys teſtimonies, and the law that he gaue them. Thou hearde ſt them (O Lorde our God) thou forgaueſt them, O God, and punyſhedſt theyr owne inuencions. O magnify the Lorde our God, and worſhyp hym vpon hys holye hyll, for the Lord our God is holye.

¶ The.C.Pſalme.

Jubilate deo.

A Pſalme for thankeſgeuing.

*Be ioyfull in the Lorde (all ye landes) ſerue the Lord with gladneſſe, and come before his preſence with a ſong. Be ye ſure that the Lord he is God: It is he that hath made vs, and not we oure ſelues, we are hys people, and the ſhepe of his paſture.

A
Pſal.ii.a

O goe your waye into hys gates with thankeſgeuyng, & into his courtes with prayſe, be thankeful vnto him, and ſpeake good of hys name. For the Lorde is gracious *his mercye is euerlaſting, and hys truethe endureth from generacion to generacion.

Pſal.c.

¶ The.Ci.Pſalme.

Miſericordiam et.

A Pſalme of Dauid.

My *ſong ſhalbe of mercy & iudgement: vnto thee (O Lorde) will I ſyng. O lette me haue vnderſtandyng in the waye of godlyneſſe.

A
Pſal.ii.a

When wilt thou come vnto me: I will walke in my houſe with a perfect heart.

I will take no wicked thyng in hande, I hate the ſynnes of vnfaythfulneſſe, there ſhall no ſuch cleaue vnto me. A frowarde hearte ſhal departe fro me, I will not knowe a wicked perſon. Whoſo priuely ſlaundereth hys neyghbour, him will I deſtroye. Whoſo hath alſo a proude lohe and an hye ſtomache, I will not ſuffre hym. Myne eyes loke vnto ſuch as be faythful in the land, that they maye dwell with me. Whoſo leadeth a godlye lyfe, he ſhalbe my ſeruaunte. There ſhal no diſceatful perſone dwell in my houſe: he that telleth lyes, ſhal not tary in my ſighte. I ſhall ſoone deſtroy al ꝯ vngodly that are in the lande, that I may roote out all wicked doers from the citie of the lorde

B

¶ The.cii.Pſalme.

Domine exaudi orationem.

A prayer of the afflict, when he hath an heauy heart, and powreth out hys complaynt before the Lorde.

A
Pſal.xxx.a

*Eare my prayer, O Lorde, & let my crying come in vnto the. Hide not thy face fro me in the tyme of my trouble: encline thine eares vnto me when I cal, O heare me & ꝯ right ſoone.

For

For my dayes are consumed awaye lyke smoke, and my bones are brent vp, as it were a fyre brande. My heart is smitten down, and withered lyke grasse: so that I forget to eate my bread.

For the voyce of my gronyng, my bones will scarse cleave to my flesche.

I am become lyke a Pellicane of the wildernesse, and lyke an owle that is in the desert. I have watched, and am euen as it were a sparow, that sitteth alone vpon the house toppe. Myne enemies revyle me all the daye long: and they that are mad vpon me, are swome together agaynst me. For I have eaten ashes as it were bread, and mingled my drinke with wepyng. And that because of thyne indignation and wrath, for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadowe, and I am withered like grasse. But thou (O Lord) shalt endure for ever, and thy remembraunce thorowout al generacions. Thou shalt aryse and have mercy vpon Sion, for it is time that thou have mercy vpon her, yea the time is come. And why: thy servauntes thynke vpon her stones, and it pitieth them to see her in the dust. The Heathen shal feare thy name O lord, and al the kinges of the erth thy maiestie. When the lorde shall build vp Syon, and whē his glory shal appeare. When he turneth him vnto the praier of the poore destitute, and despiseth not their desyre. Thys shalbe written for those that come after: *and the people whiche shalbe borne, shal praise the lord. For he hath loked down from his Sanctuary, out of the heauē did the lord beholde the earth. That he might heare the mournynges of such as be in captiuitie, and deliuer the chyldren appoynted vnto death.

That they maye declare the name of the lord in Sion, and his worshipp at Jerusalē. Whē the people are gathered together, and the kingdoms also to serue the lord.

He brought downe my strength in my iorney, and shortned my dayes. But I said, O my god take me not away in the middes of myne age: as for thy yeares, they endure thorow out al generacions.

*Thou Lorde, in the begynnyng hast layd the foundacion of the earth, and the heauens are the worke of thy handes.

They shal perish, but thou shalt endure: they all shal waxe olde as doeth a garmēt, and as a vesture shalt thou change them, and they shalbe changed.

But thou arte the same, and thy yeres shal not fayle. The children of thy seruauntes shall continue, and their seede shall stande fast in thy sighte.

¶ The .ciii. Psalme.

Benedic anima mea.

Of Dauid.

P*Rayse the Lord, O my soule, and al that is within me prayse his holy name. Prayse the lorde O my soule, and forget not all hys benefites. I Psal.102.a

Whiche forgeueth all thy synne, and healeth al thine infyrmities. Which sauyeth thy life from destruccion, and crounyeth thee with mercye and louing kindenesse. Whiche satysfieth thy mouth with good thynges, makyng thee young and lustye as an Egle. The Lorde executeth ryghteousnes and iudgement, for all them that are oppressed with wrong. He shewed hys wayes vnto B Moyses, his workes vnto the children of Israel. *The lorde is ful of compassion and mercye: long sufferyng, and of greate goodnesse. He will not alwaye bee chydyng, neyther keepeth he his anger for euer. He hath not dealte with vs after our synnes, nor rewarded vs accordyng to our wickednesses. *For loke howe hye the heauen is in comparison of the earth, so great is his mercy also toward the that feare him. Loke howe wyde also the Easte is from the west, so farre hath he set our synnes from vs. Yea lyke as a father pitieth his owne chyldren, euen so is the lorde mercifull vnto them that feare hym. For he knoweth wherof we be made, *he remembreth that we are but duste. The dayes of manne are but as grasse, for he flourysheth as a floure of the fielde. For as soone as the wynde goeth ouer it, it is gone: and the place thereof shal know it no more. But the mercyful goodnes of the lord endureth for euer and euer, vpon them that feare him: and his righteousnes vpon childers children. Euen vpon such as kepe his couenant, and thinke vpon his cōmaūdementes to do them. The lord hath prepared his seate in heauen, and his kingdom ruleth ouer al. O prayse the Lord ye angels of his, ye that excell in strength: ye that fulfil hys commaundemente, and herken vnto the voyce of his wordes. O prayse the lord al ye his hoostes, ye seruātes of his that do his pleasure.

Deut.34.b
Psal.86.c
Jere.32.b
Psa.103.b
C
Psa.78.b

O speake

O ſpeake good of the Lorde, all ye
woorkes of his, in al places of his domi-
nion: prayſe thou the lorde, O my ſoule.

¶ The.ciiii. Pſalme (for Dauid.)

Benedic anima.

3 PRayſe the lorde O my ſoule: O
Pſal.103.a Lorde my God, thou arte become
exceading glorious, thou arte clo-
thed with maieſtie and honour. Thou
decketh thy ſelfe with lyghte, as it were
with a garmente: and ſpreadeſt oute the
heauens like a curtaine. Which lay-
eth the beames of hys chaumbers in the
waters, and maketh the cloudes hys
charet, and walketh vpon the wynges of
Hebr.1.c the wynde. The maketh his angels
ſpirites, and hys miniſters a flamyng
fyre. He layde the foundacion of the
earth, that it neuer ſhoulde moue at any
tyme. Thou couereddeſt it with the
depe lyke as with a garmēt: the waters
Pſa.104.c ſtande in the hylles. *At thy rebuke
B they flye, at the voyce of thy thunder
they are afrayde. They goe vp as
hye as the hylles, and downe to the val-
leyes beneth: euen vnto the place, which
Job.26.c. thou haſt appointed for them. *Thou
and.38.a haſt ſette them theyr boundes, whiche
Jere.5.c they ſhall not paſſe: neyther turne agayn
to couer the earthe. He ſendeth the
ſpringes into the riuers, which runne a-
mong the hilles. All beaſtes of ye field
drinke therof, and the wyld aſſes quench
theyr thyrſte. Beſyde them ſhall the
foules of the ayre haue their habitacion,
& ſing among the braunches. He wa-
tereth the hylles from aboue, the earth
is fylled with the fruite of thy woorkes.

He bryngeth foorthe graſſe for the cat-
tell, and grene hearbe for the ſeruyce of
Gene.1.d menne, that he may *bryng foode out of
the earthe: and wyne that maketh gladdc
the hearte of manne, and oyle to make
hym a cheareful countenance, and bread
C to ſtrength mannes heart. The trees
of the Lorde alſo are full of ſappe, euen
the Cedres of Libanus whiche he hath
plāted. Wherin the birdes make their
neſtes, and the fyre trees are a dwelling
for the ſtorke. The hie hilles are a re-
fuge for ye wylde goates, and ſo are the
ſtony rockes for the conies. He appoin-
ted the Moone for certayne ſeaſons, and
the Sunne knoweth hys going downe.

Thou makeſt darkenes, that it may be
night, wherin al the beaſtes of the foreſt
doe moue. The Lyons roaryng after
theyr praye, to ſeeke theyr meate at God.

The ſunne aryſeth, and they get them
awaye togrther, and lay them downe in
their dennes *Man goeth furth to his Gene.
woorke, and to his labour vntil the eue-
ning. *O Lord, howe manyfolde are *Pſa.
thy woorkes: in wiſedom haſt thou made
them all: the earth is full of thy riches.

So is the greate and wyde ſea alſo,
wherin are thynges creppyng innumera-
ble, bothe ſmal and greate beaſtes. D

There go the ſhippes, and ther is that
*Leuiathan whome thou haſt made, to Pſal.
take hys paſtyme therein. ‡ Theſe 103.
wayte all vpon thee, that thou mayſte Pſa.
geue them meate in due ſeaſon. When 136.
thou geueſt it them, they gather it: and
when thou openeſt thyne hande, they are
filled with good. When thou hideſt
thy face, they are troubled: whē thou ta-
keſt away theyr breath, they dye, and are
turned agayn to theyr duſt. When thou
letteſt thy breath goe foorth, they ſhalbe
made: and thou ſhalte renue the face of
the earthe. The glorious maieſtye
of the lord ſhal endure for euer, the lord
ſhal reioyce in his woorkes. The earth
ſhal tremble at the loke of him: if he doe
but touche the hylles, they ſhall ſmoke.

I wil ſing vnto the lorde as long as I
liue, I will prayſe my god whyle I haue
my beyng. And ſo ſhall my woordes
pleaſe him: my ioy ſhalbe in the lorde.

As for ſinners, they ſhalbe conſumed
out of the earth, and the vngodlye ſhall
come to an ende *prayſe thou the Lorde, Pſal.
O my ſoule. Prayſe the lord.

¶ The.cv. Pſalme.

(Prayſe the Lorde.)

Confitemini domino.

*Geue thankes vnto the lord, I
and call vpon hys name: tell Pſal.
the people, what thynges he 104.
hath doone. O ſette your
ſonges bee of hym, and prayſe hym: and
lette youre talkyng bee of all hys wun-
derous woorkes. Reioyce in hys
holye name, lette the hearte of them re-
ioyſe that ſeeke the Lorde. Seeke the
Lorde, and hys ſtrengthe: ſeeke hys face
euermore. Remembre the maruey-
lous woorkes that he hathe doone, hys
woonders and the iudgementes of hys
mouthe. O ye ſrede of Abraham his
ſeruant, ye childzen of Jacob his choſen.

He is ye lord our god, his iudgemētes
are in al the worlde. He hath bene al-
waye

waye mindeful of his couenaunt and pro-
mille, that he made to a thousande genera-
cions. * Euen the couenaunte that he
made with Abraham, and the oth that he
swore vnto Isaac. * And appoynted
the same vnto Jacob for a law, and to Is-
rael for an euerlasting testament. Say-
ing, vnto thee wyll I geue the lande of
Canaan, the lot of your enheritaunce.

When ther was yet but a fewe of them,
and they straungers in the land. What
tyme as they wente from one nation to a-
nother, fro one kingdome to another peo-
ple. * He suffered no manne to do them
wrong, but reproued euen kinges for their
sakes. Touche not mine anointed, and
do my prophetes no harme. Moreo-
uer, he called for a dearth vpon the lande,
and destroyed al the prouision of bread.

* But he had sente a manne before them
euen Joseph, which was sold to be a bond
seruaunte. Whose feete they hurte in
the stockes, * the yron entred into his soule.

Until the tyme came that hys cause
was knowen, the worde of the Lorde try-
ed him. * The king sente and deliuered
him: the prynce of the people lette hym goe
free. He made hym Lorde also of hys
house, and ruler of all hys substaunce.

That he myghte enfourme hys princes
after his wyll, and teache hys Senatours
wysdome. * Israell also came into E-
gipte, and Jacob was a straunger in the
lande of Ham. * And he encreased his
people exceadingly, and made them stron-
ger then theyr enemies. Whose hearte
turned, so that they hated his people, and
dealte vntruelye wyth hys seruauntes.

* Then sente he Moses his seruaunte,
and Aaron, whom he hadde chosen. And
these shewed his tokens among them, and
wonders in the land of Ham. ‡ He sente
darkenes, and it was darke, and they wer
not obedient vnto his worde. * He turned
their waters into bloud, & slew their fish.
* Their lād brought forth frogges, yea
euen in their kinges chambers. * He spake
the worde, and there came al maner of flies,
& lice in all their quarters. * He gaue the
haylestones for raine, and flames of fyre in
their lande. He smote their vines also &
figge trees, and destroyed the trees y wer
in their coastes. * He spake the worde,
& the grashoppers came, & caterpillars in-
numerable. And did eate vp all y grasse
in their lande, & deuoured the fruit of their
grounde. ‡ He smote al the fyrst borne
in their lande, euen the chyefe of all their
strength. He brought them forth also
wyth syluer and golde, there was not one
feble person amonge their tribes. Egypte was glad at their departing: for * they were afrayed of the. ‡ He spred out a cloud to be a couering, and fyre to geue light in y night season. * At their desyre he brought quailes: & he filled the with y bread of heauen. ‡ He opened the rocke of stone, and the waters flowed out: so that riuers came in the drye places. For why? he remembred his holye promise, and Abraham his seruaunte. And he brought forth his people with ioye, and his chosen with gladnes. And gaue the y landes of the Heathen, and they toke the labours of the people in possession. That they might kepe hys statutes, and obserue hys lawes.

Exo.14.c
Exo.13.b
Exo.16.b
Num.11.g
Exo.17.b
Nu.20.b

Praysē the Lord.

¶ The cvi. Psalme.

Confitemini domino.

Praysē the Lorde.

GEue thanke vnto the Lorde for he is gracious: & his mercye endureth for euer. Who can expresse y noble actes of y lorde, or shew forth all his prayse? Blessed are they that al waye kepe iudgemente and doe righteousnes. Remember me, O Lorde, accordīg to the fauour that thou beareste vnto thy people: O, visite me with thy saluacion. That I maye see the felicitie of thy chosen, and reioyce in y gladnes of thy people, and geue thankes with thyne enheritaunce. We haue synned with our fathers, we haue done amisse, and dealt wickedly. Oure fathers regarded not thy wonders in Egipt, neyther kepte they thy greate goodnesse in remembraunce: but were disobediente at the sea, euen at the red sea. Neuertheles, he helped them for his names sake, y he myghte make hys power to be knowen. * He rebuked the red sea also, and it was dried vp: so he ledde them through the depe, as through a wildernes. And he saued them from the aduersaries hande, and deliuered them from the hande of the enemie. ‡ As for those that troubled them, the waters ouerwhelmed them, there was not one of them left.

A
1.pa.16.b
Psa.105.a
1.mac 4.f
Judi.13.c
Esai.12.a

B
Psal.104.a

* Exo.14.g

‡ Then beleued they his wordes, and sange prayse vnto hym. But wythin a whyle they forgatte hys woorkes, and wouldē not abyde hys counsayle.

Exod.15.a

But

But luſt came vpō them in the wildernes,
C & they tempted God in the deſerte. And
he gaue the theyr deſyre, and ſente leaneſſe
withall into theyr ſoule. They angred
Moſes alſo in the tentes, and Aaron the
Num.16.c ſaynte of the Lorde. *So the yearthe
opened and ſwalowed vp Dathā, and co-
uered the congregacion of Abiram. And
the fyre was kyndled in theyr coumpany,
the flame brent vp the vngodly. *They
Exo.32.a. made a calfe in Horeb, and worſhipped the
1.Cor.10.a molten ymage. *Thus they turned
*Pſa.106.c. theyr glorye into the ſimilitude of a calfe,
that eateth haye. And they forgat God
theyr Sauioure, whiche hadde doone ſo
D great thinges in Egipt. Wonderous
woorkes in the lande of Ham, and fearful
thynges by the red ſea. So he ſayed he
would haue deſtroied them, had not Mo-
ſes hys choſen ſtande before hym in that
gappe: to turne awaye hys wrathfull in-
dignacion, leſt he ſhould deſtroye them.
Num.14.a *Yea, they thoughte ſcorne of that plea-
ſaunte land: and gaue no credence vnto his
worde. But murmured in their tentes,
& harkened not vnto the voyce of ỹ lord.
Then lyfte he vp hys hande agaynſte
them, to ouerthrow them in ỹ wildernes.
To caſte out theyr ſeede amonge the na-
E cions. and to ſcatter them in the landes.
Num.25.a. *They ioyned themſelues vnto Baal
Josu.22.b Peor: and eat the offeringes of the dead.
1.Cor.10.b Thus they prouoked hym vnto anger
Num.25.c. with theyr owne inuencyons, and the plage
was greate among them. *Then ſtode
vp Phinehes and prayed: and ſo the plage
ceaſſed. And that was counted vnto
Exo.17.a. hym for ryghteouſnes, among all poſteri-
Num.20.b tes for euermore. *They angred hym
alſo at the waters of ſtrife, ſo ỹ he puniſhed
Moſes for theyr ſakes. Becauſe they
prouoked his ſpyryte, ſo that he ſpake vn-
Deut.7.a abuiſedly wyth hys lyppes. Neyther
and.11.a deſtroied they ỹ heathen, *as the lord cō-
Jud.2.a. maunded them. But were mingled a-
F monge the Heathen, and learned theyr
woorkes. In ſo muche that they wor-
ſhipped theyr ydols, which turned to their
Deu.32.c owne decaye. *Yea they offered theyr
Leui.20.a ſonnes and their daughters vnto deuils.
4.Reg.21.c.
Jerr.7.b ‡And ſhed innocente bloude, euen the
Jdem.19.b bloud of theyr ſonnes and of their daugh-
Pſa.44.b ters: whom they offered vnto the ydols of
Ezec.20.c Canaan, and the lande was defyled wyth
bloude. Thus were they ſtayned wyth
theyr owne woorkes: and wente a whō-
rynge wyth theyr owne inuencyons.

Therefore was the wrathe of the Lord
kyndled againſte hys people: in ſo muche
that he abhorred his owne inheritaunce.
And he gaue them ouer into the hand of
the Heathen, and thei that hated them were G
Lordes ouer them. Theyr enemyes
oppreſſed them, and hadde them in ſubiec-
cion. Manye a tyme dydde he delyuer
them, but they rebelled againſte him with
theyr owne inuencions, and were brought
downe in theyr wickednelle. Neuer-
theleſſe, when he ſawe theyr aduerſitye, he
hearde theyr complaynt. He thoughte
vpon his couenaunt, and *pitied them, ac- Deu.32.
cordynge vnto the multytude of his mer-
cies. Yea, he made all thoſe that had led
them awaye captiue, to pitie them. De-
liuer vs (O Lorde our God) and gather
vs from amonge the Heathen: that we
maye geue thankes to thy holye name, and
make oure boaſt of thy prayſe. *Bleſ- Luc.1.
ſed be the Lord God of Iſrael, from euer-
laſtynge and worlde without ende, and
lette all people ſaye. Amen. Amen.

Prayſe the Lord.

C The .cvij. Pſalme.

Confitemini domino.

D *Geue thankes vnto the Lorde for I
he is gracious: and hys mercy endu- Pſa.25.
eth for euer. Lette them geue
thankes whō the lord hath redemed & de-
liuered from ỹ hand of the enemie. And Jud.2.
gathered them oute of the landes, from the
Eaſt, and from the weſte, from the northe
and from the ſouthe. They went a-
ſtraye in the wilderness out of the waye, &
founde no citye to dwell in. Hungrye
and thirſty: theyr ſoule fainted in them.
So they cryed vnto the Lorde in theyr
trouble, and he deliuered them from theyr
diſtreſſe. He led them forth by ỹ right
way, that they might go to the citie, where
they dweite. O that menne woulde
therefore prayſe the Lord, for his goodnes: B
and declare the wonders that he dothe for
the children of menne. *For he ſatiſfi- Gen.43.
ed the emptye ſoule, and filled the hungry Deut.
ſoule wyth goodnes. Suche as ſitte
in darkenes & in the ſhadowe of deathe, be-
ing faſt bound in miſery & yron. Becauſe
they rebelled againſt ỹ woꝛdes of ỹ lorde,
and lightlye regarded the counſayle of the
moſt hieſt. He alſo brought downe their
heart through heuines: they fel downe, and
there was none to helpe them. So
when they cried vnto the lord in their trou-
ble, he deliuered thē out of their diſtreſſe.

For

For he brought them out of darkeneſſe, and out of the ſhadow of death, and brake theyr bondes in ſonder. O that men
C woulde therefore prayſe the Lorde for his goodneſſe: and declare the wonders that he doth for the childzen of menne. For he hath broken the gates of brasſe, & ſmitten the barres of iron in ſonder. Foolyſh men are plaged for their offence, and becauſe of their wickednes. Their ſoule abhorred al maner of meate: and they were euen harde at deathes dooze. So when they cried vnto the lorde in their trouble, he deliuered them out of theyr diſtreſſe. *He ſent his
Pſal.106.d woorde, and healed them: and they were ſaued from theyr deſtruction. O that men woulde therefore prayſe the lorde for hys goodneſſe: and declare the wonders that he
Pſal.33.b doth for the childzen of menne. *That
Pſal.27.a they would offer vnto him the ſacrifice of
Leui.22.a thankeſgeuinge: and tell out his woorkes
Deu.12.a with gladnes. They that goe down to the ſea in ſhippes and occupie their buſines in greate waters. These menne ſee the woorkes of the lorde, and his wonders in
Pſal.106.d the depe. *For at his woorde the ſtor-
my winde ariſeth, whiche lifteth vppe the waues thereof. They are caryed vp to the heauen, and down again to the depe: their ſoule melteth awaye becauſe of the trouble. They reele to and fro, and ſtag-
ger lyke a dronken manne: and are at theyr wittes ende. So when they crye vnto the Lord in their trouble, he deliuereth the
Pſal.106.c out of their diſtreſſe. For *he maketh the ſtorme to ceaſſe, ſo that the waues therof are ſtill. Then are they glad, becauſe they be at reſt: and ſo he bringeth the vnto the hauen where they would be. O that men would therfore prayſe the lord for his goodneſſe: and declare the wonders that he doth for the childzen of men. That they
Pſal.22.c woulde exalte him alſo in the congregacio of the people: and loue him in the ſeate of the elders. *Which turneth the floudes
Exo.17.a into a wilderneſſe: and dryeth vp the water
D ſpringes. A fruitfull lande maketh he barren: for the wickednes of the that dwel therein. Againe he maketh the wilder-
nes a ſtanding water: and waterſpringes of a dryе grounde. And there he ſetteth the hungry that they may build the a city to dwell in. That they may ſowe their land, and plant vineyardes, to yeld them frutes of encreaſe. He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe. And again, when they are miniſhed and brought lowe through oppreſſio, through any plage or trouble.

Though he ſuffer them to be euil entreated through tirauntes, and let them wander out of the waye in the wilderneſſe.

yet helpeth he the poore out of miſery, & maketh hym houſholdes lyke a flocke of ſhepe. The righteous will conſider thys and reioyce: and the mouth of al wickednes ſhalbe ſtopped. Whoſo is wiſe, wil ponder theſe thinges: and they ſhal vnderſtand the louing kindenes of the Lorde.

¶ The.cviij.Pſalme.

Paratum cor meum.

A ſong and a Pſalme of Dauid.

DOd* my hearte is ready, (my heart is ready) I wyll ſing and geue prayſe with the beſt mēber that I haue. I
Pſal.57.b

Awake thou lute & harpe, my ſelf will awake right early. I will geue thankes vnto the (O Lorde) amonge the people, I will ſing prayſes vnto the amonge the nacions. For thy mercy is greater then the heauens: and thy trueth reacheth vnto the
Pſal.7.b
cloudes. *Set vp thy ſelf (O God) a-
B boue the heauens: and thy glorye aboue all the yearth. That thy beloued maye bee deliuered, lette thy righte hande ſaue them: and heare thou me. *God hath ſpoken
Pſal.60.b
in his holines, I wyll reioyce therfore, and deuide Sichem: and mete out the valley of Sucoth. Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of
Pſa.90.b.
C my head, Juda is my lawegeuer. Moab is my waſhpot, ouer Edom wil I caſt out my ſhoe: vpon Philiſtia, wyll I tryumphe. Who wyll leade me into the ſtrong citye? And who wil bring me into Edom? Haſte not thou forſaken vs (O God?) and wylt not thou God, goe forth with our hoſtes? O help vs againſte the enemy: for vaine is the helpe of man.

Through God we ſhal do great actes: and it is he that ſhal treade downe oure enemies.

¶ The.cix.Pſalme.

Deus laudem meam.

To the chaunter a Pſalme of Dauid.

HOlde not thy toungue (O God) of my prayſe. For the mouthe of
I
the vngodlye, yea, and the mouthe of the diſceitful is opened vpon me: & they haue ſpoken againſt me with falſe tounges.

They compaſſed me about alſo with woordes of hatred, and fought againſt me

without

wythoute a cauſe. For the loue that I
hadde vnto them, loe, they take nowe my
contrarye parte: but I geue my ſelfe vnto
prayer. Thus haue they rewarded me
euil for good: & hatred for my good wil.
Deu.18.c. *Set thou an vngodly man to bee ru-
Ezech.3.a. ler ouer hym, & lette Sathan ſtand at
his right hande. Whē ſentence is geuen
vpon hym, let him be condemned: and lette
Actes.1.c. his prayer be turned into ſynne. *Let his
dayes be fewe, and let another take hys
office. Let hys children be fatherleſſe, &
hys wyfe a wyddowe. Let hys children
be vagabounides, & begge their breade:
B let thē ſeke it alſo out of deſolate places.
Let the extorcioner conſume all that he
hathe: and lette ſtraungers ſpoyle hys
labour. Let there be no mā to pitie him,
nor to haue compaſſion vpon hys father-
leſſe children. Let hys poſteritye be de-
ſtroyed, and in the nexte generacion let his
name be cleane put out. Let the wycked-
nes of his fathers be had in remembrāce
in the ſight of the lord: and let not the ſinne
of hys mother be done away. Let them
alway be before the Lorde: that he maye
roote out the memoryall of them from the
earth. And that becauſe his mind was
not to doe good: but perſecuted the poore
helpeleſſe man, that he myghte ſleye hym
was vexed at ſ heart. Hys delite was
C in curſyng, and it ſhall happen vnto hym:
he loued not bleſſing, therefore ſhall it bee
farre from hym. He clothed hymſelfe
with curſing, like as with a raimente: and
it ſhall come into his bowels lyke water, &
lyke oyle into his bones. Let it bee vn-
to him as the cloke that he hath vpon hym:
and as the girdle that he is alwaye girded
withal. Lette it thus happen from the
Lorde, vnto mine enemyes: and to thoſe
ſ ſpeake euil againſt my ſoule. But deale
thou with me (O Lorde God) accordinge
vnto thy name, for ſwete is thy mercye.
O deliuer me, for I am helpeleſſe and
poore, and my hearte is wounded wythin
D me. I goe hence lyke the ſhadow that
departeth, and am dryuen awaye as the
graſshopper. My knees are weake thor-
ough the faſtyng, my fleſhe is dryed vp for
E wante of fatneſſe. I became alſo a re-
buke vnto them: *their that loked vpon me,
Pſal.22.b ſhaked their heades. Helpe me (O Lorde
my God) O ſaue me accordīg to thy mer-
cye. And they ſhall knowe howe that
this is thy hand, and that thou Lorde haſt
done it. Though they curſe, yet bleſſe
thou: and let them bee confounded that riſe
vp againſte me: but lette thy ſeruaunte re-
ioyce. Let mine aduerſaries be clothed
with ſhame: and let them couer themſelues
with their own confuſiō, as with a cloke.
As for me, I will geue greate thankes
vnto the Lorde with my mouthe, & praiſe
hym among the multitude. *For he Pſal.
ſhal ſtande at the right hande of the poore,
to ſaue his ſoule from vnryghteous iud-
ges.

¶ The.cx. Pſalme.

I Pſalme of Dauid.

Dixit Dominus Domino.

THe Lorde ſayd vnto my Lorde: *ſit I
thou on my right hand, vntil I make matt.22.
thine enemies thy footeſtoole. The matt.26.
Lorde ſhall ſende the rod of thy power out Luc.20.
of Sion: be thou ruler euen in the middeſt Dee.32.
among thine enemyes. In the daye of 1.Cor.15.
thy power, ſhal thy people offer the free
wil offeringes with an holye worſhippe:
the dewe of thy birth is of the wombe of ſ
morning. *The Lord ſware & will not Deu.32.
repente: Thou art a prieſte for euer, after Ide.4.
the order of Melchiſedech. The Lord Hebr.5.
vpon thy right hande, ſhall wounde euen B
kinges in the daye of his wrathe. He
ſhalbe iudge amonge the heathen, he ſhall
fill the places with dead bodyes: and ſmite
aſonder ſ heades ouer diuers countreis.
He ſhall drinke of the brooke in the way:
therefore ſhall he lyfte vp his heade.

¶ The.cxi. Pſalme.

Confitebor tibi domine.

Prayſe the Lorde.

I will geue thankes vnto ſ lord I
*with my whole heart, ſecretlye a- pſal.64.
mong the faythfull: and in the cō-
gregacion. *The workes of pſal.110.
the lorde are greate, ſought out of all them
that haue pleaſure therein. His worke
is worthy to be prayſed and had in honor,
and his righteouſnes endureth for euer.
The mercifull and gracious Lord hath
ſo done his merualous workes, that they
ought to bee hadde in remembrance.
*He hath geuen meate vnto them that pſal.111.
feare hym: he & ſhall euer be mindefull of Luc.1.c.
his couenaunte. He hath ſhewed his B
people the power of his workes, that he
maye geue them the heritage of the Hea-
then. The workes of his handes, are
verite and iudgemente: all his commaun-
dementes are true. They ſtande faſte for e-
uer and euer: and are doone in trueth and e-
quitie. He ſente redēcion vnto his people:

he

he hath commaumded hys couenaunte for
euer, holy and reuerēt is his name. ‡The
feare of the lorde is the begynnyng of wyse-
dome: a good vnderstandyng haue all they
that do therafter: the prayse of it endureth
for euer. (Prayse the Lorde for the returnyng agayn of
Aggeus and Zachary the Prophetes.)

¶ The.cxii.Psalme.

Beatus vir.

Prayse the Lorde

*Blessed is the man that feareth the lord,
he hath great delyte in hys commaun-
dementes. ‡Hys seed shalbe myghty vpon earth: the generacion of the fayth-
full shalbe blessed. Rychesse and plente-
ousnesse shalbe in hys house: and hys rygh-
teousnesse endureth for euer. Vnto the
godly there aryseth vp *lyght in the darcke-
nesse: he is mercyful, louyng & righteous.
A good man is mercyful, and lendeth: and
wyll guyde his wordes with discretion.
For he shall neuer be moued: and the righ-
teous shalbe had in an euerlastyng remem-
braūce. He wil not be afrayed for any euel
tidinges, for his hert standeth fast, and bele-
eueth in the Lord. His hert is stablished,
and wyll not shrynke, vntyll he se hys desire
vpon hys enemyes. *He hath sparsed a-
brode, & geuen to the poore: and hys righ-
teousnesse remaineth for euer: hys horne
shalbe exalted wyth honoure. The vn-
godly shall se it, and it shall greue hym: he
shall gnasshe wyth hys teeth, and consume
away: the desyre of the vngodly shal perisshe.

¶ The.cxiii.Psalme.

Laudate pueri.

Prayse the Lorde.

*Prayse the Lorde (ye seruauntes:)
O prayse the name of the lorde.
‡‡ Blessed be the name of the Lord from
this tyme forth for euermore. The lordes
name is praysed, from the rysynge vp of the
sunne, vnto the goynge downe of the same.
The Lorde is hye aboue all heathen, and
hys glory aboue the heauens. Who is lyke
vnto the lord our God, that hath hys dwellyng
so hye, and yet humbleth hym self to beholde
the thinges that are in heauen and earth?
*He taketh vp the symple out of the dust,
and lyfteth the poore out of the mire.
That he may set him with the princes euē
with the princes of hys people. He maketh
the baren woman to kepe house: and to be a
ioyfull mother of chyldren.

Prayse ye the Lorde.

¶ The.cxiiii.Psalme.

In exitu Israel.

When Israell came out of Egypte, and
the house of Jacob from among the
straunge people. *Juda was hys
Sanctuary, and Israell hys dompupon.
‡The sea sawe that, and fled: *Jordan
was dryuen backe. The mountaynes
skypped lyke rāmes: and the lytle hilles like
ponge shepe. What ayleth thee, O thou sea
that thou fleddeste? thou Jorda̅n that thou
wast dryuen backe? Ye mountaynes, that
ye skipped lyke rammes: and ye lytle hilles,
lyke ponge shepe? Tremble thou earthe
at the presence of the Lorde: at the presence
of the God of Jacob. *Whyche turned
the harde rocke into a standyng water, and
the flynt stone into a sprungyng well.

¶ The.cxv.Psalme.

Non nobis domine.

Not vnto vs (O Lorde) not vnto vs,
but vnto thy name gyue the prayse:
for thy louyng mercy, & for thy tru-
thes sake. *Wherfore shall the heathen
saye: where is nowe their God? As for our
God he is in heauen: he hath done what-
soeuer pleased him. *Their ydols are
syluer & gold, euen the worke of mens handes.
They haue mouth, & speake not, eyes haue
they and se not. They haue eares, and
heare not: noses haue they, and smell not.
They haue handes, and handle not: fete
haue they, and walke not: neyther speake
they thorowt their throte. They that make
them are lyke vnto them, and so are all they
that put their truste in them. But (the house
of Israel trust thou in the lorde: he is *their
succour and defence. Ye house of Aaron
put your trust in the lorde: he is their helper
& defender. Ye that feare the lord put your
trust in the lord: he is theyr helper & defender.
The lord hath ben mynded of vs, and he
shall blesse vs: euen he shall blesse the house
of Israel, he shal blesse the house of Aaron.
He shall blesse them that feare the lorde,
both small and greate. The lorde shall
encrease you more and more: you and your
children. Ye are the blessed of the lorde,
whyche made heauen and earthe. All the
whole heauens are the lordes: the earth hath
he geuen vnto the chyldren of men. *The
dead prayse not the (O lord) neyther all they
that go downe into the sylence. But we
wyl prayse the Lorde, from thys tyme forth
for euermore.

Prayse the Lorde.

¶ The.cxvi.Psalme.

Dilexi quoniam.

I Am wel pleased that ꝓ lord hath heard
the voice of my prayer. That he hath
enclined hys eare vnto me, therfore wil
I call vpō him as lōge as I liue. *The
Psal.18.a sorowes of death compassed me round about,
2.Sa.22.d and the paynes of hell gat holde vpon me:
I shall finde trouble and heuynesse: and I
B shal call vpō the name of the lord: (O lord)
I beseche the deliuer my soule. Gracious
is the lorde, and righteous: yea, oure God
is merciefull. The Lorde preserueth
symple: I was in misery, and he helped me.
Turne agayne then vnto thy rest, O my
soule: for the lorde hath rewarded thee.
Psal.56.c And why? thou hast deliuered my soule
from death, myne eyes from teares, and my
fete from fallyng. I will walke before
1.Cor.4.c the lorde in the land of the liuyng. *I be-
C leeued, ꝛ therfore will I speake, but I was
2.Mo.5.a sore troubled. I sayd in my hast, ꝛ all men
are lyers. What rewarde shall I geue
vnto the lorde for al the benefites ꝓ he hath
done vnto me? I will receiue the cuppe
of saluacion, and call vpon the name of the
lorde. I will paye my vowes nowe in
the presence of all hys people: ryghte deare
in the syghte of the Lorde, is the deathe of
hys sayntes. Beholde (O Lorde) howe
ꝓ I am thy seruaunte: I am thy seruaunte,
D and the sonne of thy handmayde, thou hast
broken my bondes in sondre. I will offre
to thee the sacrifyce of thankesgeuyng, and
Psal.92.a wyl cal vpon the name of the lord. *I
Deut.12.c will paye my vowes vnto the lorde, in the
syght of all hys people: in the courtes of the
Lordes house, euen in the middest of the, O
Jerusalem.

Prayse the Lorde.

¶ The.cxvii.Psalme.

Laudate dominum.

I *Prayse the Lorde all ye Heathen,
Psa.33.b prayse hym all ye nacyons. ꝛ For hys
Apoc.19.a mercyfull kyndnesse is euer more and
more towarde vs, and the truth of the lorde
endureth for euer.

Prayse the Lorde.

¶ The.cxviii.Psalme.

Confitemini domino.

A *Geue thankes vnto the Lorde, for
Psa.103.a and.106.a he is gracious: because hys mercye
1.Par.16.d endureth for euer. Let Israell nowe
Esa.12.a confesse (that he is gracious, and) that hys mercy
1.Par.16.b endureth for euer. Let the house of Aaron
nowe confesse, that hys mercy endureth for
euer. Yea, let them nowe that feare ꝓ lord,
confesse that hys mercy endureth for euer.

I called vpon the lord in trouble, and the
Lord heard me at large. *The lorde is Heb.13.d
on my side, I wil not feare what man doeth B
vnto me. The lorde taketh my parte wyth
them that helpe me: therefore shall I se my
desyre vpon myne enemyes. It is better
to trust in the lord, then to put any confidence
in man. It is better to truste in the Lorde,
then to put any confidence in princes. All
nacions compassed me rounde about, but
in ꝓ name of the lorde wyl I destroy them.
They kept me in on euery syde: they kept
me in (I saye) on euery syde: but in the name
of the lorde I wyl destroye them. They
came about me lyke bees: and are extynct,
euen as the fyre among the thornes: for in ꝓ
name of the Lorde I wyll destroye them.
Thou hast thrust sore at me, that I might
fall: but the Lorde was my helpe. *The Exo.15.a
Lorde is my strengthe and my song, and is Psa.118
become my saluacion. The voyce of ioye C
& health is in ꝓ dwellinges of ꝓ righteous:
the ryghte hande of the Lorde bryngeth
myghty thinges to passe. The ryght hāde
of the Lord hath the preeminence: the right
hande of the lord bryngeth myghty thinges
to passe. I will not dye, but liue: ꝛ declare
the workes of the Lorde. The Lorde hath
chastened and corrected me, but he hath not
geuen me ouer vnto death. Open me the
gates of ryghteousnesse, ꝓ I maye go into
them, and geue thankes vnto the Lorde.
This is the gate of the Lorde, the right-
eous shall entre into it. I will thanke the,
for thou hast hearde me: and art become my
saluatiō. *The same stone which the buil- Mat.21
ders refused, is become the head stone in the Mar.12
corner. Thys was ꝓ Lordes doinge: and Luke.20
it is maruaylous in our eyes. Thys is the Rom.9.d
daye whiche the Lorde hath made: we will
reioyce and be glad in it. Helpe (me) nowe, D
O lord: O lord, send vs nowe prosperitye.
*Blessed be he that commeth in the name Mat.21
of the Lorde, we haue wished you good Luke.19
lucke ye that be of the house of the Lorde. Joh.12.b
God is the Lorde, whych hath shewed vs Mar.11.b
lyghte: bynd the sacrifyce wyth cordes: yea,
euē vnto the hornes of the aulter. Thou
arte my God, and I will thanke the: thou
arte my God, and I will prayse the. O
geue thankes vnto the Lorde, for he is
gracious: and hys mercie endureth for euer.

¶ The.cxix.Psalme.

Beati immaculati.

Blessed

I Blessed * are those that be vndefiled in
Psal. i. the waye: and walke in the lawe of the
Lord. Blessed are they that kepe his
testimonies, & seke him wt their whole heart.
For they which do no wickednesse, walke
in his wayes. Thou hast charged that we
shal diligently kepe thy commaundementes.
O that my wayes were made so directe,
that I might kepe thy statutes. So shall
I not be confounded, whyle I haue respect
vnto all thy commaundementes. I wyll
thanke thee, with an vnfayned heart, when
I shal haue learned the iudgementes of thy
ryghteousnesse. I wyll kepe thy ceremo-
nies: O forsake me not vtterly. Where-
2 withall shall a younge manne cleanse his
waye? Euen by rulyng hymselfe after thy
worde. With my whole heart haue
I soughte thee: O lette me not go wrong
Psal. 118. b out of thy commaundementes. * Thy
wordes haue I hydde within myne heart,
that I shoulde not synne agaynste thee.
Blessed arte thou O Lorde, O teache
me thy statutes. With my lippes haue
I been tellynge of all the iudgementes of
thy mouthe. I haue hadde as great de-
lyte in the waye of thy testimonies, as in all
manner of rychesse. I wyl talke of thy
commaundementes, and haue respecte vn-
to thy wayes. My delyte shalbe in thy
statutes: and I wyll not forget thy worde.
C O do well vnto thy seruaunte, that I
maye lyue and kepe thy worde. Open
thou myne eyes, that I maye se the wonde-
Psal. 47. f rous thynges of thy lawe. * I am a
Psal. 38. b straunger vpon earth, O hyde not thy com-
maundementes fro me. My soule brea-
keth out for the verye feruente desyre that
it hathe alwaye vnto thy iudgementes.
Thou hast rebuked the proude, and cur-
sed are they that do erre from thy commaũ-
dementes. O turne fro me shame and
rebuke: for I haue kepte thy testimonies.
Princes also dydde sytte and speake a-
gaynste me, but thy seruaunte is occupyed
Psal. 44. b in thy statutes. For thy testimonies are
D my delyte and my counseylers. * My
soule cleaueth to the dust: O quicken thou
me accordynge to thy worde. I haue
knoweledged my wayes, and thou heardest
me: O teache me thy statutes. Make
me to vnderstande the waye of thy com-
maundementes, and so shall I talke of thy
wonderous woorkes. My soule mel-
teth alwaye for verye heuynesse, comforte
thou me accordynge vnto thy worde.
Take fro me the waye of lying, and cause
thou me to make muche of thy lawe. I
haue chosen the way of truthe: & thy iudge-
mentes haue I layed before me. I haue
stycken vnto thy testimonies, O Lorde con-
founde me not. I wyll runne the waye
of thy commaundementes, when thou hast
sette my hearte at lyberte. E
Teache me, O Lorde, the waye of thy statutes: and I
shall kepe it vnto the ende. Syue me
vnderstandyng, and I shall kepe thy lawe:
yea, I shall kepe it with my whole hearte.
Make me to go in the pathe of thy com-
maundementes: for therein is my desyre.
Encline my hearte vnto thy testimonies,
and not to couetousenes. O turne away
myne eyes, lest they beholde vanitie: and
quicken thou me in thy waye. O stablishe
thy worde in thy seruaunte, that I may feare
thee. Take awaye the rebuke that I am
afrayed of: for thy iudgementes are good.
Beholde, my delyte is in thy commaunde-
mentes: O quicke me in thy righteousnes. F
Let thy louing mercy come also vnto me,
O Lorde: euē thy saluacion accordyng vnto
thy worde. So shall I make answere
vnto my blasphemers: for my trust is in
thy worde. O take not the worde of truth
vtterly out of my mouth: for my hope is in
thy iudgementes. So shall I alway kepe
thy lawe: yea, for euer and euer. And I wil
walke at lyberte, for I seke thy cōmaunde-
mentes. I wyll speake of thy testimonies
also, euen before kynges: & wyl not be asha-
med. And my delyte shalbe in thy cōmaũ-
dementes which I haue loued. My hādes
also will I lyfte vp vnto thy commaunde-
mētes which I haue loued: & my study shal
be in thy statutes. O thynke vpon thy ser- G
uaunt as cōcernyng thy word, wherin thou
hast caused me to put my trust. The same
is my comforte in my trouble, for thy worde
hath quickened me. The proude haue had
me exceadynglye in derision, yet haue I not
shrynked from thy lawe. For I remem-
bred thyne euerlasting iudgementes, O
Lorde: and receyued comforte. I am
horrible afrayed for the vngodly, that for-
sake thy lawe. Thy statutes haue been my
songes in the house of my pylgrimage. I
haue thought vpon thy name, O Lorde in
the night season: and haue kept thy lawe.
This I hadde, because I kepte thy com-
maundementes. * Thou art my portion, mm, 18. c
O lorde: I haue promysed to kepe thy lawe. H
I made myne humble peticion in thy pre-
sence with my whole hearte: O be mercyfull
vnto me accordyng vnto thy worde.

I cal myne owne wayes to remembrance, and turne my feete vnto thy testimonies. I made haste, & prológed not the time to kepe thy cómaundemétes. The cógregacós of ꝑ vngodlye haue robbed me, but I haue not forgotten thy lawe. At midnight wyll I ryse to gyue thankes vnto thee: because of thy righteous iudgementes. I am a companion of all them that feare thee: and kepe
Psal.xv.a thy commaundementes. * The earthe O lord, is full of thy mercye: O teache me thy
I statutes. O lorde thou haste dealte graciously with thy seruaunt accordyng vnto thy worde. O learne me true vnderstandyng, & knowlege: for I haue beleued thy cómaudemétes. Before I was troubled I went wrong: but now haue I kept thy worde.
Matth.19.c * Thou art good and gracious: O teache me thy statutes. The proude haue ymagyned a lye agaynst me, but I wyl kepe thy commaundementes with my whole heart.

Their heart is as fat as brawne, but my delite hath been in thy lawe. It is good for me ꝑ I haue been in trouble, ꝑ I maye learne thy statutes. The law of thy mouth is dearer vnto me, then thousandes of gold
K and syluer. * Thy handes haue made me
Gene.1.d and fashioned me: O geue me vnderstan-
Iob.10.a dyng, that I maye learne thy commaundementes. They that feare thee will be glad whe they se me, because I haue put my trust in thy worde. I knowe, O lorde, that thy iudgementes are right, & that thou of verye faythfulnes hast caused me to be troubled.

O let thy mercyfull kyndnes be my comforte, accordyng to thy worde vnto thy seruaunt. O let thy louing mercyes come vnto me, that I maye lyue: for thy lawe is my delyte. Let ꝑ proude be confounded, for they go wickedly about to destroye me: but I wil be occupied in thy cómaundementes.

Let suche as feare thee, & haue knowé thy testimonies, be turned vnto me. O let mine heart be sound in thy statutes, that I be not
L ashamed. * My soule hath longed for thy saluation: and I haue a good hope, because of thy worde. Myne eyes long sore for thy word, saying: O when wylt thou cómforte me? For I am become lyke a bottle in the smoke: yet do not I forget thy statutes.

How many are the dayes of thy seruaunte whe wilt thou be auenged of them that persecute me? The proude haue dygged pyttes for me, whiche are not after thy lawe.

All thy commaundementes are true, they persecute me falsly: O be thou my helpe.

They had almoost made and ende of me vpon earth: But I forsoke not thy cómaundementes. O quicken me after thy louing kindnes, and so shal I kepe the testimonies of thy mouth. O lord, thy worde endureth M for euer in heauen. * Thy trueth also re- Psa.40.a
mayneth from one generation to another: Pe.1.a
thou hast layd the foundacion of the earth, and it abideth. They continue this daye, accordyng to thyne ordinaunce: for all thynges serue thee. If my delyte had not been in thy lawe, I should haue perished in my trouble. I wyll neuer forget thy commaundemétes, for with thé thou hast quickened me. I am thine, Oh saue me: for I haue sought thy commaundementes. The vngodly layed wayte for me to destroy me: but I wyll consydre thy testimonies. I se that al thynges come to an ende: but thy cómaundemente is exceadyng broade. (Lorde)
N What loue haue I vnto thy lawe? all the daye long is my study in it. Thou, thorowe thy commaundementes, haste made me wyser then myne enemyes, for they are euer with me. I haue more vnderstandyng then my teachers: for thy testimonies are my studye. I am wyser then the aged: because I kept thy cómaundementes.

I haue refrayned my feete from euerye euill waye, that I maye kepe thy worde.

I haue not shunked from thy iudgementes: for thou teacheste me. O howe swete are thy wordes vnto my throte? Yea, sweter then honye vnto my mouthe.
Thorowe thy commaundementes I gette vnderstandyng, therfore I hate all wicked wayes. * Thy worde is a lanterne vn- O
to my feete and a lighte vnto my pathes. Psal.

I haue sworne, and am stedfastly purposed to kepe thy righteous iudgementes.

I am troubled aboue measure: quyeken me, O Lord accordyng vnto thy word.

Lette the free wyll offerynges of my mouthe please thee, O Lord: and teache me thy iudgementes. * My soule is alwaye Iudi.12.
in my hande, yet do not I forget thy lawe. Iob.13.

The vngodlye haue layed a snare for me, but yet swarued not I from thy commaundementes. Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of myne hearte.

I haue applyed myne hearte to fulfyll thy statutes alwaye: euen vnto the ende.

I hate them that ymagine euill thynges, ꝑ
but thy lawe do I loue. Thou arte my defence and shylde, and my truste is in thy worde.

Away

awaye fro me ye wycked, I wyll kepe the commaundementes of my God. O ſtablyſh me accordyng vnto thy worde, that I maye lyue, and lette me not be dyſapoynted of my hope. Holde thou me vp, and I ſhalbe ſafe: yea my delyte ſhall euer be in thy ſtatutes. Thou haſte troden downe all them that departe from thy ſtatutes, for they ymagine but diſceyte. Thou putteſt awaye all the vngodlye of the earthe lyke droſſe: therfore I loue thy teſtimõyes. My fleſhe trembleth for feare of the: and I am afrayed of thy iudgemẽtes. I deale with the thyng that is lawful and righte: O gyue me not ouer vnto myne oppreſſours.

Make thou thy ſeruaunt to delyte in that whyche is good: that the proude do me no wronge. Myne eyes are waſted awaye wyth lokynge for thy healthe, and for the worde of thy righteouſneſſe. O deale with thy ſeruaũt accordyng vnto thy louyng mercye: and teache me thy ſtatutes. I am thy ſeruaunt, O graunte me vnderſtandyng, that I maye knowe thy teſtymonies. It is tyme for ther Lorde to laye to thyne hande, for they haue deſtroyed thy lawe. For I loue thy commaundementes aboue golde & precious ſtone. Therfore holde I ſtreyghte all thy commaundementes and all falſe wayes I vtterly abhorre. Thy teſtimonyes are wonderful: therfore dothe my ſoule kepe them. When thy worde goeth forth, it geueth lyght and vnderſtandyng, euen vnto the ſymple. I opened my mouth and drue in my breath, for my delyte was in thy commaundementes. O loke thou vpon me, and be mercyfull vnto me: as thou vſeſt to doe vnto thoſe that loue thy name. Ordre my ſteppes in thy worde: and ſo ſhall no wyckednelle haue dominõ ouer me. O delyuer me from the wrongefull dealynges of men, and ſo ſhall I kepe thy commaundementes. Shewe the light of thy countenaunce vpon thy ſeruaunt, and teache me thy ſtatutes. Myne eyes guſh out wyth water, becauſe men kepe not thy lawe. Ryghteous art thou, O Lorde: and true is thy iudgemente. The teſtimonyes that thou haſte commaunded, are exceadyng ryghteous and true. *My zeale hath euen conſumed me, becauſe myne enemyes haue forgotten thy wordes. ‡ Thy worde is tryed to the vttermoſte: and thy ſeruaunt loueth it. I am ſmall, and of no reputacõ: yet do not I forget thy commaũdemẽtes. Thy ryghteouſneſſe is an euerlaſting righteouſneſſe: & thy lawe is ‡ trueth.

Trouble and heuyneſſe haue taken holde vpon me: yet is my delyte in thy commaundementes. The ryghteouſneſſe of thy teſtimonies is euerlaſtyng: O graunte me vnderſtandyng, and I ſhall lyue. I cal wyth myne whole herte, heare me, O Lorde, I wyll kepe thy ſtatutes. Yea, euen vpon the do I cal: helpe me, and I ſhall kepe thy teſtimonyes. Early in the morꝛyng do I crye vnto the: for in thy worde is my truſt. Myne eyes preuente the nyghte watches, ‡ I myghte be occupyed in thy wordes.

Heare my voyce, O Lorde, accordynge vnto thy louynge kyndneſſe: quicken me accordyng as thou art wont. They drawe nye ‡ of malyce perſecute me: and are farre from thy lawe. Be thou nye at hande, O Lorde: for all thy commaundementes are true. As concernyng thy teſtymonyes, I haue knowen longe ſyns, that thou haſte grounded them for euer. O conſyder myne aduerſitye, and delyuer me: for I do not forget thy lawe. Auenge thou my cauſe, and delyuer me: quycken me accordynge vnto thy worde. Healthe is farre from the vngodly, for they regarde not thy ſtatutes. Greate is thy mercy, O Lorde: quycke me as thou art wont. Many ther are that trouble me and perſecute me: yet I not ſwarue from thy teſtimonyes. It greueth me, when I ſe the tranſgreſſours, becauſe they kepe not thy lawe. Conſyder O lorde, howe I loue thy cõmaundemẽtes: O quycken me accordynge to thy louynge kyndneſſe. Thy worde is true from euerlaſtyng: all the iudgementes of thy ryghteouſneſſe endure for euermore. Princes haue perſecuted me without cauſe: but my harte ſtandeth in awe of thy wordes. *I am as glad of thy worde, as one that fyndeth greate ſpoyles. As for lyes, I hate and abhorre them: but thy lawe do I loue. Seuen tymes a daye, doo I prayſe the, becauſe of thy righteous iudgemẽtes. Great is the peace that they haue whyche loue thy lawe, & they are not offended at it. Lorde I haue loked for thy ſauyng health, and done after thy commaundementes. My ſoule hath kept thy teſtymonies, and loued them exceadyngly. I haue kept thy commaundementes and teſtimonies, for all my wayes are before the. Let my complaynt come before the, O Lorde: gyue me vnderſtandynge, accordynge vnto thy worde.

Oh let my ſupplycacion come before the, delyuer me accordynge to thy worde. My lippes ſhal ſpeake of thy praiſe, when ‡ haſt

taught me thy ſtatutes. Yea, my tong ſhal ſpuge of thy worde: for all thy commaundementes are righteous. Let thyne hande helpe me, for I haue choſen thy commaundementes. I haue longed for thy ſauing healthe, O lorde, and in thy lawe is my delyte. O let my ſoule lyue, and it ſhall prayſe the, and thy iudgementes ſhall helpe me. I haue gone aſtray lyke a ſhepe that is loſte: Oh ſeke thy ſeruaunte, for I doe not forget thy commaundementes.

¶ The.cxx. Pſalme.

Ad dominum cum tribularer,

A ſonge of the ſteares.

Iod.1.6

I When I was in trouble, *I called vpon the lorde: and he hearde me. Deliuer my ſoule, O lorde, from lyinge lyppes, & from a dyſceytful tonge. What reward ſhalbe gyue or done vnto thee, thou falſe tonge? Euen myghty and ſharpe arowes, with hoote burnyng coles. Woe is me, that I am conſtrayned to dwell with Meſech, & to haue mine habytacion among the tentes of Cedar. My ſoule hath longe dwelt amonge them that be enemyes vnto peace. I laboure for peace, but when I ſpeake (vnto them) therof, they make them to battayle.

¶ The.cxxi. Pſalme.

Leuaui oculos,

A ſonge of the ſteares.

I I Wyll lyft vp myne eyes vnto the hylles: from whence commeth my helpe?

Pſa.124.8 *My helpe commeth euen from the lorde, whyche hath made heauen and earth.

He wyll not ſuffre thy foote to be moued, and he that keepeth the wyll not ſlepe.

Deut.3.8 *Beholde, he that keepeth Iſraell ſhall neither ſlomber nor ſlepe. The lorde hym ſelfe is thy keper, the lord is thy defence vpō thy ryght hande. So that the ſunne ſhall not burne the by daye, neyther the moone by nyghte. The lorde ſhall preſerue the frō all euyll: yea it is euen he that ſhall kepe thy ſoule. The lord ſhall preſerue thy goyng out, and thy commynge in: from thys tyme forth for euermore.

¶ The.cxxii. Pſalme.

Letatus ſum,

A ſonge of the ſteares of Dauid.

I I Was glad, when they ſayde vnto me: Deut.12.8 Mathe.4.8 *we wil go into ꝓ houſe of the lorde.

Our feete ſhall ſtande in thy gates, O Ieruſalem. Ieruſalem is buylded as a citie that is at vnite in it ſelfe.

For thyther the tribes goe vp, euen the tribes of the Lord: to teſtify vnto Iſrael, to gyue thankes vnto the name of the lorde. For there is the ſeate of iudgemente, euen the ſeate of the houſe of Dauid. O prayе for the peace of Ieruſalem, they ſhall proſpere that loue the. Peace be wythin thy walles, & plenteouſneſſe within thy palaces. B

For my brethren and companyons ſakes, I wyll wyſh the proſperitye. Yea, becauſe of the houſe of the lorde our God: I wyll ſeke to do the good.

¶ The.cxxiii. Pſalme.

Ad te leuaui,

A ſonge of the ſteares.

UNto the lyfte I vp myne eyes, *thou ꝓ dwelleſt in the heauens. Beholde, euen as the eyes of ſeruauntes loke vnto the hand of their maiſters: and as the eyes of a mayden vnto the hande of her maiſtres: euen ſo our eyes wayte vpon the Lorde our God, vntyll he haue mercy vpon vs. Haue mercye vpon vs, O lorde, haue mercy vpon vs: for we are vtterly deſpyſed. 1.Reg.22 Eſai.66.1 Actu.7.1 1.Pſal.44 I

Our ſoule is fylled with the ſcornefull reproſe of the wealthy, and with the deſpytefulneſſe of the proude.

¶ The.cxxiiii. Pſalme.

Niſi quia dominus,

A ſonge or the ſteares of Dauid.

IF the Lorde hymſelfe had not bene of our ſyde (nowe maye Iſraell ſaye:) Yf the lorde himſelfe had not bene of our ſyde when men roſe vp agaynſte vs. I

*They had ſwalowed vs vp quycke, whē they were ſo wrathfully diſpleaſed at vs. Pſal.124.2

Yea, the waters had drowned vs: and the ſtreme had gone ouer our ſoule. The deepe waters of the proude had gone euen ouer oure ſoule. But prayſed be the lord, which hath not gyuen vs ouer for a praye vnto theyr teeth. Our ſoule is eſcaped euen as a byrde out of the ſnare of the foulet: the ſnare is broken, and we are delyuered.

*Our helpe ſtandeth in the name of ꝓ lord, Pſal.124.8 whyche hath made heauen and earthe.

¶ The.cxxv. Pſalme.

Qui confidunt,

A ſonge or the ſteares.

THey that ſtryue their truſte in the Lord, ſhalbe euen as the mount Sion, which I may not be remoued, but ſtandeth faſt for euer. The hilles ſtand about Ieruſalem ſo ſtandeth the lord rounde about his

people

people: from this tyme forth for euermore.

For the rod of the vngodly commeth not into the lot of the ryghteous, leste the ryghteous put theyr hande vnto wyckednesse.

Do well, O lorde, vnto those that be good and true of herte. As for suche as turne backe vnto their owne wyckednesse, the lord shall leade them forth with the euell doers: but *peace shalbe vpon Israell.

Gal.6.b

¶ The.cxxvi.Psalme.

In conuertendo.

A songe of the steares.

¶ When the Lorde turned agayne the captiuitie of Sion, then were we like vnto them that dreame. Then was our mouth filled with laughter, and oure tonge with ioye. Then sayde they amonge the heathen: the Lord hath done great thinges for them. Yea, the Lorde hath done great thinges for vs already, wherof we reioyse.

Turne our captiuitie, O Lorde, as the ryuers in the southe. They that sowe in teares, shall reape in ioye. He that nowe goeth in his way weping, and beareth furth good sede, shall doutles come againe wyth ioye, and bringe hys sheaues wyth hym.

¶ The.cxxvii.Psalme.

Nisi dominus.

A songe of Salomon of the steares.

¶ Excepte the Lorde buylde the house, theyr laboure is but loste that buylde it. Excepte the Lorde kepe the Cytie, the watcheman waketh but in vaine.* It is but loste laboure that ye haste to ryse vp early, and so late take reste, and eate the breade of carefulnesse: for so he giueth hys beloued sleape. Lo, chyldren and the frute of the wombe, are an heritage and gyfte that commeth of the Lorde. Lyke as the arowes in the hande of the gyaunt, euen so are the yong chyldren. Happye is the man that hath hys quyuer full of them, they shall not be ashamed, whē they speake with their enemyes in the gate.

Psal.126.c

¶ The.cxxviii.Psalme.

Beati omnes.

A songe of the steares.

¶ Blessed are all they that *feare the lorde, and walke in his wayes. For thou shalt eate the labours of thyne handes.

Psal.114.b

O well is the, and happye shalte thou be. Thy wyfe shalbe as the frutefull vine vpō the walles of thy house. Thy chyldre like the Olyue braūches, round about thy table. Lo, thus shal the mā be blessed, that feareth the Lorde. The lord from out of sion shal so blesse the, that thou shalte se Jerusalem in prosperytie all thy lyfe longe. Yea, that thou shalte se * thy childers chyldren, and peace vpon Israell.

Gene.50. Job.42. Tobi.14.

¶ The.cxxix.Psalme.

Sepe expugnauerunt.

A songe of the steares.

¶ Many a tyme haue they foughte agaynste me from my youth vp (maye Israell nowe saye.) Yea, many a tyme haue they vexed me fro my youth vp, but they haue not preuayled agaynste me.

The plowers plowed vpon my backe, and made longe forowes. But the righteous lorde hath hewen the snares of the vngodly in peces. Let them be confounded and turned backwarde, as manye as haue euel will at Sion. Let them be euē as the grasse growynge vpon the house toppes, whych wythereth afore it be plucte vp.

Wherof the mower filleth not his hāde, nether he that byndeth vp the sheaues, hys bosome. So that they whyche goe by, saye not so muche: as the Lorde prosper you, we wysshe you good lucke in the name of the lorde.

¶ The.cxxx.Psalme.

De profundis.

A songe of the steares.

¶ Out of the depe haue I called vnto the O lorde, lorde heare my voyce. Oh let thyne eares consyder wel the voyce of my complaynt. *Yf thou lorde wylte be extreme to marke what is done amysse, Oh lorde who maye abyde it? For ther is mercy with the, therefore shalt þ be feared.

Job.9.a Psal.113.

I loke for the lorde my soule doth wayte for hym, in his worde is my truste. My soule flyeth vnto þ lord before the morning watche, (I saye) before the morning watch.

O Israel, truste in the lorde, for with the Lorde there is mercy, and wyth hym is plētous redempcyon. And he shall redeme Israel from all hys synnes.

¶ The.cxxxi.Psalme

Domine non est exaltatum.

Dauids songe of the steares.

¶ Lorde, I am not hye mynded, I haue no proud lookes.* I do not exercyse my selfe in great matters, whyche are to hye for me. But I refrayne my soule, & kepe it lowe, like as a child that is weaned

Eccle.3.c

ſrom hys mother yea my ſoule is euen as a weaned chyld. O Iſrael truſt in the lord, from this tyme forth for euermore

¶ The.cxxxiii.Pſalme.

Memento domine Dauid.

A ſonge of the ſteares.

A LOrde remembre Dauid and all hys trouble. *Howe he ſwore vnto the 1.Kin.8.b
lorde, and vowed a vowe vnto the al- 1.par.22.b
myghty God of Jacob. I wyll not come
with in the tabernacle of my houſe, nor clime
vp vnto my bed. I wyll not ſuffre myne
eyes to ſlepe, nor mine eie liddes to ſlomber:
(neyther the temples of my heade to take anye reſte.)
Untyll I fynde out a place for the temple
of the lorde: an habitacion for the myghtye
God of Jacob. Lo, we heard of the ſame
at Ephrata, and founde it in the wood.
We wyll go into hys tabernacle: and falle
lowe on oure knees before his footeſtole.
1.para.6.a *Aryſe O Lorde into thy reſtynge place,
B thou and the arke of thy ſtrength. Let thy
preaſtes be clothed wyth ryghteouſnes, and
let thy ſaynctes ſynge wyth ioyfulnes. For
thy ſeruaunt Dauids ſake, turne not awaye
1.Reg.7.b the preſence of thyne anoynted. *The lord
hathe made a faythfull othe vnto Dauid,
and he ſhall not ſhrynke from it. ‡Of the
Act.2.b frute of thy body ſhall I ſet vpon thy ſeate.
Yf thy chyldren wyll kepe my couenaunte,
and my teſtymonyes that I ſhall learne the:
theyr chyldren alſo ſhall ſyt vpon thy ſeate
C for euermore. For the lorde hath choſen
Sion: to be an habitacyon for him ſelf hath
he longed for her. Thys ſhalbe my reſte
for euer here wyl I dwel, for I haue a de-
lyte therin. I wyll bleſſe her vytailes with
mercaſe, and wyll ſatyſfye her poore wyth
breade. I wyl decke her preaſtes wyth
helthe, and her ſaynctes ſhall reioyce, and
Luke.1.f ſyng. There ſhall I make *the horne of
Dauid to flouriſhe: I haue ordeyned a lan-
terne for myne anoynted. As for hys ene-
myes, I ſhall cloth them wyth ſhame: but
vpon hym ſelfe ſhall hys crowne flouriſhe.

¶ The.cxxxiii.Pſalme.

Ecce quam bonum.

A ſonge of the ſteares of Dauid.

A BEholde, howe good & ioyfull a thyng
Pſal.132.a it is * brethren to dwell togethere in
vnitie. It is lyke the precyous oyn-
tmente vpon the heade, that ranne downe
vnto the beard: euen vnto Aarons beарde,
and went downe to ꝑ ſkirtes of his clothing.
Lyke ye dewe of Hermon, whych fell vpon
the hil of Sion. For there ꝑ lord promiſed
his bleſſing, and life for euermore.

¶ The.cxxxiiii.Pſalme.

Ecce nunc benedicite.

A ſonge of the ſteares.

BEholde, (nowe) *prayſe the Lorde, all ye Pſal.113.a
ſeruauntes of the Lorde, ye that by A
nyght ſtande in the houſe of the Lord,
(euen in the courtes of the houſe of oure god.) *Lyfte
1.Kin.8.b vp your handes in the ſanctuary, and prayſe
the lorde. ‡The lorde that made heauen Num.6.b
and earth, geue the bleſſyng out of Syon.

The.cxxxv.Pſalme.

Laudate nomen domini.

D *Prayſe the Lord, laude ye the name Pſal.113.a
of the Lord: prayſe it O ye ſeruaũtes and.134.a
of the Lorde. Ye that ſtande in the A
houſe of the lord, in the courtes of the houſe
of our God. O prayſe the lorde, for the
Lorde is gracyous: O ſynge prayſes vnto
hys name, for it is louely. *For why the Deut.4.d
Lorde hath choſen Jacob vnto him ſelfe, & and.10.d
Iſrael for hys owne poſſeſſion. For I
knowe that the Lorde is greate, and that
our Lorde is aboue all goddes. Whatſo-
euer the Lorde pleaſed, that dyd he in
heauen and in earthe, and in the ſea, and in
all depe places. *He bryngeth forthe the Jere.10.d
cloudes from the endes of the worlde, and and.51.d
ſendeth forth lightninges wyth the rayne, B
bryngyng the windes out of hys treaſuries.
*He ſmote the fyrſt borne of Egypte, both Exod.12.d
of man and of beaſt. ‡He hath ſent tokens ‡Deu.7.b.9
& wonders into the middeſt of the, O thou and.11.
lande of Egypt, vpon Pharao and al his Pſal.78.d
ſeruauntes. *He ſmote diuerſe nations, and.105.d
and ſlewe myghtye kynges. *Jeſu.12.d
‡Sehon kyng of the Amorites, and Og the ‡Deu.1.d
kynge of Baſan, and all the kyngdome Deut.3.d
of Canaan. *And gaue theyr lande to be *Joſu.12.d
an heritage, euen an heritage vnto Iſraell
hys people. Thy name O Lord endureth
for euer, ſo doth thy memoryall O Lorde,
from one generacion to another. *For Deu.32.d
the Lorde wyll auenge his people, and be
gracyous vnto hys ſeruauntes.
‡As for the images of the heathen, they C
are but ſyluer and golde, the worke of mens Pſal.95.d
handes. They haue mouthes and ſpeake Bar.6.d
not: eyes haue they but they ſe not. They
haue eares, and yet they heare not, ney-
ther is there any breathe in theyr mouthes.
They that make them, are lyke vn-
to

to them, and so are al they that put theyr trust in them. Prayse the lorde ye house of Israel prayse the lorde ye house of Aaron. Prayse the Lorde ye house of Leui, ye that feare the lorde prayse the lorde. Praysed be the lorde oute of Sion, whyche dwelleth at Jerusalem.

Halleluya.

¶ The.cxxxvi.Psalme.

Confitemini domino.

Jer.33.c Pſal.117.c and.1.b

O * geue thankes vnto the Lorde, for he is gracious, and hys mercye endureth for euer. O geue thankes vnto the God of all goddes, for hys mercy endureth for euer. O thanke the lorde of al lordes, for hys mercy endureth for euer. * Which onely doth greate wonders, for hys mercy endureth for euer. Whyche by his excellent wisdome made the heauens, for his mercye endureth for euer. Whyche layde oute the earthe aboue the waters, for hys mercye endureth for euer. * Whyche hath made greate lightes, for his mercy endureth for euer. The sunne to rule the daye, for hys mercye endureth for euer. The moone and the starres to gouerne the nyghte, for his mercye endureth for euer. * Which smote Egypt with theyr fyrst borne, for hys mercye endureth for euer. And brought out Israel from among them, for his mercy endureth for euer. With a mighty hand and stretched out arme, for hys mercye endureth for euer. Whych deuided the red sea in two partes, for hys mercye endureth for euer. * And made Israell to goe thorowe the myddest of it, for hys mercy endureth for euer. But as for Pharao and hys hoost, he ouerthrewe them in the red sea, for hys mercy endureth for euer. * Whych led hys people thorowe the wildernesse, for hys mercy endureth for euer. * Which smote greate kynges: for hys mercye endureth for euer. Yea, and slewe myghtye kynges: for hys mercye endureth for euer. * Sehon kynge of the Amorites, for hys mercy endureth for euer. And Og the kyng of Basan, for his mercy endureth for euer. And gaue awaye theyr lande for an heritage, for hys mercye endureth for euer. Euen for an heritage vnto Israel hys seruaunte: for his mercy endureth for euer. Whych remembred vs, when we were in trouble: for hys mercye endureth for euer. And hath delyuered vs from oure enemyes, for hys mercye endureth for euer.

Jer.10.d Pſal.135.d Gene.1.b Exod.12.c Pſal.114.c Exod.14.d Pſal.17.b Deut.2.a Deut.3.a

* Which geueth foode vnto al flesshe, for his mercy endureth for euer. O giue thankes vnto the god of heaue, for his mercy endureth for euer. (*O geue thankes to the lorde of lordes, for his mercy endureth for euer.*) Pſ.104.b

¶ The.cxxxvii.Psalme.

(Of Ieremie.)

Super flumina.

BY the waters of * Babilon we sate downe and wept, when we remembred (the O) Sion. As for our harpes we hanged them vp vpō the trees that are therin. For they that led vs awaye captyue, requyred of vs then a songe and melodye in oure heuynesse: sing vs one of the songes of Sion. Howe shall we synge the Lordes songe in a straunge lande? Yf I forget the, O Jerusalem, let my tyght hand forget her cunyng. Yf I do not remembre the, let my tonge cleaue to the rofe of my mouth. Ezech.1.a and.3.b. A B

Yea, yf I preferre not Jerusalem in my mirth. Remembre the children of * Edom, O lord, in the daye of Jerusalem, howe they sayd: downe with it, downe with it, euen to the ground. O daughter of Babylon, wasted wyth misery, yea, happy shall he be, that rewardeth the as thou haste serued vs. * Blessed shall he be, that taketh thy children, and throweth them agaynst the stones. Jer.49.b Ezech.25. Abdi.1.a Esa.13.c

¶ The.cxxxviii.Psalme.

Confitebor tibi.

A Psalme of Dauid.

I * Wyl geue thankes vnto the O lord, wyth my hole hert: euē before the goddes. ✲✲ wyl I synge prayse vnto the. I wil worshyp towarde thy holy temple, and praise thy name, because of thy louynge kyndnesse & truth: for thou haste magnified thy name, and thy worde aboue all thynges. When I called vpon the, thou heardest me, and endudest my soule wyth muche strength. Pſal.9.a and.111.c A ✲✲ Pſa.5.c

All the kynges of the earthe shall prayse the O Lord: for they haue heard the wordes of thy mouth. Yea, they shal synge in the wayes of the Lord, that greate is the glorye of the lord. * For though the lorde be hie, yet hath he respect vnto the lowlye: as for the proude, he beholdeth hym a farre of. Though I walke in ꝑ middest of trouble, yet shalt thou refreshe me: thou shalt stretch forth thyne hande vpon the furyousnes of mine enemies, & thy right hand shal saue me. Pſal.113

The

The Lorde shall make good his louing kindnesse toward me: yea, thy mercy, O lord, endureth for euer: * despyse not then the worckes of thyne owne handes.

The.cxxxix.Psalme.

Domine probasti.

To the chaunter, a Psalme of Dauid.

O Lorde, thou haste searched me out, and knowen me. Thou knoweste my downe sytting and myne vprysynge: thou vnderstandeste my thoughtes longe before. Thou art about my pathe, and about my bed: and spyest out all my wayes. For lo there is not a worde in my tonge, but thou O Lorde knowest it all together. Thou haste fashioned me behynde and before, and layd thyne hand vpon me. Suche knowledge is to wonderfull and excellent for me: I can not attayne vnto it. * Whyther shall I go then from thy spyrite, or whyther shall I go then from thy presence? Yf I clime vp into heauen, thou art there: Yf I go downe to hell, thou art there also. Yf I take the wynges of the morninge, and remayne in the vttermooste partes of the sea, Euen there also shal thy hande leade me: and thy ryghte hande shall holde me. Yf I saye, paraduenture the darckenesse shall couer me: then shall my night be turned to day. Yea, the darknes is no darknesse with the, but the nyghte is all cleare as the daye: the darknes and (to the) are bothe alyke. For my reynes are thyne, thou haste couered me in my mothers wombe. I wil geue thankes vnto the, for I am fearefully and wonderously made: maruelous are thy worckes, & that my soule knoweth ryght well. My bones are not hyd from the, thoughe I be made secretlye, and fashioned beneth in the earth. Thyne eyes dyd se my substaunce, yet beyng vnperfecte: and in thy boke were all my members wrytten. Which day by daye were fashioned, when as yet ther was none of the. Howe dere are thy councels vnto me, O God? O howe greate is the summe of them? Yf I tel the, they are moe in numbre then the sand: when I wake vp, I am presente wyth the. Wylte thou not slay the wycked, O God? departe from me ye bloudy thursty men. For they speake vnryghteously agaynste the, and thyne enemyes take thy name in vayne. Do not I hate them, O Lorde, that hate the? and am not I greued with those that ryse vp against thee? Yea, I hate the right sore, euen as thoughe they wer myne enemies.

* Trye me, O God, and seke the grounde of myne herte: proue me and examen my thoughtes. Loke well yf there be anye waye of wyckednesse in me, and leade me in the waye euerlastyng.

The.cxl.Psalme.

Eripe me.

To the chaunter, a Psalme of Dauid.

DElyuer me, O Lorde, from the euell man, and preserue me from the wycked man. Whyche imagine mischefe in their hertes: and stirre vp strife al the daye long. They haue sharpened theyr tonges like a serpent: * Adders poyson is vnder their lyppes. Sela. Kepe me, O Lorde, from the handes of the vngodly: preserue me fro the wicked men, whyche are purposed to ouerthrowe my goynges. The proude haue layde a snare for me: and spred a net abroade wyth coardes: yea and set trappes in my waye. Sela. I sayde vnto the lorde, thou arte my God: heare the voyce of my prayers, O lorde. O lorde God, thou strength of my health, thou haste couered my head in the daye of battayle. Let not the vngodlye haue hys desyre, O Lorde, let not hys mischeuous ymagination prosper: leste they be to proude. Sela. * Let the mischefe of theyr owne lyppes fall vpon the head of them, that compasse me about. Let hoate burnynge coales fall vpon them: let them be caste into the fyer and into the pyt, that they neuer ryse vp agayne. A man full of wordes shall not prosper vpon the earthe: euell shal hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lorde wyll auenge the poore: and mayntayne the cause of the helpelesse. The ryghteous also shall geue thankes vnto thy name, and the iust shall continue in thy syght.

The.cxli.Psalme.

Domine clamaui.

A Psalme of Dauid.

LOrde, I call vpon the: haste the vnto me, and consyder my voyce, when I crye vnto the. Let my prayer be set forth in thy syght * as the incense: and let the lyfting vp of my handes be an euenyng sacrifice. * Set a watche, O lord, before my mouth, & kepe the doore of my lyppes. O let not my herte be enclyned to any euell thynge, let me not be occupied in vngodly worckes, wyth the men that worke wyckednes, lest I eate of such thinges as please the.

Let

Let the ryghteous rather ſmyte me frendly & reproue me. But let not their precious B balmes, breake myne head: yea, I wil praye yet agaynſte their wyckednes. Let their iudges be ouerthrowen in ſtony places, that they maye heare my woordes, for they are ſwete. Our bones lye ſcattered before the pyt lyke as when one breaketh and heweth wood vpon ꝑ earth. But myne eyes loke vnto the, O lorde God: in the is my truſte, Oh caſt not out my ſoule. Kepe me from the ſnare whyche they haue layed for me, and from the trappes of the wycked doers. Let the vngodly fall into theyr owne nettes together: and let me euer eſcape the.

¶ The.cxlii.Pſalme.

Voce mea ad dominum.

The inſtruccyon of Dauid: a prayer when he was in the caue.

*Cryed vnto ꝑ Lorde wyth my voyce: yea, euen vnto the lorde dyd I make my ſupplycacyon. I powred oute my complaynte before hym, and ſhewed hym of my trouble. When my ſpyrite was in heuynes, thou kneweſt my pathe: in the waye wherin I walked haue they prouelye layed a ſnare for me. I loked alſo vpon my ryghte hande: and ſe, there was no man that wolde knowe me. I had no place to flee vnto, and no man cared for my ſoule.

I cryed vnto the, O lord, and ſayed: thou art my hope and my porcion in the lande of the lyuynge. Conſydre my complaynte, for I am brought very lowe. O delyuer me from my perſecutours: for they are to ſtronge for me. Bryngе my ſoule oute of pryſon, that I maye geue thankes vnto thy name: whyche thynge yf thou wylt graunte me, then ſhal the ryghteous reſorte vnto my company.

The.cxliii.Pſalme.

Domine exaudi.

A Pſalme of Dauid (when his owne ſonne perſecuted hym.)

HEare my prayer, O Lorde, and conſydre my delyre: herken vnto me for thy truth and ryghteouſnes ſake.

And entre not into iudgemente wyth thy ſeruaunte: for* in thy ſyghte ſhall no man lyuyng be iuſtifyed. For the enemy hath perſecuted my ſoule: he hath ſmitten my lyfe downe to the groũde: he hath layed me in the darkenes, as the men that haue bene long dead. Therfore is my ſpyrite vexed within me: & my hert within me is deſolate,

*Yet do I remembre the time paſte, I muſe vpon all thy woorkes: yea, I exercyſe my ſelf in the woorkes of thy handes. I ſtretche forthe myne handes vnto the: my ſoule gaſpeth vnto thee as a thirſty land. Sela.

Heare me, O Lord, and that ſoone: for my ſpyrite wexeth fayntе, hyde not thy face from me, leſt I be lyke vnto thẽ that goo downe into the pyt. O let me heare thy louynge kyndnes betymes in the morning, for in the is my truſte, ſhewe thou me the waye that I ſhould walke in, for I lift vp my ſoule vnto the. Delyuer me, O Lorde from myne enemyes: for I flye vnto the to hyde me.

Teache me to do the thynge that pleaſeth the, for thou arte my God: let thy louynge ſpirite leade me forth vnto the lãde of righteouſnes. Quycken me, O Lorde, for thy names ſake and for thy ryghteouſneſſe ſake bryngе my ſoule out of trouble. And of thy goodnes ſlay myne enemyes, & deſtroye all them that vexe my ſoule, for I am thy ſeruaunte.

¶ The.cxliii.Pſalme.

Benedictus dominus.

Of Dauid.

BLeſſed be the lorde my ſtrengthe, which A
teacheth* my handes to warr, and my fyngers to fyght. My hope and my fortreſſe, my caſtel and deliuerer, my defender in whom I truſt, which ſubdueth my people that is vnder me. *Lord, what is mã that thou haſt ſuche reſpect vnto hym? Or the ſonne of man, that thou ſo regardeſt hym?

*Man is lyke a thynge of nought, his time paſſeth awaye lyke a ſhadowe. Bowe thy B heauens, O Lord, & come downe, touche the mountaynes, and they ſhall ſmoke. Caſt forth the lyghtenynge, and teare them: ſhote out thyne arowes & conſume them. Sende downe thyne hande from aboue, deliuer me, and take me oute of the greate waters, from the hande of ſtraunge chyldren. Whoſe mouth talketh of vanytie, and their ryghte hand is a ryghte hande of wyckednes. I wyll ſynge a newe ſonge vnto the, O God, and ſing prayſes vnto the vpõ a ten ſtrynged lute. Thou ꝑ geueſt victory vnto kynges, and haſte delyuered Dauid thy ſeruaunte from the perell of the ſwearde. Saue me, and delyuer me from the hande of ſtraunge C chyldren: whoſe mouthe talketh of vanytie, and their ryghte hande is a ryghte hande of iniquytie. That our ſonnes may growe vp as ꝑ yong plantes, & that our daughters

may

Pſal.77. B

Ecc.14. Pſal.86. *Jere.31. Joel.2.c

Pſal.18.c 2.Reg.22. Pſal.144.c

Pſa.8.a

Job.8.a

maye be as the polyſſhed corners of the temple. *That our garners maye be full and plentcouſe wyth all maner of ſtooze: that our ſhepe may bzyng forth thouſandes and ten thouſandes in out ſtretes. That oute oxen maye be ſtronge to labouze, that ther be no decape, no leading unto captiuite, and no complaynynge in oure ſtretes.

Happy are the people that be in ſuche a caſe: yea bleſſed are the people whyche haue the Lozd for theyr God.

¶ The.cxlv.Pſalme.

Exaltabo te deus:

A thankeſgeuynge of Dauid.

I * Wyll magnifye the, O God, my kynge: and I wyll prayſe thy name for euer and euer. Euery daye wyll I geue thankes vnto the, & prayſe thy name for euer and euer. Greate is the Lozd, and mercyfull, worthy to be prayſed: there is no ende of hys greatnes. One generacion ſhall prayſe thy worckes vnto another, and declare thy power. As for me I wil be talkynge of thy worſhyppe, thy glozye, thy prayſe and wonderous worckes. So that me ſhal ſpeake of ỹ myght of thy merueloꝰ actes and I wyl alſo tell of thy greatnes.

The memozyall of thyne aboundaunte kyndnes ſhal be ſhewed, and men ſhal ſyng of thy ryghteouſneſſe. *The Lozde is gracyous and mercyfull, longe ſufferynge, and of greate goodneſſe. The Lozde is louynge vnto euery man, and hys mercy is ouer all hys worckes. All thy worckes prayſe the O Lozde, and thy ſaynctes geue thankes vnto the. They ſhewe the glozy of thy kyngdom, and talke of thy power.

That thy power, thy glozy & mpghtineſſe of thy kyngdome, mpghte be knowen vnto men. *Thy kyngdome is an euerlaſtyng kyngdome, and thy dompnyon endureth thoꝛowout all ages. The lozde vpholdeth all ſuch as fall, and lyfteth vp al thoſe that be downe. The eyes of all wayte vpon the, (O Lorde) and thou geueſte them theyr meate in due ſeaſon. Thou openeſt thyne hande, and fylleſt all thynges lyuyng wyth plenteouſneſſe. The Lozd is righteous in all hys wayes, & holy in all hys worckes.

The lozde is nye vnto all them * that call vpon hym, yea all ſuche as call vpon hym faythfully. He wil fulfil the deſire of them that feare hym, he alſo wyl heare theyr cry, & wil helpe them. The lozde preſerueth al them that loue hym, but ſcatreth abroade all the vngodly. Wy mouth ſhall ſpeake the prayſe of the Lozde, and let all fleſhe geue thankes vnto hys holy name for euer and euer.

¶ The.cxlvi.Pſalme.

Lauda Anima mea.

(A Pſalme of Aggeus and Zacharye.)

Hallelupa.

PRayſe the Lozde, O my ſoule: whyle I lyue wyll I prayſe the Lozde: yea as longe as * I haue any beynge, I will ſyng prayſes vnto my God. * O put not youre truſte in princes, nor in any chyld of man, for there is no helpe in them. For when the breathe of man goeth forth, * he ſhall turne agayne to hys earth, and then al his thoughtes peryſhe. Bleſſed is he that hath the God of Jacob for hys helpe, * and whoſe hope is in the Lozd hys God. Which made heauen and earth, the ſea, and al that therin is, which kepeth his promyſe for euer.

Which helpeth the to righte that ſuffer wronge, whyche fedeth the hongrye. The Lozde leuſeth men out of priſon, the Lozde geueth ſyghte to the blynde. The Lozde helpeth them vp that are fallen, the Lozde careth for the ryghteous. The lord careth for the ſtraungers, he defendeth the fatherleſs and wydowe: as for the waye of the vngodly, he turneth it vpſide downe. The Lozd thy God, O Sion, ſhalbe kynge for euermoze, and thoꝛowout al generacions.

Hallelupa.

¶ The.cxlvii.Pſalme.

Laudate dominum.

O Prayſe the lozd for it is a good thing to ſynge prayſe vnto oure God: yea a ioyfull and pleaſaunt thyng is it to be thankfull. The Lozd doth buylde vp Jeruſalem, and ſhall gather together the outcaſtes of Iſrael. He healeth thoſe that are broken in harte, & geueth medicine to heale theyr ſickneſſe. * He telleth the nombre of the ſtarres, and calleth them all by theyr names. Greate is our lozde, and great is his power: yea his wiſdome is infinite. The Lozd ſetteth vp the meke, and bryngeth the vngodlye downe to the groumde. * O ſynge vnto the Lozd with thankeſgeuyng, & ſyng prayſe vpon the harpe vnto our God.

Whyche coueꝛeth the heauen wyth cloudes, and * prepare: th rayne for ỹ earth, and maketh the graſſe to growe vpon the moſitaines: (and herbe for the vſe of men.) Which geueth foddre vnto the cattell, and fedeth the yonge Rauens that call vpon hym.

He

He hath not pleasure in the strength of an horse, neither delyteth he in any mans legs.

But the Lordes delite is in them that feare hym, and put theyr trust in his mercy.

Prayse the Lorde, O Jerusalem: prayse thy god, O Syon. For he hath made fast the barres of thy gates, and hath blessed thy chyldren within thee. He maketh peace in thy borders, and fylleth thee with the floure of wheate. He sendeth forth his commaundement vpon earth, and his worde runneth very swiftly. He geueth snowe lyke woll, and scattereth the hore frost like ashes. He casteth forth his yse lyke morsels, who is able to abyde his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, and ♆ waters flowe. He sheweth his worde vnto Jacob, his statutes and ordinaunces vnto Israel. He hath not dealt so with any nacion, neyther haue the heathen knowledge of his lawes.

Hallelujah.

¶ The.cxlviij.Psalme.

Laudate Dominum de celis.

Hallelujah.

Prayse the euerlastynge.

A DPrayse the Lorde of heauen, prayse him in the heigth. Prayse him all ye angels of his, prayse hym all his host.

Prayse hym Sunne and moone, prayse hym all ye starres and lyght. Prayse him all ye heauens, and ye waters that be aboue the heauens. Let them prayse the name of the lorde, for (he spake the worde, and they were made,) *he commaunded, and they were created. He hath made them fast for euer and euer, he hath geuen them a lawe, which shall not be broken. Prayse the lord vpō earth, ye dragons, and al depes. Fyre and hayle, snowe and vapors, wynde and storme, fulfyllyng his worde. Mountaynes and all B hylles, frutefull trees and all Cedres.

Beastes and all cattell, wormes & fethered foules. Kynges of the earth and all people: Princes and all iudges of the world.

Yong men and maydens, olde men and chyldren, prayse the name of the Lorde: for his name onely is excellent, and his prayse aboue heauen and earth. He shall exalte the horne of his people, al his saynctes shal prayse him, euen the chyldren of Israell, euē the people that serueth hym.

Hallelujah.

¶ The.cxlix.Psalme.

Cantate Domino.

Hallelujah.

Prayse the euerlastyng.

DSyng vnto the Lorde a newe song. A let the congregacion of saynctes prayse hym. Let Israel reioyce in hym that made hym, and let the chyldren of Syon be ioyfull in theyr kyng. Let them prayse his name in the daunce, lette them syng prayses vnto hym with tabret and harpe. For the Lorde hath pleasure in his people, and helpeth the meke hearted. Let the saynctes be ioyfull with glory, let them reioyse in theyr beddes. Let the prayses of god be in their B mouthe, and *a two edged swearde in their handes. To be auenged of the heathen, and to rebuke the people. To bynde their kynges in chaynes, and theyr nobles with lynkes of yron. *That they maye be auenged of them, as it is wrytten: this honour haue all his saynctes.

Hallelujah.

¶ The.cl.Psalme.

Laudate Dominum.

Hallelujah.

DPrayse God in his holynesse, prayse A hym in the firmamente of his power. Prayse hym in his noble actes, prayse hym accordyng vnto his excellente greatnesse. Prayse hym in the sound of the trompet, prayse hym vpon the lute & harpe. Prayse hym in ♆ cymbales and daunce, prayse him vpon the stringes & pype. Prayse hym vpon the wel tuned cymbales, prayse hym vpon the loude cymbales. Let euery thing that hath breathe, prayse the Lorde.

Hallelujah.

Prayse the euerlastyng.

¶ The ende of the Psalter.

The Prouerbes of Salomon.

The fyrst Chapter.

The prayse of wysdome. We maye not herken vnto the voluptuous prouocation and intisinges of synners. Wisedome complayneth her to be despised of all men, and prophecyeth destruction vnto her despysers.

THe Prouerbes of Salomon the sone of Dauid kyng of Israel: to learne wysedome, & to perceyue the instruccio, & to perceyue þ wordes of vnderstanding: and therby to receyue prudence, rightcousenesse, iudgement & equitie. That the very symple might haue wytte & that þ yong me might haue knowledge & true vnderstandyng. By hearing þ wyse m̄ shal come by more wisedom: & he þ is indued w vnderstāding shal obtayne wytte to perceyue a parable, and þ interpretacio therof, the wordes of the wise, & the darke speaches of the same. * The feare of the Lord is the beginnyng of wysdome. But foles despise wisdome and instruction. My sonne heare thy fathers doctrine, and forsake not the lawe of thy mother: for that shall bryng grace vnto thy heade and shall be as a chayne about thy necke. My sonne cōsent not vnto synners yf they entyse thee, and saye: come with vs, we will laye wayte for bloude and lurke priuely for the innocent without a cause: we shal * swalowe the vp lyke the hell and deuoure them quick & whole as those that go downe into the pyt. So shal we fynde al maner of costly riches, & fyll oure houses with spoyles. Cast in thy lot among vs: & let vs haue al one purse. My sonne walke not thou with them: refrayne thy foote from their way. For * their feete runne to euel: and are hastye to shed bloude. But in vayne is the net layed forth before the byrdes eyes yea they them selues laye wayte one for anothers bloud, and one of them wolde slay another. These are the wayes of all suche as be couetous, the one wolde rauyshe anothers lyfe. * Wisdome cryeth without and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and sheweth her wordes thorowe the cytie, saying: O ye childre howe long wyl ye loue childishnesse howe lōg wil þ skorners delite in scorninge, and þ vnwise be enemies vnto knowledge? O turne you vnto my correction: lo I wyll expresse my mynde vnto you, and make you vnderstande my wordes. * I haue called, and ye refused it: I haue stretched out my hande, and no man regarded it: but all my counsels haue ye despysed: and set my correccyon at nought. Therfore shal I also laugh in your destruccion, and mocke you when that thyng that ye feare cōmeth vpon you: euen when the thyng that ye be afrayde of falleth in sodenly lyke a storme, and your misery lyke a tempeste: yea, when trouble and heauynes commeth vpon you. Then shall they call vpon me, but I wyll not heare: they shall seke me early, but they shall not fynde me. And that because they hated knowledge, and receyued not þ feare of the Lorde: but abhorred my counsell and despysed al my correccion. Therfore shall they eate the frutes of their owne waye, and be fylled with their owne inuencions, for the turnyng awaye of the vnwyse shal slaye them: and the prosperitie of fooles shall be their owne destruccion. * But whoso harkeneth vnto me shall dwell safely, and be sure from any feare of euell.

The .ii. Chapter.

Wysedome is to be embraced and set by. And an aduouterous woman is to be eschued.

MY sonne yf thou wylt receiue my wordes and kepe my commaundementes by thee, that thou wilt enclyne thyne eare vnto wysdome, applye thyne hearte then to vnderstandyng. For yf thou cryeste after wysdome, and callest for knoweledge: yf thou seketest after her as after money, and byggest for her as for treasure: then shalt thou vnderstande the feare of the Lorde, and fynde the knoweledge of God. * For it is the Lorde that geueth wysedome, oute of his mouthe commeth knoweledge and vnderstanding. He hydeth vp health for the righteous. He preserueth the welfare of the righteous & defendeth them that walke sincerely: he kepeth them in the right pathe, and preserueth the waye of suche as serue him with godlynes. Then shalt thou vnderstande righteousnesse, iudgement, and equitie: yea & euery good pathe. Yf wysedom entre into thine heart, and thy soule delite in knowledge: the shall counsel preserue thee, & vnderstandyng shal kepe the. That thou mayest be holpen from the euyll ware,

and

and from the man that speaketh frowarde thynges. From such as leaue ꝯ hye strete, & walke in the wayes of darknesse: whyche reioyce in doynge euell, and delyte in wycked thynges: whose wayes are croked, and they frowarde in theyr pathes.

That thou mayst be delyuered also * from the straunge woman, and from her that is not thyne owne: which geueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunte of her God. For her house is enclyned vnto deathe, and her pathes vnto hell. All they that goe in vnto her come not agayne, neyther take they hold of the waye of lyfe. Therfore, walke thou in the waye of suche as be vertuous, and kepe the pathes of ꝯ ryghteous. For the iust shall dwell in the lande, and they that be perfecte shall remaine in it: but the vngodly shalbe roted out of the lande, and the wicked doers shalbe roted out of it.

The.iii.Chapiter.

¶ The cõmaundementes of God must be diligently regarded and obserued.

MY sonne, * forget not thou my lawe, but se that thyne herte kepe my commaundemẽtes. For they shall prolong the daies & yeares of thy lyfe, and bryngе the peace. Let mercy and faythfulnes neuer go from the: bynde them aboute thy necke, and wryte thẽ in the tables of thyne harte. So shalte thou fynde fauoure and good vnderstandynge, in the sight of God and men. Put thy trust in God with all thyne hart: and leane not vnto thyne owne wyt. In al thy waies haue respect vnto hym: and he shal ordre thy goinges. * Be not wise in thyne owne conceyte: but feare the lorde, and departe from euell: so shall thy nauell be whole, & thy bones stronge. Honour the Lorde with thy substaunce: and with the fyrstelynges of all thyne encrease, (geue vnto the poore:) so shall thy barnes be fylled wyth plenteousnesse: and thy presses shall flowe ouer wyth swete wyne. My sõne despyse not the chastenyng of ꝯ lord, neither faynt when thou art rebuked of hym. * For whom ꝯ lord loueth, hym he chasteneth, and yet delyteth in hym, euen as a father in hys owne sõne. Wel is him ꝯ findeth wysdome, & obteyneth vnderstandyng: for the getting of it is better thẽ any marchandyse of syluer, & the profyte of it is better thẽ gold. * Wisdome is more worth then pretious stones: and all the thynges that thou canste delyre are not to be compared vnto her.

Upon her ryght hande is longe life, and vpon her lefte hande is ryches & honoure. Her wayes are pleasaunt wayes, and al her pathes are peaceable. She is a * tree of lyfe to them that laye hold vpon her, and blessed is he that kepeth her faste. Gene.2.b

Wyth wysdome hath the lord layd ꝯ foũdacyon of the earth: & thorowe vnderstãdinge hath he stablysched the heauens. Thorowe hys wysdome the deapthes breake vp, and the cloudes droppe downe the dewe. My sonne, let not these thynges departe from thyne eyes: but kepe my lawe & my counsell, that thou mayest haue the pleasure of long lyfe and vnderstandyng: for they shalbe lyfe vnto my soule, and grace vnto my mouth. Then shalte thou walke safely in thy waye: and thy fote shall not stomble. * Yf thou sleapeste, thou shalt not be afrayde: but shalt take thy reste, & slepe swetely. Thou nedeste not to be afrayd of any sodeine feare, neither for the violent rushynge in of the vngodlye, whẽ it commeth. For the lord shal ſãde by thy syde, and kepe thy fote, that thou be not taken. Withdraw no good thynge frõ them that haue nede, so longe as thine hand is able to do it. Say not vnto thy neyghbour, go thy waye, and come agayne, to morowe wyl I geue the: whereas thou hast now to geue hym. Intende no hurte vnto thy neyboure, seyng he doeth dwel in rest by thee. Stryue not ryghtely wyth any man without cause, where as he hath done the no harme. * Folowe not a wicked man, & chose none of his wayes: for the Lord abhorreth the frowarde, but hys counsell is amonge the righteous. The curse of the lord is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous. Is for the scornefull doeth not he laugh thẽ to scorne? but he geueth grace vnto the lowly. The wyse shall haue honoure in possession: but shame is the promocyon that fooles shall haue. Prou.1.b Prou.1.b Prou.1.b

The.iiii.Capiter.

Wysdome and her fruites ought to be searched.

HEare O ye children the fatherly exhortacyõ, and take good hede that ye maye learne wysdome. For I haue geuen you a good doctryne, forsake not ye my lawe. For when I my selfe was my fathers dere sonne, and tenderly beloued of my mother: he taught me also, & said vnto me. * Let thyne harte receaue my wordes: Deut.6.b

kepe

kepe my cõmaundementes, and thou shalte lyue. Get the wysdome, and get the vnderstanding: forgette not the wordes of my mouthe, and shynke not from them. Forsake her not and she shall preserue the: loue her and she shall kepe the.

23 The chefe point of wisdome is, that thou be willyng to obtaine wysdome: & before al thy goodes to get the vnderstãding. Make moch of her and she shal promote the: Yea, yf thou embrace her she shall bring the vnto honoure. She shall make the a gracious head, and garnysshe the with a crowne of glorye, Heare my sonne, and receaue my wordes: and the yeares of thy lyfe shalbe many. I haue shewed thee the way of wisdõ, and led the into the ryghte pathes. So that yf thou goest therin, there shal no straytnes hynder the, and when thou runnest, thou shalte not fall

Deut. 16. b

C Take faste holde of doctryne, and let her not go: kepe her, for she is thy lyfe. * Come not in the pathe of the vngodly, and walke not in the waye of the wycked. Abhorre it, and go not therin: departe aslyde, and passe ouer by it. For they cannot slepe, except they haue fyrst done some myschefe: neyther take they any reste, except they haue fyrste done some harme. For they eate the bread of wickednesse and drynke the wyne of robbery. The pathe of the righteous shyneth as the lyghte that is euer brighter and brighter, vnto the perfecte daye. But the waye of the

Psalm. 1. a. and. 17. a

D vngodly is as the darkenes: they knowe not where they falle. * My sonne, marke my wordes, and enclyne thine eare vnto my sayinges: Let them not departe from thyne eyes, but kepe them euen in the middest of thyne herte. For they are lyfe vnto all those that fynde them, and healthe vnto all theyr bodyes. Kepe thyne hert with all dylygence, for therupon hangeth lyfe. Put awaye frõ the a froward mouth, and let the lyppes of slaundre be farre from the. Let thyne eies beholde the thyng that is ryght, & let thyne eye lyddes loke streyght before the. Ponder the path of thy feet, & let al thy wayes be ordred a ryghte. Turne not aslyde neyther to the ryghte hande, nor to the lefte: but withhold thy foote frõ euel. (For the Lord knoweth the wayes that are on the right hande. As for the wayes that be on the left hãde, they be frowarde, For he shall dyrect thy goynges, and thy wayes shall be gyde in peace.)

Deut. 6. b and. 11. c

Deut. 5. b and. 17. b

The. v. Chapiter.

The manner to eschewe & flee vnchastite. The fruytefulnesse procedynge of a chaste wyfe. He exhorteth vs to flee of our synne in tymes. He shewe how synne punyssheth.

MY sonne, geue hede vnto my wysdome, & bowe thyne eare vnto my prudence: that thou maiest regard good counsail, & that thy lyppes maye kepe knowledge. (Apply not thyne hyrte to the disceytfulnesse of a woman.)

I

* For the lyppes of an harlot are a droppyng honye combe, & her throte is more glistering the oyle. But at the laste she is as bytter as wormwod, and (her tongue,) as sharpe as a twoo edged swerde. Her fete go downe vnto deathe, and her steppes pearse thorowe vnto hell. Perchaunce thou dwellyng with her, wylte ponder the path of lyfe: so vnstedfast are her waies that thou canst not know the. Heare me nowe therefore (O my sonne) & departe not from the wordes of my mouth.

Prou. 22. a and. 7. a

Kepe thy waye farre from her: and come not nye the doores of her house. That thou geue not thy strength vnto other, and thy yeares to the cruell. That other men be not filled with thy goodes, and that thy labours come not in a straũge house. Yea, that thou mourne not at the last (when thou hast spent thy body and lustye grene youth) and then saye: Alas, why hated I nurtoure, why dyd my herte despise correction? Wherefore was

II

C not I obedyente vnto the voyce of my teachers, and herkened not vnto them that enfourmed me? I am come almoste into all mysfortune in the middest of the multitude and congregation. Drynke of the water of thine owne wel and of the riuers that runne oute of thyne owne springes. Let thy welles flowe out abroade, that there may be riuers of waters in the streates, but let the be onely thyne owne, and not straungers with the. Let thy well be blessed, and be glad with

III

D the wyfe of thy youth. Louyng is the hynde, and frendly is the roo: let her breastes alwaye satisfye the and holde the euer content with her loue. My sonne, why wylte thou haue pleasure in an harlot and embrace the bosome of another woman? * For euery mans wayes are open in the syghte of the lorde, and he pondereth all their goynges. The wickednes of the vngodly shal catche him selfe, and with the snares of hys owne synnes shall he be trapped.

Iob. 24. a and. 34. b

He shall dye without amendemente, and for hys greate foolyshnesse he shall go astraye.

The. vi. Chapiter.

The slouthfull and slouggysh is pyched and stryd to worke. The systematyck is reproued. A dyscreet ought to be ernestly enspyred.

Why

My sonne * yf thou be suertye for thy neighbour, & haste stryked thyne hande for another man, thou art bounde wyth thyne owne wordes, and taken with thine owne speche. Therefore my sonne do thys, and thou shalt be discharged: when thou art come into thy neyghbours daunger. Go thy wayes then soone, humble thy selfe, and wyth thy frendes entreate thy creditoure, let not thyne eyes sleepe, nor thyne eyelydes sloumber. Saue thy selfe as a doo from the hande of the hunter, and as a byrde from the hande of the foulet. Go to the Emmet (thou slouggard) consider her wayes, and learne to bee wyse. Whe hath no gyde, nor ouerseer, nor ruler: yet in the sommer she prouydeth her meat, & gathereth her foode together in the harueste. * Howe long wylte thou slepe thou slugghe manne? When wylte thou aryse out of thy slepe? Yea slepe on stil a litle, sloumber a litle, foulde thyne handes together yet a litle, that thou mayst slepe: so shall pouertie come vnto thee as one y trauayleth by the way, and necessitie like a weaponed manne. (But if thou lete not slouthfull, thy harueste shall come as a spryngyng wel, and pouertye shall flye farre from thee.) An vngodlye persone, a wicked man, goeth with a frowarde mouth, he winketh with his eyes, he tokeneth with hys feete, he poynteth with hys syngers, he is euer imaginyng mischiefe and frowardenesse in his hert, and causeth discorde. Therfore shall hys destruction come hastely vpon him, sodenly shal he be al to broken, and not be healed. * These sixe thinges doeth the lorde hate, and the seuenth he vtterlye abhorreth: A proude looke, a lying tongue, handes that shede innocent bloude, an hearte that goeth about with wicked imaginacions, * feete that bee swyfte in running to doe mischiefe, a false witnes that bryngeth vp lyes, and suche one as soweth discorde amonge brethren. My sonne, kepe thy fathers commaundement, and forsake not the lawe of thy mother. Putte them vp together in thyne hearte, and bynde them about thy necke. That they may leade thee where thou goeste, preserue thee when thou art a slepe, and that when thou awakeste, thou mayst talke of them. * For the commaundement is a lanterne, and the lawe a lyght: yea chastenyng and nurture is the waye of lyfe, that they may kepe thee from * the euel womanne, and from the flatteryng tounge of the harlot, that thou luste not after her beauty in thyne hearte, and lest thou bee taken with her slayze lookes. An harlotte wyl make a manne to begge his breade, and a woman wyll hunte for the precyous lyfe. May a manne take fyre in hys bosome, and hys clothes not bee brente? Or canne one goe vpon hote coales, and hys feete not be hurte? Euen so, whosoeuer goeth into his neighbours wyfe, & toucheth her, cānot be vnpunyshe. * Yet do not vtterly despyse a theefe y stealeth to satisfie his soule, whē he is hūgry: but if he may be gotte, he restoreth again seuen tymes as muche, or els he maketh recompēce with al the good of his house. But whoso committeth aduoutry with a woman, he is a foole, and bryngeth hys lyfe to destruccion. He getteth hymselfe also shame and dyshonoure, suche as shall neuer bee putte oute. For the gelousye and wrathe of the manne wyll not be intreated: nor, though thou wouldest ofte hym great gyftes to make amendes, he wyll not receyue them.

The. vii. Chapter.

God ought to be feared and honoured. His commaundementes ought to be kept: wanton appetites and desyres ought to be shunned.

My sonne * kepe my woordes, and lay vp my commaundemētes by thee. Kepe my commaundementes and my law, euē as the apple of thyne eye, and thou shalt lyue. Bynde them vpon thy fyngers, and wryte them in the table of thyne hearte. Saye vnto wysedome, thou arte my syster: and call vnderstandyng thy kynswoman: * that they maye kepe thee from the straunge woman, and from the harlotte whiche geueth swete woordes. For out of the wyndowe of my house I looked thorowe the lattelle, and beheelde the symple people: and among other younge folkes, I spyed one younge foole, goyng ouer the stretes, by the corner in the waye towarde the harlottes house, in the twylyght of the euenyng, when it began nowe to be nyght & darke. And beholde, there mette hym a woman * with open tokens of an harlot, onely her herte was hydde. She was ful of loude woordes, and readye to vaine: whose feete coulde not abyde in the house, nowe is she without, nowe in the stretes, and lyeth a wayte in euerye corner: she

caught the yong man, kyssed hym, & was not ashamed, saying: I had a vowe of peace offrynges to pay, & this day I performe it. Therfore came I forth to mete thee, that I myght seke thy face, and so haue I founde thee. I haue decked my bed with couerynges and clothes of Egypt. My bed haue I made to smell of Myrre, Aloes, and Cynamon. Come lette vs lye togyther, and take our pleasure tyll it be dayelyght: and we wyll enioy the pleasures of loue. For the good man is not at home, he is gone farre of. He hath taken the bagge of money with hym: and wyll returne home at the appoynted solempne feast. Thus with many swete wordes she ouercame hym, and with her flatterynge lyppes she entysed hym sodaynlye to folowe her: as it were an oxe ledde to the slaughter, and like as it were a foole that laugheth when he goeth to the stockes to be punyshed, so long tyll she had wounded hys lyuer wyth her darte: lyke as yf a byrde hasted to the snare, not knowyng that the perpl of his lyfe lyeth therupon. Heare me nowe therfore, O my children, and marke the wordes of my mouthe. Let not thyne herte wãdre in her wayes, and be not thou deceyued in her pathes. For many one hath she wounded, & caste downe: yea, many a stronge manne hath been slayne by the meanes of her. Her houses are the waye vnto hel: and bryng men doune into the chambers of death.

The. viii. Chapter.

The prayse of the wysedome of God.

WIsedome not * wysedome cryeth, doeth not vnderstandyng put foorthe her voyce? Standeth she not in the hye places, in the streates and wayes? doeth she not crye before the whole cytie, and in the gates where menne goe oute and in? It is you, O ye menne (sayeth she) whome I call. Vnto (the children of menne) doe I lyfte vp my voyce. Take hede vnto knowledge, O ye ignorauntes: bee wyse in herte, O ye fooles. Geue eare, for I wyll speake of great matters, and open my lyppes to tell thynges that be ryght. For my throte shalbe talkyng of the trueth, and my lyppes abhorre vngodlynesse. All the wordes of my mouthe are ryghteous, there is no frowardnesse nor falsehed therein. They are all playne to suche as will vnderstande, & ryght to them that fynde knowledge. Receyue my doctrine, & not syluer: and my knowledge more then fyne golde. * For wysedome is more worthe then precious stones: yea, all thynges that thou canste desyre, may not bee compared vnto it. I wysedome haue my dwellyng wyth knowlage, and prudent counsayle is myne owne. The feare of the Lord abhorreth wickednes, pryde, dysdayne, and the euyll waye: and a mouthe that speaketh wycked thynges, I vtterlye abhorre. I canne geue counsayle, and I conferre thynges: I haue vnderstãdyng, I haue strength. * Thorowe me, kynges raygne: thorowe me, counsaylers make iust lawes. Thorowe me, doe prynces beare rule: and all iudges of the earthe execute iudgemente. I am louyng vnto those that loue me: and * they that seeke me early shall fynde me. Ryches and honoure are wyth me: yea, excellent goodes and ryghteousnes. My frute is better the golde & precious stone, & myne increase more worthe then fyne syluer. I wyll gyde thee in the waye of righteousnes, & in þ strete of iudgement. That I maye sende prosperitie to those that loue me, & to encrease their treasure.

* The Lorde hymselfe had me in possession in the begynnynge of hys wayes, or euer he beganne hys workes afore tyme. * I haue been ordeyned from euerlastynge, and from the begynnynge, or euer the earthe was made. When I was borne, there were neyther depthes nor sprynges of water. Before the foundacyons of the mountaynes were layed: yea, before all hilles was I borne. The earth and all that is vpon the earthe was not yet made, nor, not the groundes selfe. * For when he made the heauens, I was presente: when he sette vp the depthes in order, when he hanged the cloudes aboue, when he fastened the sprynges of the deepe. When he shut the sea wythin * certayne bounder, that the waters shoulde not goe ouer theyr markes that he commaunded. When he layed the foundacions of the earthe I was wyth hym, ordeynyng all thynges: delytynge daylye, and reioysynge alwaye before hym. As for the rounde compasse of hys worlde, I make it ioyfull: for my delyte is to bee among the children of menne. Therfore herken vnto me, O ye children, blessed are they that

that kepe my wayes. O gene eare vnto nurtoure, be wyse and refuse it not. Blessed is the man that heareth me: watchinge dayly at my gates, and geuing attendaunce at the postes of my doores. For whoso findeth me, findeth life: & shal obtaine fauoure of the Lord. But whoso offendeth against me, hurteth his owne soule. All they that hate me, are the louers of deathe.

The.ix.Chapter.

Wysdome moueth all men to embrace her. & the propertie of an harlot.

WYsdome hath buylded her selfe an house, and hewen out seuen pylleres: she hath killed her beastes, poured out her wine, and prepared her table. She hath sente forthe her maydens to crye vpon the hyest place of the cytie. Whoso is ignoraunte, let hym come hyther. And to the vnwyse she sayeth: Come on youre waye, eate my breade, & drynke my wyne whiche I haue poured out for you. Forsake ignoraunce, & ye shal liue: & set that ye go in the waie of vnderstanding. Whoso reproueth a scorneful person, getteth hym selfe dyshonoure: and he that rebuketh the vngodly stayneth hym selfe. Reproue not a scorner, lest he owe thee evill wyll: but rebuke a wyse man, and he will loue thee. Geue a discrete man but occasyon, and he wyll be the wyser: teache a ryghteous manne, and he will encrease in knowledge. *The feare of the Lorde is the beginninge of wysdom. and the knowledge of holye thynges, is vnderstandyng. For thorowe me thy dayes shalbe prolonged, and the yeares of thy life shalbe many. Yf thou bee wyse, thy wysdome shal doode thy selfe good: but yf thou thynkest scorne thereof, it shalbe thine owne harme. A foolishe rechelesse woman full of wordes, & suche a one as hath no knowledge, sitteth at the doore of her house, & in the hye places of the cytie, to call suche as go by, and that walke strayght in their wayes. Whoso is ignoraunte (sayeth she) let hym come hyther, and to the vnwise she sayeth: stollen waters are swete, and the breade that is priuely eaten, hathe a good taste. And he doth not consider, that they are but dead whiche be there, & that her gestes are in the depe of hel: (For he that wyl be wonne vnto her, shal go downe to hell; but he that auoydeth from her, shalbe saued.)

The.x.Chapter.

In this chapter and in all that followe vnto the thyrtye, the wyse man exhorteth by diuers sentences (which he calleth parables) to folowe vertues, & flye vices. And sheweth also what profyte cometh of wysdome: & what hynderaunce procedeth of foolyshnesse.

Prouerbes of Salomon.

A wyse sonne maketh a glad father: but an vndiscrete sonne is an heuines vnto his mother. Treasures that are wickedly gotten, profyte nothynge: but ryghteousnesse deliuereth from death. *The Lorde will not let the soule of the righteous suffer hunger, but he taketh away the richesse of the vngodly. An idle hand maketh poore, but a quycke labourynge hande maketh riche. (whoso regardeth lesynges, feedeth the wynde: and doeth but folowe byrdes that haue taken their flyghte.) Whoso gathereth in Sommer, is wise: but he that is slouggish in harueste, bringeth hym selfe to confusyon. Blessynges are vpon the head of the ryghteous, & the mouth of the vngodlye kepeth myschefe in secrete. *The memoryall of the iuste shall haue a good reporte: but the name of the vngodly shall stynke. A wyse man wyll receyue warnynge, but a prateynge foole shalbe punyshed. He that leadeth an innocente lyfe, walketh surely: but whoso goeth a wrong waye, shalbe knowen. *He that winketh with hys eye, wyll doe some harme: but he that hath a foolysh mouthe, shalbe beaten. The mouthe of a ryghteous man is a well of lyfe: but the mouthe of the vngodly kepeth myschefe in secrete. Euyll wyll stryreth vp stryfe: * but loue couereth the multitude of synnes. In the lyppes of him that hath vnderstandynge a man shal finde wisdome: but the rod belongeth to ye backe of the foolyshe. Wyse men lay vp knowledge, but the mouthe of the foolysh is nye destruccion. The ryche mans gooddes are hys stronge holde, but their owne powerrie feareth the poore. The ryghteous laboureth to do good, but the vngodly vseth his encreasse vnto synne. To take hede vnto the chastenynge of nourtoure, is the waye of lyfe: but he that refuseth to bee reformed, discyeueth hym selfe. *Dissembling lippes kepe hatred secretly: and he that speadeth anye sclaundre, is a foole. Where muche babblynge is, there must nedes bee offence: and he that refrayneth his lyppes, is wise.

An innocente tongue is a noble treasure: but the hearte of the vngodlye is nothynge worthe. The lyppes of the ryghteous fede a whole multitude: but fooles shall dye in theyr owne folye. The blessynge of the
Psal.37.a Eccl.11.b Lorde maketh ryche men, * as for carefull trauayle it doth nothynge thereto. A foole doeth wickedly, and maketh but a sporte of it: but wisdome ruleth the mã that hath vnderstandynge. The thynge that the vngodly are afraied of, shal come vpon them, but the ryghteous shall haue theyr desyre. The vngodly passeth when the tempest commeth: but the ryghteous remayneth sure for euer. As vineger is to the teeth, and as smoke is vnto ỳ eyes, euẽ so is a sloughgish person to them that sende hym forthe.

The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodly shalbee shortened. The patient abydynge of the ryghteous, shall bee turned to gladnesse: but the hope of the vngodly shall perysh. The waie of ỳ Lord geueth a courage vnto the godly, but it is a feare for wycked
Eccl.12.a doers. ❡ The righteous shal neuer be ouerthrowen, but the vngodly shal not remaine
Psal.37.c in the lande. * The mouthe of the iust will be talkinge of wisdome, but the tongue of the frowarde shall perysshe. The lyppes of the ryghteous are occupyed in acceptable thynges: but the mouthe of the vngodly taketh them to the worste.

The.xi. Chapter.

A * false balaunce is an abhominacyon vnto the Lorde: but a true weyghte pleaseth hym. Where pryde is, there is shame also and confusyon: but where as is lowlynesse, there is wysdome The innocente dealynge of the iuste shall leade them, but the wickednesse of suche as dissemble, shalbe theyr owne destruction. * Ryches helpe not in the daye of vengeaunce, but ryghteousnesse deliuereth frõ deathe. The righteousnesse of the innocente ordreth his way: but the vngodly shal fal in hys owne wickednesse. The ryghteousnesse of the iuste shall deliuer them: but the wycked shalbe taken in theyr owne vngodlynesse.

* When an vngodly man dyeth, hys hope is gone: the confidence of rychesse shall perysshe. The ryghteous shalbee deliuered oute of trouble, and the vngodly shal come in hys stede. Thorowe the mouthe of the dissembler is hys neyghboure destroyed: but thorowe knowledge shall the iuste bee deliuered. * When it goeth well with the righteous, the cytie is merie, and when the vngodly perysshe, there is gladnesse. When the iuste are in wealthe, the cytie prosperethe: but when the vngodly haue the rule, it decayeth. A foole bryngeth vp a sclaunder of hys neyghboure: but a wise manne wyll kepe it secrete. * A dyssembling person wyl dyscouer priuy thinges, but he that is of a faythfull hearte wyll kepe counsayle. * Where no good counsaile is, there the people decaye: but where as many are that can gyue counsayle, there is wealth. ❡ He that is suretye for a straunger hurteth hym selfe: and he that medleth not with surtyshyppe is sure. A gracious woman maynteyneth honestye, as for the wycked, they mayntayne rychesse. * He that is mercyfull, dothe hym selfe a benefyte: but whoso hurteth hys neyghboure, is a tyraunte. The labour of the vngodly prosphereth not, but he ỳ soweth ryghteousnesse shall receyue a sure rewarde. Lyke as ryghteousnesse bryngeth lyfe: euen so to cleue vnto euell bryngeth deathe. The Lorde abhorreth them that ber of a fayned hearte, but he hath pleasure in them that are of an vndefyled conuersacyon. The wycked amendeth not for plage vpon plage: but the seede of the ryghteous shalbe preserued. A fayre woman without discrete maners, is like a ryng of golde in a swynes snoute. The desyre of the ryghteous is acceptable: but the hope of the vngodly is indygnacyon. * Some manne geueth oute hys goodes, and is the richer: but the nygarde (hauyng inough) wyll departe from nothynge, and yet is euer in pouertye. ❡ He that is lyberall in geuynge, shall haue plentye: and he that watereth, shalbee watered also hym selfe. * Whoso hoordeth vp hys corne, shalbee cursed amonge the people: but blessynge shall lyghte vpon hys heade that geueth foode. He that laboureth for honestye, fynderh hys desyre: but whoso seketh after mischefe, it shall happen vnto hym. He that trusteth in hys rychesse, shall haue a fall: but * the righteous shall florish, as the greene leafe. Whoso maketh dyssquietnesse in hys owne house, he shall haue wynde for hys heritage, and the foole shalbee seruaunte to the wyse. The frute of the righteous is a tree of lyfe: ❡ he that endeuoureth hym selfe to wynne mens soules, is wyse.

*yf the ryghteous be recompensed vpon
pro.11.b earth, howe muche more then the vngod-
ly and the synner.

The.xii.Chapter.

Whoso loueth wysedome, wylbe
I contente to bee reformed: but
he that hateth to bee reproued
is a foole. * A good manne is
pro.12.a acceptable vnto the Lorde, but the wyc-
ked ymagyner wyll he condemne. A
manne can not endure in vngodlynesse:
but the roote of the ryghteous shall not
bee moued. A housewyfelye woman is a
crowne vnto her husbande: but she that
behaueth herselfe vnhonestlye, is a co-
rupcion in hys bones. The thoughtes of
the ryghteous are ryght: but the yma-
gynacions of the vngodlye are disceyt-
ful. The talkyng of the vngodly is howe
they maye laye wayte for bloude: but
the mouthe of thy ryghteous wyll dely-
uer them. * God ouerturneth the estate
ps.37.f of the wycked, and they stande not: but
B the house of the ryghteous shall stande
stedfast. A manne shall bee commended
prou.12.b for hys wysedome, but a foole shall bee
despysed. * A symple manne whiche la-
boureth and worketh, is better then one
that is gorgyous and lacketh bread. A
ryghteous manne regardeth the lyfe of
prou.12.b hys cattell, but the vngodlye haue cru-
ell hertes. * He that tylleth hys lande,
shall haue plenteousnesse of bread: but
he that followeth ydlenesse, is a verye
foole. (Whoso hath pleasure to continue at the wyne,
seeueth dishonestye in his owne dwellyng.) The de-
syre of the vngodly hunteth after mys-
chiefe: but the roote of the ryghteous
bryngeth forthe frute. The wycked fal-
leth into the snare, throwe the malyce
of hys owne mouthe: but the iust shall
escape oute of peryll. Euery manne
shall enioy good, accordyng to the frute
of hys mouthe, and after the workes of
hys handes shall he bee rewarded.
Loke what a foole taketh in hande, he
thynketh it well done: but he that is
wyse, wyll be counsayled. A foole vtte-
reth hys wrathe in all the haste: but a
C dyscrete manne couereth wronge. A iust
manne wyll tell the trueth, and shewe
the thyng that is ryghte: but a false
wytnesse dysceyueth. A sclaunderous
person pyrcketh lyke a swerd, but a wyse
mannes tounge is wholsome. A true
mouthe is euer constaunte: but a dys-
sembling tounge is soone chaunged.
They that ymagyne euyll in theyr
mynde, wyll dysceyue: but the counsay-
lers of peace shall haue ioy folowyng
them. There shall no mysfortune hap-
pen vnto the iust, but the vngodly shall
bee fylled wyth mysery. * The Lorde
prou.9.b abhorreth lying lyppes: but they that
laboure for trueth please hym. He that
hath vnderstandyng, doeth hyde wyse-
dome: but an vndiscrete herte telleth
out hys folyshnesse. A dilygente hande
shall beare rule: but the ydle shalbe vn-
der trybute. * Heuynesse dyscourageth D
the herte of manne: but a good woorde *pro.15.b
maketh it glad agayne. The ryghte- and.17.d
ous excelleth hys neyghboure: but the eccles.30.c
waye of the vngodly will dysceyue them-
selues. The dysceytfull manne shall not
roste that he tooke in huntyng, * but 2.tim.2.b
the ryches of the iust manne is of great Deut.13.a
value. In the waye of ryghteousnesse
there is lyfe: and in the same waye there
is no death.

The.xiii.Chapter.

A wyse sonne wyll herken to hys I
fathers warnyng, but he that is
scornefull, will not heare when he
is reproued. A good manne shall enioy
the frute of hys mouthe, but he that hath
a frowarde mynde, shall bee spoyled. He
that kepeth hys mouthe, kepeth his lyfe:
but whoso openeth hys lyppes to euyll,
destroyeth hymselfe. The slogard would
fayne haue, & cannot gette his desyre: but
the soule of the diligent shal haue plenty.
A righteous man abhorreth lyes: but the
vngodlye shameth both other and hym-
selfe. Righteousnes kepeth the innocent
in the waye: but vngodlynes doeth ouer-
throwe the sinner. * Some men are riche, ps.37.b
though they haue nothyng: againe, some and.112.a.
men are poore, haupng greate rychesse. prou.11.c
With goodes euery man delyuereth his
lyfe, and the poore wyll not be reproued.
The lyght of the ryghteous maketh ioy- B
full, but * the candle of the vngodly shalbe * pro.24.c
put out. Among the proude there is euer
stryfe: but among those that doe all
thinges with aduisement, there is wyse-
dome. Vaynely gotten goodes are soone
spente: but they that bee gathered toge-
ther wyth the hande, shall increase.
Longe tarying for a thyng that is defer-
red, greeueth the herte: but when the de-
syre commeth, it is a tree of lyfe.

Whoso despyseth any thyng shall be hurte for the same: but he that feareth the commaundement, shall haue the reward.

(A deceytfull sonne shall haue no good, but a discrete seruaunt shall do full well, and his waye shall prosper.)

C The lawe is a well of lyfe vnto the wyse, that it may kepe hym from the snares of death. Good vnderstandyng gaineth fauoure, but harde is the waye of the despysers. A wise manne doeth all thynges with discreccion: but a foole wyll declare his folye. An vngodly messenger falleth into myschefe: but a faythfull ambassadoure is wholsome. He that thynketh scorne to bee reformed, commeth to pouertie and shame: but whoso regardeth correccion shall come to honoure. When D a desyre is brought to passe, it delyteth the soule: but fooles counte it abhominacion to departe from euyll. He that goeth in the company of wysemen, shalbe wyse: but whoso is a cõpanyõ of fooles, shall bee hurte. Myschefe followeth vpon synners, but the ryghteous shall haue a good reward. He that is vertuous leaueth an enheritaunce vnto his chylders Iob.27.c. chylderen: and *the ryches of the synner is layed vp for the iust. There is plenteousnesse of fode in the feldes of the poore: but the feld not wel ordred, is without frute. He that sparyth the rod hateth his sõne: *Ecc.30.a Deu.11.b but whoso loueth hym chasteneth hym betymes. *Apsa.34.b The ryghteous eateth, and is satisfyed: but the bely of the vngodly hath neuer ynough.

The xiiii. Chapter.

A Wyse women vpholde theyr house: but a foolyshe wyfe plucketh it downe. He that walketh in the ryght pathe of the Lorde, feareth hym: but he that turneth himselfe awaye from his wayes, despyseth hym. In the mouth of the foolyshe is the rod of pryde: but the lyppes of the wyse wyll preserue them. Where no oxen are, there the crybbe is empty: but where the oxen labour, there is muche frute. A faythfull wytnesse will not dyssemble, but a false recorde wyll make a lye. A scornefull bodye seketh Prou.3.a wysedome, and fyndeth it not: but *knowledge is easye to come by, vnto hym that wyll vnderstande. Bee that thou medle not with a foole, in whome thou perceyuest to bee no knowledge. The wysedome of hym that hath vnderstandyng, is to take hede vnto his waye: but the foolyshnesse of the vnwyse dysceyueth. Fooles make but a spoyle of synne, but there is a fauourable loue among the ryghteous. The herte feleth his owne lyues bytternesse, neither shall B the straunger bee partaker of hys ioye. The house of the vngodly shall be ouerthrowen: but the tabernacle of the ryghteous shall florysshe. * There is a Pro.16.c waye whyche some menne thynke to bee Deu.12.c ryght: but the ende thereof leadeth vnto deathe. The herte is sorowfull euen in laughter, and the ende of myrthe is heuynesse. A backslydyng herte shall be fylled wyth hys owne wayes, but a good manne shall lyue of hys frutes. An ignorannt body beleueth al thynges: but whoso hath vnderstandyng loketh well to hys goynges. (A deceytfull sonne shall haue no good: but a discrete seruaunt shall do full well: and his way shall prosper.) A wise man feareth, and departeth from euyll: but a furyous foole goeth on presumptuousnesse.

An vnpaciente manne dealeth foo- C lyshly: but he that is well aduysed, is hated of the foole. The ignorannt haue foolyshnesse in possession, but the wyse are crouned with knowledge. The euyll shall bowe themselues before the good: and the vngodly shall wayte at the dores of the ryghteous: The poore is hated euen of his owne neyghbours, but the ryche hath many frendes. Whoso despyseth hys neyghboure doeth amysse, but *blessed is he that hath pytie of the poore. Pro.14.d (He that putteth his truste in the Lorde loueth to see mercyfull.) Wythout doubte they erre that ymagyne wyckednesse, but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse.

In euerye laboure there is some pro- fyte. But onely lyppe laboure, bryngeth forthe penurye. Rychesse are as a crowne vnto the wyse, but the ignorannce of fooles is verye foolyshnesse. A faythfull wytnesse delyuereth soules, but a deceytfull wytnesse bryngeth forthe lyes. The feare of the Lorde is a stronge holde, and hys chylderen are vnder a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the snares of deathe. The encrease and prosperitie of the com- D mens, is ꝑ kinges honour: but the decaye of the people, is the cõfusion of ꝑ prynce. He that is paciente, hath muche vnderstanding: but he that is soone displeased,

pro-

prouoketh foolyshnesse. A merye hearte is the lyfe of the body: but rancoure consumeth awaye the bones. *He that dothe a poore man wronge blasphemeth hys maker: but whoso hath pytie of ỹ poore, doth honoure vnto GOD. The vngodly is cast awaye for hys iniquitie, but the ryghteous hath a good hope euen in deathe. *Wisdome resteth in the heart of hym that hath vnderstandynge, and it shalbee knowen amonge them that are vnlearned. *Ryghteousnesse exalteth vp the people, but the sacrifyce of the heathen is synfull. A discrete seruaunte is a pleasure vnto the kynge: but one that is not honest prouoketh him vnto wrathe.

The.xv.Chapter.

A *Softe answere putteth downe displeasure: but froward wordes prouoke vnto angre. The tonge of such as bee wyse, vseth knowledge a right: as for a foolish mouth it blabbeth oute nothinge but foolyshnesse. The eyes of the Lorde loke on euery place, beholdyng bothe the good and bad. A wholsome tongue is a tree of lyfe: but he that abuseth it, hath a broken mind. A foole despyseth hys fathers correction, but he that taketh hede when he is reproued, shall haue the more vnderstandynge. (Where ryghteousnesse is plentyfull, there is very great power: but the ymaginacions of the vngodly shalbe rooted oute.) The house of the righteous is full of richesse, but the encreace of the vngodlye are nye destruccion. A wyse mouthe powreth out knowledge, but the hearte of the folish doth not so. *The Lorde abhorreth the sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto hym. The waye of the vngodly is an abhompnacion vnto the Lord: but whoso folowith ryghteousnesse, hym he loueth. He that forsaketh the righte way, shalbe sore punyshed, and whoso hateth correction shal die. The hell with her payne is knowen vnto the Lord: how moche more then the heartes of menne? *A scornefull body loueth not one that reproueth him: neyther will he come vnto the wyse. ‡A merye hearte maketh a chearfull countenaunce: but an hevy heart compelleth a man to sighe. The hearte of hym that hathe vnderstandynge doth seke after knowledge: but the mouth of fooles is fed with foolyshnesse. All the dayes of the poore are myserable: but a quyet hearte is a contynuall feaste. *Better is a lytle with the feare of the Lord, then greate treasure with sorowe. Better is a messe of pottage with loue, then a fat oxe with euell will. *An angrye man stryreth vp stryfe, but he that is pacient stylleth discorde. The way of a slouthfull manne is as it were hedged with thornes: but the stree of the ryghteous is wel cleansed. *A wyse sonne maketh a glad father, but an vndiscrete body shameth hys mother. A foole reioyseth in foolysh thynges, but a wyse man loketh well to hys owne goynges. Vnadvysed thoughtes shall come to naughte: but where as men are that can geue good counsayle, there is stedfastnesse. A ioyfull thing is it to a man, whē his counsaile is followed: and very pleasaunt is a worde spoken in due season. The way of lyfe leadeth vnto heauen, that a man shoulde beware of hell beneth. The Lord wyll breake downe the house of the proude, but he shall make faste the borders of the wyddowe. The Lorde abhorreth the ymaginacions of ỹ wicked, but pure wordes of innocentes are pleasaunce vnto hym. The couetous man rooteth vp his owne house, but whoso hateth rewardes shall lyue. (Thorowe mercye and faith are synnes purged, and thorow the feare of the Lord doth every one eschewe euyll.) The harte of the righteous studyeth hys answere afore: but the wicked mans mouth spueth out myschefe. The Lorde is farre from the vngodly, but he heareth the prayer of the ryghteous. Lyke as the clearnesse of the eyes reioyseth the hearte, so dothe a good name fede the bones. The eare that herkeneth to the reformacion of lyfe, shall dwell amonge the wise. He that refuseth to be reformed, despiseth hys owne soule: but he that submytteth hym selfe to correccion is wise. The feare of the Lorde is the right science of wysdome: and lowlynesse goeth before honoure.

The.xvi.Chapter.

MAN maye well purpose a thynge in hys hearte, but the answere of the tongue commeth of the Lorde. *A manne thynketh all his wayes to bee cleane, but it is the Lorde that iudgeth the mindes. ‡Commit thy workes vnto the Lorde, and loke what thou deuyseſt, it shal prospere. The Lorde doth all thynges for hys owne sake: yea, and when he keepeth the vngodly for the daye of wrathe.

The Lorde abhorreth all suche as be of a proude harte, hys hande is agaynst theyr hand, & they that not escape as innocentes.

(The beginning of a good lyfe is to do ryghteousnesse: for that is more accepted vnto God than to offer vp sacrifices.)

B With louynge mercy and faythfulnesse, synnes bee forgeuen: and whoso feareth the Lorde eschueth euyll. When a mans wayes please the Lorde, he maketh hys very enemyes to bee hys frendes.

Better is it to haue a lytle thynge with ryghteousnesse, then greate rentes wrongfully gotten. * A man deuyseth a waye in his harte, but it is the Lord that ordreth his goinges. When the prophecye is in the lippes of the kynge, hys mouth shall not go wrong in iudgement. * A true measure and a true balaunce are the Lordes iudgement, he maketh al weightes. It is a great abhomynacion, when kynges are wicked, for a kyngrs seate shoud be holde vp with ryghteousnesse. Righteous lyppes are pleasaunt vnto kynges: and he that speaketh the truth, shalbe beloued. The kynges displeasure is a messēger of death, but a wise man will pacifie hym. The cherefull countenaunce of the kyng is life: and his louing fauour, is as the cuenyng dew. * To haue wisdome in possessiō, is better then to haue golde: and to get vnderstandinge, is rather to be chosen then to haue syluer. The path of the ryghteous is to eschue euyll, & who so loketh well to hys wayes kepeth hys owne soule. Presumptuousnesse goeth before destruccion, & after a proude stomake there foloweth a fall. Better is it to bee of humble minde with the lowlye, then to deuyde the spoyles with the proude. He that handleth a matter wisely, obtayneth good: and * blessed is he that putteth hys truste in the Lorde. C Whoso hath a wise vnderstandyng, shalbe called to counsayle and he that can speake fayre, shall haue the more lernynge. Understandyng is a well of lyfe vnto him that hath it: as for the chastening of fooles, it is but folishnesse. A wise heart ordreth hys mouth wiselye, and amendeth the doctrine in hys lyppes. Fayre wordes are an hony cōbe, a refreshing of the mynde, and health of the bones. * There is a way that semeth ryght vnto her ryght, but the ende therof leadeth vnto death. A troublous soule disquieteth her selfe, for her owne mouth hath brought her therto. An vngodly persone stryreth vp euell, and in hys lyppes he is as an hote burnynge fyre. A frowarde body causeth stryfe, & he that is a blabbe of his tongue, maketh deuision amonge princes. A wicked man begyleth hys neyghboure, and leadeth him into the waye that is not good. The vngodly that loketh gastely with hys eyes, ymagyneth mischefe: and when he moueth his lippes, he wyl doone some harme. Age is a crowne of worshipe, yf it bee founde in the waye of righteousnesse. A patient man is better thē one strong: and he that can rule hym selfe is more wrothe then he that wynneth a cytie. The lotes are cast into the lappe, but the ordrynge therof standeth all in the Lorde.

The. xvii. Chapter.

BEtter is a dyre mosel with quietnes, then a house ful of fat of fryngе wyth stryfe. * A discreet seruaunt shal haue more rule thē the sonnes that haue no wisdome, and shal haue lyke heritage with ỳ brethren. * Like as syluer is tryed in the fyre, and golde in the fornace, euen so doth the Lorde proue the heartes. A wicked bodye geueth audience to false lyppes, and a frowarde person geueth eare to a discreatfull tongue. * Who so laugheth the poore to scorne, blaspheme th hys maker: and he that is glad of another mans hurte, shall not bee vnpunyshed. Children childrē are a worshippe vnto the elders, & the fathers are the honoure of the children. Sprache of auctoryte becommeth not a foole, moche lesse a lyinge mouthe then besemeth a prynce. A reward is as a precious stone vnto hym ỳ hath it: but vnto whōsoeuer it turneth it maketh hym vnwyse. Whoso couereth another mans offence, seketh loue: but he that discloseth the faute, seperth the prynce against hymselfe. One reproue onely doth more good to hym that hath vnderstanding, thē a C. strypes vnto a foole. A * seditious person seketh mischefe, and therfore is a cruel messenger sente agaynst hym. It were better to come agaynst a fher Beare robbed of her whelpes, then agaynst a fole (trusting) in his foolishnesse. * Whoso rewardeth euell for good, the plage shall not departe from his house. The begynnyng of stryfe is, as when a man maketh an Issue for water: therfore or the meryng be, leaue of contencion. The Lorde hateth as well hym that iustifyeth the vngodly, as him that condēneth the innocente. What helpeth it to geue a foole treasure in hys hande, where as he hath no myndе to bye wysdome? * (Whoso buyldeth hys house to hye, seketh destruccion: and he that

refuseth to learne, shall fall into mischefe.) He is a frende that alway loueth: and in aduersitie a man shall knowe who is hys brother.

*Whoso promyseth by the hande, and is suretie for his neyghboure, he is a foole. He that delyteth in syn, loueth stryfe: and whoso setteth hys doze to hye, seketh after a fall. Whoso hath a frowarde hearte obteyneth no good: and he that hath an ouerthwarte tonge, shall fall into myschefe.

He that begetteth a foole, begetteth hys sorowe, and the father of a foole can haue no ioye. *A merye hearte maketh a lusty age, but a sorowfull mynde dryeth vp the bones. The vngodly taketh gyftes oute of the bosome, to wrest ye wayes of iudgemente. *Wysdome shyneth in the face of hym that hath vnderstanding, but the eyes of fooles wander thorowe out all landes.

An vndiscrete sonne is a grefe vnto his father, and an heuinesse vnto hys mother.

To punishe the innocente, and to smyte the princes that geue true iudgement, are both cruell. *A wyse man vseth a fewe wordes, and he is a manne of vnderstandynge, that maketh moch of hys spirite. Yea a very fole (when he holdeth his tongue) is counted wyse: and to haue vnderstanding when he shutteth hys lyppes.

The.xviii. Chapter.

HE accompanyeth him selfe with all stedfaste and wholesome doctryne, that hath a feruent delyte to it, and is seperate from cõpany. A foole hath no delyte in vnderstandynge, but onely in those thynges wherein hys hearte reioyseth. When the vngodly commeth, then commeth also disdaine: and with the dishonest person commeth shame and dishonoure. The wordes of a wyse mans mouthe are lyke depe waters, and the well of wysdome is lyke a ful streame. * It is not good to regarde the persone of the vngodly, or to put backe the ryghteous in iudgemente. A fooles lyppes are euer brawlynge, and hys mouthe prouoketh vnto battayle. A fooles mouthe is hys owne destruccion, and hys lyppes are the snare for hys owne soule. The wordes of a slaunderer are very woundes, and go thorowe vnto the innermoste partes of the body. (Peare casteth downe him that is slouthfull: and the soules of suche as lyue in voluptuousnesse shall hunger.) Whoso is slouthfull and slacke in hys labour, is the brother of hym that is a waster. The name of the Lorde is a stronge castell, the ryghteous flyeth vnto it, and is in sauegarde. But the ryches mans goodes are hys stronge holde: yea, he taketh them for an hye wall rounde aboute hym. After pryde commeth destruccion: and honour after lowlynes. *He that geueth sentence in a matter before he heareth it, is a foole: and worthye to bee confounded. A good stomache dyneth awaye a mànes byrase: but when the spyrite is vexed, who maye abide it? A wyse hearte laboureth for knowledge, and a prudente eare seketh vnderstandyng. Liberalytie bringeth a manne to honoure and worshippe, and setteth hym amonge greate menne. The ryghteous declareth hys owne cause fyrste hym selfe, yf hys neyghboure come, hee shall fynde hym. The lot pacyfyeth the bacyaunce, and parteth the myghtye a sondre. A brother thoughe he bee greued with offence, yet is he more worth then a very stronge castel: and they that holde together are lyke the barre of a palace. A mans belye shalbe satisfyed with the frute of his owne mouthe, and with the increase of hys lyppes shall he bee fylled. Deathe and life are in the instrument of the tongue, and they that loue it shall enioye the frute therof. *Whoso fyndeth a (GOOD) wife, fyndeth a good thynge: and receyueth a wholsome benefyte of the LORDE.

(He that putteth away a good woman, putteth away a good thynge: but he that kepeth an harlot, is a foole and vnwyse.) The poore maketh supplycacyon and prayeth mekely, but the ryche geueth a roughe answere. A manne that loueth hys frendes wyll bee companable with them: and some frende stycketh faster to a man then hys brother.

The.xix. Chapter.

BEtter * is the poore that lyueth godly: then the blasphemer that is but a foole. Where no discrecio is, there the soule is inclined to the thyng that is not good: and is swyfte on fote, and offendeth. Folysthnes maketh a manne to go out of hys waye, & then is hys harte vnpacyent agaynst the Lorde. Riches make many frendes: but the poore is forsaken of hys neyghbourr. *A false wytnes shal not remayne vnpunished: and he that speaketh lyes shall not escape. The multitude hangeth vpon greate menne: and euery manne fauoureth hym that geueth rewardes. As for the poore, he is hated amonge all hys brethren: yea, hys owne frendes wythdrawe from hym:

and

and yf he aske them the cause, they disdaine to answere him. He that is wyse, loueth his owne soule, and kepeth vnderstandynge, that he maye pꝛosper. A false witnesse shall not remayne vnpunished: & he that speaketh lyes shall perysshe. Pleasure becommeth not a foole, moch moꝛe vnsemelye is it, a bond man to haue the rule of pꝛinces. A wyse man can put of displeasure: & it is his honoure to let some fautes passe.

B

Pꝛo.28.c. * The kinges displeasure is lyke the roa-
1pf.113.a ryng of a Lyon, & but hys frendshyppe is
*pꝛo.17.d lyke the dewe vpon the grasse. * An vndis-
creete sonne is the heuynes of hys father,
1pꝛo.17.b and a braulyng wyfe is lyke the toppe of
an house, where thꝛowe it is euer drop-
pynge. House and ryches is maye a manne
Pꝛo.18.d haue by the herytage of hys elders: but * a
discrete woman is the gyfte of the Lorde.
Slouthfulnes bryngeth slepe, and a soule
accustomed with crafte shall suffer hun-
ger. Whoso kepeth the commaundement,
kepeth hys owne soule: but he that regar-
deth not hys way, shal dye. He that hathe
pitie vpon the poore, lendeth vnto the Lord:
and lose what he laieth oute, it shalbe pay-
ed hym agayne. Chasten thy sonne whyle
there is hope: but let not thy soule be mo-
ued to slaye hym.

C

A manne of greate
wrathe beareth a payne: and though thou
once delyuer hym, thou muste agayne doe
as muche for hym. O gene eare vnto good
counsell, and be contente to bee reformed,
that thou mayest bee wyse in thy latter
pꝛou.16.b dayes. * There are many deuyces in a
mans harte: neuertheles, the counsell of
the Lord shall stand (for euer.) It is a mans
worshyp to doge good: and better it is to
bee a poore manne then a dissemblier. The
feare of the Lorde bryngeth a manne to
lyfe: and he shal rest in the whole nyghte in
plenteousnes, without visytacion of any
Pꝛo.26.b plage. * A slouthfull manne shutteth his
handes into hys bosome, as into the pot:
and wyll not take payne to put it to hys
*Pꝛo.21.b mouthe. & Yf thou smytest a scornefull per-
son, the ignoraunte shall take better hede:
and yf thou reprouest one that hath vnder-
standynge, he wyll bee the wyser. He that
hurteth his father or shutteth out his mo-
ther, is a shamefull and an vnworthy son.
My sonne, heare no moꝛe the doctryne
that leadeth thee vnto errours from the
wordes of vnderstandynge. A false wyt-
nes laugheth iudgemente to scorne: and
the mouthe of the vngodlie eateth wicked-
nes. Punyshmentes are ordeyned for the
scornefull: and stryppes for fooles backes.

The.xx. Chapter.

A

Wyne maketh a manne to bee scorneful, and strong dꝛynke causeth a man to bee vnquy-
et: whoso delyteth therin, shall neuer bee wyse.

Pꝛo.19.c

* The kynge oughte to bee feared as the roaryng of a Lyon, whoso pꝛouoketh hym vnto anger, offendeth agaynste hys owne soule. It is a mans honoure to kepe hym selfe from stryfe: but they that haue pleasure in braulinge are fooles euery one. A slouthfull body will not go to plowe for colde of the winter: therfore shall he goe a beggyng in sommer, and haue nothynge. Wyse counsel in the harte of manne is like a water in the depe of the earth: and a man that hath vnderstanding bryngeth it forth. Many there be that wolde bee called good doers: but where shal one find a true faith-
Pꝛo.19.d full manne? * Whoso leadeth a godly and an innocente lyfe, is ryghteous: and happy shall hys children bee whom he leaueth be-
hynde him. A kyng that sitteth in the throne of iudgement, and loketh wel aboute him,
1.Ki.2.c dꝛiueth awaye all euell. * Who can saye,
1.Pa.20.c my harte is cleane, I am innocente from
Eccl.7.a synne? To vse two maner of weightes, or
two maner of measures, bothe these are abhominable vnto the Lorde. A chylde is knowen by hys conuersacyon, whether hys workes bee pure and ryghte. The eare to heare, the eye to see, the Lord hathe made them bothe: delite not thou in sleape, lest thou come vnto pouertie, but ope thine eyes, that thou mayst haue bread inough. It is noughte it is noughte (sayeth he that bieth anye thynge) but when he commeth to his owne house, then he boasteth of his peny worthe.

C

A manne that hathe a mouthe of vnder-
standyng, hath many pꝛecious stones and
Exo.28.a costly Iewels. * Take hys garmente that
is suretye for a straūgre: and take a pledge
of hym for the vnknowen mans sake. Eue-
ry man liketh the breade that is gotte with
dyscreate: but at the laste hys mouthe shal
be fylled with grauell. Thꝛowe counsel
the thynges that men deuyse go forwarde:
and with dyscrecyon oughte warres to
bee taken in hande. The crafty dyscreate-
full bewrayeth secrete counsell: and to him
that custometh flatteryng lyppes, ioyne not
thy selfe.

* Whoso

Exod.20.b Leui.20.b Deut.27.c 21.27.a 1.Cor.5.c Rom.12.c

* Whoso curseth hys father and mother: his lyght shalbe put out in the myddest of darcknesse. ‡ The heritage that commeth to hastely at the fyrste, shall not bee praysed at the ende. * Say not thou, I wyl recompence euyll: but put thy trust in the Lorde, and he shall defende thee. * The

Psal.11.a and.16.b Iam.10.b

lord abhorreth two maner of weyghtes, and a false balaunce is an euyll thyng. ‡ The Lorde ordereth euery mannes goynges: howe may a manne then vnderstande hys owne waye? It is a snare for a manne to deuoure that whiche is holy: and after the bowe to turne to thyne owne vse, the thyng thou haste vowed.

Eccl.25. c * A wyse kyng destroyeth the vngodlye, and bryngeth the whele ouer them. The lanterne of the Lord is the brethe of mã, and goeth thorow all the inward partes of the bodye. * Mercy and faythfulnesse preserue the kyng: ‡ with louing kyndnes his seate is holden vp. The strength of yong men is their worshipp, and a gray head is an honour vnto ꝑ aged. Woundes dryue awaye euyll, and so doe stryppes the inwarde partes of the bodye.

Prou.19.b

The.xxi. Chapter.

Pro.21.c

THe * kinges hart is in the hand of the Lorde, lyke as are the ryuers of water: he may turne it whyther soeuer he wyll. Euery manne thynketh hys owne waye to bee ryght: but the Lorde iudgeth the hertes.

Esay.6.b * To doe righteousnesse and iudgement, is more acceptable to the Lorde then sacrifice. A presumptuous looke, a proude stomake, and the plowyng of the vngodlye, is synne. The deuices of one that is diligente bryngeth plenteousnesse: but he that is vnaduysed commeth vnto pouertye. Whoso horeth vp ryches wyth the deceptfulnes of his tong, he is vayne and a foole, and lyke vnto them that seke theyr owne death. The robberyes of the vngodly shalbe theyr owne destruccion: for they wyll not doe the thyng that is ryght. The wayes of the frowarde are

Num.1.c Psal.18.b

straunge: but * the workes of hym that is cleane are ryght. ‡ It is better to dwell in a corner vnder the house toppe, then with a brawlyng woman in a wyde house.

Prou.9.b

The soule of the vngodlye wysheth euill, and hath no pytie vpon his neyghbour. * When the scornefull is punished, the ignorannt take the better heade: and when he seeth the wyse menne prosperc, he will receyue the more vnderstanding.

The ryghteous manne wysely consydereth the house of the wicked: and for theyr wickednesse God ouerthroweth the vngodly. * Whoso stoppeth his eares at the crying of the poore: he shall crye hymselfe and not be hearde. A prluye rewarde pacifyeth dyspleasure, and a gyfte in the bosome, stylleth furyousnesse. The iust delyteth in doyng ꝑ thyng that is ryght: but ouer the workers of wyckednes hangeth destruccion. The manne that wandereth out of the way of wysedome, shall remayne in the congregaciõ of the dead. * He that hathe pleasure in bankettes, shalbe a poore manne. Whoso delyteth in wyne and delicates, shall not be ryche. The vngodly shalbe geuen for the righteous, and the wicked for the iust.

mat.18.b

Prou.21.b

* It is better to dwell in a wylderneese then with a chydyng and an angry woman. In a wyse mans house there is greate treasure and oyle: but a foolyshe bodye spendeth vp all. Whoso foloweth ryghteousnesse and mercy, fyndeth bothe lyfe, ryghteousnesse, and honour. A wyse manne wynneth the cytie of the mightie: and as for the strength that they trust in, he bryngeth it downe. * Whoso kepeth his mouthe and his tonge, thesame kepeth hys soule from troubles. He that is proude & presũptuous, is called a scornefull manne, which in wrathe dare worke maliciously. The volupteousnesse of the slouthfull is hys owne deathe: for hys handes wyll not laboure. He coueteth and desyreth all the daye longe, but the ryghteous is alwaye geuynge, and kepeth nothyng backe.

Eccl.25.a

Prou.21.b

The sacrifice of the vngodly is abhomynacion: howe muche more when they offre the thyng that is gotten with wyckednesse? * A false wytnesse shall perysshe: but he that is a true manne boldely speaketh that he hathe hearde. In vngodlye manne goeth forth rashly: but the iust remembreth his owne waye. * There is no wysedome, there is no vnderstandynge, there is no counsell agaynste the Lorde. ‡ The horse is prepared againste ꝑ day of battaile: but the Lord geueth the victory.

Prou.19.a

Leuit.1.b and.46.b

* Psa.33.a

The.xxii. Chapter.

A * Good name is more worthe then greate rychesse, and louing fauour, is better then syluer & golde. The ryche and poore are

Eccl.46.b Eccle.7.a

together,

together, the Lord is the maker of them all. A wyse manne seeth the plage and hydeth hymselfe, but the foolyshe goe on styll and are punyshed. The ende of lowlynesse and the feare of God, is ryches, honoure prosperitie and health.

Thornes and snares are in the ware of the frowarde: but he that doeth kepe hys soule, wyll flee from suche. Teache a chylde in hys youthe what waye he should goe: for he shall not leaue it, when he is olde. The ryche ruleth the poore: and the borower is seruaunte to the lender. He that soweth wyckednesse shall reape sorow: and the rodde of his crueltye shall
Eccl. 27.d perysshe. * He that hath a louyng eye shal-
B be blessed: for he geueth of hys breade vnto the poore. Whoso geueth rewardes, shall obteyne victorye and honoure: but he taketh awaye the soule of suche as receyue them. Caste oute the scornefull man, and so shall stryfe goe oute wyth hym: yea, varyaunce and slaunder shall ceasse. Whoso delyteth to bee of a cleane herte and of gracyous lyppes, the kyng shalbe hys frende. The eyes of the Lord preserue knowledge, but as for the woordes of the dysspytefull, he dyngeth them to naught. The slouthfull bodye sayth: there is a Lyon wythout, I might
Pro. 23.c be slayne in the streete. * The mouth of an harlotte is a depe pytte, wherein he falleth that the Lord is angry withall. Foolishnesse sticketh in the herte of the ladde, but the rod of correctiō shal dryue it away.
C Whoso doeth a poore man wronge to increase his owne ryches, and geueth vnto ꝓ ryche to please him, at the last cōmeth to pouertie himselfe. My sone, bowe downe thyne eare, and herken vnto the woordes of wysedome, applye thy minde vnto my doctryne, for thou shalt be excellente yf thou kepe it in thine herte, and practyse it in thy mouth, that thou mayst put thy trust in the Lord. I haue shewed thee this day the thing that thou knowest. Haue not I warned thee very oft wyth counsell and learnyng, that I myght shewe thee the truth, and that thou wyth the veritie mightest answer the that send vnto thee. Se
D that thou robbe not the poore, because he is weake, and oppresse not the symple in iudgemente: for the Lorde hymselfe wyll defend their cause, and do vyolence vnto them that haue vsed vyolence. Make no frendshyppe wyth an angrye wylfull manne, and kepe no compaunye wyth the furyous: leste thou learne hys wayes, and receyue hurte in thy soule. * Bee not thou one of them that bynde they hand vpon promyse, and are suertye for weyghtye causes: for yf thou haste nothyng to paye, they shall take awaye thy bedde from vnder thee. * Thou shalt not re- Prou.22.d
moue the lande marke, whiche thy fore- Deut.27.d
elders haue sette. Seest thou not that they whiche bee diligente in they busynesse, stande before kynges, and not among the symple people?

The.xxiii. Chapter.

WHen thou sytteste at the table to
A eate wyth a Lorde, ordre thy selfe manerly wyth the thynges that are sette before thee. Measure thyne appetyte: and yf thou wylte rule thyne owne selfe, be not ouer greedye of hys meate, for meate begyleth and dis-
ceyueth. * Take not ouer greate trauaile Iere.45.a
and labour to bee riche, beware of suche Eccl.31.a
a purpose. ‡ Why wylte thou sette thyne 1.Tim.6.b
eye vpon the thyng, whiche sodenlye vanysheth awaye? for ryches make themselues wynges, and take they flyght like an Aegle into the ayre. Eate thou not wyth the enuyous, and desyre not his meate. For he doeth as a manne that prescribeth a measure to thee in hys herte.
He sayeth vnto thee: eate and drynke, B
where as his herte is not with thee. Yea, the morsels that thou haste eaten shalt ꝓ perbrake, and lose those swete woordes. Tell nothyng into the eares of a foole, for he wil despyse the wysedome of thy woordes,
* Remoue not the olde lande marke, and Prou.22.d
come not wythin the felde of the father- Deut.19.a
lesse. For he ꝓ deliuereth them, is myghtie, euē he shal defend they cause against thee. Applye thyne herte vnto correction, and thyne eare to the woordes of knowledge. * Wythholde not correction from Prou.13.b
the chylde, for yf thou beatest hym wyth Eccl.30.a
the rod, he shall not dye therof. Yf thou smyte hym wyth the rod, thou shalt delyuer hys soule from hell. My sonne yf thy herte receyue wysedome, my herte also shall reioyce: yea, my reynes shalbe verye glad: yf thy lyppes speake the thing that is right. * Let not thine herte Prou.24.a
be gelous to folowe sinners, but kepe the Psal.84.b
styll in the feare of the Lorde all the daye longe: for the ende is not yet come, and thy paciēt abyding shall not be in vayne. My sonne, geue eare and be wyse: and set streight thyne hert in the way of ꝓ Lord.

* Kepe

C *Kepe not company with wyne bybbers and ryotous eaters of flesh: for such as be dronckardes and ryotous shal come to pouertie, and he that is geuen to muche sleape, shall go with a ragged coate. Geue eare vnto thy father that begat thee, and despyse not thy mother when she is olde.

Laboure for to get the truthe, sel it not awaye: and so do by wisdome, nourter, and vnderstandynge: for a ryghteous father is maruelous glad of a wyse sonne, and he that begetteth a wyse chylde shall haue greate pleasure of hym. Do so that thy father and mother may be glad of the, & that she þ bare thee may reioyse. My sonne geue me thyne hearte, and let thyne eyes haue pleasure in my wayes. *For an whore is a depe graue, and an harlot is a narow pit. She lurketh lyke a theefe, and bringeth vnto her suche menne as bee full of vyce.

D Who hath woe? who hath sorow? who hath stryfe? who hathe brawlynge? and who hath woundes without cause? Or who hath red eyes? Euen they that bee euer at the wyne, and seke excesse. Loke not thou vpon the wyne, howe red it is, and what a coloure it geueth in the glasse. It goeth downe softly, but at the last it biteth lyke a serpente, and stingeth as an Adder. So shal thine eyes loke vnto straunge women, and thyne heart shall muse vpon frowarde thinges: yea thou shalt be as though thou layest in þ middest of the sea, or sleapest vpon the toppe of the mast of a shippe. They wounded me (shalt thou saye) but it hath not hurte me: they haue all to broken me, but I felte it not. When I am well wakened, I wyll go to the drinke agayne.

The.xxiii. Chapter.

A BE not thou gelous ouer wicked men, and desyre not to bee amonge them. For theyr hearte ymagineth to do hurte, and their lyppes talke of myschefe. Thorowe wysdome is an house builded, and with vnderstandynge is it set vp. Thorowe discrecio shall the chambers bee fylled with al costly and pleasaunte riches. A wyse man is euer strong: yea, a mā of vnderstanding encreaseth of strength. For with discression must warres be taken in hand, and where as are many that can geue counsell, there is the victory. Wysdome is to hye a thinge for a foole, for he dare not open hys mouthe in þ gate. He that ymagineth mischefe, maye well bee called an vngracyous personne.

The thought of the foolish is sinne, and the scornefull is an abhominacyon vnto men. Yf thou bee ouerlene and negligente in tyme of neede, then is thy strengthe but small: deliuer them that go vnto deathe, & are led awaye to be slayne, and bee not negligente therin: yf thou be able to do them good. Yf thou wylte saye: I knewe not B of it. Thynkest thou that he whiche made the heartes, doeth not consydre it? and that he which regardeth thy soule, seeth it not? Shal not he recompence euery man accordyng to his workes? My sonne, thou eatest hony and the swete hony combe, because it is good and swete in thy mouthe. Euen so shal the knowledge of wisdome be vnto thy soule, allone as thou haste gotten it. And thou shalte haue longe dayes: yea, thy hope shall not be in vayne. Laye no priuye wayte (o wycked man) vpon the house of the righteous, & dysquyet not hys resting place. *For a iuste man falleth seuen times prou.17.d. and riseth vp agayne: but the vngodly fall into wickednes. ‡Reioyse not thou at the *pro.17.a fall of thyne ennemye, and let not thine heart be glad when he stombleth. Lest the Lord (when he seeth it) be angrye, and turne his wrathe from hym vnto thee.

C *Let not thy wrath and gelousye moue prou.23.b thee to folowe the wycked and vngodlye. and.24.a. And why? the wycked shall haue no posterytie, and the candle of the vngodly shalbe *Iob.18.b put oute. *My sonne, feare thou the Lord, prou.24.a and the kyng, and kepe no company with *pro.20.a them that flyde backe from hys feare: for theyr destruction shal come sodenly, & who knoweth the aduersitie that may come frō them both? These are also the sayinges of the wyse. *It is not good, to haue respecte prou.28.b of anye persoune in iudgemente. He that sayeth to the vngodly thou art righteous, hym shall the people curse: yea, the comynaltye shal abhorre hym. But they that rebuke the vngodlye, in them doth God delyte, and a ryche blessynge shall come vpon them. Euerye man shall kysse his lyppes that geueth a good answere.

Fyrste make vp thy worke that is without, and loke well vnto that whiche thou D haste in the fylde, and then buylde thyne house. Bee no false wytnes agaynste thy neyghbour, and speake no falshod with thy lyppes. Saye not: I wyll handle hym euen as he hathe dealte with me, and wyll rewarde euery manne accordynge to hys dedes.

I went

I wente by the felde of the slouthfull, and by the vyne yarde of the foolysh man. And lo, it was all couered with nettels, & stoode ful of thystles, and the stone wal was broken downe. Thys I sawe, and consydered it well: I loked vpon it, and toke it for
Psa.9.b a warnyng. *Yea, slepe on styl (I saye) a litle, slomber a lytle, folde thy handes together yet a lytle: so shall pouerte come vnto the as one that trauayleth by the way, and necessitie like a weponed man.

The.xxv. Chapter.

These are also the parables of Salomon, which the men of Ezechias kynge of Juda copyed oute.

A IT is the honoure of GOD to kepe a thynge secrete, but the kynges honoure is to searche oute a thynge. The heauen is hye, the earth is depe, and the kynges heart is vnsearcheable. Take the drosse from the siluer, and there shalbe a cleane vessell therof. Take awaye vngodlynesse from the kyng, and hys seate shalbe stablyshed with rygh teousnes. Put not forth thy selfe in the presence of the kynge, & prease not into the
Iuh.14.d place of great men. *Better is it that it be sayde vnto thee, come vp hyther: then thou to be put lower in the presence of the prince
e Eccl.8.d Matth.5.d whom thou seest with thyne eyes. B Be not hastye to go to the law, lest haply thou do some offece after the strife be ended, whereby thy neyghboure put the to shame. Handle thy matter with thy neyghboure hym selfe, and discouer not another mans secret:
lest when men heare therof, it turne to thy dyshonoure, and leste thyne euel name doe not ceasse. (Grace and frendshyp hath delyuer, which see that thou kepe for thy selfe, leste thou be reproued.)
A worde spoken in due season, is lyke apples of golde in a graued worke of siluer.
The correccyon of the wyse is to an obedient eare, a golden cheyne, and a Jewell of golde. Lyke as the wynter coole in the haruest, so is a faythful messaungre to them that
C sende hym: for he refresheth hys maisters mynde. Whoso maketh great boastes, and geueth nothyng, is like cloudes and winde without rayne. With pacience is a prynce
Pro.15.a pacifyed, and *with a softe tongue is rigorous broke. Yf thou fyndest honye, eat so
Eccl.37.a much as is sufficyente for the: lest thou be
Lat.25.c ouer full, & pet brake it out againe. Withdrawe thy fote fro thy neyghbours house: lest he be wery of the, and so abhorre the.
Whoso beareth false witnes agaynste his neighboure, he is a verie clubbe, a sweard, and a sharpe arowe. The hope that is put in a false man in tyme of nede, is lyke a rotten torth, and a slippery fote. Whoso taketh awaye a mans garmente in the colde wether, is lyke vyneger vpon chalke: or lyke vnto that syngeth songes to an heuye harte. (Lyke as the mothe hurteth a garmente, and a worme a tree: so doth the heuynes of a man hurte the heerte.) *Yf thyne enemy honger, fede hym, *Rom.12.d
yf he thyrste, gyue hym drynke: for so shalte D thou heape coales of fyre vpon hys heade, and the Lorde shall rewarde the. The Northwynde dryueth awaye the rayne: euen so doeth an earnest sobre countenaunce a backbyters tongue. *It is better to syt *Prou.21.c
in a corner vnder the rofe, the with a brawlynge woman in a wyde house. A good reposte oute of a farre countrey, is lyke colde water to a thyrsty soule. A righteous man fallinge downe before the vngodly, is lyke a troubled well, and a spryngе that is destroyed. Lyke as it is not good to eate to
*Prou.25.d muche hony, *euen so he that wyll searche oute hye thynges, it shalbe to heuy for him. He that cannot rule hym selfe, is like a citie whiche is broken downe, and hathe no walles.

The.xxvi. Chapter.

A LYke as snowe is not mete in sommer, nor raine in haruest: euen so is worshyp vnsemely for a foole. Lyke as the bryd and the swalowe take theyr flyghte and flee here and there, so the curse that is geuen in vayne, shall not lyght vpon a man. *Vnto the horse belongeth a *Prou.26.a
whyp, to the Asse a brydle, and a rodde to the fooles backe. Geue not the foole an answere after hys foolyshnes, leste thou become lyke vnto hym: but make the foole an answere to his folishnes, leest he bee wise in hys owne conceyte. He is lame of hys
fete, yea dronckē is he in vanitie, that committeth any message to a foole. Lyke as in B a lame man his legges are not equal, euen so is a parable in ỹ fooles mouthe. He that setteth a foole in hye dygnitie, that is euen as yf a man put a stone in a slynge. A parable in a fooles mouthe, is lyke a thorne that prycketh a dronken man in the hande.
(Greate is he that hath formed all thynge, he rewardeth the foole and recompenseth the transgressour.)
A man of experience discerneth all thinges well: but he that putteth the foole to syl-
lence endeth the stryfe.

*Lyke

*Lyke as the dogge turneth agayne to
hys owne vomite, euen so a foole be-
gynneth hys folyshnesse againe a freshe.
yf thou seest a manne that is wyse in
hys owne conceyte, there is more hope
in a foole then in hym.

C * The slouthful sayeth: there is a Ly-
on in the waye, & a Lyon in the myddest
of the stretes. Lyke as the doore turneth
aboute vpon the henges, euen so doeth
the slouthfull welter hymselfe in his bed.
* The slouthful body thrusteth hys hand
into his bosome, & it greueth hym to put
it agayne to his mouthe. The slogarde
thynketh hymselfe wyser then seuen men
that syt and teache. Whoso goeth by and
medleth with other mennes stryfe: he is
lyke one that taketh a dogge by ye eares.
Lyke as a madde man that casteth fyre-
brandes, and shooteth deadly arowes and
dartes: euen so doeth a dyssembler wyth
his neighbour. And then sayeth he: (when
he is taken) I dyd it but in sporte. Where no
wood is, there the fyre goeth oute: Euen
so where the tale bearer is taken away,
there the stryfe ceaseth. * Cooles kyndle
heate, and wood the fyre: euen so doeth
a brawlyng felowe stere vp varyaunce.

D A talebearers woordes are lyke menne
that strike wyth hammers, but they
pearse the inwarde partes of the bodye.
Venemous lyppes and a wicked herte,
are lyke a potsharde couered with syluer
drosse. An enemye shall bee knowen by
hys talkyng, and in the meane season he
ymagineth mischefe, but when he spea-
keth fayre, beleue hym not: for there are
seuen abhominacions in his hert. Who-
so kepeth euill will secretly to doe hurte,
his malice shalbe shewed before ye whole
congregacion. * Whoso dyggeth vp a
pyt, shall fal therin: and he that weltreth
a stone shall stomble vpon it hymselfe. A
dissemblyng tongue hateth one that re-
buketh hym; and a flatteryng mouthe
worketh mischefe.

The. xxvii. Chapter.

Make not thy boast of to morow
* for thou knowest not what may
happen to daye. Lette another
man prayse thee, and not thyne
owne mouthe: yea, other folkes lyppes
and not thyne. The stone is heuye, and
the sande weightie: but a fooles wrathe
is heuyer then them bothe. Wrathe is a
cruell thyng, & furyousnes is a very tem-
peste: but who is able to abyde enuye? An
open rebuke is better then a secrete loue.
Faythful are the woundes of a louer, but
the kysses of an enemy are cruell. He that
is full abhoreth an hony combe, but vn-
to hym that is hongry, euery sower thing
is swete. He that ofttymes flitteth, is lyke
a byrde that forsaketh her nest. Balme
and swete incense make the herte merye:
so is the swete counsel of a mans frend
agreeth to hys purpose. Thyne owne
frend and thy fathers frend see thou for-
sake not: but goe not into thy brothers
house in time of thy trouble. For better is
a frende at hande then a brother farre of.
My sonne, be wyse, and thou shalt make
me a glad herte: so that I shall make
answere vnto my rebukers. A wyse man
seeyng the plage, wyll hyde hymselfe:
as for fooles they go on styll, and suffre
harme. * Take his garment that is suer-
tye for a straunger, and take a pledge of
hym for the vnknowen mannes sake. He
that is to hastye to prayse his neighbour
aboue measure, shalbe taken as one that
geueth him an euil report. * A brawling
woman and the roofe of the house dro-
pyng in a raynye daye, may well be com-
pared together. He that refrayneth her,
refrayneth the wynde, & holdeth the ople
fast in his hand. Lyke as one yron whet-
teth another, so doeth one man comforte
another. Whoso kepeth his fygge tree,
shall eutoy the frutes therof: euen so,
he that wayteth vpon hys master, shall
come to honour. Lyke as in one water
there appeare dyuerse faces, euen so dy-
uerse men haue dyuerse hertes. Lyke as
hell and destruccion are neuer full, euen
so * the eyes of menne can neuer be satis-
fyed. Syluer is tryed in the moulde, and
golde in the fornace, & so is a man, when
he is openly praysed to his face. (The herte
of a wicked man seketh after mischefe, but a true herte
seketh for knowledge.) Though thou shou-
deste braye a foole wyth a pestell in a
morter lyke frumentye corne, yet wyll
not hys foolyshnesse goe from hym.

See that thou knowe the nombre of
thy cattell thy selfe, and looke well to
thy flockes. For ryches abyde not al-
waye, and the crowne endureth not
for euer. The hey groweth, the grasse
commeth vppe, and herbes are gathe-
red in the mountaynes. The lambes
shall clothe thee, and for the goates thou
shalt haue money to thy husbandrye.

Thou

Thou shalt haue goates mylke ynough to fede thee, to vyholde thy housholde, and to susteyne thy maydens.

The.xcviii. Chapter.

THe vngodlye flyeth when no man chaseth hym: but the ryghteous standethe stille as a Lyon. * Because of synne the lande doeth oft chaūge her p;ynce: but thoꝛowe menne of vnderstandyng and wysedom, a Realme endureth long. One pooꝛe man oppꝛessyng an other by vyolence, is lyke a continuall rayne that destroyeth the frute. They that forsake the lawe, p;ayse the vngodlye: but suche as kepe the lawe, abhoꝛre them. * Wycked men dysceme not the thing that is right, but they that seke after the Loꝛde dyscusse all thynges. * A pooꝛe man leading a godly lyfe, is better then the ryche that goeth in frowarde wayes.

Whoso kepeth the lawe, is a chylde of vnderstandyng: but he that is a companyon of ryotous me, shameth his father. He that by vsurye and vntuste gaynes gathereth ryches, he shall laye them in stoꝛe foꝛ a man that wyll pytye the pooꝛe. * He that turneth awaye his eare from hearyng the lawe, his p;ayer shall be abhominable. Whoso leadeth ỹ ryghteous into an euyll waye, shall fall into hys owne pyt, but the iust shal haue the good in possession. The ryche manne thynketh hymselfe to bee wyse, but the pooꝛe that hath vnderstandyng, can perceyue hym well ynough. * When ryghteous menne are in p;osperitie, then doeth honour florisshe, but when the vngodly come vp, the state of men chaungeth. He that hydeth his synnes shall not p;osper: but * whoso knowlegeth them, & foꝛsaketh them shall haue mercye. Well is hym that standeth alway in awe, as foꝛ hym that hardeneth hys herte, he shall fall into myschefe.

Lyke as a roryng Lyon, and an hongry beare, euen so is an vngodly p;ynce ouer the pooꝛe people. Where the p;ynce is without vnderstandyng, there is greate oppꝛession and wꝛonge: but he that hateth couetousnesse, he shall longe reygne. * He that by vyolence sheddeth any mans bloud, shalbe a renagate vnto his graue, and no man shall be able to succoure him. * Whoso leadeth a godly & an innocent lyfe, shalbe saued: but he that goeth frowarde wayes shall once haue a fal. * He that tylleth his land, shal haue plentyousnes of bꝛead: but he that followeth ydelnesse, shall haue pouertye ynough. A man that dealeth faythfully, shall bee fylled with blessynges, and * he ỹ maketh to muche haste foꝛ to be ryche, shall not be vngyltie. To haue respect of persons in iudgement, is not good. And whye a man wyll doe wꝛonge: yea, euen foꝛ a peece of bꝛead. He that wylde ryche all to soone, hath an euill eye: and consydereth not, that pouertie shall come vpon hym. He that folowyng my p;eceptes reproueth a man, shall fynde moꝛe fauoure at the laste, then he that flattereth hym. * Whoso robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a destroyer. He that is of a p;oude stomake and without feare, steareth vp stryfe: but he that putteth hys trust in the Loꝛd, shalbe well fed. He that trusteth in hys owne herte, is a foole: but he that dealeth wysely, shalbe safe. * He that geueth vnto the pooꝛe, shall not lacke: but he that turneth awaye his eyes frō suche as bee in necessitie, shall suffre greate pouertie hymselfe. * When the vngodly are come vp, menne are fayne to hyde themselues: but when they perishe, the righteous increase.

The.xcix. Chapter.

HE that is stiffe necked, & wyll not be refourmed: shal sodenlye be destroyed wythout any helpe. * When the ryghteous haue the ouerhande, ỹ people are in p;osperitie, but when the vngodlye beareth rule, there the people mourne. Whoso loueth wysedome, maketh hys father a glad man: * but he that kepeth company with harlottes, spendeth awaye that he hathe. With true iudgemente the kyng setteth vp the lande: but yf he be a manne ỹ oppꝛesseth the people ỹ gatherynges, he turneth it vpsyde downe. Whoso flatereth his neyghboure, layeth a nette foꝛ hys fete. The synne of the wycked is hys owne snare, but the ryghteous doeth syng and reioyce. The ryghteous consydereth the cause of the pooꝛe: but the vngodlye regardeth no vnderstandyng. Wycked people kyndle a cytie in deraye, but wysemen let it vp agayne. yf a wyse man go to lawe with a foole (whether he deale wyth hym frendly oꝛ roughlye) he getteth no rest. The bloudthyꝛste hate

the righteous, but the iuste seeke his soule.
A foole powreth out his spyte altogether,
but a wyse man kepeth it in til afterward.
yf a prince delite in lies, all his seruauntes
are vngodlye. The poore and the lender
meete together: and the Lorde lyghteneth
both theyr eyes. * The seate of the kynge
that faythfully iudgeth the poore, shall co-
tinue sure for euermore. The rod and cor-
rection minister wisedome, but yf a chylde
be not looked vnto, he bryngeth hys mo-
ther to shame. When the vngodlye come
vp, wickednesse increaseth: but the right-
eous shall see theyr fall. Nurture thy sonne
wyth correction, and thou shalte be at rest:
yea, he shall doe the good at thyne hearte.

When the woorde of God is not preached, the people perysshe: but well is hym
that kepeth the lawe. A seruaunte will not
bee ledde better for wordes, for thoughe he
vnderstande: yet will he not regarde them.
yf thou seest a man that is hasty to speake
vnaduised, thou mayst trust a foole more
then hym. He that delicatelye bryngeth vp
his seruaunte from a chyld, shall make him
his maister at length. An angry man styr-
reth vp strife, and he that beareth euill will
in his mynde, doeth much euel. After pride
commeth a fall, * but a lowly spyte bryng-
eth greate worshippe. Whoso kepeth co-
panye with a theefe, hateth hys own soule:
he heareth blasphemyes, and telleth it not
forth. He that feareth men, shall haue a fal:
but whoso putteth his truste in the Lorde
is without daunger. Many there be that
seeke the princes fauoure, but euery mans
iudgement commeth from the Lord. The
righteous abhorreth the vngodly, but as
for those that be in the right way the wic-
ked hate them. * (A childe that kepeth the worde
alle without destruccion.) *

The .xxx. Chapter.

¶ The parties of the worde of God, and what we
ought to require of God, with certayne wonderful
thynges that are in this worlde.

THe woordes of Agur the
sonne of Jaket, and the pro-
phecy that the same manne
spake vnto Ithiel, euen vn-
to Ithiel, and Uchal: I
am more foolishe then any
man, and haue no mans vnderstandinge.
I neuer learned wisedome, nor had kno-
wledge of holye thynges. Who hathe climed
vp into heauen? Who hathe come downe
from thence? Who hath holden the wynde
fast in his hād? Who hath comprehended
the waters in a garmente? Who hath sette
all the endes of the worlde? What is hys
name, or his sonnes name? Canst thou tel?
* All the woordes of god are pure & cleane, Pſal.19.f
for he is a shylde vnto all them, that putte
theyr truste in hym. Putte thou nothyng Deu.12.a
vnto hys woordes, leste he reprooue thee, and.12.b
and thou be founde a lyar. Two thynges B
haue I required of thee, that thou wylte
not denye me before I dye.
Remoue fro me vanitie and lyes: geue me
neyther pouertye, nor ryches, only graunte
me a necessarye lyuynge. Leste yf I bee to Exod.5.a
full, I denye thee, and saye: * who is the Deut.8.c
Lorde? And leste I beeynge constrayned and.31.e
through pouertye fall vnto stealynge, and Iob.31.b
take the name of my God in vayne. Accuse
not a seruaunte vnto hys maister, leste he
speake euel of thee, and thou be hurt. There
is a generacion that curseth theyr father, &
dooeth not blesse theyr mother. There is a
generacion that thynke themselues cleane,
and yet is not clensed from theyr filthines.
There is a generacyon that hath a proude
looke, and dothe caste vp theyr eyelyddes.

There is a generacion whose teeth are
swoordes, and wyth theyr chawe bones
they consume, and deuour the symple of ꝑ
yearth, and the poore from among menne.
The horseleeche hathe two daughters cry-
ing: bryng hyther, bryng hyther. C
Ther be thre thynges that are neuer satis-
fyed: yea, foure thynges saye neuer hoe.
The graue, a woomans wombe closed: and
the earth that hath neuer water ynough. Ecc.21.b
As for fyre it sayeth neuer hoe. * Whoso Deu.27.c
laugheth his father to scorne, and setteth
his mothers commaundement at naught:
the rauens picke out his eyes in the valley,
and deuoured be he of the younge Iegles.

There bee three thinges to hye for me:
and as for the fourth ꝑ passeth my knowledge. The waye of an Iegle in the ayre,
the waye of a serpente ouer a stone, the
waye of a shippe in the sea: and the waye
of a manne with a younge woman. Such
is the waye also of a wyfe that breaketh
wedlocke, whiche wypeth her mouth lyke
as when she hath eaten, and sayeth: As
for me, I haue done no harme. Through
three thynges the earth is dysquieted, and
the fourth may it not beare. Through
a seruaunte that beareth rule: Through
a foole that hath to muche bread, through
a wyfe worthye hatred when she is ma-
ryed, and through an handemayden that

is heyre to her maistres. These bee foure thynges in the earth, the whiche are verye litle, but in wysedom they exede the wise.
Prou.6.a The Emmites are but weake people, *yet gather they theyr meate together in the haruest. The conyes are but a feble folke, yet make they theyr couches amonge the rockes. The grashoppers haue not a gide, yet goe they foorth together by heapes. The spyder laboureth wyth her handes, and is in kynges palaces. There bee three thynges that goe styliye: yea, foure are comelye in gooynge. A Lyon whyche is strongeste amõg beastes, and geueth place to no manne: A greyhounde strong in the hynder partes: A rammе also and a kynge, agaynste whome no manne ariseth vp.

yf thou haste done foolishely when thou waste in hyeestate, or yf thou haste taken euill counsayle: thenlaye thyne hand vpon thy mouthe. Whoso thyrmeth milke, maketh butter: and he that rubbeth hys nose, maketh it bleede: Euenso he that causeth wrath bryngeth foorth stryfe.

The.xxxi. Chapter.

Kinges ought to iudge iustely. The properte of an honeste maryed wyfe.

The wordes of

Kyng Lamuell and the lesson that his mother taught hym.

MY sõne (why do ye so) ye sõne of my body: O my dere beloued sonne geue not ouer thy strengthe & wayes vnto wemen, whiche are the destruccion euen of kynges. O Lamuell, it is not for kynges, it is not (I saye) for kinges to drinke wyne, nor princes strong drynke (for there is no secret where dronkennes raygneth, &c) lest they be yng dronken forget the lawe, and peruert the iudgemẽt of all poore mennes childrẽ. Geue strong drinke vnto such as are cõdemned to death, & wyne vnto those that mourne: that they maye drynke it, and forget their miserye & aduersitye. Bee thou an aduocate for the dombe, and stand in iudgemente thy selfe, to speake for all suche as bee socourlesse in this transitorye worlde. Open thy mouth, defend the thing that is lawful and right, and the cause of the poore and helples.

B +Whoso fyndeth an honeste faythful woman, she is muche more worth thẽ pearles. The hearte of her housebande maye safely truste in her, so that he shall fal in no pouertye. She wyll doo him good and not euill, all the dayes of her lyfe. She occupyeth wol and flaxe, and laboureth gladly with her handes. She is lyke a marchauntes ship, that bryngeth her vitailes from a far. She is vp in the nyghte season, to prouide meate for her houshoulde, and foode for her maidens. She consydereth lande, and byeth it, and wyth the fruite of her handes she plãteth a vineyard. She girdeth her loins wyth strength, and courageth her armes. And yf she perceiue that her housewiferye dothe good, her candle goeth not oute by night. She laieth her fingers to the spindle: and her hande taketh holde of the distaffe.

C She openeth her handes to the poore, yea she stretcheth foorth her handes to suche as haue nede. She feareth not that the cold of winter shal hurt her house, for al her houshoulde folkes are clothed with scarlet. She maketh her self fayre ornamentes, her clothyng is white silke and purple. Her housbande is much set by in the gates, when he sitteth among the rulers of the lande. She maketh cloth of silke, and selleth it, and deliuereth girdels vnto the marchaunte. Strength and honor is her clothyng, and in the latter daye she shall reioyce. She D openeth her mouth with wisedome, and in her tongue is the lawe of grace. She looketh well to the wayes of her houshoulde: and eateth not her bread with idlenes. Her childrẽ shal arise, and cal her blessed: and her housebande shall make much of her. Many daughters there be that gather riches together, but ye goodlyste aboue them al. As for fauor, it is disceitful, and beawty is a vaine thing, but a woman that feareth the Lord, she is worthy to bee praysed. Geue her of the fruyte of her handes, and lette her owne woorkes praise her in the gates.

The ende of the Prouerbes of Salomon.

The

The booke of the

Preacher: otherwyse called Ecclesiastes.

The fyrste Chapter.

All that is in this worlde, is vanitye.

THese are the woordes of the Preacher the sonne of Dauid, kyng of Ierusalē. * All is but moste playne vanitye (sayeth the Preacher) and all is moste vaine (I saye) & but playne vanitye. For what elles hathe a man of all the labour that he taketh vnder ỳ sunne? One generacion passeth away, another commeth: but the yearth abideth styll. The sunne ariseth, the sunne gooeth downe, and returneth to hys place, that he may there ryse vp again. The wynde gooeth towarde the south, and turneth vnto ỳ north, ketcheth his coumpasse, whirleth about, and goeth forth, and his circuite returneth agayne to hymselfe. * All floudes runne into the sea, and yet the sea it selfe is not fylled: for looke vnto what place the waters runne, thence they come to flowe againe. All thinges are so hard to be knowen that no man can expresse them. * The eye is not satisfied wyth syghte: the eare is not fylled with hearing. ¶ The thing that hath bene, cōmeth to passe again: and the thyng that hath bene done, shalbee done agayne: There is no newe thyng vnder the sunne. Is there any thing wherof it may be said: loe this is newe? For it was long a goe in the times that haue beene before vs. The thyng that is past is out of remēbraunce: Euen so the thinges that are for to come, shal no more be thought vpon among thē that come after. I my selfe the Preacher was kynge of Israell at Ierusalem, and dyd apply my minde to seke out and search for ỳ knowlage of al thinges that are done vnder heauen. Suche trauaile and labour hath God geuen vnto the children of men, to exercise themselues therein. Thus haue I consydered all the thynges that come to passe vnder the sunne: and loe, they are al but vanitye, and veracion of mind. The crooked can not bee made streyght, nor the thynge that is vnperfecte, cannot bee accompted with thynges that are perfecte. I communed with mine owne heart, saying: loe, I am come to a great estate, and haue gotten more wisedome, then all they that haue been before me in Ierusalem, yea, my heart had great experience of wisedom and knowledge, for therevnto I applyed my mynde, that I myghte knowe what were wysedom and vnderstanding: what were errour and foolyshenesse: and I perceiued, that this also was but a veracio of mind: for where muche wisedome is, there is also great trauayle and disquietnesse: and the more knowledge a manne hath, the more is his care.

The .ii. Chapter.

Abundaunce of ryches, of pleasure, and of buyldyng, are vayne thynges.

THen sayde I thus in my hearte: I Nowe goe to, I wyl take mine ease, and haue good dayes. But loe, that is vanitie also: insomuch that I sayd vnto the man geuen to laughter: thou art mad, and to mirth: what doest thou? So I thoughte in my hearte, to geue my flesche vnto wyne, and agayne to applye my mynde vnto wysedome, and to comprehende foolyshenesse, vntyl the tyme that (amonge all the thynges whiche are vnder the Sunne) I myght see what were beste for men to doe, so longe as they lyue vnder heauen. * I made gorgeous fayre woorkes. I builded me houses, and planted vineyardes. I made me orchardes and gardens of pleasure, and planted trees in them, of al maner fruites. ¶ I made pooles of water, to water the greene and fruitfull trees wythall. I boughte seruauntes and maydens: and had a greate housholde. As for cattell and sheepe, I hadde more substaunce of them, then all they that were before me in Ierusalem. I gathered syluer & gold together, euen a treasure of kinges and landes. I prouided me singers, & women, which coulde playe on instrumentes, to make men myrth and pastyme. I gatte me psalteries and songes of musycke. And I was greater, and in more worshyppe thē all my predecessours in Ierusalem. For wysedome remayned wyth me: and looke whatsoeuer myne eyes desyred, I let them haue it: and wherein soeuer my hearte delyted or had anye pleasure, I withheld it not from it. Thus my hearte reioysed in all ỳ I did: and thys was my porcio of al my trauayle. But when I consydered all the woorkes that my handes had wrought, & all the labour that I had taken therein: lo, al was but vanitye and veracion of mind, & nothyng of any value vnder the Sunne. Then turned I me to cōsider wisedom, er-

errour and foolishenesse: (for what is he
C amonge menne that mighte bee compared
to me the kinge in suche woorkes ?) and I
sawe that wisedome excelleth foolishenes,
as farre as lighte doeth darkenesse. For a
wise manne hath his eyes in his head, but
the foole goeth in the darkenesse: I perci-
ued also that they both had one ende. The
thoughte I in my minde: yf it happen vn-
to the foole as it doeth vnto me, what ne-
deth me then to labour any more for wise-
dome? So I confessed within my hearte,
that this also was but vanitye. For the
wise are euer as little in remembraunce as
the foolishe, for the dayes shall come when
all shalbee forgotten: yea, the wyse manne
dyeth as wel as the foole. Thus beganne
I to be werye of my lyfe, insomuch that I
could away with nothing þ is done vnder
the Sunne, for all was but vanitye and
vexacion of minde: yea I was wery of all
my labours, which I had taken vnder the
sunne, because I shoulde be faine to leaue
them vnto another manne that commeth
after me: And who knoweth whether he
shalbee a wise manne or a foole? And yet
shall he bee Lorde of al my labours, which
I with suche wisedome haue taken vnder
the sunne. This is also a vaine thynge.
D So I turned me to refraine my minde frō
al such trauaile, as I toke vnder the sunne:
forsomuche as a manne should werie him-
selfe with wisedom, with vnderstanding,
and opportunitie, and yet bee faine to leaue
his labours vnto another, þ neuer swet
for them. This is also a vayne thynge and
greate mysery. For what getteth a manne
of all the labour and trauayle of hys
mynde, that he taketh vnder the Sunne,
but heauinesse, sorowe, and disquietnes
all the dayes of hys lyfe? Insomuche,
that hys hearte can not reste in the nighte:
this is also a vayne thynge. * Is it not
Eccle. 5. b better then for a manne to eate and drinke,
and hys soule to bee merye in his labour?
yea, I sawe that this also was a gyfte
of God.

For who will eate or goe more lustely to hys woorke then I? And why? God
geueth to the manne that is good before
hym, wysedome, vnderstanding and glad-
nesse: but vnto the synner he geueth wery-
nesse (and superfluous care,) that he maye ga-
ther, and heape together the thynge that
afterwarde shalbe geuen vnto him, whom
it pleaseth God. This is nowe a vayne
thynge: yea a very disquietnesse and vexaci-
on of mynde.

The. iii. Chapter.

All thynges come in theyr time, and passe awaye in
theyr tyme.

EVerye thynge hathe a tyme:
yea, all that is vnder the hea-
uen hathe hys conuenient sea-
son. There is a tyme to bee
borne, and a time to dye.
There is a tyme to plante, and a tyme to
plucke vp the thyng that is planted. A time
to slaye, and a time to make hoole. A time
to breake downe, and a tyme to builde vp.
A tyme to weepe, and a time to laughe. A
tyme to mourne, and a time to daunce. A
tyme to caste awaye stones, and a tyme to
gather stones together. A time to embrace,
and a tyme to refrayne from embracinge.
A tyme to winne, and a time to lose. A time
to spare, and a time to spende. A time to
cutte in peeces, and a tyme to sowe toge-
B ther. * A tyme to keepe silence, and a tyme Eccle. 3. b
to speake. A tyme to loue, and a tyme to
hate. A time of warre, and a time of peace.
What hathe a manne elles (that doeth any
thinge) but werinesse and labour? For
as touchynge the trauayle and carefulnes,
whiche God hathe geuen vnto menne, I
see that he hathe geuen it them, to bee ex-
ercised in it. All this hath he ordeyned mar-
ueylous goodly, to euerye thynge hys
due tyme. He hath planted ignorauncе also
in the heartes of menne, that they shoulde
not comprehend the groūd of his woorkes,
whiche he doeth from the begynnynge to
the ende. So I perceyued, that in these
thynges there is nothyng better for a mā,
C then to bee merye, and to doe wel so longe
as he liueth. For all that a manne eateth
and drynketh: yea, whatsoeuer a manne
enioyeth of all hys labour, that same is
a gyfte of God. I consydered also that
whatsoeuer God doeth, it continueth for
euer. And that nothynge can bee putte vn-
to it, nor taken from it: and that God do-
eth it to thentente that menne should feare
hym. * The thynge that hathe beene, is Eccle. 3. d
nowe: and the thinge that is for to come,
hathe beene afore tyme, for God reste-
reth agayne the thynge that was paste.
Moreouer, I sawe vnder the Sunne vn-
godlines in the stead of iudgement, and in-
quitye, in steade of ryghteousnesse. Then
thought I in my minde: God shal seperate
the righteous from the vngodly, and then
shalbe the time and iudgement of al com-
saules and workes. I cōmuned with mine

owne

owne hearte also, concerning the childzen of men: how God hath chosen them, and
D yet letteth thē appeare, as though they were beastes: foz it happeneth vnto men as it doeth vnto beastes: and as the one dyeth, so dyeth the other: yea, they haue both one maner of dzeth: so that (in this) a man hath no preeminence aboue a beast, but all are subdued vnto vanitye. They go al vnto one place, foz as they be all of dust, so shall they all turne vnto duste again. * Who knoweth the spirit of man þ
a goeth vpward, & the dzeth of the beast þ goeth downe into the earth? Wherfoze I perceiue that there is nothing better foz a man, then to be ioyful in hys labor: foz that is hys portion. But who wil dzing him to see the thing that shal come after hym?

The.iiii.Chapter.

The miseryes of the innocente. The superfluous labours of men. The childe that is poore & wise. &c.

SO I turned me, and * cōsidzed all the violente wzong that is done vnder the sunne: and behold, þ teares of such as wer
A oppzessed, and there was no man to confoze them, oz that would deliuer and defend them from the violence of their oppzessoz. Wherfoze I iudged those that are dead, to be moze happy then those þ be alyue: yea, hym þ is yet vnboznе to be better at ease then they both, because he seeth not the miserable wozkes that are done vnder the sunne. Again, I saw that
B all trauaile and diligence of labour that eurry man taketh in hande, was done of enuy agaynst hys neighbour. This is also a vaine thing, and a vexation of minde. The foole foldeth hys handes together and eateth vp his owne flesh. One handfull (sayeth he) is better with reste, then both the handes full with labour and trauayle of mynde. Moreouer, I turned me, and beholde yet another vanitye vnder the Sunne. There is one manne, no moe but hymselfe alone, hauyng neyther childe noz brother: yet is there no ende of hys carefull trauayle: hys eyes cannot bee satysfyed with rychesse, (yet doeth
C he not remembre himselfe, and say:) foz whome doe I take suche trauayle? foz whose pleasure doe I thus consume awaye my lyfe? This is also a vayne and miserable thyng. Therefoze two are better then one: foz they may wel enioy the profit of theyz labour. Foz if one of them fal, hys companyon helpeth hym vp agayne: But woe is hym that is alone: foz if he fal, he hath not another to helpe him vp. Again whē two slepe together they are warme: but howe can a bodye be warme alone? One may bee ouercome, but two maye make resystaunce. A three folde gable is not lyghtely broken. A poore chylde being wyse is better then an olde king that doteth, and cannot beware in tyme to
D come. * Some one cummeth out of prison, and is made a kyng: and another whiche is borne in the kyngdome cummeth vnto powerrye. And I perceyued that all menne liuyng vnder the Sunne, goe with the seconde chylde, that shall stande vp in the stede of the other. As foz the people that haue bene before hym, and that come after hym, they are innumerable. And they that come after hym shall not reioyce of hym. Thys is also a vayne thyng and vexacyon of mynde. When thou cummeste into the house of God, kepe thy foote, and draw nye, that God which is at hande may heare: * that thou geue not þ offringes of fooles: foz they know naughte but to doe euil.

Gen.4.b
1.Re.15.c
3.Re.13.c
2.par.33.c
4.Re.25.a

1.Re.17.c

The.v.Chapter.

An admonicion to beware of rashe communicacion. We ought not to maruele at the oppression of þ poore. The couetous is not satisfied wyth riches.

BE not hasty with thy mouth, & let not thyne heart speake anye
A thyng rashely before God. Foz God is in heauen, and thou vpon earth, therfoze let thy woozdes bee few. Foz where much carefulnes is, ther are manye dreames: and where manye woozdes are, there mē may heare fooles.
* If thou make a vowe vnto god, be not slacke to performe it: As foz foolyshe vowes he hath no pleasure in them. If thou promyse any thyng, pay it: foz better it is that thou make no vowe, then þ thou shouldeste promyse, and not paye. Suffer not thy mouth to cause thy flesche foz to synne, neyther say thou before the Angel, that it is thy ignozaunce. Foz thē God will be angry at thy voyce, and destroye all the woozkes of thyne handes.
And why? where as are manye dreames and manye woozdes, there are also dyuers vanityes: but looke that thou feare God. * If thou seest the poore to be oppzessed, and wzongfully beate withall, so that equitie and þ right of the lawe is

Deut.23.c
Eccle.5.c

B

Eccle.4.a
Sapien.2.a

FF.iii. wzested

wrested in the lande, meruayle not thou at suche a thyng, for one great manne keepeth touche with an other, & the mighty men are in authoritie ouer the poore. The increase of the earth vpholdeth al thing: yea ꝑ king himself is maintained by husbandry. He that loueth money wil neuer be satisfied with money: & whoso delyteth in riches, shal haue no profit therof. Thys is also a vayne thyng. Where as much riches is, there are many also that spend thē away. And what pleasure more hath he ꝑ possesseth them, sauing that he may loke vpon thē with hys eyes? A laboring man sleepeth swetely, whether it be litle or much ꝑ he eateth, but ꝑ abundaunce of ꝑ riche, will not suffer hym to slepe. yet is there a sore plage, which I haue seene vnder ꝑ sūne, (namely) riches kept to ꝑ hurt of him ꝑ hath them in possession. For oft tymes they perysche with hys great misery & trouble: & if he haue a childe, it getteth nothyng. * Lyke as he came naked out of his mothers wombe, so goeth he thither agayn: & caryeth nothing away with hym of all hys labour. This is a miserable plage ꝑ he shall goe awaye euen as he came. What helpeth it him then ꝑ he hath labored in ꝑ wind? Al the dayes of his life also, he did eate in ꝑ darke, with great carefulnes, sickenes, & sorow. * Therfore me thynke it a better and a fayrer thyng, a manne to eate and drynke and to be refreshed of all hys labour, that he taketh vnder the sunne all the dayes of his life, which God geueth hym, for thys is hys portion. For vnto whōsoeuer god geueth riches, goodes, and power, he geueth it hym to enioy it, to take it for hys portion, and to bee refreshed of his labour: this is the gyft of God. For he thynketh not muche howe long he shal liue, for somuch as God filleth hys heart with gladnes.

Job. 1. b
1. Tim. 6. b
Eccle. 2. b

The. vi. Chapter.

The misery of the riche and couetous. The differences of a foole and a wise man.

THere is yet a plague vnder the sunne, and it is a generall thing among menne, when God geueth a manne rychesse, goodes and honour so that he wanteth nothyng of all that hys heart can desyre, and yet God geueth hym not leaue to enioye the same, but another manne spendeth them. Thys is a vayne thing, and a miserable plage. If a manne beget a hundred chyldren, and lyue manye yeres, so that hys dayes are manye in numbre, and yet can not enioye hys good, neyther be buried: as for him I say, that an vntimely byrth is better then he. For he cummeth to nought, and spendeth hys tyme in darknes, and his name is forgotten. Moreouer, he seeth not the sunne, and knoweth not of it: & yet hath he more reste thē the other. Yea though he liued two thousand yeres, yet hathe he no good lyfe. Come not all to one place? All the labour that a man taketh is for hymselfe, and yet hys desyre is neuer fylled after hys mynde. For what hath ꝑ wise more then ꝑ foole? What helpeth it the poore, that he knoweth to walke with fooles, before the liuing? The cleare syghte of the eyes is better then that the soule shoulde walke after desyres of the luste. Howbeit, this is also a vayne thyng, and a disquietnes of mynd. The thing that hath bene is named already, and knowen that it is euen man himselfe, neither may he goe to law with hym that is mightier then he. Many thinges ther be that encrease vanitye: and what hath a man els? For who knoweth what is good for man liuing, in ꝑ dayes of hys vayne lyfe, which is but a shadow? Or who wil tell a manne what shal happen after him vnder the Sunne?

The. vii. Chapter.

That whiche passeth our strengthes and wittes ought we not to seeke after.

A * Good name is more worth, then a precious ointmente, and the day of death is better thē the day of birth. It is better to go into an house of mourning, then into a banketyng house. For there is the ende of al men: and he that is liuing, taketh it to hert. Grauitie is better then to laugh: for when the countenance is heauy, the heart is reformed. The hert of the wise is in the mourning house, but the hearte of the foolyshe is in the house of myrthe. * It is better to geue eare to the chastning of a wyseman, then to heare ꝑ song of fooles. For the laughing of fooles is like ꝑ crackyng of thornes vnder a pot. And ꝑ is but a vaine thing. The wise man hateth wrong dealing: and abhorreth the heart that coueteth rewardes. Better it is to consydre the ende of a thyng, then the begynning. The pacient of spirite is better then the hye mynded. Bee not hastelye angrye in thy mynde, for wrath resteth in the bosome

Prou. 22. a
Eccle. 7. a

some of fooles. Say not thou: What is the cause, that the dayes of the olde time were better then they that be nowe: for that were no wyse question. Wisedome with enheritance is good: yet better is it with them ꝑ without care may beholde the Sunne. For wisedome defendeth as wel as money, & the excellẽt knowledge & wisdom, geueth lyfe vnto him ꝑ hath it in possessiõ. Considre ꝑ worke of god, how ꝑ no man can make ꝑ thing streight C which he maketh croked. Use wel ꝑ time of prosperity, & remẽbre ꝑ tyme of misfortune: for god maketh the one by ꝑ other, so ꝑ a man can finde nothyng eis. All thinges haue I considered in the time of my vanitye: ꝑ the iust man perysheth for his righteousnes sake, & the vngodly liueth in his wickednes. Therfore, *be ꝑ Eccl.12.c neither to righteous, nor ouerwise, that thou perishe not: be neyther to vnrighteous also nor to foolishe, lest thou dye before thy time. It is good for the to take holde of this, & not to let that goe out of thy hand. For he that feareth God, cummeth furth with them al. Wisedome geueth more courage vnto ꝑ wyse, then x̃ mighty men of the citie: *for there is not Eccl.6.g one iust vpon the earth ꝑ doeth good, & Prou.20.b. synneth not. Take not hede vnto euerye 1.Ioh.1.b word that is spoken, lest thou heare thy seruaunt curse thee: for thyne own heart knoweth that thou thy self also hast oft times spoken euil by other men. All these thinges haue I proued in wisedome: for Eccl.2.c I thought to be wise* but she went farther fro me then she was before, yea and so depe that I might not reche vnto her. I applyed my mynde also vnto know- D ledge, and to seeke and searche oute sci- ence, wysedome and vnderstandyng: to know the foolishenes of the vngodlye, & the errour of doting fooles. And I foũd Prou.7.b that *a woman is bytterer then deathe, for she hath cast abroade her hearte as a net that men fysche with: and her handes are cheynes. Whoso pleaseth God, shal escape from her: but the sinner wil be taken with her. Beholde (sayeth the preacher) this haue I diligently searched out and proued. One thing must be considered with an other, that a man may come by knowledge: whiche as yet I seke and fynde it not. Among a thousande men I haue founde one, but not one womanne among al. Loe, this onely haue I found, Gene.1.d that *God made manne iuste and vpright, but they sought many inuencions.

The. viii. Chapter.

The kinges commandement ought to be obeyed. Gladnes is one of ꝑ chefe thinges vnder the sũne.

WHo is wyse? Who hath knowledge A to make an answere? A mans wisedom *maketh his face to shine: but Ps.10.17.b vnshamefastnesse putteth it out of fauor. Iob.9.b I must kepe the kinges commaũdement, and the oth that I haue made vnto god. Be not hasty to goe out of his sight, and see thou continue in no euyll thyng, for whatsoeuer it pleaseth hym, that dooeth he. Like as whẽ a kyng geueth a charge, his commaundemente is myghtye: Euen so, *who may say vnto hym: what doest Iob.9.b thou? ‡ Whoso kepeth the commaunde- ‡Eccl.12.a mente, shall feele no harme: but a wyse mannes hearte dyscerneth the tyme and iudgemente. For euerye thyng will haue opportunitye and iudgemente, and thys B is the thyng that maketh menne full of carefulnesse and sorow. And why? a man knoweth not what is for to come: for who will tel hym? Neyther is there any manne that hath power ouer the spirite, to keepe styll the spirite, nor to haue any power in the tyme of deathe: is it not he also that can make an end of the battail? neyther may vngodlynesse delyuer them that medle withal.

All these thinges haue I considered, & applyed my mynde vnto euery worke that is vnder the sunne: howe one manne hath lordshyp vpon an other, to hys own harme. For * I haue seene often the vn- Ps.37.c godlye brought to theyr graues: and yet they haue returned into the citie agayne, and came from the place of holye menne, whiche in the citye were growen oute of memorye, as were those also that lyued wel. Thys is also a vayn thing, because C nowe that euil woorkes are not hastely punyshed, the hearte of manne geueth hymselfe ouer vnto wickednesse. But though an euyll persone offende an hundred tymes, and God defer, geuing him long lyfe: yet am I sure, that it shall goe well with them that feare God, because they haue hym before theyr eyes. Again, as for ꝑ vngodly it shal not be wel with hym, neyther shal he prolong his dayes, but euen as a shadow, so shall he be that feareth not God. Yet is there a vanitye vpon earthe: There be iuste menne, vnto whome it happeneth, as thoughe they hadde the woorkes of the vngodlye. I-

gayne, there be vngodly, with whome
D it goeth as though they had the wozkes
of the righteous. This haue I called al-
so a vayne thyng. Therfoze I commende
gladnesse, because a man hath no better
thyng vnder the sunne, then to eate and
dzynke, and to be mery: foz that shall be
haue of hys labour all the dayes of hys
lyfe, whiche God greueth hym vnder the
Sunne. And so I applied my mynde to
learne wysedome, and to knowe the
trauayle that is in the wozlde (and that
of suche a fashyon that I suffered not
mine eies to slepe, neither day noz night:)
I vnderstode of all the wozkes of god,
but it is not possible foz a man to attayn
vnto the woozkes that are done vnder
the Sunne: and though he bestowe hys
laboure to seeke them out, yet can he not
reache vnto them: yea, though a wyse mã
wolde vndertake to knowe them, yet
shall he not fynde them.

The.ir. Chapter.

A manne worketh not by the righteousnes of hys
owne woorkes, whether he bee worthye of loue or
hate. A manne ought to liue merily with his wife. A
prayse of wisedome.

I Oz al these thynges purposed
I in my minde to seke out. The
ryghteous and wyse, yea, and
theyr seruantes also, are in the
hande of God: and there is no manne
that knoweth eyther loue oz hate, but al
thynges are before them. It happeneth
vnto one as vnto an other: it goeth with
the ryghteous as with the vngodlye: ✻
Iob.9.c with the good and cleane, as with the
vncleane: with him that offereth, as with
hym that offereth not: lyke as it goeth
with the verteous, so goeth it also with
the sinner. As it happeneth vnto the per-
iured, so happeneth it also to hym that
is afrayde to bee fozswozne. Among all
thynges that come to passe vnder the
Sunne, this is a miserye, that it happe-
neth vnto all alyke. This is the cause
also that the hearties of menne are ful of
wickednesse, and madde foolyshenesse is
in theyr heartes, as longe as they lyue,
but yll they dye.

B And why? as long as a manne liueth
he hath an hope: foz a quicke dogge (say
they) is better the a dead Lyon: foz they
that bee liuynge, knowe that they shall
dye: but they that bee deade, knowe no-
thyng, neyther deserue they anye moze.
Foz theyr memozyall is forgotten, so
that they bee neyther loued, hated, noz
enuyed: neyther haue they any moze part
in the wozld, in al that is done vnder the
sunne. Goe thou thy waye then, eate thy
bzead with ioy, & dzynke thy wyne with
a glad heart, foz thy wozkes please god.
Let thy garmentes be alwaye whyte, ✻ Mat.6.
and lette thyne head lacke no oyntment.
✻ Vse thy selfe to lyue ioyfully with thy Deut.24
wyfe whome thou louest, all the dayes
of thy lyfe, which is but vayne, that god
greueth thee vnder the sunne, al the dayes
of thy vanitye: foz that is thy pozcion in
thys lyfe, of al thy labour and trauayle
that thou takest vnder the Sũne. What
soeuer thou takest in hande to dooe, that C
dooe with al thy power, foz in the graue
that thou goeste vnto, there is neyther
woozke, counsayl, knowledge, noz wise-
dome. So I turned me vnto other thin-
ges vnder the Sunne, and I sawe, that
in rumnyng, it helpeth not to bee swifte:
in battayle, it helpeth not to bee strong:
to feedyng, it helpeth not to be wyse: to
rychesse, it helpeth not to bee subtyll: to
be hadde in fauour, it helpeth not to bee
cunnyng: but that all lyeth in tyme and
foztune. ✻ Foz a manne knoweth not hys Eccl.9.
tyme, but lyke as the fyshes are taken
with the Angle, and as the byzdes are
caughte with the snare: Euen so are men
taken in the perilous tyme, when it cum-
meth sodenlye vpon them.

Thys wysedome haue I sene also vn- D
der ꝑ Sunne, and me thought it a great
thing. There was a litle citye, and a few
menne within it: so there came a greate
kyng and besieged it, and made greate
bulwoozkes agaynste it. And in the citie
there was founde a poore manne (but he
was wyse) whiche with hys wisedome
delyuered the citye: yet was there no bo-
dy that had anye respect to such a simple
manne. Then sayd I: Wisedome is bet-
ter then strength. Neuertheles a symple
mannes wysedome is despysed, and his
woozdes are not hearde. I wyse mans
counsayle that is folowed in silence, is
farre aboue the crying of a capitayne a-
mong fooles. ✻ Foz wisedome is better Exod.15.
then harneste: but one vnthzyft alone de- 1.Ki.17.c
stroyeth much good. 2.Ki.24

The.x. Chapter.

The difference betweene a foole and a wyse
manne. Fortunate and happye is that Realme,
whiche hath a wyse prynce.

I dead

A Dead flye doth corrupt swete oynt-
mente, and maketh it to stynke: E-
uen so otte tymes he that is made
for wisedome and honour, is abhorred
because of a litle foolysheneſſe. A wyse
mannes hearte is vpon the ryghthande,
but a fooles heart vpon the left. A foole
will shewe hymselfe when he goeth by
the way: yet thynketh he that euerye man
dooeth as foolyshelye as hymselfe. If
a prynces pall spirite bee greuen thee to
beare rule, *bee not negligente then in
thyne office: for he that can take cure of
hymselfe auoydeth great offences. An o-
ther plague is there, whiche I haue seue
vnder the Sunne: namelye, the igno-
raunce that is commenlye among pryn-
ces, in that a foole sytteth in great dyg-
nitye, and the ryche are sette downe be-
neath. I haue seene seruaunte ryde v-
pon horses, & princes goyng vpon theyr
feete as it were seruaunte. *But he that
dyggeth vp a pyt shal fal therin himself,
and whoso breaketh downe the hedge, a
serpent shal byte him. Whoso remoueth
stones, shall haue trauayle withall: and
he that heweth wood, shalbe hurt there-
with. When an yron is blũt, & the poynt
not sharpened, it must be whet agayne, &
that with might: Euen so doth wisedom
folow diligence. A babler of his tong is
no better then a serpent ỹ stingeth with-
out hyssing. The wordes out of a wyse
mans mouth, are gracious: but ỹ lippes
of a foole wil destroye himselfe. The be-
ginning of his talking is foolisheneſſe, &
the last worde of his mouthe is starke
madnes. A foole is ful of wordes, and
a man cãnot tel what shal come to passe,
who will then warne him of it that shal
folow after him? The labour of the foo-
lyshe is grieuous vnto them, while they
know not how to goe into the citie. Woe
be vnto thee (O thou lande) whose king
is but a chylde, & whose princes are ear-
ly at theyr bankets. But well is thee (O
thou lande) whose kyng is come of no-
bles, & whose princes eate in due season,
for neceſſitie and not for luste. Thorow
slouthfulnes ỹ balkes fal downe, & thor-
row vydle handes it raineth in at ỹ house.
Meate maketh mẽ to laugh, & *wine ma-
keth them mery: but vnto money are all
thinges obedient. 20. Iche the kyng no euil
in thy thought, and speake no hurt of the
riche in thy priuy chambre: for a byrde
of the ayre shall betraye thy voyce, and
with her fethers shall she bewraye thy
wordes.

The.xi. Chapter.

Riches ought to be distributed vnto the nedye.

LAy thy bread vpon wete faces, & so
shalt thou fynde after many dayes.
Geue parte seuen dayes, & also v-
pon the.viii. for thou knowest not what
misery shal come vpon earthe. When the
cloudes are ful, they powre out rayne
vpon ỹ earth. And when the tree falleth
(whether it be toward ỹ south or north)
in what place soeuer it fal, there it lyeth.
He that regardeth ỹ wind, shal not sow:
and he that hath respect vnto the clou-
des, shall not reape. Nowe, lyke as thou
knowest not the waye of the spirite how
it entreth into the litle body, being yet in
the mothers wombe: Euen so thou kno-
west not the woorkes of God, which is
the woorkemaister of all.

Cease not thou therfore with thy han-
des to sowe thy seede, whether it bee in
the mornyng or in the euenyng: for thou
knowest not whether thys or that shall
prosperе: and if they bothe take, it is the
better. The lyghte is swete, and a plea-
saunte thyng is it for the eyes to looke
vpon the Sunne. If a manne lyue many
yeres, and bee gladde in them all, lette
hym remembre the dayes of darkeneſſe,
whiche shalbe many: and that folowth,
all thynges shall bee but vanitye. Bee
gladde then (O thou younge manne) in
thy youth, and let thy hearte be merye in
thy yonge dayes: folowe the wayes of
thyne owne heart, and the luste of thyne
eyes, but be thou sure, ỹ God shall bring
thee into iudgement for al these thinges.

The.xii. Chapter.

*From our youth ought we to consider, and re-
garde the goodnes of God.*

PUt away dyspleasure out of
thyne heart, & remoue euill frõ
thy body: for childehood, and
youth is but vanitie. Remem-
bre thy maker ỹ soner in thy youth, or e-
uer the dayes of aduersitie come, & or the
yeres drawe nye, whẽ thou shalt saye: I
haue not pleasure in thẽ: before the sunne,
the light, the mone & starres be darkned,
and or the cloudes turne agayne after ỹ
rayne, when ỹ kepers of ỹ house shal trẽ-
ble, and when the stronge men shal bowe
themselues, when the mylners stande
styl, because they bee so fewe, and when
the syghte of the wyndowes shall waxe

dymme

dymme, when the doores in the stretes shalbe shut, & when the voyce of the mylner shalbe layed downe: when men shall ryse vp at the voyce of the birde, & when al ꝑ daughters of musik shalbe brought low: when men shal feare in hye places, and be afrayde in the stretes: when ꝑ Almond tree shall florysshe, & be laden with the grasshopper, & whē al lust shal passe (because man goeth to hys long home: & the mourners goe about ꝑ stretes.) Or euer the syner lace be taken away, & or the golden wel be brokē. Or the pot be broken at the wel, & the whele vpon ꝑ cesterne. Then shal the dust be turned again vnto earth, from whence it came: and the spirit shal returne vnto god, which gaue it. * Al is but vanitie, (sayth ꝑ preacher) Eccles.1.a al is but playne vanitye. The preacher was yet more wyse, and taught the people knoweledge: he gaue good heede, sought out the grou̇nd, and set furth many parables: his diligence was to finde out acceptable wordes, right scripture, Hebr.4.c and the wordes of truethe. For * the wordes of the wyse are lyke prickes & nayles, that gor thorow, wherwith the stuffe gathered is holden vp: for they are geuen of one shepehearde onelye. Therfore beware (my sonne) of that doctryne that is beside thys: for to make manye bookes, it is an endelesse worke: and to loude crying werieth the body. Lette vs heare the conclusion of al thynges: Feare God, and kepe hys commaundementes: For that toucheth all menne. For God shall iudge al workes and secrete thynges, whether they be good or euil.

¶ The ende of the booke of the Preacher, otherwise called Ecclesiastes.

The Ballet of

Ballettes of Salomō: called in Latin, Canticum Canticorum.

The.i. Chapter.

A mistical song of the spirituall and godlye loue betwene Christe the spouse, and the churche or congregacion his spousesse.

I That he woulde kysse me wt the kisses of his mouth: for thy loue is more pleasaunte then wyne, and that beecause of the good and pleasaunte sauoure of thy moste precious balmes. Thy name is * a swete smellyng oyntmente when it is shed furth: therfore do the maidens loue thee, drawe thou me vnto thee, we will runne after thee. The king hath brought me into his priuie chambres. We wil be glad and reioyce in ther: we thinke more of thy loue then of wyne. They that bee righteous loue thee. I am blacke (O ye B daughters of Ierusalem) lyke as * the tentes of the Cedarenes, and as the hanginges of Salomon, but yet am I fayre and wel fauoured withal. Maruell not at me that I am so blacke: for why, the sūne hath shyned vpon me. My mothers chyldren had euill wil at me, they made me the keper of ꝑ vineyardes, but myne owne vineyard haue I not kept. Tel me of hym whome my soule loueth where thou feedeste the shepe, where thou makest them rest at the noone daye: for why shall I be lyke him that goeth wrong about the flockes of thy companions. If C thou know not thy selfe (O thou fayrest among weomen) then go thy way furth after the footesteppes of the shepe, and fede thy goates beside the shepheardes tentes. Vnto * the hoost of Pharaos cha- Ca.1.d rettes, haue I compared thee, O my loue. Thy chekes and thy necke is beautyfull as the turtles, and hanged with spanges, and goodly Jewelles: a necke- bande of golde will we make thee with syluer buttons. When the king sitteth at the table, he shall smell my Nardus: a boudle of myrre is my loue vnto me, he will lye betwixt my brestes: a clustre of D Camphore in the vineyardes of Engaddye is my loue vnto me. * O howe fayre Cant.1.e arte thou (my loue,) Oh how fayre arte thou, thou hast doues eies. O how faire art thou (my beloued,) how wel fauored art thou. Our bed is dect with floures, the sylynges of oure house are of Cedre tree, and our crosse ioyntes of Cipresse.

The.ii. Chapter.

I Am the lilye of ꝑ field, & rose I of ꝑ valleyes: as ꝑ rose among ꝑ thornes, so is my loue amōg the daughters. Like as the appie tree amōg the trees of ꝑ wood, so is my beloued among the sōnes. My delite is to sit vnder his shadow, for hys fruit is swete vnto my throte. He bryngeth me into his wineseller, his banner spred ouer me, is loue. Sette about me cuppes of wyne, cōfort me with apples: for

I

Cant. 5.a I am sicke of loue. * Hys left hand lyeth vnder my head, and his right hande shal
Cant. 2.b ebrace me. * I charge you (O ye daugh-
B ters of Jerusalem) by the roes & hindes of the fielde, that ye wake not vp my loue, nor touche her: till she be content her selfe. We thinke I heare the voice of my beloued: lo, there cummeth he hoppyng vpon the mountaynes, and leaping ouer the lytle hilles. My beloued is lyke a roe or a young hart. Behold, he standeth behind our wal, he loketh in at ꝑ windowe, & pepeth thorowe the grate. My beloued answered and sayd vnto me: O stand vp my loue, my beautiful, & goe to thine owne: for loe, the winter is now past, the
C rayne is awaye & gone. The flowres are come vp in the fielde, the time of the birdes singing is come, & the voice of ꝑ turtle doue is heard in our lande. The figtre brigeth furth her figges, & the vines beare blossomes, and haue a good smell. O stande vp then, and come my loue, my beautiful, & come I say (o my doue) out of the caues of ꝑ rockes, out of the holes of the wal: O let me se thy countenance, & heare thy voice, for swete is thy voice, & fayre is thy face. Get vs ꝑ foxes, yea the lytle foxes that hurt ꝑ vines, for our vynes beare blossomes. * My loue is
Cant. 6.a mine, & I am his, whiche feedeth among the roses, vntill the day breake: and til ꝑ shadowes be gone. Come againe (O my beloued) and be lyke as a Roe, or a yong heart vpon the wide mountaynes.

The. iii. Chapter.

BY nyght in my bed I soughte hym,
I whome my soule loueth: yea dily-
gently soughte I hym, but I found hym not. I will gette vp (thoughte I) and goe aboute the citie, in the wayes, in all the stretes will I seeke hym whome my soule loueth: but when I soughte hym, I founde hym not. The watchmen also that goe about the citie founde me.
B Sawe ye not hym whome my soule loueth? So when I was a litle past them, I founde hym whome my soule loueth. I haue gotten holde vpon hym, and will not lette hym goe, vntyll I bryng hym into my mothers house, & into her cham-
Cant. 2.b bre that bare me. * I charge you, O ye daughters of Jerusalem, by the Roes and Hyndes of the fielde, that ye wake not vp my loue, nor touche her tyll she
C bee contente her selfe. Who is thys that cummeth vp out of the wildernesse, lyke vapours of smoke, as it were a smell of myrre, frankensence, and al maner spices of the Apoticary? Behold, about Salomons bedstede there stand thre score valeant men of the most mighty in Israel. They hold swordes euery one, and are expert in warre. Euery manne also hath his sword vpon his thygh, because of feare in the nighte. Kyng Salomon had
D made hymselfe a palace of the wood of Libanus, the pillers are of syluer, the couerynge of golde, the seate of purple, the grounde is pleasantly paued with loue, for the daughters of Jerusalem. Goe furth, O ye daughters of Sion, and behold kyng Salomon in the croune wherwith his mother crowned him in ꝑ day of his mariage, and in the daye of the gladnes of his heart.

The. iiii. Chapter.

I
BEhowe fayre arte thou my loue, Cant. 1.b
behowe fayre arte thou? thou hast doues eyes, besyde that which lyeth hid within. * Thy heery lockes are Cant. 6.a
lyke the wool of a flocke of goates that hee thorow vpon mounte Gilead: Thy teeth are lyke shepe of the same bygnes, which went vp from the washing place: where euery one beareth two twinnes, & not one vnfruictful among them. Thy lippes are lyke a rosecolored ribband, thy wordes are louely, thy chekes are lyke a piece of a pōgranat within thine heeres, thy necke is lyke the tower of Dauid buylded with costly stones, lying out on ꝑ sides, wherupō ther hāg a. M. childes, yea, al the weapōs of ꝑ Gyantes. * Thy Cant. 7.a
two breastes are lyke two twynnes of young Roes, which feede among roses.
B O that I might goe to the mountayn of myrre, and to the hyll of frankensence: tyll the day breake, and til the shadowes be paste away. Thou art al fayre, (O my loue) and no spot is there in thee. Come to me from Libanus (O my spouse) come to me from Lybanus, looke from the toppe of Amana, from the toppe of Sanyr, and Hermon, from the Lyons dennes, and from the mountaynes of the Leopardes. Thou hast with loue bewitched my hert, O my sister, my spouse, thou haste bewitched myne hearte with one of thine eyes, and with one chayne of thy necke. O howe fayre are thy breastes, my syster, my spouse? Thy breastes are more pleasaunt then wyne, and the smell of thyne oyntmentes passeth al spyces.

Thy

Thy lyppes, O my spouse, drop as the hony combe: yea, mylke and hony is vnder thy tounge, and the smell of thy garmentes, is lyke the smell of Libanus. A gardē wel locked is my sister, my spouse, a garden wel locked, and a sealed well.

C The fruites that are planted in thee, are lyke a very paradyse of pomgranates, with swete fruites: as Camphore, Nardus, & Saffrō, Calamus, & Sinnamon, with all swete smellyng trees: Myrre, Aloes, and all the beste spyces: a wel of gardens, a wel of liuing waters, which runne downe from Libanus. Up thou northwinde, come thou southwinde, and blow vpon my garden, þ the smel therof may be caried on euery side: yea, that my beloued may come into his gardē & eate of the swete fruites that growe therin.

The. v. Chapter.

A I Am come into my garden, O my syster, my spouse: I haue gathered my Myrre with my spyce. I haue eaten hony with my hony combe, I haue dronke my wine with my mylke. Eate, O ye frēdes, drink and be merye, O ye beloued. Is I am a slepe, and my hearte is waking, I heare the voyce of my beloued, when he knocketh. Open to me, O my syster, my loue, my doue, my darlynge, for my head is full of dewe, and the lockes of my heere are full of the nyghte droppes. I haue putte of my coate, howe can I doo it on agayn? I haue washed my fete, how shal I fyle them agayne? My loue put in his hand at the hole, & my hert was moued within me. I stoode vp to open vnto my beloued, & my handes dropped with Myrre, and the Myrre ranne downe my fyngers vpon the locke. I opened vnto my beloued, but he was departed and gone his way. Nowe when he spake, my hearte was gone: I soughte hym, but I coulde not fynde him: I cryed vpon him, neuertheles he gaue me no aunswere. So the watchemenne that wente about the citie, found me: smote me, and wounded me: yea, they that kepte the walles, C toke away my kercheafe fro me.

I charge you therfore, O ye daughters of Jerusalem, if ye fynde my beloued, that ye tell hym how that I am sicke for loue. What maner of man is thy loue aboue other louers, O thou fairest amōg women? Or what can thy loue do more then other louers, that thou chargest vs so straitly? As for my loue he is white, & red coloured, a goodly person among .x. thousande: his head is as the moste fyne gold, þ lockes of his heere are bushed, & blacke as a crow. His eyes are as þ eyes of doues by þ water brokes, as though they were washed with mylke, & are set lyke pearles in gold. His chekes are lyke D a garden bed, wherein the Apoticaryes plante all maner of swete thynges. Hys lippes are lyke roses that droppe swete smellyng Myrre. Hys handes are lyke golde ringes, hauing inclosed the precyous stone of Tharsys. Hys bodye is as the pure yuory, decte ouer with Saphires: Hys legges are as the pyllers of Marble, set vpon sockets of golde. Hys face is as Libanus, & as the bewty of þ Cedre trees. The wordes of his mouth are swete: yea, he is altogether louelye. Suche one is my loue, O ye daughters of Jerusalem, suche one is my loue.

The. vi. Chapter.

WHither is thy loue gone then (O thou fayreste among weomen) whi- I ther is thy loue departed? We will seeke hym with thee. My loue is gone downe into hys garden, vnto the swete smellyng beddes, that he maye refreshe himselfe in the garden and gather roses. My loue is myne and I am hys, whiche feedeth among the roses. Thou arte beautyfull, O my loue, as is the place B of Thirza: thou art fayre as Jerusalem, fearefull as an army of men, with theyr baners. Turne away thyne eyes fro me, for they haue sette me on fyre. * Thy Cantic. heery lockes are lyke a flocke of goates, shorne vpon the mounte of Gilead. Thy teeth are lyke a flocke of shorne shepe, whiche goe oute of the washyng place, where euerye one beareth twynnes, and not one vnfruitfull among them. Thy chekes are lyke a piece of a pomgranate, within thy volupers. There are * .lx. 1. Reg. 11. Quenes .lxxx. wyues, and damoselles without noumbre: one is my doue, one is my darling. She is the onely beloued of her mother, and deare vnto her that C bare her. When the daughters sawe her they sayd she was blessed: yea, þ quenes and wiues praised her. What is she this that loketh forth as the morning-fayre as the moone, cleare as the Sunne, and fearefull as an army of men with theyr banners? I went downe into the nut garden to see what grewe by the brokes, and

to looke yf the vyneyarde flouryshed, or yf ꝑ
D pomgranates were shot forth. I knewe
not that my soule had made me the chariot
of the people that be vnder tribute. Turne
againe, turne agayne, O thou perfecte one
turne agayne, turne agayne and wee wyl
looke vpon thee. What wyll ye see in the
Sulamite? She is lyke menne of warre
syngyng in a coumpanye.

The .vii. Chapter.

I HOw pleasaunte are thy treadinges vp thy shoes, thou princes daughter? Thy thighes are lyke a fayre Jewell, which is wrought by a cunnyng workemaysters. Thy nauell is lyke a round goblet, which is neuer without drynke. Thy wombe is lyke a heape of wheate that is sette about vp roses. * Thy two brestes are lyke two Cant.4.a
twins of younge roes. Thy necke is as it were a tower of yuory: thine eyes also are lyke the water pooles that are in Hesebon, beside the porte of Bathrabim: thy nose is
B like the tower of Libanus, whiche loketh toward Damascus. That head that standeth vpon thee, is lyke Carmell: & the heare of thy heade is lyke purple, and lyke a kyng going forth with his garde about him. O how fayre & louely art thou my derlyng in pleasures? Thy stature is lyke a palme tree, and thy brestes like the grapes. I said: I will clime vppe into the Palme tree, and
C take hold of his hie braunches. Thy brestes also shalbe as the vine clusters, the smell of thy nostrelles like as the smell of apples, and thy iawes like the beste wyne. Which Cant.5.d
goeth straite vnto my beloued, & rusheth forth by the lyppes of the auncient elders. There will I turne me vnto my loue, and he shall turne hym vnto me. O come on my
D loue, we wyll go forth into the fielde, and take oure lodgynge in the villages. In the mornyng will we goe se the vineyarde: we wyll see yf the vyne bee spronge forth, yf the grapes be growen, and if the pomgranates be shot out. There wyll I geue thee my brestes: the Mandragoras geue their swete smel, and beside our doores are al maner of pleasaunt fruites, bothe new & olde: which I haue kept for thee, O my beloued.

The .viii. Chapter.

I THat I myght finde thee without, and kisse thee, whom I loue as my brother whiche sucke my mothers brestes: and that thou shalt not be despised, I wyll leade thee and
bringe thee into my mothers house: that thou mightest teache me, and ꝑ I myght geue thee drinke of spiced wine, and of the swete sappe of my pomgranates. * Hys Cant.2.c
lefte hand shall bee vnder my head, and his ryghte hande shall embrace me. I charge
B you, O ye daughters of Jerusalem, that ye wake not vp my loue, nor touche her tyl she bee contente her selfe. What is she this, that commeth vp from the wildernes, and leaneth vpon her loue? I waked the vp among the appell trees, where thy mother conceyued the, where thy mother (I saye) brought the into the worlde. O set me as a seale vpon thyne heart, and as a seale vpon thine arme: for loue is mightye as the death, and gelousye as the hell. Her coles are of fyer, and a very flame of the Lorde: so ꝑ many waters are not able to quenche
loue, neyther may the stremes drowne it.
yea, if a man woulde geue all the good of
C his house for loue, he shoulde counte it nothing. Our sister is but younge, and hath no brestes, what shal we do for our sister, when she shall bee spoken for? yf she bee a wal, we shal build a siluer bulwarke there vpon: yf she be an open doore, we shal faste her vp with borders of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hathe founde fauoure in hys sight. Salomon hath a vineyard at Baal
Hamon, and this vineyarde deliuered he
D vnto the kepers: that euery one for ꝑ fruite therof shoulde geue hym a thousande pe-
ces of siluer. My vineyard is in my sight: ꝑ (O Salomon) muste haue a thousande, & the kepers two hundreth wyth the fruit.

Thou that dwelleste in the gardins,
O let me heare thy voice, that my
companyons maye hearken
to ꝑ same. O get the away,
my loue, & be as a Roe,
or a yonge heart vpō
the swete smellyng
mountaynes.

The ende of the Ballet of Ballettes of Salomon, called in latin Canticum Canticorum.

The

The booke of the Prophete Esay.

The fyrste Chapter.

Esay prophecyeth that the anger of God shall come vpon Jerusalem, because of theyr synnes.

THe vision of Esay the sone of Amos, which he sawe vpon Juda & Jerusalem: in ỹ dayes of Uzia, and Joathã, Ahaz and Jehezikiah kynges of Juda.

Heare, O heauen, and herken O earth. For the Lorde hathe spoken. I haue nourished and broughte vppe children, but they haue done wyckedlye against me. The oxe hath knowen hys owner, and the asse his maysters crybb: but Israell hathe receyued no knowledge, my people hath no vnderstandyng. Alas for this sinfull nacion, a people of greate iniquitye: a frowarde generatiõ, vnnaturall children. They haue forsaken the Lord, they haue prouoked the holy one of Israell vnto anger, and are gone backewarde. Wherby should ye be plaged anye more? For ye are euer falling awaye. The whole head is sicke, and the heart is heauy. From the sole of the foote vnto the heade, there is no whole part in al your body, but al are woundes, botches, sores and stripes whiche can neyther be helped, bounde vp, mollifyed, nor eased with anye oyntmente. Your lande lyeth waste, youre cityes are burnt vp, your enemies deuour your lãde, and ye muste bee fayne to stand, and looke vpon it: and it is desolate, as it were with enemies in a battaile. Moreouer, ỹ daughter of Syon is lefte alone like a cotage in a vineyarde, like a lodge in a garden of cucumbers, lyke a besieged cytye. And except the Lord of hostes had left vs a fewe alme: we should haue bene as Sodoma, & like vnto Gomorra. Heare ỹ word of the lord, ye Lordes of Sodoma, and hearken vnto the lawe of oure God, thou people of Gomorra. Why offer ye so many sacrifices vnto me? I am full of ỹ burnt offerynges of wethers, and of the fatnes of fed beastes. I haue no pleasure in the bloude of bullockes, lambes, and goates. When ye appeare before me, who requireth you to tread within my porches? Offre me no mo oblations, for it is but loste laboure. Incense is an abominable thynge vnto me. I may not away with your newe Moones, your Sabbothes, and solemne dayes. Your fastynges are also in vayne. I hate youre newe holye dayes and fastinges, & euen fro my very heart. They make me wery, I cannot abyde them. When you holde out your handes, I wyll turne mine eyes frõ you. And though ye make many prayers, yet wyll I heare nothynge at all, seeyng your handes are full of bloude. Wash you, make you cleane, put awaye youre euill thoughtes out of my syght, cease from doyng of euil. Learne to do ryght, applye youre selues to equitye, deliuer the oppressed, helpe the fatherlesse to hys ryghte, let the widdowes complainte come before you. Nowe go to (sayeth the Lord) let vs talke together. Though youre synnes bee as red as scarlet, they shalbee as whyte as snowe. And though they were like purple, they shalbee as white as woll, yf ye be louinge and obediente, ye shall enioy the best thinge that groweth in the lande. But yf ye bee obstinate and rebellious, ye shalbee deuoured with the sworde: for thus the lorde hath promised with his own mouth. How happeneth it then that the righteous cytye (which was full of equity) is become vnfaythfull as an whore? Ryghteousnesse dwelt in it, but nowe murtherers. The syluer is turned to drosse, and thy wyne mixt with water. Thy princes are wycked and companyons of theues: They loue gyftes altogether, & gape for rewardes. As for ỹ fatherles, they helpe him not to hys right, neyther wyll they lette the widowes causes come before them. Therefore saieth the lorde God of hoostes, the mightye one of Israell: Ah, I muste ease me of mine enemies, and auenge me of mine aduersaries. I shall laye my hande vpon the, and burne out thy drosse from the fynest and pureste, and put out all thy tynne, and sette thy iudges againe as they wer sometime, and thy Senatoures as they wer from the beginning. Then shalt thou be called the righteous citie, the faithfull citie. Syon shalbee redemed with equitie, and they shall turne again vnto her in righteousnes. For ỹ trãsgressours & vngodly, & such as are become vnfaythfull vnto the Lorde, muste altogether bee vtterlye destroyed. And except ye bee ashamed of the oke trees wherein ye haue so delited, and of the gardens that ye haue chosen, ye shalbee as an oke whose leaues are fallen awaye: and as a garden ỹ

hath

hath no moistnes. And as for the glorye of these thynges, it shalbee turned to dyre straw, and he that made them to a sparke. And they shall bothe burne together, so that no manne shall bee able to quenche them.

The. ii. Chapter.

Of the commyng and deathe of Christe, and of the callynge of the Heathen.

THis is the woorde that was opened vnto Esaye the sonne of Amoz vpon Juda and Jerusalem. It wyll bee also in the laste day, that the hil where the house of ỳ lord is builded, shalbee the chiefe among hilles, and exalted aboue al litle hilles. And al nacions shall preace vnto hym, and the multitude of people shall goe, speakynge thus one to another: vp, * let vs goe to the hyl of the Lorde, and to the house of the God of Jacob: that he maye shewe vs hys waye, and that we may walke in his pathes. ỻ for the lawe shall come oute of Sion, and the woorde of the Lorde from Jerusalem, and shal geue sentence amõge the Heathen, and shall reforme the multitude of people: they shall breake theyr swoordes also into mattockes, and theyr speares to make sythes. And one people shall not lyfte vppe a weapon againste another, neither shal they learne to fyghte from thence furth. Come ye (O house of Jacob) let vs walke in the lyght of the Lord. But thou hast forsaken thy people the house of Jacob, because they goor farre beyonde theyr fathers in Sorceries (whom they haue as the Philistines hadde) and in straunge children they thinke themselues to haue ynough. Their land is full of siluer and gold, neither is there any ende of their treasure: Their lande is also full of horses, and no ende is there of theyr charretters. Their lande also is full of vaine Goddes, and bee fore the woorke of theyr own handes haue they bowed themselues, yea euen before the thynge that their owne fingers haue made. There kneleth the mã, there falleth the man down before them, so that thou canste not bring him away from there. And therfore get the into some rocke, and hide the in the ground, for feare of the Lorde, and for the glorye of hys maiestye: Whiche casteth downe the high lookes of presumpteous persones, and bringeth lowe the pride of man, and the Lorde onlye shalbee exalted in that daye. For the daye of the Lorde of Hoostes shall goe ouer all pride and presumpcion, vpon al the that exalt themselues, & shal bring them al down: vpon al high and stout Cedertrees of Libanus, and vpõ al the okes of Basa, vpon all highe hilles, and vpon all stoute Mountaynes, vpon all costelye towres, & vpon al stronge walles, vpon al shippes of the sea, and vpon euerye thynge that is glorious and pleasaunte to looke vpon. And it shall bring downe the pride of man, and lay mans presumpteousnesse ful low, and the Lorde shall onely haue the victory in that daye. But the idols shall vtterly be roted out. Men shall crepe into holes of stone, and into caues of the earth, for feare of ỳ lord, and for the glory of his maiesty: what time as he shall wake him vp to condemne ỳ earth. Thẽ shal mã cast away his goddes of siluer, and his goddes of golde, (which he neuertheles had made to honour them) vnto Moles and Battes. And they shal crepe into the caues and rockes, & into the cliftes of hard stones, for feare of god, & for the glory of his maiestie, when he ryseth to condemne the yearth. Feare not ye then any man, whose brith is in his nosetreis. For what is he of reputation?

The. iii. Chapter.

He prophecieth that at the tomming of Christ al strength and power shalbee put forth of Jury.

FOr loe, the Lord god of Hoostes doth take away from Jerusalẽ, & Juda, al possessions & power, al meat and drinke, the captain & the soulyer, ỳ iudge & the prophet, ỳ wise and the aged man, the prynce of fiftye yere old, & the honorable: the Senatours & men of vnderstanding, the maisters of craftes, and oratours. And I shall geue them children to bee theyr princes, and babes shall haue the rule of you. The people also shall bee pylled and polled, and one shall euer be doyng violence and wrong to another. The boye shall presume againste the elder, and the vyle persone agaynste the honorable. Yea, one shall take a frende of his own kynred by the bosome, and saye: thou haste clothynge, thou shalt be our head, for thou mayest kepe vs from this fall and parell.

Then shall he sweare and saye: I cannot helpe you. Moreouer, there is neither meat nor clothynge in my house, make me no ruler of the people. For Jerusalem and Juda muste decaye, because that bothe theyr woordes and counsayles are againste the Lorde, to prouoke the presence of hys maiestye vnto anger. The chaungyng of their countenaunce bewrayeth them, yea they declare

declare theyr owne synnes themselues, as the Sodomites, and hyde them not. Woe be vnto their soules, for they haue rewarded euell vnto themselues. Byd the ryghteous do well for they shal enioy the fruites of theyr studies. But woe be to the vngodlye and vnrighteous, for they shalbe rewarded after theyr workes. Children are extorcyoners of my people, & wemen haue rule of the. O my people, þ leaders deceaue the and destroye þ way of thy fote steppes.

C The Lorde is here to common of the matter and standeth to geue iudgement of the people. The Lorde shall come forth to reason with the Senatours and Princes of his people. It is ye that haue burnt vp my vineyarde, the preies in youre houses.

Wherfore do ye oppresse my people, and marre the faces of the poore, sayeth the Lorde God of hoostes: Moreouer, thus sayeth the Lorde: Seeyng the daughters of Sion are become so proud, and come in with stretched out neckes, and with vaine wanton eyes: seeyng they come in tripping so nicelye with theyr fete: Therefore shall the Lorde shaue the heades of the daughters of Sion, & shall discouer their shame. In that dayr shall the Lorde take awayr the gorgeousnesse of theyr apparell, and spanges chaines partelets, & collars braceletes, and hooues, the goodlye flowred, wide and broydred rayment, brooches, and headebandes, rynges and garlandes, holye day clothes and vales, kerchefes and pinnes, glasses and cipresses, bonets, and tasses.

And in steade of good smel, there shalbe stinke among them. And for theyr girdles, there shalbee loose bandes. And for wel set heere there shalbee baldnes. In steade of a stomacher, a sacke clothe, & for theyr brewtye wyth erdnes, and sunne burnyng. Your housemandes and mightye menne shal perysche with the sweerde in battayle. At that time shal their gates mourne & complaine, and they shall sit as desolate folke vpon the yearth.

The.iiii. Chapter.

For want of menne, seuen women desyre to haue one husbande.

I Then shall seuen wiues take holde of one man: and saye, we wyll saye all our meat & clothing together in cõmen: onelye that we maye be called thy wines, and that this shamefull reproche maye be taken from vs.

After that tyme shall the braunche of the Lorde bee bewtifull and mightye, and the fruit of the earth shalbe faire and pleasaut, for those Israelites that shall spring therof. Then shal the remnaunte in Sion, and the remnaunte at Jerusalem ber called holy: namely all suche as are written among the lyuing at Jerusalem: what tyme as þ Lorde shall washe away the filthynesse of the daughters of Syon, and pourge the bloud out from Jerusalem with the wind B of his iudgemente, and with fyre Moreouer, vpon all the dwellynges of the hyll of Sion, and vpõ their whole congregatiõ, shall the Lord prouide a cloude and smoke by daye, and the shining of a flamyng fyre by night, for al theyr glorye shalbee preserued. And Jerusalem shalbee a tabernacle for a shadowe, because of heate in the daye tyme: a place and refuge where a manne maye kepe hym from wether and rayne.

The.v. Chapter.

Of Christ and his vineyarde, with an exclamation of couetousnes and drunkennes.

NOwe wyll I synge my beloued I frende a songe of my frendes, because of hys vineyarde. My beloued frende hath a vineyarde in a verye fruitefull plenteous grounde. This he hedged, this he walled rounde about, and planted it with goodly grapes. In the middest of it builded he a towre, & made a winepresse therin: And afterwarde when he loked that it shoulde bringe hym grapes: it brought forth thornes. Nowe therfore (O ye Citesens of Jerusalem and whole Juda:) Judge I pray you betwixt me & my vineyard. What more could haue ben done for it, þ I haue not done? Wherfore then hath it geuen thornes, where I B loked to haue had grapes of it? Wel now I shall tell you howe I wyll doe with my vineyarde. I wyll take the hedge from it, that it maye perishe, and breake downe the wal, that it maye be troden vnder foote. I wyll laye it waste, that it shall neither bee dygged nor cutte, but beare thornes and bryers: I wyll also forbydde the cloudes that they shall not rayne vpon it. As for þ vineyard of the lord of Hoostes: it is the house of Israel, and whole Juda his fayre planting. Of these he loked for equitie, but se there is wronge: for ryghteousnes, lo, it is but mysery.

Woe vnto them that ioyne one house to C another, & bringe one lande so nygh vnto another, that the poore can gette no more

grounde

grounde and that ye maye dwell vpon the earth alone. These thynges are in the eares of the lorde of Hostes: shall not many greater & more gorgeous houses be so waste that no man shall dwell in them? And ten akers of vynes shal geue but a quarte, and thyrty bushels of sede shal geue but an Epha.

Woe be vnto them that ryse vp early to folowe dronkennes, & to them that continue so vntyl nyghte and tyll they be sette on fire with wyne. In those companyes are harpes and lutes, tabrettes & pypes, and wyne. But they regarde not the worke of the Lorde, & consydre not the operacion of hys handes. Therfore commeth my folke also into captiuitie, because they haue no vnderstanding. Their glory is kampished wyth hunger, and their pryde is marred for thyrste. Therfore gapeth hel, and openeth her mouth maruelous wyde: that their pryde, boastynge, and welth, wyth suche as reioyse therin may descend into it. Thus hath mā a fal, & is brought lowe, and the hygh loke of ꝑ proude shalbe layde downe. But the lorde of Hostes is exalted in iudgemente, and God that is holye, is praysed in righteousnelle: Then shall the shepe eate in order, and the ryche mens landes that wer laid wast, shall straungers deuoure. Woe be vnto thē, that drawe wickednes vnto them with cordes of vanytye: & synne, as it were with a carte rope. Wyche vse to speake on thys maner: let hym make haste nowe, and goe forth wyth hys worke, that we maye se it. Let the counsel of the holye one of Israel come, and drawe nye, that we maye knowe it. Woe be vnto them that cal euell good, and good euell, whych make darkenelle lyght, and light darkenelle, that make sowre swete, and swete sowre. Woe be vnto them that are wise in their owne sight, and thynke them selues to haue vnderstanding. Woe be vnto them that are stronge to suppe out wyne, and experte men to set vp dronkennes. These geue sentence wyth the vngodly for rewardes, but condemne the iust cause of the ryghteous. Therfore lyke as fyre lycketh vp the strawe, and as the flame consumeth the stubble: euen so their roote shalbe as corruption, and their blossome shal vanyshe away lyke dust: for they haue cast away ꝑ lawe of ꝑ lord of Hostes, & blasphemed the worde of the holy maker of Israel. Therfore is the wrath of the lord kyndled also agaynst hys people, & he shaketh hys hande at them: yea, he hath smyten so that the hylles dyd tremble.

And their karcases did lye in ꝑ open stretes lyke myer. And in all thys the wrath of God hath not ceassed, but hys hande is stretched out styll. And he shall geue a token vnto a straunge people, and call vnto them in a farre countrie: and beholde, they shall come hastelye wyth spede. There shall not be one faynte nor feble amonge them, no not a sluggish nor sleperye persoune. There shall not one of them put of the gyrdle from hys loynes, nor lowse the latchet of hys shooe. His arowes are sharpe, and all hys bowes bent. His horse hooues are like flint, and his carte wheles lyke a stormy wynde. His crye is as it were of a lyon, and he roareth lyke lyons whelpes. They shall roare, & hantche vp the praye, and no man shall recouer it, or gette it from thē. In that daye they shalbe so fearce vpon them, as the sea. And yf we loke vnto the lande, beholde, it shalbe all darknelle and sorowe. Yf we loke towarde heauen, behold, it shalbe darcke.

The. vi. Chapter.

Esay sawe the glory of the Lord, and was sente to prophecye the desolacion of Iurye.

IN the same yeare that kynge Oziah dyed, I sawe the lorde sittinge vpon an hygh and glorious seate, and hys traine fylled the temple. And about hym stode Seraphins, whereof euery one had syx wynges. Wyth twayne eche couered his face, wyth twayne his fete, and wyth twayne dyd he flye. They cryed also eche one to another on this maner: holy, holy, holy is the lorde of Hostes. The whole worlde is full of hys glorye. Yea, the greses and dorechekes moued at his crynge, & the house was full of smoke. Then I sayde: O woe is me, for I am lost: in as muche as I am a man of vncleane lyppes, and dwel amonge people that hath vncleane lyppes also: for myne eyes haue sene the kyng and Lorde of hostes. Then flewe one of the Seraphyns vnto me hauynge a hote cole in hys hande, whyche he had taken from the aulter with the tonges, & touched my mouth and sayd: lo, rhys hath touched thy lyppes & thyne vnryghteousnelle is taken away, and thy synne forgeuen. Also, I heard the voice of the lorde, saying on thys maner: Whom shal I send, and who wyl be our messāger? Then I sayde: here am I, sende me. And he sayd: go, and tell thys people: ye shal heare in dede, but ye shall not vnderstande: ye shal plainly se and not perceaue. Hardē the heart of thys people, stoppe their eares, and shut their eyes, that they se not wyth their eyes,

Mat. 13. b
Mar. 4. b
Luke. 8. b
Rom. 11. f
Iohn. 12. f
Rom. 11. g

heare not wyth their eares, & vnderstande not wyth their hertes, and conuerte, and be healed. Then spake I: lord, howe longe he answered: vntyl the cyties be vtterly wasted without inhabitours, & the houses without men, tyll the lande be also desolate, and lye vnbuylded. For the Lorde shal take the me karte away so that the lande shall lye waste a longe season, yet in it shall succede ten kynges, and the lande shall retourne and be layd waste. And as the Terebint tree and oke in wynter cast their leaues, and yet haue theyr sappe in them: so shall the holye sede continue in their substaunce.

The. vii. Chapter.

The Syrians mouet a tayle agaynste Jerusalem. A virgyne shal beare a chylde.

IT happened in the tyme of Ahaz the sonne of Jotham, whych was the sõne of Uziah kyng of Juda: that * Rasin the kynge of Syria, and Pechah the sonne of Romeliah kyng of Israell went vpwarde Jerusalem to besiege it: but Rasin was not able to winne it. Nowe when the house of Dauid (that is Ahaz) hearde worde therof, that Syria and Ephraim were cõfederate together, his herte quaked (yea & the hertes also of hys people) lyke as when a tree in the feldes is moued with the wynd. Then sayd God vnto Esay: go mete Ahaz (thou and thy sonne Seariasub) at the head of the ouerpoole, in the hote path by the fullers grounde, and saye vnto hym: take hede to thy self, and be styl, but feare not, neyther be fayntе herted, for these two tayles: ꝑ is for these two smoking fyrebrandes, the wrath and furyousnes of Rasin the Syryan, and Romelyes sonne: because that the kynge of Syria Ephraim & Romelyes sonne haue wyckedly conspired against the, sayynge: We wyl go vp against Juda, vexe them, and bring them vnder vs, & set a kyng there euen the sonne of Tabeel.

For thus sayth the Lorde God therto: It shal not so go forth: neyther come so to passe: for the heade cyte of the Syryans is Damascus, but the head of Damascus is Rasin. And after fiue & thre score yeare shall Ephraim be nomore a people. And ꝑ chief cyte of Ephraim is Samaria, but the head of Samaria is Romelies sonne. Yf ye beleue not it cõmeth of this: that ye are vnfaythfull to God. Moreouer God spake once again vnto Ahaz, saying: requyre a token of ꝑ lord thy God, whyther it be toward the depth beneth, or toward the heygthe aboue.

Then sayde Ahaz: I wyll requyre none, neyther wyll I tempte the Lorde. The lord answered: Then heare to, ye of the house of Dauid: is it not ynoughe for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lorde shal geue you a toke: Beholde, a virgyne shal cõceaue C and beare a sonne, and (thou hys mother) shalte call his name Emanuel. Butter and houy shall he eate, that he maye knowe to refuse the euell, and chose the good. For or euer the chyld come to knowledge, to eschue the euell, and chose the good: the lande (that thou so abhorrest) shalbe desolate of bothe her kynges. The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed frõ Juda) thorowe the kynge of the Assyryans. For at the same tyme shall the Lorde whystle for the flyes that are about the water of Egipt, & for the Bees in the Assirians lande. These shal come and shal lyghte all in the desolate valeies, in the holes of stones, vpõ al thorny and bushy places. At the same tyme shall D the Lorde shaue the heere of the head, and the feete and the beard cleane of, wyth the rasour ꝑ he shal hyer beyõd ꝑ water: namely, wyth the kyng of the Assirians. At the same time shal a man lyue with a cowe, and two shepe. Then because of the aboundaunce of milke, he shall make butter and eate it. So that euery one whych remayneth in the lande, shall eate butter and hony. At the same tyme al vineyardes (thoughe there be a thousande vynes in one, and were solde for a thousande sylueryinges) shalbe turned to bryeares and thornes. Lyke as they shall come into the lande with arowes & bowes, so shal al the land become bryears & thornes. And as for al hylles that are hewen downe, there shall not come vpon them any feare of bryears and thornes. But the cattel shal be dryuẽ thyther, and the shepe shal fede there.

The. viii. Chapter.

The deliuerraunce of the lande by Emanuell. The stone of offence, at whych many shall stumble.

MOreouer, the Lorde sayde vnto me: Take the a greate leafe, and write in it, as me do with a penne: I make haste spede to robbe, and haste to the spoyle. And I called vnto me faithful witnesses to recorde. Uriah ꝑ preest, & zachariah the sonne of Barachiah. After that wente I vnto the prophetesse, that had conceaued and borne a sonne.

Then

Then sayd the lorde to me: geue him this name: a spedie robber, an hasty spoyler.
For why, or euer the chyld shal haue knowledge to crye father, and mother: shall the riches of Damascus and the substaunce of Samaria be taken awaye by the spoyler, before the kinge of the Assirians. The lorde
B spake also vnto me, sayinge: for so much as this people refuseth the styll renning water of Silo, and put their delyte in Razin and Romelies sonne: Beholde, the Lorde shall bring myghty and greate floudes of water vpō them: namely, ꝑ kyng of the Assirians with all his power: Whyche shall clyme vp vpon all hys floudes, and renne ouer all their bākes. And shal breake in vpō Juda, flowyng & encreasing in power, tyl he gette him by the necke. He shall fyl also the widenes of thy lande wyth hys brode wynges, O Emanuel. Breake downe (o ye people of Assur) and ye shalbe broken downe: herken to all ye of farre countries. Muster you, & ye shalbe brokē downe: prepare you to battel, and you shalbe torne in peces: take your counsell together, yet muste youre counsell come to naught: go in hand withal, yet shall it not prospere, for God is wyth vs. For the
C Lorde spake thus to me in the power of his hande, and warned me, sayinge vnto me: that I should not walke in the way of this people. He sayde moreouer: rounde wyth none of them whosoeuer say, ponder people are bounde together: feare them not, neither be afrayed of them, but sanctifye the lord of hostes, let hym be youre feare and dreade. For he shalbe the holy place to flye to, and stone to stomble at, the rocke to fall vpon, a snare and net to both ꝑ houses of Israell, and the inhabitours of Jerusalem. And many shall stomble, fal, and be broken vpō hym: yea, they shalbe snared and taken.
D Nowe laye the wynesses together, and seale the lawe wyth my disciples. Thus wil I wayt vpon the lord that hath turned his face from the house of Jacob, and I wyll loke for him. But lo, as for me and the children whyche the Lorde hath geuen me: we are a token and a wonder in Israel, for the Lorde of hostes sake, whyche dwelleth vpō the hyll of Syon.
And yf they saye vnto you: aske counsell at the Sothsayers, Wytches, charmers, & conniurers, then make them thys answere: Is there a people any where, ꝑ asketh not
Lib.14.a counsell at hys God? * Should men runne vnto the deade for the lyuynge? Yf any man wante lyghte, let hym loke vpon the lawe, & the testymonye, whether they speake not after thys meaning. Yf he do not thys, he stumbleth and suffreth hunger. And yf he suffre hunger he is out of patience, and blasphemeth hys kynge and hys god. The
loketh he vpwarde, and downeward to the earthe: and beholde, there is trouble and darkenes, vexacion is rounde about him, and the cloude of errour. And out of suche aduersytye shal he not escape. Euen lyke as in tyme paste, it hathe bene well sene, that the lande of zabulon, & ꝑ land of Nephtaly (where thorowe ꝑ sea way goeth ouer Jordane into ꝑ land of Galile) was at the fyrst in lytle trouble: but afterward sore vexed.

The.ix. Chapter.

De prophecyeth of Christes natiuitye & dominiō.

THe people that walke in darkenes haue sene a great light. As for the
J that dwel in the land of ꝑ shadow of death, vpon them hath ꝑ lyght shyned. Thou haste multiplyed the people and not increased theyr ioy. * They reioyse before the, euen as men make mery in harueste: and as men that haue gotten the victorye, when they deale the spoyle. For thou haste broken the yoke of the peoples burthē: the staffe of hys shoulder, and the rodde of his oppressoure, as in ꝑ dayes of Madian.
And truly euery battayll that the warriour
B accomplisheth, is done wyth confused noise, and defiling theyr garmentes with bloude. But thys battayle shalbe with burnynge, and consumynge of fyre. For vnto vs a childe is borne, & vnto vs a sonne is geuen. Upon hys shulder doth the kyngdome lye, and he is called wyth hys owne name, wonderfull: The geuer of counsell, the mightye God, the euerlastyng father, the prince of peace: he shall make no ende to encrease the kyngdome and peace, and shall syt vpō the seate of Dauid, and in hys kyngdome, to set vp the same, and to stablyshe it wyth equytie & ryghtousnesse from hence furthe
C for euermore. This shal ꝑ gelowsy of ꝑ lord of hostes bring to passe. The lorde sent a word into Jacob, ꝑ same is come into Israel. And al ꝑ people of Ephraim shal knowe, & they ꝑ dwel in Samaria, ꝑ can say with pride & hye stomackes, on thys maner: The tile worke is fallen downe, but we wyl bylde it with squared stones. The molbery timber is broken, but we shall set it vp agayne wyth Cedre. Neuertheles, the Lorde shall

prepare Rasin the enemy against the, and so ouer
throwe their aduersaries, ꝓ the Syrians shal
lay holde vpō them before, & the Philistines
behinde: and so deuoure Israell wyth open
mouthe. After all thys is not the wrathe of
the lord ceassed, but yet is hys hād stretched
oute styll. For the people turneth not vnto
him that chastyseth them, neither doe they
seke the lorde of Hostes. Therfore hath the
lorde roted out of Israel both heed & tayle,
braunche and twygge in one daye. By the
heade is vnderstande the Senatoure and
honourable man, and by the tayle ꝓ prophet
ꝓ preached lies: For al they which enfourme
the people that they be in a ryght case, suche
be dysceauers. Suche as men thyncke also
to be perfecte among these, are but caste-
awayes. Therefore shall the Lorde haue no
pleasure in their yong men, neyther fauour
their fatherlesse and wyddowes. For they
are all together ypocrytes and wycked, and
al their mouthes speake folye. After al this,
is not the lordes wrathe ceassed: but yet hys
hāde is stretched out styll. For vngodlynes
burneth as a fyre in the briers and thornes.
And as it were oute of a fyre in a wood, or
a reede bushe: so ascendeth ꝓ smoke of their
pryde. For because of the wrath of the lord
of Hostes is the lande full of darknesse, and
the people be consumed as it were with fire:
no man dothe spare his brother, but he rob-
beth on the right hande, and doeth famishe:
he eateth on the left hand, & he shal not haue
ynough. Euery mā shal eate ꝓ flesche of hys
owne arme. Manasses, shal eate Ephraim,
& Ephraim Manasses: & they both shal eate
Juda. After al this is not the Lordes wrath
ceassed, but yet is his hand stretched out stil.

The.x. Chapter.

He threatneth the oppressours of the poore, and
prophecyeth against Sennacherib.

WOe be vnto them ꝓ make vnrygh-
teous lawes, and deuyse thynges
which be to harde for to kepe: wher-
thorowe the poore are oppressed on
euery syde, and the innocentes of my people
robbed of iudgemente: that widdowes may
be their praye, and that they maye robbe
the fatherlesse. What wyll ye do in tyme of
the vysytacion, and when destruccion shall
come from farre? To whom wyll ye runne
for helpe? and to whom wil ye geue youre
honoure, that he may kepe it? that when I
wyll drawe my hande, ye come not amonge
the prysonners, or lye amonge the dead?
After al this doth not the wrath of the lorde
ceasse, but yet is his hand stretched out still.

Woe be also vnto Assur, which is a staffe of my wrathe, in whose hande is the rod of my punyshmente. I shall sende hym among those hypocrytish people, among the people that haue deserued my displeasoure, shall I sende hym, that he may vtterly robbe them, spoyle them, and treade them downe, lyke ꝓ myre in the strete. Howebeit, his meanyng is not so, neyther thynketh hys hert on thys fassyon. But he ymagyneth onlye, howe he maye roote out and destroye moche people, for he sayeth: are not my princes al kynges? Is not Calno as easye to wynne as Charchamis? Is it harder to conquere Hamath then Arphad? Or is it lyghter to ouercome Damascus, then Samaria? As who saye: I were hable to wynne the kingdome of the Idolaters and their goddes: but not Jerusalē and Samaria. Shal I not do vnto Jerusalem and their ymages, as I dyd vnto Samaria and their idols? Wherfore ꝓ lord sayeth: Allone as I haue performed my whole worke vpon the hyl of Sion and Jerusalem, then wyl I vyset the noble and stoute hert of the kinge of Assyria wyth hys proude lookes. For he standeth thus in hys owne conceyte: Thys doe I thorowe the power of myne owne hande, and thorowe my wysdome: For I am wyse: I am he that remoue the landes of the people: I robbe their treasures: & (lyke one of the worthyes) I dryue the from their hye seates. My hāde hath founde oute the strength of the people, as it were a neste. And lyke as egges that were layed here and there, are gathered to-gyther: So do I gather al countryes. And there is no man that darre be so bolde, as to touche a fether: that darre open hys mouth, or ones whysper. Shall the axe booste it selfe agaynste hym that heweth therewythe or dothe the sawe make anye braggynge agaynste hym that ruleth it? That were euē lyke, as yf the rod dyd exalte it self againste hym that beareth it: or as though the staffe shoulde magnifye it self, as whoe say, it were no wood. Therfore shall the Lord of hostes send hym among his fatlynges, leanesse: & burne vp his glory as it were wt a fire. But the lyght of Israel shalbe that fyre, and his Sanctuarye shalbe the flame, and it shall kyndle and burne vp hys thornes & briers in one day: yea, all the glory of his woodes and feldes shalbe consumed wt bodye and soule: And they shalbe as an hooste of me, whose standerde bearer fayleth.

The

The trees also of the fielde which remaine, shalbe of suche a nombre, that a chylde may tel thē. After that daye shal the remnaunt of
c Israel and suche as are escaped oute of the house of Jacob, seke no more cōforte at him that smote thē, but with faithfulnesse & truth shal they trust vnto the lord, the holy one of Israel. The remnaunte, euen the posteritie of Jacob, shall cōuerte vnto God the mightye one. For though thy people (O Israell) be as the sande of the sea yet shal the remnaūt of thē conuert in hym. Perfect is the iudgement of hym that floweth in righteousnesse, and therfore the lorde of hoostes shall perfectly fulfyl the thyng that he hath determined in the middest of ỹ whole worlde. Therfore thus sayth the Lorde God of hoostes:
Thou my people, that dwellest in Syon, be
f not afrayed for the kyng of the Assirians:
He shall smite thee with a rod, & shal wagge his staffe at thee, as the Egipcians did some tyme: But soone after shall my wrathe and mine indignacion be fulfilled in the destruccion of them. Moreouer, the lord of hoostes shall prepare a scourge for him, like as was the slaughter of Madian vpon the rocke of Oreb. And he shall lyft vp his rodde ouer the sea, as he dydde sometyme ouer the Egipcians. Then shall his burthē be taken from thy shoulders, and his pocke from thy
C necke: yea, thesame pocke shalbe corrupt for very fatnesse. He shall come to Iuah, and go thorow toward Mygrō: at Michmas shal he lay vp his harnesse, & go ouer the foorde. Gibea shalbe theyr restyng place: Ramath
G shalbe afrayd: Gibea Saule shal flye away. The voyce of the noyse of thy horses (O daughter Gallim) shalbe heard vnto Lais, and to Anothoth, which also shalbe in trouble. Madmena shall trēble for feare, but the citezins of Gabim are manly, yet shall he remayne at Nob that daye. After that shal he
D lyft vp his hande agaynste the mount of the daughter Syon, the hyl of Jerusalem. But se, the Lord god of hoostes shall take awaye the proude from thence with feare. He shall hewe downe the proude, and fell ỹ hye myn-
ded. The bushes also of the wood shall he roote out with yron, and Libanus shal haue a mightie fall.

The.xi. Chapter.

The prophecieth of the Natiuite of Christ, and of his people: of the remnaunte of Israell, and of the fayth of the heathen or Gentiles.

I AND there shall come a rod forth of ỹ kynred of Isai, and a blossome shall florysshe out of his roote. The spirite of the Lorde shall lyght vpon hym: the spirite of wisdom and vnderstanding, the spirite of counsaile and strength, the spirite of knowledge, and of the feare of the Lorde: & shall make hym feruent in the feare of God. For he shal not geue sentēce after the thyng that shalbe broughte before his eyes, neyther reproue a matter at the fyrste hearyng, but vp righteousnesse shall he iudge the poore, and with holynesse shall he reformme the symple of the world. He shall smyte the worlde with the rodde of his mouth, and with the breath of his mouth shal he slaye the vngodlye.
Righteousnesse shal ber the gyrdle of his loynes: truthe and faithfulnesse, the gyrding B
vp of his reynes. The wolfe shal dwel with the lambe: and the Leopard shal lye doune by the goate. Bullockes, lyons, and cattell shall kepe company together, so that a lytle chylde shall rule them. The kowe and the beare shal feede together, and theyr youngones shall lye together. The lyon shall eate strawe like the oxe or the kowe. The chylde whyle he sucketh shall haue a delyte to the Serpentes nest, and when he is weaned he shal put his hand into the cockatrice denne. No man shall do euell vnto another, no mā shall destroye another, in all the hyll of my holynesse. For the earth shalbe full of the knowledge of the lord euen as the sea floweth ouer with water. And in that daye shall the Gentiles enquyre after ỹ roote of Jesse C
which shalbe set vp for a token vnto the people, and his dwellyng shalbe glorious. At thesame tyme shall the Lorde take in hande agayne, to conquere the remnaunte of hys people (whiche shalbe left aliue) frō the Assyrians, Egyptians, Arabians, Assyrians, Elamytes, Caldees, Antiochyans: and from the Ilandes of the sea. And he shall set vp a token amōge the Gentiles, and gather together the dispersed of Israell: yea, & the outecastes of Juda frō the foure corners of the world. The hatred of Ephrai also and enemies of Juda shalbe cleane roted out. Ephraim shall beare none euill will to Juda, & Juda shal not hate Ephrai: but they both together shall flye vpō the shoulders of the Philistines toward the weste, and spoyle them together that dwell toward the East. The Idumytes and the Moabytes shall D
let theyr handes fall, and the Ammonites shalbe obedyent vnto them.
The Lord also shall cleaue the tonges of ỹ Egiptians sea, & with a mighty wind shal he lyft vp his hād ouer Nilus, & shal smyte

his scurn streames, and make men go ouer drie shod. And thus shal there be a waye for hys people that remaineth, from the Assirians: like as it happened to the Israelytes what tyme they departed out of the lande of Egypte.

¶ The.xii. Chapter

The song of the church for the obtayning of the victory and ouercommyng of the worlde.

A SO that thé thou shalt saie: O Lorde I wyl thanke thee, for thou wast displeased at me: but refrayne thou frō thy wrath, and comforte me. Beholde, God is my saluacion in whome I wyl trust, and not be afrayde. For the Lorde God is my strength & my songe, he also is become my saluacio. Therfore with ioye shal ye drawe B water out of the welles of the sauioure, and then shall ye saye: geue thankes vnto the lorde, call vpon hys name, declare hys cōsayles amonge the people, kepe them in remembraunce for his name is excellente. O sing prayses vnto the lord, for he hath done greate thynges, as it is knowen in all the worlde. Crye out and singe thou ꝑ dwellest in Sion: for great is the holy one of Israell in the myddest of thee.

¶ The.xiii. Chapter.

The prophecyeth the destruccion of Babilon: the captiuitie and the comming agayne of the people.

A THys is the heuy burthen of Babilon, whiche Esay ꝑ sonne of Amos dyd se. Lift vp the baner vpon the hye hyll, call vnto them, holde vp your hande, that the princes may go in at the doze. I haue sente for my deputyes & my grauntes (saieth the lorde) which shal execute wrath. I wyll call for suche as triumphe in my glory. There is a noyse of a multitude in the mountaynes, lyke as of a greate people: a rushynge as though the kyngdomes of the nacions came together. (And the Lorde of hoostes musstereth hys armye to battayle.) They come oute of a farre countrey, from the ende of heauen: Euen the Lorde hym selfe with the instrumentes of his wrath, to destroye the whole lande. Bourne ye, for the daye of the lorde is at hande, and shall come as a destroyer B from the almyghtye. Therfore shall all handes bee letten downe, and all mennes heartes shall melte awaye, they shall stande in feare, carefulnesse and sorowe shal come vpon them, and they shall haue payne as a woman that trauayleth with childe. One shal be abashed of an other and theyr faces shal burne lyke the flame of fyre. Behold, the daye of the Lorde shall come, terrible, full of indignacion, furoure and wrath, to make the lande waste, and to roote oute the synners therof. For the starres and planetes of heauen shall not geue theyr lighte: the sunne shalbe darkened in the ryssyng, & the moone shall not shyne with his lighte. And I wyll punyshe the wickednesse of the worlde, and the synnes of the vngodly, saith the lorde. The hie stomackes of the proude C wyll I take away, and wil laye doune the boastyng of tiraunte. I wyll make a man dearer then fyne golde, and a man to bee more worth thé a golden wedge of Ophyr. Therfore I will shake the heauen, and the earthe shall remoue out of her place: in the wrath of the lord of hostes, & in ꝑ day of his fearefull indignacion. And Babilon shalbe as an hunted or chaced doo, & as a shepe ꝑ no man taketh vp. Euery manne shal turne to his own people, and flye eche one into his owne lande. Whoso is founde alone, shalbe shotte thorowe. And whoso gather together shalbe destroyed w the sweard. * Their Psa.136 chyldren shall bee slayne before theyr eyes, D theyr houses spoyled, and theyr wiues rauished. For lo, I shall bryng vp the Medes agaynste them, whiche shall not regarde syluer nor be desirous of golde. With bowes shall they destroye the yonge children, and haue no pytye vpon women with childe, and theyr faces shal not spare the children. And Babilon (that glorye of kyngdomes and beautye of the Caldees honoure) shalbe destroyed, euen as God destroyed * So- Gen.19 dome and Gomorra. It shal not endure for euer neyther shall there be any more dwellyng there, from generacion to generacion. The Arabians shall pytche no tentes there, neyther shall the shepheardes make theyr foldes there any more: but fearefull wylde beastes shall lye there, and the houses shalbee full of greate owles. Estriches shall dwell there, and Apes shall daunce there: wylde cattes shall crye in the palaces, and dragons shalbee in the pleasaunte houses. And as for Babilons tyme it is at hande, and her dayes shall not be prolonged.

¶ The.xiiii. Chapter.

The returne of the people from captiuitie. The prosperyne of the people of God, and afflictyon of theyr enemyes. The pryde of Babylon.

BVt the lorde wyll bee mercyfull vnto I Jacob, and wyll yet chose Israell agayne, and set thé in theyr owne lande. Straungers shall cleaue vnto them, and get thé to the house of Jacob. The people shall

people shall take them and cary them home to theyr owne lande. And make them to enherite the house of Israel in the land of the lord, that they maye be seruauntes and hãdmaydens of the lord. They shall take those prysoners whose captyues they had bene afore, and rule those that had oppressed thẽ.

B When the lorde now shal bring thee to rest from the trauayle, feare, & harde bondage, that thou wast laden withal: thẽ shalt thou vse this mockage vpon the kyng of Babylon, & saye: Howe happeneth it that the oppressour leaueth of? Is the golden trybute come to an ende? The Lord hath broken ỹ sceptre of the vngodly, and the rod of the lordly. Which when he is wroth smyteth ỹ people with contynuall strokes, & tyranously raygneth ouer ỹ Heathen whom he persecuted wythout compassyon. And therfore the whole worlde is nowe at rest, and quietnesse: and men synge for ioye.

C Yea euen the fyrre trees and Cedres of Lybanus, reioyse at thy fall, saying: Nowe that thou art layed downe, there come no mo vp to hewe downe vs. Hell also beneth trembleth to mete the at thy comming, and for thy sake hath raysed hys dead, and all nughtye men & princes of the earth. All kynges of the earth stande vp frõ their seates, ỹ they may all answere, & speake vnto thee. Arte thou become weake also as we? art ỹ become like vnto vs? Thy põpe & thy pryde is layed downe into the pyt, and so is ỹ melody of thy instrumentes. Wormes be layed vnder the, & wormes be thy couerynge.

D Howe art thou fallen from heauen (O Lucifer) thou fayre morynynge chylde? howe hast ỹ gotten a fall euen to the grounde, & arte become weaker then the people? For ỹ saydeste in thyne hert: I will clyme vp into heaue, and exalt my throne aboue, beside ỹ starres of God. I will syt also vpon ỹ holy mounte toward ỹ North. I will clyme vp aboue the cloudes, & wylbe lyke the hyghest of all. Yet thou shalt be brought downe to the depe of hell. They that seke the shal narowly loke vpõ the, & thynke in thẽ selues, saying: Is this the mã that brought all lãdes in feare, & made ỹ kyngdomes afrayed? Is thys he that made the world in a maner waste, and layed the cyties to the grounde, whych let not hys pryssonners go oute?

E The kynges of ỹ nacyons lye euerye one in his owne house wyth worshyppe, & thou art cast out of the graue lyke a fylthye abhominable braunche: lyke as dead mens rayment that are shot thorowe wyth the sweard, and go down to ỹ stones of ỹ depe: as a dead corse that is troden vnder fete, & art not buryed wt them. Euen because that thou haste wasted thy lande, and destroyed thy people. The generacion of the wycked shalbe without honoure for euer. Let there a waye be sought to destroy their children, that be in their fathers wyckednesse, ỹ they come not vp agayne to possesse the lande, and fyll the worlde full of enemyes.

F I will stande vp agaynste them (sayeth the Lord of hostes) and roote out the name and remnaunte, sonne and sonnes sonne of Babylon (sayeth the Lorde) and wyll geue it to the Otters, and wyll make water puddles of it. And I will swepe them out with the besome of destruccyon, sayeth the Lorde of hostes. The Lord of hostes hath sworne an oth, saying: It shall come to passe as I haue determined, and shalbe fulfilled as I haue deuysed. So that Assyria shall I destroy in my lande, and vpon my mountaynes will I treade hym vnder foote. Wherethorowe hys yoke shall come frõ them, and his burthen shalbe take frõ their shoulder. This deuise hath God taken thorowe the whole world: & this is hys hande stretched out ouer all people. For yf the Lorde of hostes determyne a thynge, who is able to dysanull it? And yf he stretch forthe hys hande, who maye holde it agayne?

G The same yeare that kyng Ahas dyed God threatened on this maner: Reioyse not (thou whole Palestina) because the rod of hym that beateth the is broken: for oute of the serpẽtes rote there shall come an adder, and the frute shalbe a fyrye flynge worme. But the fyrste borne of ỹ poore shall be fed, and ỹ symple shal dwel in safetye. Thy roote also wyl I destroye wt hunger, & it shal slay thy remnaut. Mourne thou port, wepe thou cytie, for (O whole lande of Palestina) thou art layed waste, for there shall come frõ the north a smoke, ỹ not one alone may abyde in hys place. Who shall then answere the messengers of the Gentyles? For the Lorde hath stablysshed Syon, and ỹ poore of hys people ỹ be therin, do put their trust in him.

The.xv. Chapter.

A prophecye agaynste Moab.

H This is the heuy burthen vpon Moab: I For of Moab was destroyed & ouerthrowen in ỹ night season. Yea also in Moab was destroyed, and perysshed in the nyght. They wente vp to the ydols house, euen to Dibon, to ỹ hye places to wepe for

Nebo, & Moab did mourne for Medba: Al their heades were balde, & all their beardes shauen. In their stretes are they gyrded a-
B boute with sackcloth. In all the toppes of their houses and stretes, shalbe nothynge but mournynge and weppynge. Helbon and Eleale shal cry þ their voyce shalbe hearde vnto Jahaz. The worthyes also of Moab shall bleate oute, and crye for very sorowe of their myndes: Woe shall my herte be for
C Moabs sake. They shall flye vnto the cytie of Zoar, which is lyke a fayre yonge bullock of thre yere olde, for they shall all go vp to Luith weppynge. Euen so by þ way towarde Horonaim they shall make lamentacio for their vtter destruccyon. For the waters of Nimrim shal be dryed vp by reason wherof the grasse is wythred, the herbes destroyed, & the grene thinges gone. For the residue that he hath done, they are sory. As for their substaunce, the enemyes haue caryed them to the brooke of the wyllowes. For the
D crye went ouer the whole lande of Moab: vnto Eglaim, & vnto Beer Elim, was ther nothyng but mournyng, because þ waters of Dimon wer ful of bloud: for I the Lord shall sende more bloude vpon Dimon, and Lyons vpon the remnaunt of þ lande, & on them that are escaped from Moab.

¶ The .xvi. Chapter.

The destruccyon of Moab.

I Sende the Lorde of the worlde a lābe from the rocke that lyeth towarde þ deserte vnto the hyll of the daughter Sion. For as for the daughters of Moab, they shalbe as a tremblynge byrde þ is put out of hatuest, for they shall carye thē vnto Arnon: gather your counsayll, come together in iudgement, couer vs with your shadow in the mydday as the nyght doeth hyde the chaced, and bewraye not thē that are fled, let my persecuted people dwell amonge you. Moab, be thou their refuge agaynst the de-
B stroyer: for the aduersarye is brought to nought, þ robber is vndone, the tyraunt is wasted out of the lande. And in mercy shall the seate be prepared, and he shall syt vpon it in the trueth in the tabernacle of Dauid, iudgynge & seekynge iudgemēte, & makyng haste vnto ryghteousnesse. We haue heard of þ pryde of Moab, he is very proud, presumpteous, arrogant & ful of indignacion, & bayne are hys lyes. Therfore shal Moab make lamentacion because of þ Moabites (that shalbe slayne) yea, they shal wayle all together. Vpcause of the foundacions of þ cytie that is made of brycke, shall ye com-
playne: euen ye lame people that are left onely behynde.

For the vynes of Helbon are cut downe:
As for the vyne of Sybna, the lordes of þ C
Heathen haue broken downe her principal braunches: they are come euen vnto Jazer, they wente on wandryng vnto the wyldernesse. Her goodlye braūches were throwen downe as they went ouer the sea. Therfore wil I mourne for Jazer, & for the vyne of Sibna. I will poure my teares vpon the, O Helbon and Eleale for the crye of thyne enemyes is fallen vpō thy sommer frutes, & vpon thy hervest. The mirth & chere is takē away out of the plentiful felde, & in þ vyneyardes there shalbe no ioye nor gladnesse. The treader shal treade out no wyne in the D
presses, the sōge of their merry chere haue I layed down. Wherfore my bowels shal roble lyke an harpe for Moabs sake, & myne inwarde partes, for the cyties sake that is made of brycke. And it shall come to passe, that whē it is sene that Moab shalbe made wery of hys hyl chapels, he shal come to his tēple to praye, but he shall not be able. So then, thys is the sayinge that the Lord hath spoken concernyng Moab syns that tyme. But nowe the lord hath spoken, saying: In thre yeres, which shall be as the yeres of an hyred seruaunte, shall the glory of Moab be turned into confusyon, thorowcoute all hys multitude, whiche is verye great. And that whyche remayneth, shalbe very small and feble.

¶ The .xvii. Chapter.

A prophecye agaynste Damascus.

THis is þ heuy burthen vpon Damas- I
cus: beholde, Damascus is taken away to be nomore a cytie, but shalbe an heape of broken stones. The wast cyties of Aroer shalbe foldes for catell, which shal lye there, and there shalbe none to fraye thē away: Ephraim also shall nomore be strōg, and Damascus shall nomore be a kyngedome, & the remnaunt of Syria shalbe as þ glorye of þ children of Israel, sayth the lord of hostes. And in that daye it shall come to passe, that Jacob shalbe made verye poore, and the fatnes of his flesh shal ware leane. And he shalbe as one that gathereth vp corne in hervest, euen lyke hym whose arme reapeth the eares of corne.

He shalbe also like him þ gathereth eares of corne in the valley of Rephaim. Some gatherynge in dede shall there be lefte in it, euen as in the shakynge of an olyue tree, there remayne two or thre beries in þ toppe of the

of the vppermost bough, & foure or fyue in the brode fruytefull braunches therof, saith the Lord God of Israell.

B Then shall man turne agayne to hys maker, and hys eyes shall haue respect to ꝑ holy one of Israel. As for the aulters which are hys owne handywoorcke, he shall not regarde thē, and the thinges that his fyngers haue made (as groues and ymages) those shall he not cast hys eye vnto. In that daye shall theyr stronge cyties be as the forsaken shrubbes & braunches, whiche they left because of the children of Israell: & the lande shalbe desolate. Because thou hast forgotten God thy saluacō, & hast not bene myndfull of thy strong rock, therfore shalt thou set pleasaunt plantes, and shalt graffe the braunche of an other mannes vyne. In the daye shalt thou make thy plant to growe, & early in the mornynge shalt thou make thy seede to florysshe. The heruest shalbe gone in the day of enheritaunce, and there shalbe sorowe wythout hope of comfort.

C Woe shalbe to the multytude of muche people, which shall make a sounde lyke the noyse of the sea. And the violence of the nacions which shal rage lyke the rushynge in of many waters: Euen lyke many waters shall ꝑ people rage. God shal rebuke hym, and he shal flye farre of. He shalbe chased away lyke as dyse strawe vpō ꝑ mountaynes before the wynde: & lyke a thyng that turneth before the stourme. At euē beholde, ther is trouble: and or euer it be mornynge, loe, he is gone. Thys is the portyon of thē that oppresse vs, & the lot of thē that robbe vs.

The.xviii. Chapter.

A prophecye agaynst Egypt.

A DThat lande that trusteth vnder the shadow of wynges, ꝑ lande which is beyonde ꝑ waters of Ethyopia: Sēdynge messaungers by the sea, euē in vesselles of reedes ouer the water. Get you hence (ye spedye messaungers) to a nacyon that is scatered abroade & robbed of that they had, a fearful people from their begynnyng hytherto: a nacyō troden down by litle & litle, whose lādes the floudes haue spoyled. All ye inhabytours of the worlde & indwellers of the earthe, looke vp when he setteth a token in the mountaynes, & herken whē he bloweth with the trōpe. For so ꝑ lord sayd vnto me: as for me, I wil take my rest, and loke vpō the matter in my habitacyon, lyke a fayer heate after the rayne, and lyke a cloude of dewe in the heate of haruest.

B For afore the haruestе when the braūche is growen, there shall come rype fruyte out of the floure: and he shall cut downe the increase with sythes, and the braunches shall he take away with hookes. Thus shall they be lefte together vnto ꝑ foules of the mountaynes, and to the beastes of the earth: for in sommer the byrdes shall remayne vpon it, & euery beast of the lande shall be vpon it in the wynter. In that tyme shal ther a presēte be brought vnto the lorde of hoostes, euen a people that is scatered abroade, & robbed of that they hadde: that same people whych haue bene fearfull from their begynnynge hytherto, a nacyon troden downe by lytle & lytle, whose lande the floudes haue spoyled: to the place of the name of the Lorde of hooستes, euen to the mount Syon.

The.xix. Chapter.

The prophecye agaynst Egypte.

THe heuye burthen of Egypt: Beholde, the Lorde rydeth vpon a swift cloude, and shall come into Egypt: and the Idols of Egypt shall tremble at the presence of hym, and ꝑ herte of Egypte shall quake in the mydeste of her. And I will set the Egyptians one agaynste another, so that one brother shall fyght agaynste another, & one neyghboure agaynst another, Cytye agaynst Cytye and Realme agaynst Realme. The mynde also of Egypte shalbe cleane wythout councell wythin it selfe, and the deuyce that they take wyll I destroye, so ꝑ they shall seke counsel at Idols, and at sorcerers, at workers with spyrites, & at sothsayers. And the Egyptians wyll I geue ouer into the hande of a marueloꝰ cruell lorde, and a myghtye kyng shall haue dominion ouer them, sayeth the lorde God of hooستes: the waters of the sea shall fayle, & the ryuer shall decrease, & be dryed vp. The waters shalbe drawen out, ꝑ ryuers of Egipt shalbe emptyed and dryed vp, ꝑ reedes and flagges shalbe cut downe.

B The grasse in the ryuer and by the ryuers banck and all that groweth by ꝑ ryuer, shal wyther awaye and be broughte to naught. The fyshers also shall mourne, and al they that cast angle in to the water, shall make lamentacyon: and they that laye forth their net besyde the waters shalbe rotted out. Moreouer, they that worcke in flax and make fyne worckes, shalbe confounded: and so shall they that weue open worckes. For their open worckes shalbe euen destroyed: and al they that make pondes and stues for fyshe shall come to naught.

But ye foolish prynces of Soan, ye wise coū-

sayelers

layers of Pharao, whose wyt is turned to foolyshenes, howe saye ye vnto Pharao? I am come of wyse men, and of auncyente kynges. Where are nowe the wyse men? Let the tell the (yf they can) what the Lorde of Hoostes hath deuysed vpon Egypte.

C The prynces of Zoan are become fooles, ꝑ prynces of Noph are dysceaued, they haue dysceaued Egypt, euen they that were taken for the chefe kynred therof. In the myddest of it hath ꝑ Lord poured ꝑ spyrite of wyckednesse, and they haue dysceaued Egipt in euery worke therof: euen as a dronken man stacketh in his vomyte. Nether shall the heade or tayle, ꝑ braunch or reede, be hable to do any worcke in Egipt. In that day shal Egipte be lyke vnto wemen: It shalbe afrayed and stande in feare at the mocyon of the hand of the Lorde of Hoostes, which he shaketh ouer it. And Egypt shalbe afrayed of ꝑ lande of Juda, so that euery one which maketh mẽcyon of it shalbe afrayed thereat because of the councel of the Lord of hostes whyche he deuyseth for it.

In that daye shall fyue cytyes in the lãde of Egypt speake the language of Canaan, and sweare by the Lorde of Hoostes, the cyte of desolacyon shalbe called one of them. In that day shal ꝑ aultare of the Lorde be in ꝑ myddes of the land of Egypt, and this tytle beside it: Vnto the Lord. And it shalbe a token and a wytnesse vnto the Lorde of Hoostes in the lande of Egypte. For they shall crye vnto the lorde, because of suche as trouble them and he shall send them a Sauiour, ꝛ a greate man to delyuer them.

D And the lorde shalbe knowen in Egypt, ꝛ the Egyptians shall knowe the lord in that day, and do sacrifice and oblacion: yea they shall vowe a vowe vnto the lorde, and performe it. The Lord also shall smyte Egipt sore, and heale the agayne: and they shalbe cõuerted vnto ꝑ lord, and he shalbe intreated of them, and shall heale them. In that daye shall there be a comen waye oute of Egypte into Assyria, and Assyria shall come into Egypt: and Egypt into Assyria: so that the Egyptians and the Assirians shal serue the lord together. In that daye shal the nacion of Israel be the thyrde with Egypte ꝛ Assyria, and they shalbe blessed in the myddes of ꝑ lande, which lande ꝑ lord of hostes hath blessed sayenge: blessed is my people of Egypte: Assur also is the worke of myne handes: and Israell is myne enherytaunce.

The.xx. Chapter.

Agaynst Egypte and Ethyopia.

IN the yeare that Tharthã came vnto Asdod (when Sargon the kynge of Assiria had sent him) ꝛ had fought agaynst Asdod, and taken it, At the same tyme spake the Lord by the hand of Esaye ꝑ sonne of Amos, sayeng: Goe, ꝛ take of the sackecloth from thy loynes, ꝛ put of thy shooe from thy foote. And he dyd so, walkynge naked and barefoote.

And the Lorde sayd: lyke as my seruaũte Esay hath walked naked and barefote for a sygne and wonder thre yeares vpõ Egypt, and Ethyoppa: Euen so shall the kynge of Assyria take awaye oute of Egypte and out of Ethiopia, children ꝛ olde men, naked and bare fote, with their loynes vncouered, to the great shame of Egypte.

They shalbe broughte in feare also, and ashamed one of another: Ethyopia of Egypt, and Egypt of Ethyopia, cõsyderynge what glory they were in afore. And they that dwell in the same Ile shall saye in that day: Behold, thus are we regarded. Whyther shall we flye for helpe, that we maye be delyuered from the kynge of Assyria? And howe shall we escape?

B

The.xxi. Chapter.

Agaynst Babylon, Idumea, and Arabya.

THe burthen of the waste sea: Euen as the stormie wether that passeth thorowe at the noone day, to come from ꝑ wyldernes, from that horrible lande. A greuous vision was shewed vnto me: Let one dysceateful offender come agaynst another, and one destroyer agaynst another. Up Elam, laye seyge thou of Media, all their gronynge haue I layd downe. Therfore are my loynes fylled with sorowe: heupnes hath taken holde vpon me, as the panges of a woman that is trauaylynge. It made me stoupe when I heatde it, and it vexed me when I sawe it. Myn hert panted, fearfulnes came vpon me. The nyght of my voluptuousnes, hath he turned agaynste me into feare. Whyle they garnyshed the table, the watchman loked: And whyle I was eatynge and drynckynge (it was sayde) vp ye Captaynes take you to youre shylde. For thus hath ꝑ lord sayd vnto me: Go, ꝛ set a watcheman to tell what he seeth. And he sawe a charet whych two horsmen sat vppõ, with ꝑ carrage of an asse, ꝛ ꝑ carrage of a camel: So he loked ꝛ toke very dylygent hede. And ꝑ Lyon cryed, Lord, I stande waytyng al the whole daye, ꝛ am appointed to kepe my watch euery nyght.

B

Isay. 19. Jere. 9.

And

And behold, here commeth a charet of men with twoo horsmen. And he answered, and sayd: Babilon is fallen, it is fallen, & all the ymages of her gods hath he smytten doune vnto the grounde. Thou arte he whome I must threshe, and thou belongest to my corne flooze. This that I heard of the Lord of Hoostes the God of Israel haue I shewed vnto you. The burthen of Duma: he calleth vnto me oute of Seyr: Watcheman what hast thou espied by night? Watcheman what hast thou espied by night? The watcheman sayde: The morning commeth, and so doth the nyght. Yf ye will aske any question, then aske it: returne and come againe. The burthen concerning Arabia: In the pleasaunt grounde of Arabia shall ye tary all nyght euen in the stretes of Dedanim. The inhabitours of ỹ lande of Thema, brought forthe water to hym that was thirsty, they preuented hym with their breade, that was fled away. For because of swoordes are they become fugitiue, euen for ỹ drawen sword, and for the bente bowe, and because of the greuousnesse of warre. For thus hathe the lorde said vnto me: There is yet a yeare according to the yeares of an hyred seruaunt, and all the glory of Cedar shall fayle. And the number of them that shall escape from the bowes, shalbe mynished by the mightye chyldren of Cedar, for so the lorde God of Israell hath spoken.

The.xxii. Chapter.

Prophecye agaynste Jerusalem.

THe burthen of the vallye of vysion. What haste thou to do here, that thou clymeste vnto the house toppes? Thou that arte full of occuppeng, thou seductous and proude cytye: thy slayne men are neyther put to death with swoorde, nor dead in battayle. All thy captaynes are fugytyue together, the archers haue taken them prysoners. All they that are founde in thee, are in captyuytye together, because they fledde farre of. Therfore sayde I: let me alone, and * I will make lamentacyon. Ye shall not be able to comforte me, because of the destruccion of the daughter of my people. For thys is a daye of trouble, of ruyne, and of destruccion that the lorde wyll bryng to passe in the valley of vysion, breakyng downe the cytye, and crying vnto the mountaynes. Elam bare the quiuer with a charet of fotemen and of horsemen, & the cute of kyr shewed ỹ shilde open. Thy chyefe vallye also was full of charrettes, and the horsmen set theyr faces dyrectlye towarde the gate. And in that daye dyd the enemye take away the bewtye of Juda, and then dyddest thou looke toward ỹ armoure of the house of ỹ forest. Ye haue sene also ỹ broken places of the cytye of Dauid, howe that they are many, & ye gathered together the waters of ỹ lower poole. Ye for ỹ houses of Jerusalem ye haue nombred them, and the houses haue ye broken downe to make ỹ wall stronge. Ye also haue ye made betweene ỹ two walles, for the waters of ỹ olde poole: & haue not regarded ỹ maker therof, nether had respect vnto hym ỹ toke it in hād.

And in that daye dyd the Lorde God of Hoostes call men vnto weppynge and mournynge, to baldnesse & gyrdynge about with sackclothe. And behold, they haue ioye and gladnesse, slayenge oxen & kyllynge shepe, eatynge flesshe, & drynckynge wyne. * Let vs eate & drynck, for to morowe we shall dye. And it came to ỹ eares of ỹ Lord of hoostes: This iniquitye shal not be pourged frō you till ye dye, sayeth the Lord God of Hoostes. Thus sayth the Lord God of Hoostes: Go, get the vnto ponder treasurer: euen vnto * Sebna, whyche is the ruler of the house. What hast thou to do here? and whom hast thou here? that thou shuldest here hewe the out a sepulchre, as it were one ỹ heweth him out a sepulchre on hygh, or that graueth an habitacion for him selfe in an harde rocke.

Beholde O thou man, the Lorde shall carye the awaye into captyuytie, & shal surely couer the with confusyon. The Lorde shall turne the ouer lyke a balle with his handes, (and shall send the) into a farre countrye, there shalte thou dye, & there (in steade of ỹ Charettes of thy pōpe) shall ỹ house of thy Lord haue confusyon. I wyll dryue the from thy place, & out of thy dwellynge shall he ouerthrowe the. And in that daye shall I cal my seruaunte Elyakym the sonne of Helkya. And with thy garmentes will I cloth hym, and with thy gyrdle will I strengthe hym: thy power also wil I cōmyt into his hande, and he shalbe a father of such as dwell in Jerusalem, and in the house of Juda.

* And the kepe of the house of Dauid will I laye vpon hys shulder, so ỹ he shall open and no man shall shut. He shal shut, and no man shall open. And I wyll fasten hym as a nayle in a sure place, and he shalbe ỹ glorious seate of his fathers house. Moreouer all generations and posterytes shal hange vpō hym all ỹ glory of theyr fathers house, all vesselles both great and small, and all instrumentes of measure and musyke.

In

In that daye (sayeth the Lorde of hooſtes) ſhall the nayle that is faſtened in the ſure place, departe, bee broken and fall: and the burthen that was vpon it, ſhalbe pluckte awaye: for ſo the lorde hath ſpoken.

The.xxiii. Chapter.

A prophecie agaynſt Tyrus, and a promiſe that it ſhalbe reſtored agayne.

THe burthen of * Tyre: Mourne ye ſhippes of Tharſis, for there cōmeth ſuche deſtruccion, that ye ſhall not haue an houſe to entre into: Oute of the land of Citym haue they knowledge of this plage. Be ſtyll ye that dwell in the Yle: the marchauntes of Sydon, and ſuche as paſſe ouer the ſea, haue made thee plenteous. The corne that groweth by the great waters of Nilus, and the fruites of ꝑ ryuer wer her vitailes, ſo that it became a common marte of the nacions. Be aſhamed thou Sydon, for the ſea, (euē the ſtrength of the ſea) hath ſpoken, ſaying: I haue not trauayled nor brought forth chyldren, nor nouriſhed vp yong men or broughte vp vyrgyns. When tydynges commeth to the Egipcians, they ſhalbe ſorye for the rumoure that goeth of Tyre. Sette you to Tharſis, mourne ye that dwell in the Yle. Is not this that glorious Citie of yours, whiche hathe been of olde antiquite? Her owne feete ſhall carry her forth to be a ſoiourner vnto a farre countreye. Who hath deuiſed this agaynſte Tyre (ꝑ geueth garlādes vnto other Cities) whoſe marchaūtes are princes: & whoſe captaynes are honourable in the worlde? Euen the Lord of hooſtes hath deuiſed this, to put downe the pryde of al ſuche as be glorious, and to mynyſhe all them that be proude vpō earth: Get the out of ꝑ lāde vnto the daughter of Tharſis: ſeing ꝑ haſt nomore ſtregth.

He that ſmote the kyngdomes together, holdeth out his hande ouer the ſea, euen the Lord hymſelfe hathe geuen a commaundement againſt the ſame commō place of marchaundyſe, that they ſhall vtterlye deſtroye the myghte thereof. And he ſayd: Make nomore thy boaſt (O virgin thou daughter Sydon) thou ſhalte be brought downe: Vp, get thee ouer vnto Citym: where neuertheleſſe thou ſhalt haue no reſt. Behold this people come not of the Caldees: but Aſſur made the ſtronge with greate ſhippes. They ſette vp the ſtronge holde thereof, and deſtroyed his places, and he brought it in decaie. Mourne ye ſhippes of Tharſis for your ſtrengthe is brought downe.

And in that daye ſhal Tyre be forgotte ſeuentye yeares (accordyng to ꝑ yeares of one kyng) & after the ende of the ſeuentye yeares ſhal Tyre ſynge as doeth an harlot. Take an harpe, and go aboute the Citie (thou harlot thou haſt been forgotte) make ſwete melodye, ſing mo ſonges ꝑ thou mayeſt be had in remembraunce. And after the ende of the ſeuentye yeares ſhal ꝑ Lord viſet Tyre, and ſhe ſhal conuerte vnto her reward, and ſhal commyt fornicacion with al the kingdomes of the earth that are in the worlde. Theyr occupying alſo and theyr reward ſhal be holy vnto ꝑ lord: Theyr gaynes ſhal not be layd vp nor kept in ſtore, but it ſhal be theirs that dwell before the Lorde: that they maye eate ynough and haue clothyng ſufficient.

The.xxiiii. Chapter.

A prophecie of tribulacion to come vpon the worlde becauſe of ſynne.

BEholde, the lord maketh the earth waſte & emptye: he turneth it vpſyde downe, & ſcattereth abroade the inhabytours therof. And the prieſt ſhalbe as the people, and ꝑ maſter as the ſeruaunt, the maſtreſſe lyke the mayde, ꝑ ſeller like the byer: He that lendeth vpon vſury, lyke hym that borroweth vpon vſury: ꝑ creditoure as the detter: The worlde ſhalbe cleane waſted and vtterly ſpoyled, for ſo the lorde hath ſpoken. The earth is ſorye, and conſumeth awaye: the worlde is feble and periſheth, the proude people of the earthe are come to naught. The earth alſo is become vnprofitable vnder the enhabitours therof, whiche haue tranſgreſſed the lawes, chaunged the ordinaunce, broken the euerlaſting couenaunt. Therfore hathe the curſe conſumed the yearth, & they ꝑ dwel therin are falē vnto treſpaſſe. Wherfore the inhabitours of the earth are peryſhed with drought, and fewe mē are left behinde. The wyne faileth, the wyne hath no mighte: all they that haue been mery of heart are come to mourning. The myrthe of tabrettes is layed doume, the noyſe of ſuche as haue made mery, is ceaſed, the ioye of the harpe is at an ende. They ſhall drynke no more with myrthe, ſtrong dryncke ſhalbe bitter to them that drynke it. The Citie of vanitie is broken doume, euery houſe is ſhut vp, that no man may come in. In the ſtretes is there a crying becauſe of wyne, al chere is vaniſhed awaye, the myrth of the worlde is goen: in the Citie is left deſolacion, and the gate is ſmytten with deſtruccion.

For in ꝑ middes of the worlde, euen amōg the people, it ſhall come to paſſe, as at ꝑ ſhaking

kyng of Olyues: & as the grapes are when þ wine herueſt is done: They ſhall lyft vp their voyce, and make a mery noyce, and in magnifynge of the Lord ſhal they crye out of the weſt. Wherfore prayſe ye the Lord in the valleys, euen the name of the lorde God of Iſrael, in þ Iles of þ ſea. From the vttermoſt part of the earth haue we heard prayſes & myrth, becauſe of the ryghteous. And I ſaid: I know a thyng in ſecrete: I knowe a thynge in ſecrete: woe is me, the tranſgreſſours haue offended: the trãſgreſſours haue greuouſly offended. Fearefulnes, the pyt, and the ſnare, are vpon the, O thou that dwelleſt on the earth. It wyl come to paſſe that whoſoeuer ſcapeth that fearfull noyſe, ſhall fal into þ pyt. And he that cõmeth vp out of þ pyt, ſhalbe taken vp the ſnare. For the windowes itõ on high are open, & the foũdacõs of the earth are moued. The earth is vtterly
D broken downe, the earth hath a ſore ruyne, the earth quaketh exceadyngly. The earthe ſhall reele to and fro, lyke a dronkarde, and ſhalbe remoued lyke a tent (of one nyght,) and the iniquite therof ſhalbe heaupe vpon it. It ſhal fal and not ryſe vp agayne. And in that day ſhal the lord vyſet the hooſt aboue that is on hye, and the kynges of the worlde that are vpon the earth. And they ſhalbe gathered together, as they that be in priſon: & they ſhal be ſhut vp in warde, & after many dayes ſhall they be viſited. *The moone Iſai.51.c
ſhalbe abaſhed, & the ſunne aſhamed, when the lorde of hooſtes ſhall reigne in mounte Syon & in Ieruſalem, wyth worſhyppe: & in þ ſyghte of ſuch as ſhalbe of his counſell.

¶ The.xxv. Chapter.

A thankeſgeuing to God for his workes.

I Thou arte the Lorde my God, I wyll magnyfye the, I wyll geue thankes vnto thy name. For thou haſt brought wonderfull thynges to paſſe, accordynge to thyne olde councels truly and faithfully.* Exp.16.a.
Thou haſt made of a cyty an heap of ſtones and brought a ſtronge towne into decaye. The habytacion of ſtraungers haſte thou made to be no citie, nether ſhal it be buylded any more. Therfore ſhal the mighty people geue glory vnto thee, the citie of the valeaũt Heathen ſhal feare the. For thou haſt bene a ſtrength vnto the poore, and a ſuccour for the nedy in hys trouble: A refuge agaynſte euell wether, a ſhadowe agaynſte the heate. For the blaſt of ragyng mẽ is lyke a ſtorme that caſteth downe a wall. Lyke as thou
B bryngeſt heate downe out of a dry place: ſo ſhalt thou ſuppreſſe the noyſe of alyauntes. The heate is in þ ſhadowe of the cloude, the braunche of the myghtye ſhall be broughte lowe. And in this mountayne ſhal *the lord Luk.14.b
of hooſtes make vnto all people a feaſte of plenteous and delycate thynges, euẽ of moſt pleaſaunt and deintie diſhes. And in thys mountaine ſhall the lorde deſtroye the couering, that all people are wrapped in, and the hangyng that is ſpred vpon all nacyons.
*Is for deathe he hath deſtroyed it for euer. Oſee.13.c
& And the lorde God ſhal wipe away teares 1.Cor.15.c
from all faces, and the rebuke of his people & Apoc.7.c
ſhall he take away out of al the earthe. For Dan.12.c
ſo the lorde hath ſayde. And in that daye it ſhalbe ſayde: Loe, this is our God, we haue waited for hym, *and he ſhal ſaue vs. This Epiſt.2.a
is the Lorde in whome we haue hoped, we C
wyl be merye and reioyce in the ſaluacyon þ commethe of hym. For in thys mountayne ſhall the hande of the Lord ceaſſe, and Moab ſhalbe threſhed vnder him, euẽ as ſtrawe is threſhed vpon the grounde. And he ſhall ſtretche oute hys hand in the middes of thẽ, (as he that ſwymmeth caſteth out his hãdes to ſwimme) and vp the ſtrẽgth of his hãdes ſhal he bring downe theyr pryde. The ſtrõg holde alſo and defẽce of thy walles, hath he ouerthrowen and caſt downe, and broughte them to the grounde, euen vnto duſt.

The.xxvi. Chapter.

A ſonge of the delyuerannce of the people.

IN that daye ſhall this ſonge be ſong in the lande of Iuda. *We Ieremi.16.b
haue a ſtronge cytie. Saluacyon Zacha.2.a
ſhall God appoynte in ſtede of walles & bulwarkes. *Open ye the gates, *pſa.118.b
that the ryghteous people which kepeth the trueth maye entre in. Theyr mynde is ſet vpon the, becauſe thou preſerueſte them *in *Eſa.5.a.
peace, yea, euen in peace: becauſe they put their truſt in the. Put ye out truſte alwaye in the lorde: for in the Lorde God there is ſtrẽgth for euermore. *For he hath brought Aeſai.25.a
downe the hye mynded cytizins. As for the proude cytie he hath brought it low, euẽ vnto the grounde ſhal he caſt it downe, & bring it vnto duſt. The foote, euen the foote of the poore, & the ſteps of ſuche as be in neceſſitye, ſhal treade it downe. The path of equity wilt
B þ graunt vnto the iuſte, o thou moſt ryghteous, *thou ſhalt ordre the path of him þ is *pro.16.a
righteous. Yea, in the way of thy iudgementes, o lord, haue we put out truſt in the. Thy Ier.10.d
name alſo & the remẽbraũce of the is þ thing þ our ſoule lõgeth for. With my ſoule hath lõged Pſal.62.a
for the al þ night, & vp my ſpryte (which is wi- and.143.a
in me) will I ſeke the early in the morowyng:

For

For whē thy iudgementes are in the earth, the inhabitours of the worlde shall learne rygh-teousnes. Shall the vngodlye man be fauoured, whyche hath not learned rygh-teousnes, but doth wyckedlye in the earthe, where nothyng oughte to be done, but that which is righteous? he shal not se the glory of the Lorde. Lorde when thy hande is lifte vp to stryke, they se it not: but they shall se it, and be confounded with the zeale of the people: and the fyre that consumeth thyne enemyes shall deuoure them. Lord, vnto vs C
Phil.4.a. thou shalte prouide peace: *for ꝓ also haste wroughte all oure workes in vs. O Lorde oure God, other lordes beside the haue subdued vs, but we wylde myndefull onlye of the and of thy name: The dead wil not liue, & they that be out of life wil not rise againe: therfore haste thou visyted and rooted thē out, and destroyed all the memory of them. Thou haste encreased the people (O lord) thou haste encreased the people, and thou art praised: thou hast sent them farre of, vn-
Lam.16.g to all the coastes of the earthe. *Lorde in trouble haue they vysyted the: they powred oute theyr prayer when thy chastenynge
Ioh.16.c. was vpon them. * Lyke as a woman wyth D
childe ꝓ draweth nye towarde her trauail, is sorye, and cryeth in her paynes: euen so haue we bene in thy syghte, O Lorde. *We
Rom.8.d haue bene wyth childe and suffered paine, as though we had broughte forthe wynde.

For there is no saluacyon in the earthe, neyther doe the inhabytours of the worlde
1.Cor.6.b. submyt them selues. * Thy deade men shall lyue, euen wyth my body shall they ryse agayne. Awake and synge ye that dwell in dust: for thy dewe is euen as the dewe of herbes, and the earth shall caste out them ꝓ
gene.19.c. be vnder her. Come my people, *enter thou
Apoc.6.a into thy chambers, and shutte thy doores about the: *hyde thy selfe for a lytle whyle,
mich.1.a. vntil the indygnacyon be ouer past. *For lo, the Lorde is commynge out of his place, to vysyte the wyckednesse of suche as dwell vpon earthe. The earthe also shal disclose her owne bloude, and shall nomore hyde thē that are slayne in her.

The.xxvii. Chapter.

A prophecye of the commynge of Christ, & destruccyon of Idolatry.

A
1.Cor.15.c
Apo.12.c IN that day the lord wt his sore, greate, & mighty swearde shall vysyte * Leuiathan the fugytyue serpent, euen Leuiathan that croked serpente, and he shall slaye the dragon that is in the sea. In that day, se that ye synge of ꝓ congregacio, which is ꝓ vineyard ꝓ bryngeth forth ꝓ best wyne. Euen I the Lorde do kepe it. In due seasons shall I water it: and leste the enemy
Isa.40.a * do it any harme, I wyll bothe myghte and daye preserue it. There is no displeasure in me, els (when the vyneyarde bryngeth me forth breers & thornes) I would go thorowe it by warre, and burne it vp together. Let it take holde of my strength, and it shalbe at one wyth me, euen at one shal it be wyth me.

The dayes are commyng that Jacob shal take roote, Israel shalbe grene and flourishe: B
and the worlde shalbe fylled wyth frute. Hathe he smytten hym as sore as he did the other that smote hym? Or is he slayne wyth so sore a slaughter as they had that slewe hym? In measure dothe he smite him whyle he sendeth vnto hym suche thynges wherby he commeth to hys myndе agayne. For in the daye that the east winde bloweth sore, it taketh awaye the frutes. Thus therfore shal the iniquyte of Jacob be reconsyled, & here is all the frute of the takynge awaye of hys synne, yf he make all the stones of the
Isa.27.c.f
aulters of Idoles as chalke stones that are beaten in sunder, that theyr groues and Images ryse not vp agayne. Els shall the C
stronge cytye be desolate: and the habitacō forsaken and lefte lyke a wyldernes. There shall the calfe fede, and there shall he lye, & eate vp the graffes therof. When the braūches of it are dry, they are broken of, and the wemen come, and set them on fyre. *For it Deut.32
is a people of no vnderstandyng, & therfore he that made them shall not fauoure them, and he that created them shall geue them no grace. And in that daye shall the lord make a threshinge from the myddes of the ryuer Euphrates, vnto the ryuer of Egypt: and ye chyldren of Israell shalbe gathered to-
1.Cor.14 gether one to another. In that daye shall ꝓ great trompe be blowne, so that they which were lost in the lande of Assyria, and they that were banished into ꝓ land of Egypte, shall come and worship the lord in the holye mounte at Jerusalem.

The.xxviii. Chapter

Agaynst the pryde of Ephraim, and agaynst false preachers and preachers.

WOe be vnto the crowne of pryde, euen * Ose.14
to ꝓ dronke people of Ephraim, whose A
great pompe is as a floure ꝓ fadeth away vpō the head of ꝓ valley of such as be
Amos.4.d
fat with, & are ouerlade wyth wyne. Behold * there commeth a vehemēt & a sore day frō
Amos.5.d
ꝓ lord like an vnmesurable haile & perilous tempest, euē like ꝓ force of mighty & horrible waters, ꝓ violētly beareth down al thinges.

The

The crowne of the pryde of the dronken Ephraemytes shalbe troden vnder fote:
40.a * so that the floure of hys fayrenesse and bewtye, whiche is in the heade of the valley of fattes, shall fade awaye, as dothe an vntymely rype fygge afore hervveste. Which whan a man spyeth, he loketh vpon it, and whyle it is yet in his hande, he eateth it vp.

B In that daye shall the Lord of hoostes be the crowne of glorye, and dyademe of bewty vnto the residue of hys people. He wylbe also a spyryte of perfecte knowelege to hym that sytteth in iudgement, & strength vnto them that turne awaye the battell to the gate of the enemyes. But they are out of the waye by reason of wine: yea, farre out of the way are they thorowe strong drincke.
28.f * The preast also and the prophet are gone astraye by the meanes of stronge drincke, they are dronken wyth wyne, they go amysse thorowe stronge drincke: they fayle in prophecying and stomble in iudgemente. For tables are so full of vompte and filthynesse, that no place is cleane. Whom then shal suche one teach knowlege? And who shal he make to vnderstand the thynge that he heareth? For they are as ignorannte as ponge chyldren that are taken from the mylke, and are wayned. For they that be suche, muste haue
C after one lesson, another lesson, * after one cō-
Exo.10.a maundment another commaundment, after
Mat.23.a one rule another rule, after one instruccion another instruccion: there a lytle & there a lytle. For he that speaketh vnto this people, is euen as one that vseth rudenes of speche, & a straunge language. Yf any man say vnto them: lo, thys is the reste wherewyth ye maye ease him that is wery, this is the refreshyng,
1.Co.14.c they wyl not herken. * Therefore the worde of the lord (lesson vpon lesson, cōmaundemēt vpon commaundemente, rule vpon rule, instruccyon vpon instruccion, there a lytle and there a lytle) shalbe vnto them an occasyon of stomblyng, that they maye go on and fal
D backward, be brused, tangled and snared.

Wherfore heare the worde of the lord, ye mockers, ye that haue rule of thys people, whiche is at Jerusalem. Because ye haue sayd: we haue made a couenaunt with death, and wyth hell are we at agremente. And thoughe there go forth a sore plage, it shall not come vnto vs. For we haue made falshode our refuge, and vnder vanitie are we hyd. Therfore sayth the Lorde God: Beholde, I laye in Syon for a foundacion a stone, euen a tried stone, a precyous corner stone, a sure foundacyon. Whoso beleueth, let hym not be to haslye. Iudgemente also wil I laye to the rule, & righteousnesse to the balaunce, so that the hayle shall take awaye youre vayne confydence as a broome, and the pryuye place of your refuge shal the waters ouerflowe. And thus the couenaunt that ye
G made wyth deathe, shalbe dysanulled: and your agremēt the ye made with hel, shall not stāde. Yea, when the sore plage goeth forth, ye shalbe trodē downe vnder it. Frō the time that it goeth forthe, it shall take you awaye. For earlye in the mornyng euery daye, yea, bothe daye and nyghte, shal it go thorowe: and whē the noyse therof is perceaued, it shall gendre veracyon. For the bed is narowe, and not large: and the couerynge so small that a man cannot wynde hym selfe vnder it. * For the Lord shal stande as in mount
Esa.16.f 2.Re.5.b Perazym, and shalbe wroth lyke as in the
*Jos.10.b 2.par.13.b valley * Gybeon: that he may do hys worke, his straūge worke, & bring to passe hys acte, his straūge acte. Now therfore se that ye be
F no mockers, lest your punishment increase: for I haue herde of the Lorde of hoostes, that there shall come a shorte ende vpō the whole earth. Heare ye the, and herken vnto my voyce, consydre and pondre my speche. Dothe not the husbandman plowe all the daye, and openeth and breaketh the clottes of hys ground that he maye sowe? when he hath made it plaine wil he not sprede abrod the fitches, and sowe comyn, and caste in wheate by measure, and hath appoynted barly and rye in theyr place? God wyll instructe hym to haue dyscrecion, euen hys God wyll teach him. For fitches shal not be threasshed wyth an harowe, neyther shall a carte whele be broughte thorowe the comyn: but the fitches are beaten oute wyth a staffe, and comin wyth a rod. But the sede that breade is made of, is threshed, though it be not alwaye a threshyng. And the cart whele muste be broughte ouer it, lest he grynde it wyth his teeth. This also commeth of the lorde of hoostes, whyche worketh wyth wonderfull wisdom, & bringeth excellēt workes to passe.

The.xxix. Chapter.

¶ A prophecye against Jerusalem, and against the vayne traditions of men.

WOe vnto the O Ariel, Ariel the cite that
1.Re.5.b A Dauid dwelt in. Go on frō yeat to yeat, & let the lambes be slain. I wil lay sege vnto Ariel, so that there shalbe heuines & sorow in it, and it shalbe vnto me euē as an alter of slaughter. I wil besege the round about, and fight against the thorowe a bulwork and wil reare vp ditches against the. Thou shalt be

brought

brought downe, and shalt speake out of the
grounde, and thy speche shal go lowe out of
the dust. Thy voyce also shall come oute of
the grounde, lyke the voyce of a witch: and
thy talkyng shall whysper out of the dust.
Moreouer, the noyse of thy straunge ene-
myes shalbe lyke thinne dust, and the mul-
*Psa.1.b titude of tyrauntes shalbe * as drye strawe
B that cannot tary: euen sodenly & in hast shal
they blaste goe. Thou shalte be vysited of
the lord of hoostes wyth thonder, earthquake,
and wyth a greate noyse: wyth storme and
tempest, and wyth the flame of a consumyng
fyre. And the multytude of al nacyons that
fight agaynst Ariel, shalbe as a dreame sene
Psal.73.c by nyght: * euen so shal al they be, that make
warre agaynste it, and strong holdes to ouer-
come it, and that lay any seyge vnto it. In
conclusion, it shalbe euen as when an hongry
man dreameth that he is eatynge, and whe
he awaketh, hys soule is empty. Or as whe
a thyrstye man dreameth that he is drync-
kyng, and when he awaketh, he is yet faynte
& hys soule hath apetyte. Euē so shalbe the
multitude of all nacions that fyght against
Sion. Wonder ye these thynges once in your
Mat.11.b myndes, and wonder. * Blynded are they
C them selues, and the blynd gyydes of other.
They are dronken, but not wyth wyne: they
are vnstable, but not throwe strong drynke.

For the lorde hath couered you wyth a
slombrynge spyrite, and hath closed youre
eyes. Your prophetes also and rulers that
Esai.6.b ghuld se, the hath he couered. * And the vysiō
of all the prophetes is become vnto you, as
the wordes of a boke ꝑ is sealed vp, whiche
men delyuer to one that is learned, sayynge:
Reade thou in it. And he sayth: I cannot,
for it is sealed. And the boke is geuen vnto
him that is not learned, sayyng: Reade thou
Matth.15.a in it, and he sayeth: I am not learned. Ther-
Mark.7.a. fore thus hath the Lorde sayde: * For so-
moch as thys people whē they be in trouble
do honour me wyth theyr mouth and wyth
theyr lyppes, but their herte is far fro me: &
ꝑ feare which they haue vnto me, procedeth
D of a commaundemēt that is taughte of mē:
Therfore wyl I do maruayles among thys
Exod.4.c people, euen maruelous thynges (I saye) &
3.Esd.3.c a wonder. * For the wysdome of theyr wyse-
men shall perysshe, and the vnderstandynge
of theyr wytty men shal hyde it selfe.

Woe vnto them ꝑ kepe secret their thoughtes, to hyde theyr counsel from the lord, & do
Esa.47.d theyr workes in darkenesse, sayynge: who *
Ezech.9.d seeth vs? & who knoweth vs? Doubles, your
destructyō is (in my handes) in reputacion as
the potters claye. And doth the worke saye
of hym that made it, he made not me? And
doth an earthen vessell saye of hym that
fashioned it, he had no vnderstandynge?
Is it not harde at hande, that Lybanus
shalbe turned into a lowe fielde, and that
the lowe field shalbe taken as ꝑ wood? And
in that daye shall deafe men heare the wor-
des of the boke, & the eyes of the blynd shall
se euen out of the cloude & out of darcknes.

The meke spyrited also shalbe merye in G
ꝑ lorde, and the poore amonge them that be
lowly, shal reioyse in the holy one of Israel.
For he that dyd violence, is broughte to
naught, & the scorneful man is consumed: &
they rooted out ꝑ were hasty so sone to vn-
tyghteousnes, makyng a man to synne in
the word, and that toke him in a snare, which
reproued them in the open place: and they
that haue turned the cause of the tyghteous
to nought. Therfore thus sayth the Lorde
vnto the house of Jacob, euen thus sayeth
he that redemed Abrahā: * Jacob shall not Gen.46
nowe be confounded, nor hys face pale. But
when he seeth hys chyldren the worke of my
handes in the myddes of hym, they shall
sanctifie my name, and prayse the holy lord
of Jacob, & feare the God of Israel. They
also that haue bene of an erronious spryte,
shall come to vnderstandyng, and they that
haue bene scornefull, shall learne doctrine.

The. xxx Chapter.

Cayynge them that forsake the counsel of God, and cleue to ꝑ counsel of men. The prophet also threatneth the remnaunte of the people, that after the destruction of Jerusalem went into Egypt.

Alas, for those dysobedyente chyldrē, I
(sayth the lorde) * that they wil take Esa.41.b
counsell withoute me. Alas, that they
wyll take a secrete aduyce, and not oute of
my spyrite, and therfore adde they sinne vnto
synne. Euen they that walke to go downe
into Egypt, and haue asked no questyon at
my mouth, but seke strength in the myght of
Pharao, and trust in the shadowe of Egipt.
Therefore shall the strength of Pharao be
your confusion, and the trust of the shadowe
of Egypte youre shame. For his captaynes
were at Zoan, and his ambassadours came
vnto Hanes. * They were al ashamed of the Esa.41.d
people that coulde do them no good, and Jer.17.b
ꝑ might not helpe them, nor shewe them any Esa.30.d
profit, but were theyr confusion and rebuke.
The heuy burthē of ꝑ beastes of ꝑ south in B
a lād of trouble and anguishe, from whence
shal come ꝑ yong and old lion, ꝑ vyper and
fyrye serpent that flyeth against them that
vpon colles beare theyr ryches, and vpon
Camels

Camels theyr treasures, to a people that can do them no good. For vayne and nothyng worthe shall the helpe of the Egyptians be. Therfore haue I cryed vnto Jerusalem. They shall haue strength ynough, yf they wyll settle theyr myndes
30.15.a in quyetnesse.* Nowe therfore, goe thy waye, and wryte this before them in a table, and note it in a booke that it may fynally remayne and be kept styll for euer.
30.9.b For it is an obstinate people, * and dissemblyng chyldren: chyldren that refuse to heare the lawe of the Lorde.

C For they saye vnto the seers: See not, and to them that beleaue of iudgements: looke not out ryght thynges for vs: but speake fayre wordes vnto vs, looke out errours, gette you out of this waye, departe out of this path, and turne the holy one of Israel from vs. Wherfore thus sayeth the holy one of Israel: Because your herres ryse against this worde, and because ye trust in wronge dealyng and peruerse iudgemente, and put your confydence therein: Therfore shall ye haue this myschefe for your destruccyon and fall, lyke as an hye wall that falleth, because of some ryfte or blaste, whose breakyng commeth sodenlye.* And the hurte
30.14.b therof is lyke an erthen vessell, whiche breaketh without helpe: so that in the burstyng of it, there is not found one sheuer to fetch fyre in, or to take water withall out of the pytte. For thus sayeth the
D Lorde God, euen the holy one of Israel:
Ezec.14.c In repentaunce and in * rest shall ye bee
Esa.32.d saue: in quyetnesse and sure confydence shall bee your strength. But ye haue had no lust therto, for ye haue sayde: Noe, but we will escape thorow horses. (Therfore shall ye flye) and we will get vs vp vpon swyfte beastes. And therfore shall youre
Ezec.16.a. persecutours bee swyfter. * A thousande
Esa.31.d. shall flye at the rebuke of one, and at the rebuke of fyue shall ye all flye, tyll ye bee lefte as a shyppe maste vpon the top of a mountayne, and as a beaken vpon an
Esa.1.a. hyll.* Therfore doeth the Lorde cause you to wayte, that he maye haue mercye vpon you: to thintente that he may haue the preeminence, whē he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in hym. yf the people remayne in Sion,
E and at Jerusalem, thou shalt not bee in heuynesse: but at the voyce of thy complaynte shall he haue mercye vpon thee. And when he heareth it he shal geue thee an answere. And though the Lorde geue you the bread of trouble, and the water of aduersitte: thy rayne shalbe nomore so skant, but thyne eyes shall see thy rayne. yea, and thyne eare shall heare the talkyng of hym that doeth speake behynde thee.* This is the waye, walke ye in it. Deu.4.a.
Turne not aside, neyther to the ryght hand nor to the left. Ye shall destroy also the couering of your syluer ymages, and the deckyng of your golden idols. Euen as fylthynes shall ye put them awaye. And thou shalt saye vnto it: Get the hēce.

Then shall God geue rayne vnto thy seede, that thou shalt sowe the grounde withall: and breade of the increase of the earth, whiche shalbe fatte and very plenteous. In that daye also, shall thy cattell be fed in large pasture. The oxen lykewyse and the younge asses, that eate the ground, shal eate cleane prouēdre, which is pourged with the wynde and the fan.

Fynally, vpon euery hye mountayne F
and hyll, shall there be ryuers and streames of waters, * in the daye of the great 2. Pet.3.b
slaughter, when the towers fall. Moreouer, the light of the moone shall be as the lyght of the sunne: and the sunne lyght shall be seuen folde, and haue as muche shyne as in seuen dayes beside, when the Lorde byndeth vp the sore of his people, and healeth the stroke of theyr wounde. Beholde, the fame of the Lorde commeth from farre, and his presence is so hote, that no manne is able to abyde. His lyppes are full of indignacion, and his tong is as a consumyng fyre. His breth is as a vehemente floude of water that reacheth vp to the necke. That he may sifte awaye the heathen in the syue of vanitie. And hys breth is as a bridle of errour in the chawes of the people. And ye shall singe, G
lyke as in the nyght, when the holye solemnitie begynneth. And ye shall haue gladnes of herte, lyke as when one commeth with a pype vnto the hyll of the Lorde, and to the moste myghtye one of Israel. And the Lorde shall cause hys glorious voyce to be heard, and shall declare his stretched out arme with a terrible countenaunce, and with the flame of a consumyng fyre, wyth noysome lyghtening, with a shower, & with hayle stones. For thorowe the voyce of the Lorde shall
Esa.10.a * Assur bee destroyed, whiche smote o- ther menne wyth the rodde. And it shall

some to passe, that whythersoeuer he go-
eth, the rod shall cleaue vnto hym, which
the Lorde shall laye vpon hym: with ta-
brettes, and harpes, & with greate warre
Esay. 31. b shall he fyght agaynste hys hoste. * For
the fyre of payne is ordeined from the be-
gynnyng: yea, euen for kynges is it pre-
pared. This hathe the Lorde sette in the
depe, and made it wyde: the burnyng
thereof is fyre and muche wood. The
brethe of the Lorde, whiche is a ryuer of
brymstone, doeth kyndle it.

The. xxxi. Chapter.

He curseth them that forsake God, and seke for
helpe of men.

¶ WOe bee vnto them that goe
downe into Egypte for helpe,
and trust in horses, & put their
confydence in charettes, be-
cause they be many: and in horsemen, be-
cause they be lustye and strong. But they
regarde not the holye one of Israel, and
they aske no question at the Lorde.
Where as he neuertheles (beeyng wyse
best of all) plageth the wicked, and yet
goeth not fro his worde, whe he steppeth
forth, and taketh the victory agaynst the
housholde of the frowarde, and agaynst
the helpe of euyll doers. Nowe the Egip-
tians are men, and not God, and their
horses flesh and not spyrite. And allone as
the Lorde stretcheth out his hande, then
shall the helper fall, and he that shoulde
haue been helped, and they shall altoge-
ther be destroyed. For thus hath the Lorde
Deut. 7. a spoken vnto me: * Lyke as the Lyon or
Esay. 49. b the Lyons whelpe roareth vpon the praye
he hath gotten, & is not afrayde though
the multitude of shepherdes crye out vp-
on hym, neyther abashed for al the heape
of them: So shal the Lorde of hostes come
downe to fyght for mounte Syon, and
defend his hyll. Lyke as byrdes flotire a-
bout their nestes, * so shall the Lorde of
Deut. 32. b hostes kepe, saue, defende, and deliuer
Ierusalem. Therfore, O ye chyldren of
Israel, turne agayne from that infideli-
tie, wherein you drowned youre selues. *
Esaye. 2. c For in that daye euery man shall cast out
his ydols of syluer, & his ydols of golde,
whiche ye haue made with youre owne
Esai. 37. c handes vnto youre synne. * Assur also
D shal be slayne with the sweard, not with a
mans sweard, neyther shall the sweard
of any manne deuoure hym: And he shall
flee from the slaughter, & hys seruauntes
shall be discomfyted in their hertes. He
shall go for feare to his stronge holdes,
and his prynces shal flee from his badge.
This hath the Lorde spoken, whose light
burneth in Syon, and his fyre in Jeru-
salem.

The. xxxii. Chapter.

The condicyons of good rulers and officers.

BEholde, a kynge shall gouerne A
after the rule of ryghteousnesse,
and the prynces shall rule ac-
cordynge to the balaunce of e-
quitie. And that man shall be vnto men
as a defence for the wynde, & as a refuge
for the tempest: lyke as a ryuer of water
in a thyrstie place, and the shadowe of a
greate rocke in a dyre lande. The eyes of
the seeyng shall not be dymme, and the
eares of them that heare, shall take dyly-
gent hede. The herte of the vnwyse shall
attayne to knowledge, and the vnper-
fyte toungue shall speake playnlye and
dystynctly. Then shall the foolyshe ny-
garde bee nomore called gentle, nor the
churle lyberall. But the nygarde wyll be B
nygardly mynded, and hys herte wyll
worke euyll, and playe the ypocrite, and
ymagyne abhompnacions against God,
to make the hongry leane, and to with-
holde drynche from the thyrstye. These
are the perilous weapõs of the churlish,
these bee his shamefull counsels: that he
maye begyle the poore with dysceytfull
wordes: yea, euē there as be should geue
sentence with the poore. * But the liberal Esa. 61. d
person ymagineth honest thynges, and
commeth vp for lyberalitie vnto promo-
cion. Up (ye ryche and ydell wemen) her- C
ken vnto my voyce. Ye careles cyties,
marke my woordes. After yeares and
dayes shall ye be brought in feare, O ye
careles cyties. For harueste shall bee out,
and the grape gatheryng shall not come.
O ye ryche ydell cytyes, ye that feare no
parell. Be abashed, you that lyue in a-
boundaunce: tremble you that lyue care-
les: cast of youre raymente, make youre
selues bare, put sacke clothe aboute you.
For as the infantes wepe whē their mo-
thers teates are dryed: so shall you wepe
for your fayre feldes and frutefull vyne-
yardes. My peoples felde shall bringe
thornes and thistles: and so shall it bee
euen in euery house of voluptuousnesse,
and in euery cytie that reioyseth. The D
palaces also shalbe broken, & the great-
ly occupyed cyties desolate. The towres
and bulwarkes shall become dennes for
euer

euermoze: the pleasure of mules shall be turned to pasture foz shepe: vnto the time that the spzyte be powzed vpon vs from aboue. Then shall the wyldernelle bee a frutefull fielde, and the plenteous fielde shall be tekened foz a wood. Then shall equitie dwell in the delerte, and tyghteousnelle in a frutefull lande. * And the re- Gen.3.a warde of tyghteousnelle shall be peace, and her frute, rest and quyetnes foz euer.

* And my people shall dwell in the Jer.33.d pnnes of peace, and in sure dwellynges, in lafe places of comfozte. And when the hayle falleth, it shall fal in the wood, and the cite shall be sette lowe in the valley. O howe happy shall ye be, when ye shall safely sowe pour sede belyde all waters, and dzyue thyther the feete of pour oxen and alles.

The.xxxiii. Chapter.

Threatnyng against the Assyrians. A discryption of them that shall see the Lozde.

WOe to thee that destroyest, when thou waste not destroyed: thou breakest the leage, whereas none hath broken it with thee: foz whē Jere.12.d thou shalt leaue destroying, * thou thy Apo.13.d selfe shalt be destroyed. And when thou Esay.21.c ceasest from breakyng the leage, then Apo.7.d shall they breake it to thee. O Lozd, haue mercye vpon vs: we haue put our whole trust in thee. Be an arme to suche early: Psa.9.b and * our health, in ỹ time of trouble. At that confuse noyse, the people fled, and at thyne exaltyng, the heathen were scatered. And the spoyles shall bee gathered (whiche shall be pours) as are the gathe- tyng of Bzuchus. And the multitude go- yng to it shall be as locustes runnyng to and fro. The Lozde is exalted, foz it is he that dwelleth on hye: he hath fylled Sy- on with iudgemente and tyghteousnelle.

B And a sure stablyshing of thy times shal be strength, health, wisedome and know- ledge: and the verye feare of the Lozde shalbe the treasure of it. Behold, the mel- sengers shall crye without: and the am- bassadours of peace shall wepe bytterly. The stretes are waste, there walketh no manne therein. God hath broken the ap- poyntmente, the cyties are caste awaye, and menne are nothing regarded, the de- solate earth is in heuynelle. Libanus is shamed, and hewen downe. Saron is lyke a wyldernesse: Basan and Charmell are spoyled of theyr frutes: and therfoze sayeth the Lozde: I wyll vp nowe, nowe wyll I be auaunced: nowe wyll I be ex- alted as a myghtye God. * Ye shall con- * Jere.5.c ceiue stubble, and beare strawe, and pour spzyte shall be the fyze, that it maye con- sume you, and the people shall be burnte lyke lyme, and as thoznes burne that are hewen of, and caste in the fyer. Nowe her- ken to ye that are farre of, howe I haue done: and consydze my powez, ye that be at hande. The synners at Syon are a- C frayde, a sodē fearfulnes is come vpon the ypocrytes. What is he amōg vs, say they, that shall dwell by the consumyng fyze? whiche of vs maye abyde that euer- lastyng heate? * He that leadeth a godlye * Psa.14.a lyfe saye I, and speaketh the trueth. He and.23.a that abhozreth gaynes wonne by vio- lence and disceyte: he that kepeth hys hande that he touche no rewarde: whiche stoppeth hys eares, that he heare no cod- sell against the innocente bloud: whiche holdeth downe hys eyes that he see none euyll. He it is that shall dwell on hye, whole sauegarde shall be in a bulwarke of rockes: to hym shall be geuen meate, and hys waters shall not fayle. Thyne eyes shall see the kyng in hys glozy, euen the kyng of the farre countreys shall they see: thyne herte studyed foz feare thynkyng thus. * What shall then be- 1.Cor.1.a come of the Scrybe? of the receyuer of our money? what of hym that tared oure fayzest houses? There shalt thou not see a people of a straunge tongue to haue so diffused a language, that it maye not bee D vnderstand, neyther so straunge a speche, but it shall bee perceyued. There shall Syon be sene the head cytie of oure so- lemne feastes. There shall thyne eyes see Jerusalem that glozyous habitacion, * Deut.9.b the tabernacle that neuer shall remoue: whose nayles shall neuer bee taken oute wozlde without ende: whose cozdes eue- rychone shall neuer corrupte: foz the glo- rious maiestie of the Lozd shall there be present among vs, as a place where fayze bzode ryuers and streames are, thozowe the whiche shall neyther galey rowe, noz greate hyppe sayle. * Foz the Lozde is * Jac.4.a our iudge, the Lozde is our lawe geuer. The Lozde is our kyng, and he hymselfe shalbe our saupour. There are the cozdes so layde abzode, that they cannot be bet- ter. And therfoze they haue not fyxed theyr maste, noz spzed abzode theyr sayle. Then there is dealed greate spoyle yea, lame menne runne after the pzay. There

lyeth no man that sayth, I am sycke: but all euyll is taken awaye from the people that dwell there.

The.xxxiii. Chapter.

The last destruction of the Synagoge, in which the kingdom & priesthode of that people was translated to the churche and congregation of Christe.

A Come ye Heathen and heare, take hede ye people. Herken thou earth and all that is therin: thou round compasse and al that groweth there vpon: for the Lord is angrye with all people, and his displeasure is kyndled against all the multytude of them, he hath destroyed them, and deliuered them to the slaughter: So that their slayne shalbe cast out, and their bodyes styncke: that euen the very hilles shalbe wet with the bloud of them. All the starres of heauen shall waste, and the heauen shall folde together lyke a roll, and all the starres therof shall fall, lyke as the leaues fall from the vynes, and fyggetrees. For my sweard shall be bathed in heauen, and shall immediatlye come downe in iudgemente vpon Idumea and vpon the people which I haue cursed for my vengeaunce.

B And the Lordes sweard shalbe full of bloud, & be rusty with the fatnes & bloud of lambes and goates, with the fatnes of the kydneys of wethers. For the Lorde shall kyll a great offering in Bozra, and a great slaughter in ỹ lande of Idumea. There shall the Unicornes fall with thẽ, and the bulles with the gyauntes, and their lande shalbe thorowly soked with bloud and their grounde corrupte with fatnes. Unto the also, O Syõ, shal come the day of the vengeaunce of God, & the peare whẽ thine owne iudgemẽtes shalbe recompẽsed. And his floudes shalbe turned to pytche, and his earth to brimstone: and therwith shall the lande be kyndled, so that it shall not be quenched daye nor night: but smoke euermore, and so forth to lye waste. And no mã shall go thorow it for euer. But pellicanes, storkes, great oules, & rauens, shal haue it in possessiõ,

C and dwell therein. For God shall spreade out the lyne of desolacion vpon it, and weye it with the stones of emptinesse.

When kynges are called vpon, there shalbe none, and al princes shalbe away. Thornes shal grow in their palaces, nettles and thystles in their strong holdes, that the Dragons may haue their pleasure therin, and that they may be a court for estryches. There shal straung visures and monsterous beastes mete one another, and the wylde kepe companye together. There shal the Lamia lye, and haue her lodging. There shall the oule make her nest, buylde, bee there at home, and bryng forth his ponge ones. There shall the kytes come together, eche one to hys lyke. Seke thorowe the scrypture of the D Lorde and read it. There shall none of these thynges be left out: there shall not one, nor suche lyke, fayle. For what hys mouth commaundeth, thesame doeth his spyryte gather together, or fulfylleth. He hath caste the lot for them, and to those beastes hath his handes deuyded ỹ lyne: therfore those shall possesse the enheryteaunce, from generacion to generacion, and dwel therin for euer.

The.xxxv. Chapter.

Of the tyme and kyngdome of Christe.

A But the deserte and wildernesse shall B reioyce, the waste grounde shall be glad and florysshe as the lylye. She shall florysshe pleasauntly and be ioyfull, & euer be geuing of thãkes more & more. For the glory of Libanus, the bewtye of Charmel and Saron, shalbe geuen her. These shall knowe the honoure of the Lord, and the maiestie of our god.* And therfore strength the weake handes, and confort the feble knees. Say vnto them that are of a fearfull herte: bee of good chere, and feare not.* Behold, your God B commeth to take vengeaunce: & you shal see the rewarde that God geueth. God commeth his owne selfe and wil delyuer you.* Then shal the eyes of the blynd be lyghtened, and the eares of the deafe opened. Then shal the lame man leape as an hart, & the* dumme mans tonge shall geue thankes. ‡ In the wildernesse also there shal wels sprynge, and floudes of water in the desert. The dry ground shal C turne to ryuers, & the thyrsty to springes of water. Where as Dragons dwelt afore, there shall growe swete floures and grene rushis. There shalbe fotepathes & comen stretes, this shalbe called the holy way. No vncleane person shal go thorow it: for the Lord himselfe shal go with thẽ, that way: & the wayfarer, nor ignorant shal not erre. There shalbe no Lyon, and D no rauyshyng beaste shall come therein, nor be there: but menne redemed shall go there free & safe. And the redemed of the

Lorde,

Lorde, I saye, shall conuerte and come to Syon with thanke geuynge. Euerlasting ioye shall they haue: pleasure and gladnes shalbe among them. And as for all sorow and heuynesse, it shall vanyshe awaye.

The.xxxvi.Chapter.

Jerusalem is besieged by Sennacherib, in the tyme of kynge Ezekias.

IN * the.xiiii.yere of kynge Hezekias came Sennacherib king of the Assirians downe, to laye seyge vnto all the stronge cities of Juda, to conquere them. And the kynge of the Assyrians sent Rabsaketh from Lachis towarde Jerusalem agaynste kynge Hezekias, with an exceadyng host: whiche set hym by the condyte of the ouerpoole in the waye that goeth thorowe the fullers lande. And so there came forthe vnto hym Eliakim Helkias sone the presidēt * Sobna the scrybe, and Joah Asaphs sonne the secretorye. And Rabsaketh sayed vnto the: Tel Hezekias, that the greate kinge of Assirya sayeth thus vnto hym: what presumptiō is this, that thou trustest vnto? I saied: Surely thou trustest in vayne wordes, when councell and strength are necessarye to battayle: or els whereto trustest thou, that thou castest thy selfe of from me? * lo, thou puttest thy trust in a broke staffe of rede (I meane Egypt) whiche he that leaneth vpon, it goeth into hys hand and shuteth hym thorowe. Euen so is Pharao the kynge of Egypte vnto all them that truste in hym. But yf thou wouldest saye to me: We trust in the Lorde our GOD. A goodly God in dede: whose hie places and aultares Hezekia toke downe, and commaunded Juda, and Jerusalem to worshyppe only before the aulter. Nowe therfore deliuer Hostages, that thou rebelle nomore agaynst my Lorde the kynge of Assiryans. And I wil geue the two thousande horses: yf thou be able to set men vpon them. Howe dareste thou resist the power of the smallest prince, that my Lorde hathe? howe dareste thou truste in the charettes and horsmen of Egypt? Moreouer, thynkest thou that I am come vp hither to destroye this land without the Lordes wyll? The Lord sayde vnto me: go vp into the land, that thou mayst destroye it. Then sayed Eliakim, Sobna and Joah vnto Rabsaketh. Speake to vs thy seruauntes (we praye the) in the Syryans language, for we vnderstande it well. And speake not to vs in the Jewes tonge, leste the folke heare whiche syteth vpon the wal. Then answered Rabsaketh: thinke ye that the kynge sente me to speake thys onelye vnto thy Lord and the? hath he not sent me vnto them also that sye vpon the walle? that they may bee compelled to eate theyr owne donge, and drynke theyr owne thale with you? And Rabsaketh stode fyll, and cried with a loude voyce in the Jewes tongue, and sayed: nowe take hede, howe the great king of the Assirians geueth you warning. Thus sayeth the kynge: Let not Hezekias dyscreaue you: for he shall not be able to deliuer you. Moreouer, let not Hezekias comforte you in the Lorde, when he sayeth: the Lorde without doubte, shall defende vs, and shall not geue ouer thys citie into the handes of the kyng of the Assirians, beleue hym not. But thus sayeth the kynge of Assiria: obtayne my fauoure, enclyne to me, so maye euery man enioye his vyneyardes and fyg trees, and drynke the water of hys cesterne, vnto the tyme that I come my selfe and bringe you into a lande that is lyke youre owne, wherin is wheate and wyne, whiche is bothe sowen with seede, and planted with vineyardes. Let not Hezekias disceiue you when he sayeth vnto you: the Lorde shall deliuer vs. * Wyght the Gods of the Gētyles kepe euery mans land, frō the power of the kinge of the Assirians? Where is the God of Hemath and Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Or which of al the Gods of these landes hath deliuered theyr countrie out of my power? is the Lord in dede able to deliuer Jerusalem from my hande? Unto this Hezekias messaungers helde theyr tongues, and answered not one word, for the kyng had charged them that they shoulde geue him no answere. So came Eliakim Helkias sone the presydent, Sobna the Scrybe, and Joah Asaphs sonne the secretorye, vnto Hezekias with rente clothes, and tolde him the wordes of Rabsaketh.

The.xxxvii.Chapter.

Hezekias humbleth himselfe before the Lord. The armye of Sennacherib is slayne of the Angel of the Lord: and he hym selfe is killed of his owne sonnes.

WHē Hezekias heard that, he rent his clothes, and put on a sacke cloth and went into the temple of the Lord. But he sent Heliakim the president, Sobna the scribe with the eldest priestes clothed in sacke, vnto the prophet Esaie the sonne of Amoz, and they saied vnto him: Thus saieth Hezekias: this is the daie

of trouble, of plage and blasphemie: for the
children are come to the place of byrth: but
there is no power to bringe the forth. The
Lord thy God (no doubte) hath wel consi-
dered the wordes of Rabsaketh, whome
his Lord the king of the Assyrians hath sent
to defye & blaspheme the liuyng God, with
suche wordes as the Lord thy God hathe
heard rycht wel. And therfore lyfte vp thy
prayer for the remnaunt that yet are left. So
the seruauntes of the kyng Hezekias came
B to Esaye. And Esaye gaue them thys answe-
re. Saye thus vnto youre Lorde: thus
sayeth the Lord: Be not afraied of the wordes
that thou hast hearde wherewith the king
of the Assirians seruauntes haue blasphe-
Esay.37.b med me. * Beholde, I wyll cause a wynde
to go ouer hym: assone as he heareth the ru-
moure, he shall go agayne into hys coun-
trye, there wyll I destroye hym with the
2.Re.19.c swearde in hys one lande. * Nowe when
Rabsaketh returned, he founde the kynge
of Assiria laying seege to Lybnas, for he
had vnderstande that he was departed frō
Lachys. For there came a rumoure that
Tharhakas kyng of Ethyopia was come
forth to warre against hym. And when the
kynge of Assiria hearde that, he sente other
messengers to kynge Hezekias with thys
C commaundement. Saie thus to Hezekias
kynge of Juda. Let not thy God dysceaue
the, in whom thou hopest, & sayest: Jerusa-
lem shall not bee geuen into the handes of
the kinge of Assiria. For loe, thou knowest
wel how the kynges of Assiria haue hand-
led al the landes that they haue subuerted,
hopest thou to escape? Were the people of
the Gentyles (whome my progenytours
conquered) deliuered at any time thorowe
3.Re.17.a theyr Gods? * Is namely, Gozan, Haran,
Rezeph, and the children of Eden, whiche
were at Thalassar. Where is the kynge of
Hemath, and the kynge of Arphad, and the
kyng of the cytie Sepharuaim, Ena and
Ruar? Nowe when Hezekia had receaued
the letter of the messaungers, and reade it,
he went vp into the house of the Lord, & o-
pened the letter before the Lord: & Hezekia
prayed before the Lorde on hys maner. O
Lord of hostes thou God of Israel, which
Exo.25.a dwellest vpō * Cherubin. Thou art the god,
that onely is god of al the kingdomes of the
2.Esd.1.a worlde, for thou onely hast * created heaue &
& Bar.2.c earth. & Encline thine eare Lord & consider,
open thyne eyes, O Lord, & see, & ponder al
the wordes vpon Sennacherib, which hath
sent his embassage to blaspheme the liuinge
God. It is true O Lord, that the kinges of
Assiria haue conquered all kingdomes and D
landes, & cast theyr goddes in the fyre. Not-
withstanding those were no goddes, but the
workes of mens hādes, of wood, or stone,
therfore haue they destroied them. Deliuer
vs thē, O Lord oure God, from the hāde
of Sennacherib, that all kyngdomes of the
earth maye know, that thou onely arte the
Lord. Then Esaye the sonne of Amos sent
vnto Hezekia, saying: Thus sayeth the Lord
God of Israel. Where as thou hast made
thy prayer vnto me, as touching Senna-
cherib the kyng of Assiria, this is the ans-
swere that the Lord hath geuē, concerning
hym. Despysed art thou, and mocked (O
daughter of Sion) he hath shakē his head
at thee, O daughter of Jerusalē. But thou
Sennacherib, * who hast the defied & blas- 2.Re.19.d
phemed? Agaynst who hast thou lifted vp Esa.37.a
thy voyce, & exalted thy proude lokes? euē
agaynst the holy one of Israel. Thou with
thy seruauntes hast blaspheined the Lord,
& thus boldest thou of thy selfe. I will co-
uer the hie mountaynes & sides of Libanus
with my horsemen. And there will I cutte
do wne the hye Cedre trees, and the kayrest E
fyre trees. I will vp into the heigth of it, &
into the chefest of hys timber woodes. yt
there be no water, I will graue & drincke.
And as for waters of defence, I shall drye
them vp with the fete of myne hooste. yea,
haste thou not hearde what I haue take in
hand, & brought to passe of old time? That
same wil I do now also: and wast, destroy
& bryng strōg cities vnto heapes of stones.
For theyr inhabyters shalbe lyke lame
men brought in feare & confounded. They
shalbe like the grasse & grene herbes in the
felde, lyke the heye vpon the house toppes,
the wether ith afore it be growne vp. I know
thy wayes, thy goyng forthe & thy cōming
home: yea, and thy madnesse agaynst me. F
Therfore thy furiousnes agaynst me, & thy
pryde is come before me. I will put my
ryng in thy nose, and my bridle byt in the
chawes of the, & turne the aboute, euen the
same waye thou cammest. I will geue the
also this tokē (O Hezekia) this yeare shalt
thou eate suche as groweth of it selfe: and
the seconde yeare, that which springeth a-
gaine of the same: & in the third yeare, ye shal
sowe & reape: yea ye shal plant vineardes, &
enioye the frutes therof. And suche of the
house of Juda as are estaped, shall come
together, & the remnaunt shal take roote be-
neth, & bring forth frute aboue. For the escа-
ped

ped shall go out of Jerusalē, & the rēnaunt from the mount Sion. And thys shall the gelousy of the Lorde of hoostes bryng to passe. Therfore thus sayeth the Lord, concernyng the kyng of the Assirians, he shall not come into thys citie, and shall shote no arowe into it: there shall no shylde hurte it, nether shal they cast ditches about it. The same waye that he came, he shall returne, & not come at this citie, sayeth the Lord. And I will kepe & saue the cytie (sayeth he) for myne owne, & for my seruaunt Dauides
4.Reg.19.g sake. * Thus the Angell of the Lord went
Ecc.48.b forthe and slue of the Assirians hoost, an. C
Ecc.11.b lxxv. & v. M. And whan mē arose vp early
4.Reg.19.b in the morowyng: Behold, they were slaine, and all laye full of dead bodyes. So Sennacherib ỳ king of the Assirians brake vp and dwelt at Niniue. Afterward it chaunced, as he prayed in the temple of Nesrah his God, that Adramalech and Sarazer his owne sōnes, slew him with the swerd, and fled into the lande of Armenia. And Asarhadon hys sonne raygned in hys steade.

The. xxxviii. Chapter.

Ezechia is sycke vnto death: but is yet restored by the Lord, & lyueth fyftene yeares after: for which benefyte he geueth thankes.

IN Ot long afore this was Hezekia
4.Reg.20.a sicke vnto the death, * & the pro-
Eccl.48.f phet Esaie the sonne of Amoz, came vnto hym, & saied: Thus commaundeth the Lord: Set thyne house in order, for thou must dye and shalt not escape. Then Hezekias turned his face towarde the wal, and prayed vnto the Lord, & sayed: Remēber (O Lorde) that I haue walked before the in truthe, and a stedfaste heart, & haue done the thynge that is pleasaunt to the. And Hezekia wept sore. Then sayde God vnto Esaie: Go and speake vnto Hezekia: The Lord God of Dauid thy father sendeth the this worde: I haue heard
Jona.2.b thy prayer, & considered thy teares: * behold, I will put fyftene yeares mo vnto thy lyfe, and delyuer the and the citie also, from
B the hand of the kyng of Assiria, for I will
4.Reg.20.g defende the citie: * And take the this token of the Lorde, that he wil do it, as he hathe spoken: Behold, I will returne the shadow of Ahaz dyall, that nowe is layde out with the sunne, & bring it ten degrees backward.
Jos.10.f * So the sunne turned ten degrees backeward, the which he was descended afore.

¶ A thankesgeuyng, which Hezekia kyng of Juda wrot whē he had bene sycke & was recouered.

I Thought I should haue gone to the B
gates of hel, whē mine age was chounged: I haue wāted the residue of myne yeares. I spake within my selfe: I shall neuer visit the Lorde (the Lorde I saye) in thys life. I shall neuer see man amonge the dwellers of the world. Myne age is folden vp together, & take away frō me lyke a shepherdes cottage. I haue hewen of my lyfe by my sinnes: lyke as a weauer cutteth of hys web. He will with pinnge sycknesse make an ende of me: yea, he will make an ende of me in one daie. * I thought I would haue Job.4.b
lyued vntill the morowe, but he bruised my bones lyke a Lyon, and in one daye thou wilt make an ende of me. Then chatred I lyke a swalowe, and lyke a Crane, & moorned as a doue. I lyfte vp myne eyes into the heygthe: O Lorde (sayde I) my sickness keepeth me downe, ease thou me. What shall I saye? The Lorde hath made a promysse to me, yea, and he hymselfe hath per- C
fourmed it. I shall therfore so longe as I lyue remember this bitternes of my lyfe. O Lord mē may liue beyond theyr yeares, and I will declare to all men, that euen in those yeares I haue a ioyful lyfe, and that it was thou that causedest me to slepe, & agayne thou hast geuen lyfe to me. Behold, bitter as gall was my penisilenes, so sore longed I for helthe. And it was thy pleasure to deliuer my life from the filthie pyt, for thou it is (O Lord) that hast cast al my synnes behynde thy backe. * For Hell prayseth not the, death doth not magnifye thee, *Psal.6.a
and.18.b
they that go downe into the graue prayse and.113.b
not thy truth: but the liuyng, yea, the liuing knoweledge thee, lyke as I do this daye.

The father telleth hys children of thy faythfulnes. * To heale me it is ỳ Lordes *1.Tim.1.g
worcke, and we will syng my songes in thy house, all the dayes of oure life. And Esay sayed: take a plaster of figges, and laye it vpon the sore, so shall it bee whole. Then sayed Hezekia: O what a greate myracle is this, that I shal go vp into the house of the LORDE?

The. xxxix. Chapter.

Ezechia is reproued of Esay, because he shewed his treasure vnto the embassadours of Babylon.

AT * ỳ same tyme, Merodach Baladam, Baladanus sonne, kynge 4.Reg.20.g
of Babylon, sente letters and presentes to Hezekia. For he vnderstode howe that he had ben sicke, and was recouered agayne. And Hezekia was glad

Either shewe vs thynges for to come, and tell vs what shalbe done hereafter: so shall we knowe þ you are gods: do some thinge ether good or bad: so will wee bothe knowledge the same, and tell it out. Beholde, ye gods are of naughte, and your makyng is of naught: yea abhomynable is the man
Esa.41.a þ hath chosen you. Neuertheles * I haue waked vp one from the northe, and he shall come. And another from the east, whiche shal cal vpon my name, and shal treade vpon princes as vpon claye: and as the potter treadeth downe the myre. Who declared thys from the begynnyng, þ we wyl know him? Or from the olde times, and we will confesse and saye that he is righteous? But there is none that sheweth or declareth any thinge: there is none also þ heareth youre wordes. The first is he þ shall saye to Sion: Beholde, beholde they are presente: and to Ierusalem it selfe will I geue an Euãgelist. But when I consider, there is not a man amonge them, nor any that can geue councell: nor when I examen them, that cã answere one worde. Lo, wicked are they, and vayne, with the thinges also that they take in hande: yea, theyr ymages are but wynde and vayne thynges.

The xlii. Chapter.

The comming of Christ and his baptisme.

A
*math.12.b
12.a.17.a
BEhold * this is my seruaunte vpon whom I leane, myelecte in whom my soule is pacyfyed. I haue geuen him my spyrite, that he maye shewe forthe Judgement, and equytie amonge the Gentyls. He shall not bee an outecryer, nor lyfte vp hys voyce. His voyce shal not be heard in the stretes. And a broosed reede shall he not breake, and the smoking flare shal he not quẽche: but faithfully and truly shall he geue Judgement, not be pensyue nor carefull, that he maye restore ryghteousnes vnto the earth, and the gentyles also shall kepe his lawes. * For thus
Esai.40.c. and.44.c saveth God the Lorde, vnto hym: (euen he
B that made the heauens and spred them abrode, and set forthe the earth with her increase: whiche geueth breath vnto the people that is in it, and spyrite to thẽ that dwell therin.) I þ Lord haue called the in righte-
Esa.49.b ousnes, & led thee by the hand. * Therefore wil I also defẽd the, & geue the for a cone-
*Luke.2.c naunt of the people, & to be þ * lyght of the Gentiles, that thou mayest opẽ þ eies of the
Matth.9.b blinde, * let oute the prisoners from theyr bondes, & thẽ that sit in darckenes, out of þ dõgeon house. Euen I am the Lord, & this is my name: * And my glory will I geue to Esa.42.b none other, nether mine honour to grauen images. Beholde, old thinges are come to passe, & new thinges do I declare. And or ener they come, I tel you of thẽ. Sing vnto the Lorde, a new song of thankesgeuing: blow out his praise frõ the end of þ world. They that be vpõ the sea, & al that is therein prayse him, the Iles & al they that dwell in thẽ. Let the wildernes with the cities lift vp theyr voyce, þ townes also that they of
C Cedar dwel in. Let thẽ be glad that sit vpõ rockes of stone, & let thẽ crie downe frõ the hye mountaynes, ascribinge glory vnto the Lorde, and magnifie him among the Gentiles. The Lord shal come forth as a Giaũt, & take a stomacke vnto him like a fresh mã of warre. He shal rore & crie, and ouercome his enemies. I haue long holden my peace (sayeth the Lord) I haue bẽ stil & refrained my self, but now I will crie like a trauelyng womã, & at once wil I destroie & deuoure. I will make waste both mountaine & hil & drye vp euery grene thing þ groweth theron. I will drye vp the floudes of water, & dryncke vp the riuers. I wil bring þ blinde into a strete þ they knowe not, & lede thẽ into a fotepath þ they are ignorant in. I shal make darkenes light before thẽ, & the thing þ is croked to be strayght. These thinges haue I done vnto them, & not forsaken thẽ.
* They are fallen backe: yea, & let thẽ be Esa.44.a
D shamed earnestly, that hope in Idoles, and saye to fashioned images, ye are our gods. Heare, O ye deafe men, and harken youre eies to see (O ye blind.) & Who is blind Mat.11.b but my seruaũt? Or so deafe as my messẽger, whõ I sent vnto them? For who is þ ruler so blind (saye they) as the perfect mã, & so blinde as the Lordes seruaunt. Thou vnderstandest much, & kepest nothing: the eares are opẽ, & no man heareth. The Lord is merciful vnto them for his ryghtousnes sake, that his word might bee magnified, & praised: But þ people thẽ selues be robbed & trodẽ vnder the fote, chained in dõgeons, & they al (I say) be shut into prisõ houses.
* They are caried awaye captiue, & no mã Deu.28.d
doth leuse thẽ. They be trodẽ vnder fote, & no man doth labour to bring them againe.
* But who is he among you that põdreth Esa.44.b
this, þ cõsidereth it, & taketh it for a warnig in time to come? * Who suffered Iacob to Deu.32.d
be trodẽ vnder fote, & Israel to be spoiled? Iosu.24.d
Did not þ Lord? Because we haue sinned Baru.2.d
against hi, & haue had no delite to walke in his waies, neither bẽ obediẽt vnto his law.

There

Therefore hath he poured vpon hym hys wrathful displeasure & strong battel, which fireth hym on euery syde, yet will he not vnderstande. He burneth hym vp, yet synketh it not into hys heart.

The.xlui. Chapter.

God promiseth to send hys Christ, which shal deliuer his people. He forgeueth sinnes for his owne sake.

NOw no we, the Lord that made the O Iacob, and he that fashioned thee O Israell, sayeth thus: * Feare not for I haue redemed thee. I haue called thee by name, thou art myne owne. * Yf thou goest thorow the water, I will be with the, that the strong floudes shoulde not pluck thee a waye. * And yf thou walkest thorowe the fyre, it shal not burne the, and the flame shal not kyndle vpon the. For I am the Lorde thy God, ỹ holy one of Israel thy sauiour. I gaue Egipte for thy deliuerance, the Mozians, and the Sabes for the: because thou wast deare in my syght, and because I set by the, and loued thee. I will geue ouer all men for the, and deliuer vp al people for thy sake: feare not, for I am with thee.

B * I will bringe thy seede from the East, & gather the together frō the West. I will saye to the North, let goe. And to the south, kepe not backe: but bringe me my sonnes from farre, & my daughters from the endes of the worlde. Namely al those that be called after my name. For them haue I created, fashioned and made for my honoure.

* Bring forth that people, which is blynde & yet hath eyes, which are deafe although they haue eares. * Yf all nacyons come in one & be gathered together: which among them shall declare suche thynges, and tell vs what is to come? Let them bring theyr witnes, so that they be fre, els let thē heare, and saye: it is truth. You are my wytnesses (sayeth the Lorde) and my seruaunte, whō I haue chosen, therfore be certified & geue me faythful credence, and consider that * I

C am he, before whom there was neuer any God, & that there shalbe none after me. I am, euen I am, the only Lorde & besyde me there is no sauyour. I gaue warnynge, I made whole, I taughte you, when there was no straunge God amonge you. And this recorde must ye beare me youre selues (sayeth the Lorde) that I am god. And euē he am I from the beginninge, & * there is none ỹ can take any thing out of my hand. I do the worcke & who shall be able to let it? Thus saieth ỹ Lorde, ỹ holy one of Israel youre redemer: * for your sake I haue sent to Babylon, and brought downe the strongest of thē. All they are fugytiue with the Caldees that bost thē of their shippes. Euen I the Lorde youre holy one whiche haue made Israel, and am youre kinge.

Thus sayeth the Lord (* Euē he ỹ maketh a way in the sea, & a fotpath in ỹ mighty waters) * whiche bryngeth forth the charettes and horses, the hoost & the power of warre, that they maye fall & neuer rise, and be extynct, lyke as towe is quenched. Remember not thynges of olde, & regarde no thyng that is past: Behold, I shall make a newe thyng, & shortely shal it appere, & shal you not knowe it? I wyll make streetes in the desert, & riuers of water in the wildernesse: The wylde beastes shall worshippe me: the Dragons & the yonge Estriches. * For I shal geue water in the wildernes, & streames in the desert ỹ may geue drinke to my people, whom I chose. This people haue I made for my selfe: & they shal shewe forth my praise. For thou (Iacob) wouldest not cal vpō me, but thou haddest an vnlust toward me, O Israel. Thou gauest me not thy beastes for burnte offeringes, neyther didest honour me w thy sacrifices. Thou boughtest me no deare spyce with thy money, nether pouredst the fatte of thy sacryfyces vpon me. * Howbeit, I haue not bē chargeable vnto the in offerynges, nether greuous in incense. But thou hast laden me with thy sinnes, and weried me with thine vngodlines. * Where as I yet, euen I, am he only that for mine owne selues sake do awaye thyne offences, & forget thy sinnes, so that I will neuer thinke vpon them.

Put me nowe in remembraunce (for wee will reason together) & shewe what thou hast for the, to make the righteous. * Thy firste father offended sore, and thy rulers haue sinned againste me. Therfore I ether suspended, or slue the chefest princes. I did curse Iacob, and gaue Israel into reproue.

The.xliii. Chapter.

Christe promyseth to deliuer his churche.

I NOw heare nowe, O Iacob my seruaunte, and Israell whō I haue chosen, for thus sayeth the Lord, that made the, fashioned the, and helped the, euen from thy mothers wōbe. Bee not afrayed, O Iacob my seruaunte, thou ryghteous whome I haue chosen. * For I shall powre water vpon the drye ground, and ryuers vpon the thyrstye. I * shall poure my spyrite vpon thy seede, & mine encrease vpon thy stocke.

They

They shal grow together like as ꝑ grasse,
and as the wyllowes by the waters syde.
One shal saye, I am the Lordes: Another
shal cal hym selfe after the name of Iacob.
The thyrde shall subscribe with his hande
vnto the Lorde, & geue himselfe vnder the
name of Israell. Thus hath the Lord spo-
ken, euen the kyng of Israel & his redemer,
the Lord of hoostes. * I am the fyrst & the
last, & without me is there no God. Yf any
be lyke me, let him cal vnto ꝑ thyng past, &
openly shewe it, & lay it playne before me,
what hath chaunsed sence I appoynted the
people of the worlde, & what shalbe shorte-
ly, or what shall come to passe in time long
to come, let them shewe these thinges. Be
not abashed nor afrayed. For haue not I e-
uer tolde you hitherto & warned you? Ye
can beare me recorde yonre selues. Is there
any God except me? or any maker that I
shoulde not knowe hym? All karuers of y-
mages are but vaine, & the karued images
that they loue, can do no good. They must
beare recorde them selues, that (seyng they
cannether see, nor vnderstande) they shalbe
confounded. * Who dare the make a God,
or fashyō an ymage, that is profitable for
nothinge? * Beholde all the felowshyp of
them muste be brought to confusyon. And
truly all ꝑ worckemasters of them are mē,
they shal all be gathered together, they shal
stande, tremble, & be confounded one with
another. The smyth maketh an axe, & tem-
perith it with hoate coales, and fashioneth
it with hammers, and worketh it with all
the strength of hys armes: yea, somtime he
is faynt for very hunger, & so thurstye that
he hath nomore power. The carpenter (or
ymage karuer) taketh measure of the tym-
ber, & spreadeth forth his line: he marketh
it with some colloure, he planeth it, he ru-
leth it, & squareth it, and maketh it after the
ymage of a man: & according to the bew-
tie of a man, that it maye stand in the temple.

C Moreouer, he goeth out to hewe downe
Ceder trees. He bringeth home Elmes &
Okes, & takyng a bolde courage, he seketh
out the best tymber of the wood. He hym
selfe hathe planted a pine tree, whiche the
rayne hath swelled, whiche wood serueth
for men to burne. Of thys he taketh & war-
meth hym selfe with all: he maketh a fire of
it to bake breade. And afterwarde maketh
a god thereof to honoure it, and an ydol to
knele before it. One peece he burneth in
the fyre, with another he rosteth flesshe, that
he maye eate roste hys belly full: with the
thyrde he warmeth hym selfe, and sayeth:
A ha, I am well warmed, I haue bene at
the fyre. And of the residue he maketh hym
a God, & an ydol for hym selfe. He kneleth
before it, he worshipperth it, he prayeth vn-
to it, and sayeth: Deliuer me, for thou arte
my God. * Yet men neyther consyder nor * Esa. 44.
vnderstād, because theyr eyes are stopped,
that they cannot se: and theyr hearies, that
they cannot perceaue. They ponder not in
theyr myndes, for they haue neither know-
ledge nor vnderstanding to thynke thus.
I haue brente one peece in the fyer. I haue
baked bread with ꝑ coales therof, I haue
rosted flesshe with all, and eaten it: shall I
now of the residue make an abhominable
Idoll, and fall downe before a rotten peece
of wood? Thus he doth but loste hys la-
boure: and hys hearte whiche is blyndened
doth turne him a syde, so that none of them
can haue a fre conscience to thinke: may not
I erre? Consyder thys (O Iacob and Is-
rael) for thou art my seruaūt. I haue made
the, that thou mightest serue me. O Isra-
ell forget me not. ‡ As for thyne offences, I * Esa. 44.
haue driuen them awaye, like the cloudes,
& thy synnes as the myst: Turne the againe
vnto me. For I haue redemed the. Be glad
ye heauens, whom the Lorde hath made,
for the Lorde hath dealt graciously with
hys people: let all that is here beneth vpon
the earth be ioyefull. Reioyce ye mountaines
and woodes, with all the trees therof, for
the Lorde hath redemed Iacob, and wyll
shewe hys glory vpon Israell. Thus say-
eth the Lord thy redemer euen he that fas-
shyoned thee from thy mothers wombe.
* I the Lord do all thinges my selfe alone. Gen. 1.
I onely spread out the heauens, and I on- Esa. 44.
ly haue layed the foundacyon of the earthe
by myne owne selfe. I destroye the tokens
of witches, & make the southsayers fooles.
As for the wyse I turne them backward,
and make theyr connyng foolyshenes.

He dothe set vp the purpose of hys ser-
uaunte, and fulfylleth the councell of hys
messaungers. Concernynge Ierusalem he
sayeth: It shalbe inhabyted. And of the ci-
ties of Iuda: They shalbe builded againe,
and I wyll repayre theyr decayed places:
He sayeth to the grounde: bee dryc. And I
wyll dryc vp thy water floudes. He sayeth
of Cyrus: He is myne hearderman, so that
he shall fulfyll all thynges after my wil:
He sayeth also of Ierusalem: It shalbe
builded: and of the temple, it shalbee fast
grounded.

The.

The.xlv.Chapter.

The deliuerauncе of the people by Cyrus. The coronyng of Christ, and callyng of the Gentyles.

THus sayeth the Lord vnto Cyrus his annoynted, whome I haue taken by ꝑ ryght hand, to subdue nacions before hym.* I wyll leuse the gyrdle of kinges, and I wyll open the gates before his face, and not to shutte theyr doores. I wyll go before thee, and make the croked streyght, I shall breake the brasen doores, & burst the yron barres. I shall geue thee the hyd treasures and the thing which is secretly kept, that thou mayest knowe that I am the Lorde God of Israel, whiche haue called the by thy name, and *that for Iacob my seruauntes sake, and for Israel my chosen. For I called the by thy name, & ordayned thee or euer thou knewest me. *Euen I the Lord before whom there is none other: for without me there is no god. ‡ I haue prepared the or euer ꝑ knewest me, that I myght bee knowen from the rysyng of the sunne to the goyng downe of thesame, that all is nothyng without me. For I am the Lorde, and there is els none. It is I that *created the lyght and darknesse. ‡ I make peace and trouble: yea, euen I the Lorde do all these thynges. Ye heauens from aboue droppe downe, and let the cloudes rayne ryghteousnesse. The earthe open it selfe, and bringe forth health, that thereby ryghteousnesse may flowrysshe. Euen I the Lorde bryng it to passe.* Woe be vnto hym that stryueth with his maker, the potsherde with the potter. Sayeth the claye to the potter: What makest thou? or thy worke serueth for nothyng? Woe be vnto him that sayeth to his father: Why begettest thou? And to his mother: Why barest thou? Thus sayeth the Lord, euen the holy one and maker of Israel. Aske me of thinges for to come concernyng my sonnes: and put me in remembraunce as touchyng the workes of my handes. I haue made the earth, and created man vpon it: With myne handes haue I spread forth heauen, and geuen a commaundemente for all the hoste therof. I shall wake hym vp with ryghteousnesse, and order all hys wayes.

He shall buylde my cytie, and let out C my prysoners, and that neyther for gyfte nor rewardes, sayeth the Lord of hostes. Thus sayeth the Lorde: the occupyers of Egypte: the marchauntes of the Moryans and Sabees, shall come vnto the with trybute: they shalbe thyne, they shal folowe the, and go with cheynes vpon theyr feete. They shall fall downe before thee, and make supplycacion vnto thee. For God (without whome there is none other God) shalbe with thee. O howe *Ro.11.b
prosounde art thou O God, thou God and Sauioure of Israel? Confounded are they all, and put to dyshonoure: they are gone hence together with shame, euē the makers of ymages. But Israel shalbe saued in the Lorde: whiche is the euerlastyng saluacion. Ye shall not come to shame nor confusion world without end. For thus sayeth the Lord,* euen he that *Gen.1.a
created heauen, the God that made the earth, that fashyoned it, and set it fore the. He dyd not make it for naught, but to be inhabyted. Euen I the Lorde wythout whom there is none other. * I haue not *Ero.32.a
spoken secretly, neyther in darke places of the earth. It is not for naught, that I sayde vnto the seede of Iacob: seke me, I am the Lorde whiche when I speake, declare the thyng that is ryghteous and true: gather you and come together, drawe nye hither, you that are escaped of D
the people.* Haue they any vnderstan- *Es.44.c
dyng that sette vp the stockes of theyr Baru.6.c
doles, and pray vnto a God that cannot helpe them? drawe nye, come hither, and lette them aske counsell one at another, and shewe for the. What is he that tolde this before? or who spake of it euer sence the begynnyng? Haue not I the Lorde done it? *without whom there is none other God? the true God and sauioure, and there is els none but I? And there- *Es.44.b
fore turne you vnto me, al ye endes of the earth, that ye maye bee saued: for I am God, and there is els none. I sweare by my selfe, out of my mouthe commeth the worde of ryghteousnes, and that may no manne turne:* but all knees shall bowe *Ro.14.b
vnto me, and all tongues shall sweare by Phil.2.a
my name, saying: Verely, in the Lord is my ryghteousnes and strength. To hym shall men come: but all they that thynke scorne of hym, shall be confounded. And the whole sede of Israel shalbe iustifyed, and make theyr boast in the Lorde.

The.xlvi.Chapter.

Idolatrye is reproued. The health that commeth by Christ, is prophecyed.

Bell

BEll is fallē, Nabo is brokē downe, whose ymages were a burthen for the beastes and cattell, to ouerlade them, and to make them wery. They are sonke downe, and fallen together, for they may not ease them of their burthen, therfore must they go into captiuitie.

Herken vnto me, O house of Iacob, and all ye that remaine yet of the household of Israel: whom I haue borne frō your mothers wombe, and brought you vp from youre byrth tyll ye were growen. I, I, which shal beare you vnto your last age. I haue made you: I wil also norysh you, beare you, and saue you. * Whom wil ye make me lyke or to whom will ye make me equal or compare me, that I should be lyke him, in fashiō, or ymage, that I may be lyke hime * Ye fooles (no doubte) wyll take out syluer & golde out of your purses, & weye it, & hyre a goldsmyth to make a God of it, that men maye kneele downe and worship it. * Yet must he be taken on mens shoulders and borne and set in his place, that he may stande, & not moue out of his place. Alas that men shoulde crye vnto him which geueth no answere: and deliuereth not the mā that calleth vpon him, from his trouble. Consider this wel, & be ashamed. Go into your owne selues (O ye rūnagates.) Remēbre the thynges whiche are past, synce the begynnyng of the world, that I am God, and that there is els no God: yea and þ there is nothyng lyke vnto me. In þ beginning of a thyng I shew the ende therof: and I tell before, thynges that are not yet come to passe. My deuice standeth stedfastlye stablyshed, and I fulfill al my pleasure. * I cal a byrde out of the east, and the manne by whom my councel shalbe fulfylled, out of farre countryes: as soone as I thynke to deuyse a thyng, I doe it. Heare me, O ye that are of an hye stomacke, but farre frō ryghteousnesse: I shall bryng forth my righteousnesse. It is not far, & my healthy shall not tarye longe awaye. I will laye health in Syon, and in Israel my glorye.

The.xlvii. Chapter.

The woorde of the Lorde against Babylon.

BVt as for thee (O daughter, thou byrgyn Babylon) sytte thou downe in the dust, syt vpon the grounde, and not in a throne (O þ maiden of Caldea.) Thou shalt nomore be called tendre & pleasaūt. Bring forth þ querne, and grynde meale: vntrusse thy hoyded heare, put of thy shoes, make bare thy knees, and wade thorowe the water ryuers. * Thy shame shalbe discouered, & thy priuities shalbe seen. For I will auenge me of thee, and will shewe no mercy to thee as I do to other mē, sayth our redemer: which is called the Lord of hostes, the holy one of Israel. Syt styll, hold thy tonge, & get thee into some darcke corner, (O daughter Caldea for þ shalt nomore be called lady of kingdomes. I was so wrothe with my people, þ I punished myne enheritaunce, and gaue them into thy power. & Neuertheless, þ shewedst them no mercy, but euen the very aged men of them diddest thou oppresse right sore with thy yoke, & thou thoughtest thus: I shalbe lady for euer. And beside all that, thou haste not regarded these thynges, neyther remembred what was the end of that citie Ierusalem. Heare now therfore, thou wylfull that sittest so carelesse, & speakest thus in thine hert: * I am alone, & without me is there none: I shall neuer be wydowe nor desolate agayne. And yet bothe these thinges shal come to thee vpō one day, in the twynckling of an eye, & Namely, wyddowhead & desolaciō. They shal mightely fall vpō thee, for the multytude of thy wytches, & for the great heape of thy conturers. For thou hast trusted in thy wyckednes, and haste sayde: * No man seeth me. Thyne owne wysedom and cunning hath dyscepued thee. In that thou haste sayde: I am alone, and without me there is none. Therfore shall trouble come vpon thee, and thou shalt not knowe from whence it shall aryse. Mysche se shall fall vpon the, which thou shalt not be able to put of. Sodayne vtter destruccion shall come vpon thee, or euer thou be aware.

Nowe go to thy conturers, and to the multytude of thy wytches (with whom þ haste werped thy selfe from thy youth) if they may help the or strengthē the. Thou haste hitherto had many councels of thē: so let the heauen gasers & the beholders of starres, & moone prophetes, come on now & deliuer the: yea, & let thē shew whē these thinges shal come vpō the. Behold, they shalbe lyke strawe, which if it be kyndled with fyre, no man may rydde it for the vehemēcie of þ flame. And yet it geueth no sinders to warme a mā by, nor cleare fyre to sytte by. Thus are they, with whom thou haste werped thy selfe: & thus are thy marchauntes

chauntes ꝓ haue been with thee from thy youth: Euery one hath taken his owne way, and none of them shall defend thee.

The.xlviii. Chapter.

The hypocrysye of the Iewes is reproued. The Lorde alone wil be worshipped, whiche hath chosen vs, and which succoureth vs for his owne sake.

HEare this, O thou house of Iacob, ye that are called by the name of Israel, & are come out of one stocke with Iuda: Which sweare by the name of the Lord, & beare witnesse by the God of Israel (but not with trueth and right) which are called * free mẽ of the holy citie, & are groũded vpon ꝓ God of Israel, * whose name is the Lord of hostes. The thynges ꝓ I shewed you euer sence the beginning, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, & they are come? Howbeit, I know ꝓ thou art obstinate, & that thy neck hath an yron vaine, & that thy brow is of brasse: neuertheles I haue euer synce the begynning shewed thee of thynges to come, & declared them vnto thee, or euer they came to passe: that thou shouldest not saye, myne ydoll hath done it, my carued or molten ymage hath shewed it. Thou hardest it before, & behold, it is come to passe: and whether can ye prophecye of thinges to come? But as for me I told thee before at ꝓ beginning, new & secrete thinges that thou knewest not of. * And some done now, not of olde tyme, wherof thou neuer hardest before they were brought to passe: that thou cãst not saye: Behold I knew of them. Moreouer, there be some wherof ꝓ haste neither hard nor knowe, neither haue they been opened vnto thine eares afore tyme. For I knew that thou wouldest malycyously offend, therfore haue I called thee a trãsgressour, euen from thy mothers wombe. Neuertheles, for my names sake, I wil withdraw my wrath, & it shalbe for myne honours sake yt I pacietly forbeare thee & rote thee not out. Behold, I haue purged thee, yet not as syluer. * I haue chosẽ thee in the fyre of affliction, & that only for myne owne sake: yea, * euen for myne owne sake wyll I doe this: or els, what dishonour wouldе they doe to my name? Herken vnto me, O Iacob and Israel, whom I haue called. I am he, I am euẽ he that is, I am the first and the last. My hand hath layd the foũdacio of the earth, & my ryght hande hath spanned ouer the heauens. Assone as I call them they are there. Gather you altogether and herke: whiche of yonder goddes hath declared this? The Lorde hath a loue vnto hym, and he shall performe his wil agaynste Babell, and declare his power agaynste the Caldees. I my selfe alone, euen I haue told you this before: yea, I did call hym, and bryng hym forth: and he shall make his wayes prosperous. Come nye and heare this: haue I spoken any thing darckelye, sence the begynnyng? when a thyng begynneth I am there. Wherfore the Lorde God and his spyryte hath sent me. And thus sayeth the Lorde God thy redemer, the holy one of Israel. I am the Lorde thy God: whiche teache thee * profytable thinges, and leade thee the waye, that thou shouldest goe. & O that thou haddest regarded my cõmaundementes, then had thy welthinesse been as the water streame, and thy ryghteousnes as the waues flowyng in the sea. Thy sede also had been lyke as the sande in the sea, and the fruite of thy bodye lyke the grauell stones therof. Hys name shoulde not bee rooted out, nor destroyed before me. * Go away from Babylon, flye from the Caldees: with a merye voyce speake of thys, declare it abrode, and go forthe vnto the ende of the worlde, saye ye: The Lord hath redemed his seruaunte Iacob, that they suffered no thurst, he led them thorowe the wyldernes, and caused the waters to flowe oute vnto them from out of the rocke. * He claue the rocke a sondre, and the water gushed out. & As for the vngodly, they haue no peace, sayth ꝓ Lorde.

Rom.7.b
1.Tim.1.b
Lyt.1.b.
‡Deu.28.f
Ierem.51.a
1.Cor.10.b
* Ex.17.b
Nu.20.b
‡Esa.57.f

The.xlix. Chapter.

Christe shall gather togyther all nacions be they neuer so farre of.

YE Iles, herken vnto me, and take hede ye people from farre. The Lorde hath called me fro my byrthe, and made mencio of my name from my mothers wombe: he * hathe made my mouthe lyke a sharpe swerde: vnder the shadowe of his hande hath he defended me, and hidde me in his quyuer as a good arowe, and sayde vnto me. Thou arte my seruaunte Israel, & I wyll be honoured in thee. Then answered I: I haue loste my labour, I haue spent my strigth in vayne. Neuertheless I will cõmyt my cause & my worke vnto the Lord my God. And nowe sayeth the Lord, euen he ꝓ fashioned me fro my mothers

Esay.51.a
‡Eph.6.f
Iob.17.b

thers wombe to be his seruaunte, that I maye bringe Jacob agayne vnto hym: howbeit Israel wyll not be gathered vnto hym agayne. In whose syght I am great, whiche also is my Lorde, my God, and my strength. And he sayde: it is but a small thyng that thou art my seruaunte, to set vp the kynredded of Jacob, and to restore the destruccion of Israel. * For I Esa. 42. b
Iohn. 8. b
Acte. 13. c
haue made thee the lyght of ỹ Gentyles, that thou mayst be my helth vnto the ende of the worlde. Moreouer, thus sayeth the
C Lorde, the auenger and holy one of Israel: because of the abhorryng and despysyng among the Gentyles, concernynge the seruaunt of all them that beare rule: Kynges and prynces shall see, and aryse and worshyp, because of the Lorde that is faythfull: and because of the holy one of Israel, whiche hath chosen thee. And
Ps. 69. c. a thus sayeth the Lorde: * In the tyme ac-
Jere. 31. a cepted haue I heard thee, and in the day
Esa. 49. a of saluacion haue I helped thee. ‡ I wyll
‡ Cl. 42. a preserue thee, and make thee to be the atonement of the people, that thou mayst helpe vp the earth agayne: and possesse
Zach. 9. b agayne the desolate heritages. * That
Luke. 4. b thou mayst say to ỹ prysoners, goe forth: and to them that are in darknes, come into the lyght: they shall fede in the hye wayes, and gette theyr pasture in all hye
Apoca. 7. c places. * They shall neyther hunger nor
D thurste, heate nor sunne shall not hurte them. For he that fauoureth them, shall leade them, and geue them drynke of the spryng wels. I will make wayes vpon al my mountaynes, and my foote pathes shall bee exalted. And beholde, they shall come from farre: loe, some from the north and west, some from the land of Sinys,
Esai. 52. a whiche is in the south. * Reioyce ye heauens: syng prayses thou earth. Talke of ioy ye hylles, for God hath comforted hys people, and wyll haue mercye vpon hys that be in trouble. But Syon sayd:
Mo. 11. a. * God hath forsaken, and my Lorde hath forgotten me. Wyll a wyfe forgette the chylde of her wombe, and not pytie the sonne whom she hath borne? And though she do forget, yet wyll not I forget thee. Beholde, I haue wrytten thee vp vpon my handes, thy walles are euer in my sight. They make haste to buyld thee vp agayn. As for those that ouerthrew thee,
E and made the waste, they shall departe
Gen. 13. a from thee. * Lyfte vp thyne eyes, & looke
Esa. 60. a aboute thee: all these gather them toge-

ther and come to thee. As truelye as I lyue (sayth the Lorde) thou shalt put them all vpon thee as an apparell, and gyrde thē to thee as a bryde doeth her Iewels. As for thy lande that lyeth desolate, wasted and destroyed, it shalbe to narow for them that shall dwell in it. And they that would deuoure thee, they shalbe farre awaye. Then the chylde whom the baren shall bryng forth vnto thee, shall saye in thyne eare: this place is to narowe, geue place that I may haue rowme. Then
F shalt thou thynke by thy selfe: Who hath begotten me these? seing I am baren & alone, a captyue and an outcast? And who hath norysshed them vp for me? I am desolate and alone, but from whence come these? And therfore thus sayeth the Lorde God: Beholde, I wyll stretche out myne hande to the Gentyles, and set vp my token to the people. They shall bryng thee thy sonnes in theyr lappes: and carye thy doughters vnto thee vpon theyr shoulders. For kynges shalbe thy nursyng fathers, and Quenes shall be thy nursyng mothers. They shall fall before thee with theyr faces flat vpon the earth, & lycke vp the dust of thy feete: that thou mayst
G knowe howe that I am the Lorde. * And Rom. 10
whoso putteth his trust in me, shall not be confounded. Who spoyled the graunt of his prayer? or who taketh the prysoner from the myghtye? And therfore thus sayeth the Lorde: The prysoners shall be taken from the graunte: and the spoyle deliuered from the violente, for I wyll mayntayne thy cause agaynst thyne aduersaryes, and saue thy sonnes. And wil fede thyne enemyes wyth theyr owne flesshe, and make them drynke of theyr owne bloude, as of swete wyne. And all flesshe shall knowe, O Jacob, that I am the Lorde thy sauioure, thy noble redemer.

The. l. Chapter.

The Iewes are reproued, and also called.

Thus sayeth the Lorde: * where Ier. 3. a
is the byll of youre mothers diuorcemente that I sente her awaye? or who is the dsurer to whom I solde you? * Beholde, for youre Esa. 50
owne offences are ye solde, and because of youre transgression, is youre mother forsaken. For why woulde no manne receiue me, when I came? and when I called no manne gaue me answere. * Is my Num. 11
hand shortened, that it myght not helpe? Esa. 59

or

B oz haue I not power to deliuer? loe, ‡ at a
wo. 14. c Iud. 1. d woorde I dzynke vp the sea, *and of wa-
terr floudes I make dzye lande: so that foz
want of water, the fyshe corrupte and dye
foz thyrste. * As foz heauen, I cloth it with
Iud. 11. f darcknes, and putte as it were a sacke vp-
on it: The Lozde God hathe geuen me a
wel learned tonge, *so that I can comfozt
Esa. 8. a them whiche are troubled, yea, and that in
due season. He waketh mine eare vp by-
times in the mozning: by times in ỳ moz-
ning, I saye, he will waken myne eare that
I might hearken as to the scole maisters. *
Psal. 39. b * The Lozd God hath opened myne eare,
Esa. 50. a therfoze can I not say nay, noz withdzaw
Mat. 26. g myselfe: ‡ but I offer my backe vnto the
Luke. 22. c smiters, and my cheekes to the nippers. * I
C turne not my face from shame & spitting,
Psal. 37. a and the Lozd God shal helpe me: therefoze
Esa. 5. a shall I not be confounded. I haue harde-
ned my face like a flint stone, foz I am sure
that I shall not come to confusion. He is at
hande that iustifieth me, who wil then go
with me to lawe? Lette vs stande one a-
gaynste another: yf there bee any that will
reason wh me, let him come here forth to me.
Esa. 51. b * Behold ỳ lozd god standeth by me, what
Esa. 51. d is he then that can condemne me? lo, *they
Psal. 38. b shalbe lyke as an olde cloth: the moth shall
eate them vp. Therfoze, whoso feareth the
Lozde amonge you, let hym heare the voice
of his seruaunte. Whoso walketh in darke-
nes, and no lyghte shineth vpon hym, lette
him put his trust in the name of the Lozd,
and holde him by his God. But take hede,
ye al kindle a fyer of the wzath of god, and
steare vp the coles, walke on in ỳ glistering
of your owen fier, and in the coles ỳe haue
kindled. This commeth vnto you fro my
hand, namely that ye shal slepe in sozow. ỳ

C The .li. Chapter.

Consolacion & comfort is promised vnto the faithful.

I HEarken vnto me, ye that hold of
righteousnesse, and ye ỳ seke the
lozd. Take hede vnto the stone,
wherout ye are hewen, and to
ỳ graue wherout ye are digged. Consider
Esa. 41. a * Abraham your father, and Sara ỳ bare
Gen. 12. a you: how that I called him alone, & blessed
Gen. 17. a him, and encreased him. Therfoze shall the
Lozd comfozt Sion, & repaire al her decay:
making her deserte as a paradise, and her
wildernes as ỳ garden of the lozd. Myrth
& ioye shalbe found there, thankesgeuinge
and the voyce of prayse. Haue respecte vn-
II to me then, O my people, bothe hyghe and
Esa. 1. a low, and laye thine eare to me: * foz a law,
& an ordinaunce shal goe forth from me, to
lighten the Gentiles. It is harde by that
my health and my righteousnesse shall goe
forth, and the people shalbee ordred wyth
mine arme. The yles, that is the Gen-
tiles, shall hope in me, and put theyr truste
in mine arme. Lyfte vp your eyes towarde
heauen, and looke vpon the earth beneth. *
Foz the heauens shall banishe awaye lyke *ps. 102. b
smoke, and the yearth shal ware olde lyke & at. 24. c
a cloth, and they that dwell therein shal pe- 2. Pet. 3. b
rishe in lyke maner. But my saluacion shall
endure foz euer, and my righteousnes shall
not ceasse. Hearken vnto me ye that haue
pleasure in righteousnesse, thou people that C
* beareste my lawe in thyne heart. * Jer. 31. f
‡ Feare not the curse of men: be not afrayed ‡ mat. 10. b
of theyr blaspheme, and reuilinges: * foz Luke. 12. a.
wormes and mothes shall eate them vppe * psal. 102. b
lyke cloth and woll. But my righteousnes
shal endure foz euer, and my sauing health
from generacion to generacion. Wake vp,
wake vp, and be stronge. O thou arme of
the Lozde, wake vp: like as in time past, e- D
uer and sence the worlde began. * Art not * Esa. 51. b
thou the same arme that hast wounded the Exod. 14. c
proude Egipte, and hewen the Dragon in
peces? Art not thou euen he whiche haste
dried vp ỳ depe of ỳ sea, which hast made
plaine the sea grounde that the deliuered
might go through? Therefoze the redemed
of the Lozde shall turne agayne, and come
with ioye vnto Sion, there to endure foz
euer. * That mirth and gladnes might be 1. Esd. 1. b.
with them, that sorow and woe might
flie from them. * yea I, I am euen he, that * 2. Cor. 1. c
in al thinges geueth you cõsolacion. What
art thou then, that feareste a mortall man,
the childe of man, whiche * goeth away as * Esa. 40. a
doth the floure? And forgetteth the Lozde 1. Pet. 1. b
that made the, that spred out the heauens,
and layd the foundacion of the yearth. But
thou art euer afraied foz the sight of thine
oppressoure, which is readye to do harme. C
Where is the wzath of ỳ oppressoure? The
time commeth on fast, when the prisoner
shalbee lowsed, & he shal not dye in ỳ donge-
on, noz yet be cõsumed by famishemẽt. * I
am the lozd thy god (that make ỳ sea to be * mat. 8. c
stil, & to rage:) * whose name is the lozd of Esay. 48. a
hooستes. ‡ I haue putte my woordes in thy ‡ Esa. 49. a
mouth, & haue defended the in ỳ shadow of
my hand: ỳ I may plant the heauens, and
lay the foundacion of the earth, and say vn-
to Sion: ỳ art my people. Awake, awake,
& stand vp, O Jerusalem, thou that from F
the hande of the Lozde haste dronken oute

*pſa.75.b Jere.25.c *the cup of his wrath: thou that haſt ſupped of, and ſucked out the dregges of his deadly cuppe to the bottome. For amonge all ꝑ ſonnes whom he hath begotten, there is not one that may holde it vppe, and not one to lead it by the hande, of all the ſonnes that he hath nouſhed. Bothe theſe thinges are happened vnto the, but who is ſory for it? yea deſtruccion, waſtinge, hunger and G ſworde: but who will comforte the? Thy ſonnes lye comfortleſſe at the head of euery ſtrete, like a taken veniſon, and are ful of the terrible wrath of the lord, and puniſhment of thy God. And therefore, thou myſerable & dronke (howbeit not with wine,) heare this: Thus ſaieth the lord, thy lord & God, the defender of his people: Behold, I wil take ꝑ ſtumbling cup out of thy hand, euē ꝑ cup with the dregges of my wrath: that frō henceforth, thou ſhalt neuer drinke it more, but I will put it in to theyr hande that trouble the: whiche haue ſpoken to thy ſoule, ſtoupe downe, that we maye goe ouer the: and thou laydeſte thy bodye euen with the ground, & as ꝑ ſtrete to go vpō.

The.lii. Chapter.

A conſolacion and comforte to the people of God.

AWake, awake, take thy ſtrēgth vnto the, put on thy honeſt raimēt, O Jeruſalem, thou holye citye. For from this time forth, there ſhall no vncircumcyſed nor vncleane perſon come in the. Shake thee from the duſt: ariſe and ſtande vp, O Jeruſalem: Plucke out thy necke from the bonde, O thou captiue daughter Sion. For thus ſayeth the Lorde, *ye are ſolde for naught, therefore Rom.7.b B ſhall ye be redeemed alſo without any money. For thus ſayeth the lorde God: *My *ge.46.a Exod.1.a people went doune afore tyme into Egypt 3.4.22.13.c there to bee ſtraungers, and the kyng of the Aſſyrians oppreſſed them without any cauſe. And nowe what profite is it to me (ſayeth the Lorde) that my people is freely caryed awaye, & brought into heuynes by theyr rulers, *and my name euer ſtil blaſ- *Ez.36.b Rom.2.b. phemed, ſaieth the lorde. But that my people maye knowe my name, therfore I ſaye in that daye they ſhall knowe it, that I am Num.2.a Rom.10.c he that do ſpeake: I ſaye euen I. *O howe beutiful are ꝑ feet of ꝑ am baſſadour, that bringeth ꝑ meſſage from the mountaine, & proclameth peace: ꝑ bringeth ꝑ good tidings, & preacheth health, & ſayth vnto Sion: thy God is the king. Thy watchemen ſhal C lyft vp theyr voyce: with loude voyce ſhal *Joh.1.c they preach of him: for they ſhal *ſe him preſent, when the lorde ſhall conuerte Syon. C *Be glad with thankeſgeuyng, O thou deſolate Jeruſalem, & reioyce together: for the lorde hath cōforted his people, he hath deliuered Jeruſalē. The lorde hath made bare his holy arme, & ſhewed it forth in the ſight of al the Gentiles, *and al the endes *pſa.98. of the earth hath ſeen the ſauing health of our God. 2 Awaie, awaie, get you out frō 2.Co.6.d thence, and touche no vncleane thynge. D Go out from amonge ſuche: And be cleane that beare the veſſel of the Lorde. For ye ſhal not eſcape by runnynge, nor by flying away: but * ꝑ Lord ſhall go before you, *exo.13. and the God of Iſraell ſhall gather you together. Behold, my ſeruaunte ſhall deale wyſely, therefore ſhall he be magnyfyed, exalted, & greatly honored. Lyke as ꝑ multitude ſhal wundre vpon him, becauſe his face ſhal be ſo deformed, & not as a mans face, his *beautye like no man: Euen ſo ſhal *pſa.45.a the multitude of the Gētiles loke vnto him, & kynges ſhall ſhut theyr mouthes before him. *For they that haue not bene tolde of *Rom.15.c hym, ſhall ſee hym: and they that heard nothyng of hym ſhall beholde hym.

The.liii. Chapter.

He propheſyeth euidently of the paſſyon of our Sauioure Jeſus Chriſt.

BVt who hath *geuen credence vnto the thing that we haue heарde? Or to Joh.12.a whome is the arme of the lorde knowen? For he did growe before ꝑ lorde lyke as a braunch, & as a rote in a drie grounde. *He hath neither beautie nor fauoure. Eſa.53 When we ſhal loke vpon him, there ſhalbe no fayrnes: wee ſhall haue no luſte vnto him: *He is diſpiſed and abhorred of men, Dan.12 he is ſuch a man as is ful of ſorow, and as hath good experyence of infyrmities: We haue reckened hym ſo vile, ꝑ we hyd our faces from him: yea, he was deſpiſed, & therB fore we regarded hym not. Howbeit *he Mat.8.a 1.pet.2.a onely hath taken on him oure infirmitie, & borne our paines. Yet we did iudge him as though he were plaged and caſt doune of god, and punished: *whereas he (notwithC ſtanding) was wounded for our offences, & ſmitten for our wickednes. For the chaſtiſement of our peace was laied vpon him, and with hys ſtrypes are wee healed. *As for vs we haue gone al aſtraye (lyke ſhepe) euerye one hathe turned his owne way. But the lorde hath heaped together C vpon him, ꝑ iniquitie of vs al. He ſuffered violence & was euil intreated, & did not yet opē his mouth. * He ſhalbe led as a ſhepe *Mat.27

to

to be slayne, yet shal he be as styl as a lãbe
before the shearer, & not open his mouthe.
He was had away from prison his cause
not heard, & whut any iudgement: Whose
generation yet who may numbre? he was
cut of from ꝑ ground of the liuing: whiche
punishement did go vpon him, for ꝑ trans-
gressiõ of my people, which in dede had de-
serued that punishment. * His graue was
geuen him with the condemned, & with the
riche man at his death: Where as he dyd
neuer violẽce nor vntrueth, neither hath ther
bene anye discretfulnes in his mouth. * Yet
hath it pleased the lorde thus to burst him
with plages, and to smite him w infirmitie,
ꝑ when he had made hys soule an offering
for sinne, he might se long lasting seed. And
this deuice of the lord shall prosper in hys
hand. With trauelle and labor of his soule,
shal he obtain fruit. and he shal be satisfied *
by the knowlage of him which is my right-
eous seruaunt: he shal iustify ꝑ multitude,
for he shal beare away their sinnes. There-
fore wil I geue him the multitude for his
parte, & he shall deuyde the spoyle with the
strongest, because he geueth ouer his soule
to death: * and is reckened amõg the trans-
gressours: which neuertheles hath taken a-
waye the sinnes of the multitude, & made
intercessiõ for the misdoers.

The. liiii. Chapter.

Of the greate dompmon of Christe. The indig-
nation of God endureth but a shorte space, but hys
mercye is euerlastyng.

BE glad now, * thou baren that
bearest not, reioyce, lyng and de
mery thou ꝑ art not with child:
For ꝑ desolate hathe mo childrẽ
then the maried wife, saith the lorde. Make
thy tentes wider, & spreade out ꝑ hãginges
of thine habitation: spare not, lay forth thy
cordes, and make fast thy stakes, for thou
shalt be multiplied on the right side and on
the left, and thy seede shall haue the gentils
in possession, & dwel in the desolate cyties.
Feare not, for thou shalt not be cõfounded:
Bee not ashamed, for thou shalte not come
to confusiõ. Yea, thou shalt forget ꝑ shame
of thy youth, and shalte not remember the
dishonoure of thy widdowheade. For he
that made thee shalbe thy lord * and house-
band (whose name is) the lord of hostes:)
and thy redemer shalbee cum the holye one
of Israel, the Lorde of the whole worlde.
For the lord hath called the beyng as a de-
solate sorowful womã, & as a yonge wife
ꝑ hath broken her wedlocke saith thy god.
* A litle whyle haue I forsaken thee, but
with great mercifulnes shal I take the vp
vnto me. When I was angrye, I hid my
face from the for a litle seasõ: but throughe
euerlastyng mercy haue I pardoned thee,
saith the Lorde thy redemer: * and this is
vnto me as the water of Noe: for lyke as
I haue swome that I wyll not bryng the
water of Noe anye more vpon the worlde,
* so haue I swome ꝑ I will neuer bee an-
gry with the, nor reproue the. The moun-
taynes shall remoue, and the hilles shal fal
downe: but my louyng kyndnes shall not
moue, and the bonde of my peace shall not
fal downe from the, sayeth the Lorde thy
mercifull louer. Beholde, thou poore ouer-
whelmed with tempest, & * without com-
forte: I will make thy walles of precious
stones, and thy foundacion of Saphires,
thy windowes of Christall, thy gates of
fyne cleare stone, & all thy borders of plea-
saunte stones. * Thy children shall all bee
taught of God, and I wil geue them plen-
teousnes of peace. In righteousnesse shalte
thou be grounded, & be far from oppressiõ,
for ꝑ which thou nedest not to be afrayed:
neither for hinderaunce, for it shal not come
nye the. Behold, the aduaunt that was far
from me, shal dwel with the: & he that fo-
meth battayle against the, shal perysche. Be-
holde, I make the smyth that blowethe the
coales in the fyer, and he maketh a weapon
after his handye woorke. I make also the
waster to destroye: but all the weapons
that are made against the, shal not prosper.
* And as for al tonges that shal resiste the
in iudgment, thou shalt ouercome them,
and condemne them. This is the heritage
of the Lordes seruauntes, and their right-
teousnes commeth of me sayeth the Lorde.

The. lv. Chapter.

A consolacion and comforte to the people. The
fruite and profyte of the worde of God.

COme * to the waters al ye ꝑ be
thirsty, and ye that haue no mo-
nye. Come, bye that ye maye
haue to eat. Come, by wine and
milke without any mony, or mony worth:
wherefore doe ye laye out your monye for
the thynge that fedeth not, and spend your
labour aboute the thinge that satisfyeth
you not? But hearken, hearken rather vn-
to me, and ye shall eate of the beste, and
your soule shal haue her pleasure in plente-
ousnes. Encline youre eares, & come vnto
me, take hede (I saye) and your soule shall
liue. * For I will make an euerlastynge co-
uenaunt

uenaunt with you, euē the sure mercies of Dauid. Behold, I gaue him for a witnes among the folke, for a prynce and captain vnto the people. Loe thou shalt call an vnknowen people, and a people that had no knowledge of the, shal runne vnto the: because of the Lorde thy God, and the holy one of Israell, which glorifyeth the. Seke the Lorde while he maye bee founde: and call vpon him while he is nye. * Let the vngodly manne forsake his owne wayes, and the vnrighteous his owne imaginations, and turne agayne vnto the Lorde, so shal he bee mercifull vnto him: and to our God, for he is very ready to forgeue. For thus sayeth the Lorde: my thoughtes are not your thoughtes, and your wayes are not my wayes: but as far as the heauens are hyer then the earth, so farre doe my wayes exceade yours, and my thoughtes yours.

* And lyke as the rayne and snowe commeth downe from heauen, and returneth not thither agayn, but watereth ꝑ yearth, maketh it fruitful & grene, that it may geue corne vnto the sower, and breade to hym that eateth: So the worde also that commeth out of my mouthe, shall not turne agayne voyde vnto me, but shal accomplish my wyl, and prosper in the thynge whereto I send it. And so shall ye go forth with ioye, and be ledde with peace. The mountaines and hilles shall synge with you for ioye, and all the trees of the field shall clap theyr handes. For thornes ther shal grow fyrre trees: and the Wirre tre in the stead of breares. And this shalbee done to the prayse of the Lord, and for an euerlasting token that shal not be taken awaye.

¶ The .lvi. Chapter.

An exhortacion to iudgemente and righteousnes, & to the spirituall keping of the Sabboth. Against Shepeheardes that deuoure theyr flocke.

THus saith ꝑ lord: * kepe equity, & do right: for my sauing health shal come shortly, & my righteousnes shalbe opened. Blessed is ꝑ man that doth this, and the mans childe which keepeth the same. * He ꝑ taketh hede, ꝑ he vnhalow not ꝑ Sabboth (that is) he ꝑ kepeth himself ꝑ he do none euel. Thē shal not the straunger, which cleaueth to ꝑ lord say: * Alas the lord hath shut me cleane out from his people. Nether shal * ꝑ gelded mā say: loe, I am a drye tree. For thus saith ꝑ Lord: vnto the gelded ꝑ kepeth my Sabboth, namelye that holdeth greatly of the thyng that pleaseth me, and kepeth my couenaūte: Unto thē will I geue in my house

holde, and within my walles, a better heritage and name, thē if they had bene called sonnes and daughters. * I wil geue them an euerlastyng name, that shall not perish. ¶

Againe, the straungers that sticke to the lorde, to serue him, and to loue his name, * and to bee his seruauntes: And all they which kepe themselues, that they vnhalow not the Sabboth, namely, that they fulfyl my couenaunt: Them will I bringe to my holy mountaine, and make them ioyfull in my house of prayer. Theyr burnt offeringes and sacrifices shalbee accepted vpon myne alter. * For my house shalbe called an house of prayer, for all people. Thus sayeth the Lord God whiche gathereth together the scattered of Israell: I wil bring yet another congregacion to him. Come all ye beastes of the fielde, that ye maye deuoure all the beastes of the wood. * For his watchmen are al blynde, they haue altogether no vnderstandynge, they are all dūme dogges, not beeyng able to barke, they are slepye, sloggishe are they, and lye snorynge: they are shameles dogges, that be neuer satisfied. The shepeheardes also in lyke maner haue no vnderstandyng, * but euerye man turneth his owne waye, euerye one after his own couetousnes with al his power. * Come (say they) I wil fetch wine, so shal we fil our selues, that we maye bee dronken. And doe to morowe lyke as to daye: yea, and muche more.

The .lvii. Chapter.

The Iewes are rebuked for their iniurye done to Christ.

THe * righteous perisheth, and noman regardeth it in his hert. Good godly people are taken awaye and noman considereth it. Namely, ꝑ the righteous is conueyed away frō the wicked. He cōmeth into peace, & godly men rest in their chambers, & before the godly man goeth peace. Come hither therfore ye charmers childrē, * ye sonnes of the aduouterer, & the whore: wherin take ye your pleasure? vpō whom gape ye with your mouth, and bleare out your tōge? Are ye not childrē of aduoutrye And a seed of dissimulacion? * Ye make your fyer vnder ꝑ okes, & vnder al grene trees, & ye offer children in the valleyes and dēnes of stone. Thy part shalbe with the stonye rockes by ꝑ riuer: Yea, euē these shalbe thy part. For there thou hast powred meate & drinke offering vnto thē. Should I delite ꝑ? Thou hast made thy bed vpō hie moūtaines, thou wentest vp thither, and there haste

haſt thou ſlayne ſacrifices.* Behinde the
doores, and poſtes, haſt thou ſet vp thy
remembraunce. When thou hadſt diſcouered thy ſelfe to an other then me, when
thou wenteſt vp, and made thy bed wyder, and with thoſe ydolles haſt thou
made a couenaunte, and loueſte theyr
couches, where thou ſaweſte them.
C Thou wenteſt ſtreighte to kynges, with
*oyle, and diuers oyntmentes, (that is)
thou haſt ſente thy meſſengers farre of,
and yet art thou fallen into the pyt thereby. Thou arte werye for the multitude
of thyne owne wayes, yet ſaydſte thou
neuer: I will leaue of.* Thou haſt had ꝑ
lyke that thy handes wrought, and therefore thou art careles. For whē wilt thou
be abaſhed or feare, ſeeing thou haſt broken thy promes, and remembreſt not me,
neyther haſt me in thyne heart? Thinkeſt
thou, that I alſo will holde my peace
(as afore tyme) that thou feareſt me not?
yea, verely I will declare thy goodnes
and thy woorkes, but they ſhall not profite thee: when thou cryeſt, let thy choſen
heape delyuer thee. But the wynde ſhall
blow them foorth, and vanitie ſhall take
them al away.* Neuertheleſſe they that
put theyr truſte in me, ſhall enherite the
lande: and haue my holy hil in poſſeſſion.
And therefore thus he ſayeth:* Make
D playne, make playne: & clenſe the ſtreete,
take vp ꝑ ſtumblyng blockes, out of the
way, that ledeth to my people. For thus
ſaith ꝑ hie & excellent, euen he that dwelleth in euerlaſtyngneſſe, whoſe name is
the holye one:* I dwell hye aboue, and
in the Sanctuarye: and with hym alſo
that is of a contrite and humble ſpiryte
do I dwel: that I maye reuiue the troubled
minde, and a contrite heart. For I chide
not euer, and am not wrothe withoute
ende. But the blaſtynge goeth from me:
and is included in the body, and I made
the breathe: I am wrothe with hym for
hys couetouſneſſe. I ſmyte hym, I hyde
me, and am angrye, when he turneth
hymſelfe, and foloweth the by waye
of hys owne hearte. I haue ſeene hys
wayes, and I heale hym.* I leade him,
and reſtore to hym cumfort, and to thoſe
ꝑ were ſory for hym. I make the fruites
of thankeſgeuing, ꝑ he may ſay: Peace,
peace* vnto them that are farre of, and
to them that are nigh, ſaith the lord, and
I make him whole. But the wicked are
lyke the ragyng ſea, that can not reſte,
whoſe water cometh with the myre and
grauell.* Euen ſo the wicked haue no
peace ſayeth God.

The.lviii. Chapter.

The lord (by the mouth of the prophet) reproueth the people for their faſtinges, which were ful of hypocriſye.

CRye* nowe as loude as thou canſt,
leaue not of, lifte vp thy voyce lyke
a tropet, and ſhew my people theyr
offences, and the houſe of Iacob theyr
ſynnes. For they ſeeke me dayly, and wil
know my wayes, euen as it were a people that did ryght, and had not forſaken
the ſtatutes of theyr God. They argue
with me concerning right iudgemēt, and
wil be nye vnto god.* Wherfore faſt we
(ſay they) and thou ſeeſt it not? we putte
our ſoules to ſtraitnes, and thou regardeſt it not:* Beholde, when ye faſt, your
luſt remayneth ſtil, for ye doe no leſſe violence to your detters: lo, ye faſt to ſtrife
and debate, & to ſmyte with the fiſte of
wickednes. Now ye ſhall not faſt thus,
that you may make your voyce be heard
aboue.* Thynke ye this faſt pleſeth me,
that a man ſhoulde chaſten hymſelfe for a
day, and to writh his head about lyke a
hoope, & to lye vpō the earth in an heery
cloth? Should that be called faſtyng, or
a day ꝑ pleaſeth the lord? Doth not thys
faſting rather pleſe me, that thou* leuſe
him out of bondage, that is in thy daunger, that thou breake the othe of wicked
bargaynes, that thou let the oppreſſed
goe free, and take from them al maner of
burthens:* to deale thy bread to the hūgry, & bring the poore wandryng, home
into thine houſe: when thou ſeeſt the naked that thou couer hym, and hyde not
thy face from thy neyghboure, (and deſpyſe
not thyne owne fleſhe.)

* Then ſhall thy lighte breake furth as
the morning, and thy health ſpring right
ſhortly, thy righteouſnes ſhal go before
thee, and the glory of the Lorde ſhal embrace thee.* Thē if thou calleſt, the lord
ſhal anſwer thee: if thou cryeſt, he ſhall
ſay: here I am. yea, if thou layeſt away
from the thy burthens, & holdeſt thy fingers, & craſeſt frō blaſphemous talking,
*if thou haſt compaſſiō vpon the hūgry.
and refreſheſt the troubled ſoule: Then
ſhal thy light ſpring out in the darkenes,
and thy darkeneſſe ſhalbee as the noone
daye. The Lord ſhall euer bee thy guide,
and ſatiſfye the deſyre of thy heart in the

tyme of drought, and fil thy bones with
D mary. Thou shalt bee lyke a freshe wate-
Iohn.4.b red garden, * & like the foũtayn of water
ỹ neuer leaueth rumyng. Then the pla-
ces ỹ haue euer ben wast, shalbe builded
of thee: there shalt thou laye a foũdacion
for many kinreds. Thou shalte be called
the maker vp of hedges, & the buylder
agayne of the waye of ỹ Sabboth. yea,
Esai.56.a if thou turne thy feete in ỹ * Sabboth,
and.66.b so that thou doe not the thing which ple-
seth thy selfe in my holye daye, and thou
cal the pleasant holy and glorious Sab-
bothe of the Lorde, and that thou geue
him the honour, so that thou doe not af-
ter thine owne ymaginacion, neither seke
thyne owne wil, nor speake thyne owne
woordes: Then shalt thou haue thy ple-
sure in the Lorde, and I will cary thee
hye aboue the earth, and fede thee with
the heritage of Jacob thy father: for the
Lordes owne mouth hath so promised.

The.lix.Chapter.

The Lorde is myghty to saue, and ready to heare
our requestes.

I
BEholde, * the Lordes hande is not
Esa.50.a. so shortened that it cannot helpe, nei-
Num.11.a ther is hys eare so stopped that it
Iere.5.b maye not heare. But * youre mysdedes
*Esai.1.b haue seperated you from your god, and
your * sinnes hide his face from you, that
he heareth you not. For your handes are
defyled with bloude, and your fyngers
with vnryghteousnesse. Youre lyppes
speake lealynges, and youre tounge set-
teth out wickednesse. No man regardeth
ryghteousnesse, and no manne iudgeth
truely. Euerye manne hopeth in vayne
*Iob.15.d thynges, and ymagineth dyscrate, * con-
Esai.7.b ceaueth wearinesse, and bringeth foorth
euil. They brede cockeatrice egges, and
weaue the spyders webbe: Whoso ea-
teth of theyr egges, dyeth. But if one
treade vpon them, there cummeth vp a
serpent. Their webbe maketh no cloth, &
they maye not couer them with theyr la-
bours. Theyr dedes are ỹ dedes of wic-
kednesse, and the worke of robbery is in
*Pro.1.a their handes. * Their fete runne to euil, &
Esa.5.b they make hast to shede innocent bloud:
and.33.a their coũsels are wicked coũsels, harme
*Ro.3.b * & destruccion are in their wayes. But ỹ
B way of peace they know not. In their go-
inges is no equitye: theyr wayes are so
croked ỹ whosoeuer goeth therein, kno-
weth of no peace. And this is the cause
ỹ equitie is so farre from vs, & that righ-
teousnes cummeth not nie vs. * We loke
for light, loe, it is darkenes: for the mor-
ning shine, &c. we walke in the dark. We
grope lyke the blinde vpon the wall, we
grope eũ as one that hath no eyes. We
stomble at the noone daye as though it
were toward night, in the fallinge places
like men that are halfe dead. We roare al
lyke beares, and mourne stil like doues.
We looke for equitie, but there is none:
for healthe, but it is farre from vs. For
our offẽces are many before the, and our
sinnes testifye against vs: yea, we must
confesse that we offende, and knowledge
that we do amysse: Namely, transgresse
and dissemble against the Lorde, and fal
away from our god, vsyng presumpte-
ous and trayterous ymaginacions, and
castyng false matters in oure hearres.
And therefore is equitie gone aside, and
righteousnes standeth farre of, * truth is
fallen downe in the strete, and the thyng
that is playne and open, may not be shew-
ed. Yea the trueth is taken away, and
he that refrayneth hymselfe from euyll,
must be spoyled. When the Lorde sawe
thys, it displeased hym sore, that there
was no equitie. He sawe also, that there
was no manne ryghteous: and he won-
dred that there was no manne to helpe
him. Wherfore he helde him by his owne
power, and he sustained him by his own
ryghteousnesse. He * putte righteousnes
vpon him for a brestе plate, & set the hel-
met of healthe vpon hys head. He put on
wrathe in stеade of clothyng, and tooke
gelousy about hym for a cloke: (lyke as
when a manne goeth furth wrathfullye
to recompence hys enemies, and to be a-
C uenged of hys aduersaryes.) Namelye,
that he might recompence and rewarde
the Ilandes, where thorow the name of
the Lord myght be feared from the ry-
sing of the sunne, & his maiestie vnto the
going downe of ỹ same. For he shal come
as a violẽt water streame which ỹ wind
of the Lord hath moued. * But vnto Si-
on there shall come a redemer, and vnto
them in Jacob that turne from wicked-
nes, sayth the Lord. I wil make this co-
uenaunt with them (sayth the lord.) My
spirit that is vpon thee, and the wordes
which I haue put in thy mouth, shal ne-
uer goe out of thy mouth, nor out of the
mouthe of thy chylders chyldren, from
thys tyme forthe for euermore, worlde
without ende, sayeth the Lorde.

The

The.lx.Chapter.

A consolation and comfort to Jerusalem.

A GEt thee vp by tymes and be bryght (O Jerusalem) for thy *light cummeth, and the glorye of the lorde is risen vp vpon thee. For loe, whyle the darkenes and cloude couereth the earth & the people, the lord shal shew the lighte: and his glory shalbe sene in thee. *The gentiles shal come to thy lighte, and kynges to the brightnes þ springeth furth vpon thee. *Lift vp thine eies, and loke rounde about the. All these gather themselues, & come to thee: thy sonnes shall come vnto thee from farre, and thy daughters shal gather themselues to thee on euery side. Then thou shalt se this and be glorious: þ shalt marueile excedingly, & thine heart shalbe opened, when the aboundance of þ sea shalbe conuerted vnto the, (that is) whē the riches of the gentiles shal come vnto the. The multitude of Cameis shal couer thee, the Dromedaries of Madian and Epha: *All they of Saba shall come, bringing gold and incense, & shewing the prayse of þ lord. All þ catel of Cedar shalbe gathered vnto the, þ rammes of Nabaioth shal serue thee, to be offred B acceptablye vpon mine aulter. *which I haue chosen: & in the house of my glorye which I haue garnished. But what are these that flee here like þ cloudes, & as þ doues flying to theyr wyndowes? The Iles also shal wayte for me, and specially the shyppes of Tharsis, þ they maye bring thy sōnes from farre, & their siluer and theyr golde with them, vnto þ name of the lorde thy God, vnto the holye one of Israel, þ hath glorified thee. *Strāgers shall builde vp thy walles, & theyr kynges shal doue thee seruice. For when C I was angrye, I smote thee: and of my mercy I pardoned the. *Thy gates shal stande open stil both day and nighte, and neuer be shut, that the hoost of the gentiles maye come, and that theyr kynges may bee brought vnto thee. For euerye people & kingdom that serueth not thee, shal perishe, and be destroyed with vtter destruction. The glory of Libanus shall come vnto thee. The fyre trees, Boxes and Cedres together, to garnishe the place of my Sanctuary, for I will glorifye the place of my feete.

Moreouer, those shal come kneeling vnto thee, that haue vexed thee: and all they that despysed thee, shall fall downe at thy foote. Thou shalt bee called the citie of the Lord, Syon the citie of the holye one of Israel. Because thou hast bene forsaken and hated, so that no man went thorow thee: I wil make thee glorious for euer & euer, and ioyful thorowout all posterities. *Thou shalt sucke þ milke of the Gentiles, and kinges breastes shal fede thee. And thou shalte knowe that I the Lorde am thy sauiour and redemer, the myghtye one of Jacob. For brasse will I geue thee golde, and for yron syluer: D for wood brasse, and for stones yron. I will turne thyne oppressyon into peace, and thyne exactyons into ryghteousnes. Violence and robberye shall neuer bee heard of in thy lande, neither harme and destruccyon within thy borders. Thy walles shalbe called healthe, and thy gates the prayse of god. *The Sunne shal neuer bee thy daye lyghte, and the lyght of the moone shall neuer shyne vnto thee: but the Lorde hymselfe shalbe thyne euerlasting light, and thy God shalbe thy glory. *Thy sunne shal neuer goe down, and thy moone shall not bee hyd: for the Lorde himselfe shalbe thyne euerlasting light, and thy sorowful dayes shalbe ended. Thy people shalbee all righteous, and possesse the lande euer, the floure of my plantyng, the woorke of my handes wherof I will reioyce. The yongest and leaste shall growe into a thousande, and the symplest into a strong people: I the lorde shall shortely bryng thys thyng to passe in hys tyme.

The.lxi.Chapter.

He prophecyeth that Christ shalbe annointed, and sent to preache.

THe *spirit of the lord God is vpon me, for the lord hath annointed me, and set me, to preach good tidinges vnto the poore, that I myghte bynde vp the wounded hertes, *þ I might preach deliuerance to the captiue, and open the prison to them that are bounde: that I might declare the acceptable yere of the lorde, and the day of þ vengeance of our God: *that I might comforte all them that are in heauines, that I myght geue vnto them that mourne in Syon, that I myghte geue I saye beautye in stede of ashes, ioyfull oyntemente for syghyng, pleasaunt rayment for an heauy mynde. That they might be called trees of righ- B trousnesse, a plantyng of the Lorde for him to reioyce in.

They shall builde the long rough wildernes, and set vp the wilde desert: they shal repayre the wast places, & such as haue bene voyde thorowout manye generacyons. Straungers shall stande and fede your cattel, and the Alleauntes shalbe your plowmeune and dressers of youre vynes. * But ye shalbe named the * Esa. 66. a
preistes of the Lorde, and men shall call .lxi. b
you the seruauntes of oure God. ye shal enioye the goodes of the Gentiles, and triumphe in theyr substaunce. For youre great reproke you shal haue double ioy, and for shame shal they haue ioy of their
C porcion. For they shal haue double possession in theyr lande, and euerlasting ioye shall bee with them. For I the Lorde whiche loue ryghte and hate robberye, (though it were offered me) shall make theyr woorkes full of faythefulnes, and make an euerlastyng couenaunte with them.

Theyr seede also and theyr generacion, shalbe knowen among the gentiles, and among the people. All they that see them, shal knowe that they are the hygh
D blessed seede of the Lorde. And therfore * Luk. 2. b * I am ioyful in the Lorde, and my soule
Ipsa. 61. b reioyseth in my God. For he hath putte vpon me the garmente of saluacyon, and couered me with the mantell of ryghte-
Ezec. 16. b ousnesse. * He shal decke me lyke a bryde-grome, and as a bryde that hathe her apparel vpon her. For like as the grou̇nd bryngeth foorthe fruite, and as the garden shoteth furth seede: so shall the lord god cause righteousnes & prayse to god, to florishe furth before all the Heathen.

The. lxii. Chapter.

A prophecy of the comming of Christ.

A
For Syons sake therefore will I not holde my tonge, and for Jerusalems sake I will not cease, but yl theyr righteousnes brake furthe as the shyning lyghte, and theyr saluacyon as a burnyng laumpe. Then shall the Gentiles see thy ryghteousnesse, and al kynges thy glory. Thou
John. 1. a. shalte bee named with * a newe name,
1 Pete. 2. c whiche the mouth of the lord shal shew. Thou shalte bee a croune in the hande of the lord, and a glorious garlande in the hande of thy god. From this tyme furth
B thou shalt neuer bee called the forsaken, and thy lande shall be no more called the wildernes, but thou shalt be called: My pleasure is in her, and thy lande shalbe called the maried woman: for the Lorde loueth thee, and thy lande shalbe ioyned in mariage. * And like as a young manne Deut. 28. c
taketh a doughter to maryage, so shall Esai. 54. c
thy sonnes be maryed vnto thee. And as a bridegrome is gladde of hys bryde, so shal thy god reioyce ouer thee. I haue set watchemen vpon thy walles (O Jerusalem) whiche shal neyther cease daye nor
C nyght, to preache the Lorde. And ye also that remembre the Lord, ye shal not kepe him close, nor leaue to speake of hym vntil Jerusalem bee sette vp, and made the prayse of the worlde. The Lorde hath swoorne by hys ryghte hande and by hys strong arme, that from hencefoorth he wil not geue thy corne to be meate for thyne enemies, nor thy wyne (wherein thou hast labored) to be drinke for the straungers. But they that haue gathered in the corne shall eate it, and geue thankes vnto the Lorde: and they that haue borne in the wyne, shall drynke it in the courte of my Sanctuary. Goe you, goe you thorowe
D the gates, make cleane the waye for the people, make playne, make playne the forepath, and take awaye the stones out of it, and set oute a token for the people. Beholde, the Lorde proclaymeth vnto the endes of the worlde: * tel the daugh- Esai. 40
ter Sion: see thy Sauiour cummeth: be- Zach. 9
hold, he bringeth his treasure with him, Mat. 21. 4
and hys woorkes goe beefore hym. For they whome the Lorde deliuereth shalbe called the * holye people: and as for the, Esai. 63
thou shalt be named the greatly occupyed, and not the forsaken citie.

The. lxiii. Chapter.

Of the redemption promised to the people.

A
What is he thys that cummeth from Edom, with redde colored clothes of Bosra (whiche is so costlye clothe) and cummeth in so mightely with al his strēgth? I am he that teacheth ryghteousnesse, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus wil I treade downe myne enemies in my wrathe, and sette my feete vpon them in mine indignatiō. And theyr
B bloud shal be sprong vpon my clothes, & Esai. 63
so wil I stayne al my rayment. * For the

day

day of vengeance is assigned in my hert, and the yere when my people shal be deliuered, is come. I looked about me, and there was no manne to shewe me any helpe: I marueyled that no manne helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus will I treade downe the people in my wrathe, and bathe them in my displeasure, & vpon the earth wil I laye their strẽgth. * I wil declare ỹ goodnes of the Lorde, yea, and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: whiche he hath geuen them of hys owne fauour, and accordyng to the multitude of his louyng kyndenesses. For he sayde: These no doubte are my people, and no shrinking chyldren, and so he was their sauioure. In their troubles, * he was also troubled with them, and the C Angel that went foorthe from hys presence deliuered thẽ: Of very loue & kindenesse that he had vnto them, redemed he them. He hath borne them and caryed them vp, euer sence the worlde began. But after they prouoked hym to wrath, and vexed hys holy mynde, he was their enemye, and fought agaynst them himselfe. Yet remembred Israell the olde tyme of Moses and hys people saying: Where is he that brought them from the water of the sea, * with thẽ that fede his sheepe? where is he that hath geuen his holy spirit among them? He led them by the righte hande of Moses with hys glorious arme: deuyding the water before them (whereby he gate hymselfe an euerlasting name:) he led thẽ in the depe, as an horse is led in the playne, that they shoulde not stumble: as a tame beaste goeth in the fielde: and the breath geuen of God geueth hym rest. Thus (O god) D hast thou ledde thy people, to make thy selfe a glorious name withall. * Looke downe then from heauen, and beholde the dwellyng place of thy Sanctuarye, and thy glorye. Howe is it that thy gelousye, thy strengthe, the multytude of thy mercies, and thy louyng kyndnesse, wil not be intreated of vs? yet art thou * our father. For Abraham knoweth vs not, neyther is Israel acquaynted with vs. But thou lorde arte oure father and redemer, and thy name is euerlastyng. O Lorde, * wherefore hast thou led vs out of thy waye? Wherefore hast thou hardened our hertes, that we feare thee not? Bee at one with vs agayne, for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a litle of thy Sanctuarye in possession, for oure enemyes haue troden downe the holy place. And wee were thyne from the beginning, when thou wast not their Lorde: for they haue not called vpon thy name. ✠

The.lxiiii. Chapter.

The prophet (vnder the person of the Iewes) bewayleth their exile and banishment. Mans righteousnes is lyke a cloth defyled with the floures of a woman.

O That thou wouldeste cleaue the heauen in sunder, and come downe: I that the mountaynes might melte away at thy presence, like as at an whote fyer: and that the malicious might boyle as the water doth vpon the fyre.

Whereby thy name myghte bee knowen among thyne enemyes, and that the Gentiles myghte tremble beefore thee. When ỹ wroughtest wonderous strange workes, we looked not for them. Thou cammeste downe, and the hylles melted at thy presence. For sence the begynning * of the worlde, it hath not bene heard or perceyued, neyther hath any eye seene an other God beside thee, whiche dooest so muche for them that put their truste in thee. Thou helpest him that doeth right with chearefulnes, and them that thinke vpon thy wayes. But loe, thou hast bene angrye, for we offended, and haue bene euer in synne: though the worlde haue cleaued to them, * yet shall we bee saued. We are all as an vncleane thyng, and all oure ryghtousnesse are as the clothes stayned with ỹ floures of a woman: we fal euerychone as ỹ leafe, for our synnes C cary vs away lyke the wynde. There is no man that calleth vpõ thy name, ỹ standeth vp to take holde by thee. Therfore hidest thou thy face from vs, and consumest vs because of our sinnes. But now O lord, thou father of ours * we are thy clay, & thou art our potter, & we al are ỹ worke of thy hãdes. Be not to sore displeased (O lord,) & kepe not our offences to long in thy remembrauce: but cõsidre that we all are thy people. The citie of D thy Sanctuary lyeth waste. * Syon is a wildernes, and Jerusalem a desert. Our holy house whiche is our beautie, where our fathers praysed thee, is brent vp: yea

al

all our commodities and pleasures are
wasted awaye. Wilt thou not be intreated (Lord) for all this? Wilt thou holde
thy peace and scourge vs so sore?

The. lxv. Chapter.

The felicitie of Jerusalem, and the calling of the heathen.

I *Esai.52.c* They seke me, þ hitherto haue not
asked for me: they find me, þ hither-
to haue not soughte me. I haue
Rom.10.a said: I am here, I am here. I am founde
of a people þ neuer called vpō my name.
For thus long haue I euer holdē out my
handes to an vnfaythful people þ go not
þ right way, but after their own ymagi-
nacions: To a people þ is euer defying
Deu.32.a and.34.b me to my face. * They make their oblac-
Ez.20.b ons in gardens: & their smoke vpon tault-
ers of bricke, they lurke among the gra-
Dt.14.a Leui.11.a. ues, & lye in the dennes al nyghte. * They
eate swines flesh: & vncleane broth is in
their vesselles. If thou cummest nye thē,
they saye, touche me not: for I am holier
Mat.25.b then thou. Al these menne when I am an-
B gry shalbe turned to smoke & * fyre, that
shal burne for euer. Beholde, it is writ-
ten before my face, & shall not be forgot-
Ier.7.a Esa.57.a Ez.20.b ten, but recompenced. * I shall rewarde
it them into their bosome: I meane your
mysdedes, and the misdedes of your fa-
thers together (sayeth the lorde) whiche
haue made their smokes vpon the mou-
taynes, and blasphemed me vpon the
hilles: therfore wil I measure their old
Rom.11.b dedes into their bosome agayne. More-
ouer, thus saith the Lord: * lyke as whē
one would gather holy grapes, men say
vnto him: breake it not of, for it is holy:
Es.65.c Rom.9.c euē so wil I doe also for my seruantes
sakes, þ I wil not destroy thē al. But I
will take a seede out of Jacob, and out
of Juda one to take possession of my hil.
My chosen shall possesse these thynges,
and my seruauntes shal dwel there. Sa-
Josu.7.b ron shalbe a shepefolde, and * the valley
C of Achor shall geue thee stallyng for the
Psa.1.c Jer.7.b cattell of my people that seare me. * But
as for you, ye are they that haue forsake
the Lord, and forgotten my holy hil. ye
haue set vp an aulter vnto Jupiter, and
geuen vyche drynke offerynges vnto the
planettes. Therfore wil I numbre you
with the sweord, that ye shalbe destroy-
ed all together. For when I called, no
man gaue me aunswere: when I spake,
ye hearkened not vnto me: but dyd wic-
kednes before myne eyes, and chose the
thyng that pleased me not. Therfore,
thus sayeth the Lorde God: Beholde,
my seruantes shal eate, but ye shal haue
huger: Behold, my seruantes shal drink,
but ye shall suffer thyrste. Beholde, my
seruantes shalbe mery, but ye shal be con-
founded. Beholde, my seruantes shal re-
ioyce, for verye quietnes of hearte: But
ye shal crye for sorowe of hearte: & com-
playn for vexation of mynde. Your name
shal you leaue accursed amōg my chosen,
for god the lord shal slay you, & call hys
seruantes by an other name. * Whoso re- *Jere.23.b*
ioyseth vpon earthe, shal reioyce in þ true *1.Cor.1.c*
god. And whoso sweareth vpon earth, *2.Cor.1.a*
shal sweare in þ true god. For þ olde en-
mitie shalbe forgottē, & taken away out
of my sight: * For loe, I shal make a new *2.Pet.3.b*
heauen, & a new earth. And as for þ olde *Apoc.21.c*
they shal neuer bee thoughte vpon, nor
kept in mind: but þ lord saith: be glad &
euermore reioyce, for þ thynges that I
shal do. For why? Behold, I shal make a
ioyful Jerusalē, & his people ioyful: yea, D
I my self wil reioyce with Jerusalem, &
be glad with my people. * And the voyce *Apoc.21.d*
of weping & wayling shal not be heard in
her from thencefurth. There shal neither
be childe, nor olde man, þ haue not their
ful dayes. But when þ chylde cūmeth to
an. c. yere olde, it shall dye. And if he þ is
an. c. yere of age do wrong, he shalbe cur-
sed. * They shal builde houses & dwel in *Deu.28*
them, they shal plant vineyardes, & eate þ
fruite of thē: They shall not build & ano-
ther possesse: they shal not plāt, & another
eate. * But þ life of my people shalbe like *Gen.3*
a tree, & so shal the worke of their hādes. *Jere.17.b*
My chosen shal lyue long, they shall not *Psal.1*
labor in vain, nor beget with trouble: for
they are þ high blessed seede of the lord,
& their fruites with them. And it shalbe,
that or euer they cal, I shal answere thē.
While they are yet but thinking how to *Esay.65*
speake, I shall heare them. * The wolfe
and the lambe shall feede together, and
the Lyon shall eate haye lyke þ bullocke:
* But earthe shalbe the serpentes meate. *Gen.3.c*
There shall no manne hurt nor slay ano-
ther, in al my holy hyl, sayeth the Lorde.

The. lxvi. Chapter.

God dwelleth not in temples made by mans handes. He despiseth sacrifyces doone without mercye and fayethe. God comforteth them that are troubled for hys sake. Among the Christen, the Sabboth is continual.

Thus

A THus sayth the Lorde: * Heauen is
c.xl.i.l. my seate, and the earth is my foote
l.xxvi.c. stoole: where shal nowe the house
xlviii.f. stand þ ye wil build vnto me? And where
shalbe þ place that I wil dwel in? As for
these thinges my hand hath made thē al,
p.lxvi.b and they are al created sayth the lorde. *
xlvii.c. Which of them shal I then regarde? Euē
xxxi.a him that is poore & of a lowly troubled
spirit, & standeth in awe of my wordes.
For whoso slaieth an oxe for me, doth me
so great dyshonour as he that kylleth a
man: he that killeth a shepe for me, knet-
cheth a dog. He that bringeth me meate
B offringes, offereth swines bloude. Who-
so maketh me a memorial of incēse, prai-
seth the thyng that is vnright. yet take
they suche thynges in hande, and theyr
lxvi.b. soule delyteth in these abhominations. *
Therefore will I also haue pleasure in
laughing thē to shorne, & the thyng that
lxi.c.d they feare, wil I bring vpon them. * For
lxv.a.b when I called, no manne gaue answere:
when I spake they would not heare:
But did wickednes before myne eyes,
& chose the thynges that displease me.
Heare the worde of God, al ye that feare
the thing which he speaketh. Your bre-
thrē that hate you & cast you out for my
names sake, say: The lorde is grieuous
agaynst vs: but you shall se him in ioye,
C when they shal be confoūded. * Then shal
lxvi.a.a be heard a great noyse from the citie and
the temple: the voyce of the Lorde, that
wil reward, & recompence his enemies:
like as when a wyfe bringeth furth a mā
childe, or euer she suffer the payne of the
birth, & anguish of the trauell. Who euer
heard or sawe such thinges? dooeth the
ground beare in one day, or are the peo-
ple borne al at once, as Syon trauayled
lxvi.a.a with childe byrth and bare her sonnes? For
lxiii.a.a thus sayeth the Lorde. * Am I he that
D maketh other to beare, and beare not my
self? Am not I he that beareth & maketh
barren, sayth thy god? Reioyce with Je-
rusalem, and be glad with her, al ye that
lxvi.b.a loue her: * Be ioyful with her, all ye that
mourned for her. For ye shall sucke com-
fort out of her breastes, and be satisfyed.
ye shal tast & haue delite in the plenteous-
nes of her power. For thus sayeth the
Lorde: beholde, I will let peace into her
lyke a water floude, and the myghte of
the heathen lyke a flowing streme. Then
shal ye sucke, ye shalbee borne vpon her
sydes, and be ioyful vpon her knees. For
lyke as a childe is comforted of his mo-
ther, so shal I comforte you: & ye shalbe
comforted in Jerusalem. And when ye se
this, your heart shal reioyce, * and your lxvi.b
bones shal florishe like an herbe. Thus lxvi.a
shal the hand of þ lord be knowen amōg
his seruantes, & his indignacyon among
his enemies. For beholde, the lorde shal
come with fyre, & hys charet shalbe lyke
a whirlewind, þ he may recompence hys
vengeance in his wrath, & his indignaci-
on with þ flame of fyre. For þ lorde shal
iudge al flesshe with þ fyre, and with his
sworde: and ther shal be a great numbre
slayne of þ lord. Such as haue made thē
selues holy & clene in þ gardens, & those
þ haue eaten swines flesshe, myce, & other
abhominations, shalbe taken away toge-
ther, sayth þ lord. For I wil come to ga-
ther al people & tonges with their wor-
kes & ymaginations: these shal come and
se my glory. Vnto thē shall I geue a to-
ken, & sende certaine of them (that be deli-
uered) among þ Gentiles, into Cilicia, A-
frica, and Lidia: (where men can handle
bowes:) into Italy, and also Grekeland.
* The Iles farre of, that haue not heard lxvi.a
speake of me, and haue not seene my glo- lii.a.lv.a.
ry, shal preache my prayse among þ gē- lxv.a
tiles: and shal bring al your brethren for
an offering vnto the Lorde, out of al the
people, vpon horses, charets, and horse-
litters, vpon mules, and cartes, to Jeru-
salem my holy hyl (sayeth the lord,) like
as the childrē of Israell bring the offe-
ring in cleane vessels to the house of the
lord. * And I shal take out certain of thē lxvi.a
for to be priestes & Leuites, saith þ lord. i.Pet.2.b
For like as þ new heauen, & the new earth Rom.16.a
which I wil make, shalbe fast stablyshed
by me (sayth þ lord:) So shal your sede &
your name continue: & ther shalbe a new
Moone for þ other, & a newe Sabboth
for þ other: & al flesshe shal come to wor-
ship before me (sayth the lord.) And they
shal goe furth & looke vpon the cartions
of them that haue transgressed agaynst
me. * For theyr wormes shal not die, nei- Mar.9.a
ther shal their fyre be quenched: and all
flesshe shall abhorre them.

The ende of the booke of
the Prophete Esaye.

The

The booke of the Prophete Jeremy.

The first Chapter:

The stocke of Jeremy, and in what time he prophecied. He excuseth himselfe, and would refuse the office of a Prophet, because he is young and vnexpert. He is taught of the lorde, and becommeth bolde. God openeth vnto him, that the destruccō of the Jewes (by ye Babilonians) is at hande. Jeremye is commaunded to speake the worde of god vnto the Jewes without feare.

THese are the sermons of Jeremye the sonne of Helkiah the preest, one of thē that dwelt at * Jnathoth in the lande of Beniamyn, when the Lorde had first spoken with him in the time of Josiah the sonne of Amō, king of Juda, in the thyrtiene yere of his reygne: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, *and vntyll the xi yere of zedekiah the sonne of Josyah, kyng of Juda were ended: when Jerusalem was taken euen in the fyfth moneth. The worde of the Lorde spake thus vnto me: * Before I fashyoned thee in thy mothers wombe, I dyd knowe thee. And or euer thou wast borne, I sanctifyed thee, & ordeyned thee to bee a Prophete vnto the people. Then sayd I: * Oh Lorde God, I cannot speake, for I am yet but yonge. And the Lord answered me thus: Saye not so, I am to yonge. * For thou shalt go to al that I shal sende thee vnto: and whatsoeuer I commaūde thee, that shalt thou speake. Be not afrayd of their faces. For I am with thee, to deliuer thee, saith the lord. * And with that the Lord stretched out his hande, and touched my mouth, & the same lord sayde vnto me: Beholde, I putte my wordes in thy mouthe, and beholde, this day dooe I sette thee ouer the people & kingdomes, that thou maist roote out, breake of, destroye and make waste, and that thou mayst buylde vp & plante. After this the Lorde spake vnto me, saying: Jeremy, what seest thou? And I sayde: I see a rod of an Almonde tree. Then sayde the lorde vnto me: thou hast seene right, for I will make hast spedely vpon my worde to perfourme it. It happened afterward that the lord spake to me agayne, and said: what seest thou? And I sayde: I doe see a seething * pot, looking from out of the Northe.

Then sayd the lorde vnto me: Out of the Northe shal come a plague vpon all the dwellers of the lande. For loe, * I will call all the kynredes of the kyngdomes of the Northe (sayeth the Lord.) And they shal come, and euerye one shal sette his seate in the gates of Jerusalem, and in all theyr walles roundē aboute, and in al the cities of Juda. And thorow them shal I declare my Judgement vpon all the wickednesse of those menne that haue forsaken me: that haue burnt incence vnto straunge goddes, and worshypped the woorkes of theyr owne handes.

* And therfore girde vp thy loynes, aryse and tell them all that I geue thee in commaundemente. Feare them not, lest I destroye thee before them. * For beholde, thys daye dooe I make thee a stroōg fenced towne, an yron pyller, and a brasen walle agaynste the whole lande, agaynste the kynges and myghty menne of Juda, agaynste the Priestes and people of the lande. They shall fyghte agaynste thee, but they shall not bee hable to ouercome thee: for I am with thee to deliuer thee, sayeth the Lorde.

The.ii. Chapter.

God rehearseth his benefites done vnto the Jewes. Against the priestes and prophetes, or preachers that contemne and despyse God. The Jewes are destroyed because they forsoke god, and because they ranne a whoorehunting after vdolles.

MOreouer the woorde of the Lorde came vnto me, saying: Goe thy way, crye in the eares of Jerusalem, and saye: Thus sayeth the Lorde: I remembre thee for the kyndenesse of thy youth, and because of thy stedfaste loue, at the tyme of thy despousyng: in that thou folowedst me thorowe the wyldernesse, in an vntylled lande. Israell was an halowed thynge vnto the Lorde, and so was hys fyrste fruites. * All they that deuoure Israell shall offende: myshappe shall fall vpon them, sayeth the Lord. Heare therefore the woorde of the Lorde, O thou house of Jacob, and all the generacions of the house of Israell. Thus sayeth the Lorde: What vnfaythfulnesse found youre fathers in me, that they went so farre away fro me, fallyng to lightnesse, and beyng so vayne? They thoughte not in

in theyr heartes: Where haue wee lefte the Lorde, that broughte vs oute of the lande of Egipte*: that ledde vs throughe the wylderneſſe, thorowe a deſert & rough lande, thorowe a drye and a deadlye land: yea a land that noman had gone thorow, & wherin noman had dwelte?* And when I had broughte you into a pleaſaunt well builded lande, that ye myghte enioye the fruites & all the commodities of the ſame: ye wente forthe and defyled my lande, and brought mine herytage to abhomination. The prieſtes them ſelues ſaied not: Where is the lorde? They that had the law in theyr handes, knewe me not: The ſhepeherdes offended againſt me. The Prophetes dyd ſeruyce vnto Baall, & folowed ſuch thinges as ſhal bryng them no profite. Wherfore, I am conſtrained (ſaieth the lorde) to make my complainte vpon you, and vpon your chyldres chyldren: Go into the yles of Cethim, and loke well: ſende vnto Cedar, take dyligent heed: and ſe whether ſuch thinges be done there, whether the Gentils them ſelues deale ſo falſely and vntruelye with theyr goddes (whiche yet are no goddes in deed.) But my people haue geuē ouer theyr hye honoure, for a thyng þ maye not helpe thē. Be aſtonyſhed, (O ye heauens) be afraid and abaſhed at ſuch a thyng, ſaieth þ lord. For my people hath done two euiles. They haue forſaken me the well of þ* water of lyfe, and dygged them pyttes, yea dyle and broken pyttes, that can holde no water. Is Iſrael a bondſeruaunt, or one of the houſhoulde?

Why then is he ſo ſpoyled? Why doo they roar and crie thē vpon him as a lion? They haue made hys lande waſte, * hys cityes are ſo burnt vp, that there is no mā dwelling in thē. Yea, the chyldren of Noph and Taphnes haue defiled thy necke.* Cōmeth not this vnto thē, becauſe thou haſte forſaken the Lorde thy God, euer ſence he led the by the waye? And what haſte thou now to do in the ſtrete of Egipte? to drinke the water of Nilus? Either what makeſte thou in the way of Aſſiria? To drinke water of the floude?* Thine own wickednelle ſhall reproue the, and thy turnyng awaye ſhal condemne the: that thou mayeſt know and vnderſtande, how euil and hurtful a thynge it is, that thou haſt forſaken þ lord thy God, and not feared him, ſaith the lord God of Hooſtes.* I haue euer broken thy yocke of olde, and burſte thy bondes, yet ſayeſte thou: I will no more offende, but (lyke an harlot) thou runneſt about vpon all hye hilles, and amonge all grene trees: where as I planted the as a noble vine, & a good roote, whoſe ſeede is all faithfull.

How art thou turned then into a bitter, vnfruitfull, and ſtraunge grape? Yea, and that ſo ſore, that thoughe thou waſhe thee with Nitrus; and make thy ſelfe to ſauor with that ſweete ſmelling herbe of Syrie yet in my ſighte thou art ſtayned with thy wickednelle, ſayeth the Lorde thy God. Saye not nowe, I am not vncleane: and I haue not folowed Baal. Looke vpon thine owne wayes in the woodes, valleyes, and dēues, ſo ſhalt thou know, what thou haſte done. Thou art lyke a ſwift Dromedary, that goeth eaſilye his waye: and thy wantonnes is lyke a wilde aſſe, that vſeth the wildernes, and that ſnoffeth & bloweth at hys will. Who can tame the? All they þ ſeke the ſhal not faile, but fynd the in thine own vnclennes. Kepe thou thy foote from nakednes, and thy throte from thirſte: and without ſhame thou anſwereſte. No, for I haue loued ſtraungers, and them will I folow. Like as a theefe that is take with the dede commeth to ſhame, euen ſo is the houſe of Iſrael come to confuſion: the commen people, theyr kinges and rulers, theyr prieſtes and prophetes.* For they ſaye to a ſtocke, thou art my father: and to a ſtone, thou haſt begotte me: yea, they haue turned their backe vpon me, and not their face. ‡ But in the time of theyr trouble whē they ſay, ſtand vp, and helpe vs: I ſhal anſwer them. Where are nowe thy gods, that thou haſt made the? let them ſtand vp and helpe the in the time of nede (if thei be able.)* For loke how many cities thou haſt (O Juda) ſo many gods haſt thou alſo. Wherefore then will ye go to lawe with me, ſeeyng ye all are ſynners againſt me, ſayth the lorde? It is but loſte labour, that I ſmyte your chyldren, for they receyue not my correction.

*your owne ſworde deſtroieth your prophetes, lyke a deuouring Lyon. O ye people, looke vpon the worde of the lorde.

Am I then become a wylderneſſe vnto the people of Iſrael? or a lande that hathe no lyghte? Wherefore ſayeth my people then we are lordes, wee will come no more vnto the. Doth a maiden forget her rayment, or a bryde her ſtomacher? But as for my people, they haue forgotte me, dayes innumerable. Why boaſteſt þ thy waies ſo highlye (to obtayne fauoure there throughe)

when

when thou haste yet stayned them wyth
G blasphemies, & teachest thine owne waies.
*Deu.18.b Jer.7.a Eze.22.b Psal.106.g. *Upon thy wynges is found the bloud of
poore and innocent people: and that not in
corners and holes onelye, but openlye in all
these places, yet darest thou saye: I am
(without sinne and) giltlesse. Tushe, his wrath
can not come vpon me. Behold, I cõdemne
the in iudgemente, because thou darrest
saye: I haue not offended. And why run-
nest thou so oftẽ to and fro to chaunge thy
wayes? For thou shalt be confounded as
wel of Egipt, as of ỹ Assirians: yea, thou
shalt goe thy waye from them, and smyte
thine handes together vpon thyne head.
Because the Lord doth abhorre that confi-
dence and hope of thine, and thou shalt not
prosper withall.

The .iii. Chapter

God eyng mercifull calleth vnto repentaunce his people, which he had forsaken for their whordome with idoles. He exhorteth Israel vnto repentaunce, promisyng them shepheardes that shoulde haue the true knowledge of God. The returne of Israel vnto God, counsellyng their obedience.

I
*Deu.24.d SOmenly, * when a man putteth
awaye his wife, and she gooeth
from him, and marieth with an
other, thẽ the question is: should
he resort vnto her any more after ỹ? Is not
Oseæ.2.a. Ezec.16.b this field then defiled and vncleane? * But
as for the, thou hast played the harlot with
manye louers: yet turne agayn to me, saith
the Lord. Lift vp thyne eyes vnto the hil-
aulters, & looke if thou be not defiled with
whordom. Thou hast wayted for them in
B ỹ stretes, and as a murtherer in the wilder-
*Ier.ii.17.a nes. Through thy whordome and shame-
ful blasphemies, is the land defiled. * This
is the cause that the rayne and euenynge
dew hath ceassed. Thou hast gotten the an
whores forehead, & wilt not be ashamed.
Elles wouldest thou saye vnto me: O my
father, thou art he ỹ hast brought me vp,
and led me fro my youthe: Wilt thou then
put me awaye, and cast me of for euer? Or
wilt thou withdrawe thy selfe cleane from
me? Neuertheles, ỹ speakest such wordes,
but thou art euer doynge worse & worse.
C * The Lorde sayde also vnto me, in
*Jer.i.a. and 2.b 4.ee.17.b the tyme of Iosyah the kynge: Haste thou
seene what that rebellion Israel hathe
doone? howe she hathe runne vppe vpon
al the hilles, and amonge all thycke trees,
and there played the harlot? Haste thou seene
also (when she hadde done all this) how I
sayde vnto her: that she should turne again
vnto me, and yet she is not returned?
* Juda that vnfaithful sister of hers
also sawe this: namely, that after I hadde Ezec.23.
well seene the aduoutrye of the shrynkynge
harlot Israel, * I putte her awaye, and 4.Esd.1.
gaue her a byll of diuorcement. For al
thys, her vnfaythful syster Juda was not
ashamed, but went backe, and played the
whore also: Yea, and the noyse of her
whoredome hathe defyled the whole land.
For she hathe committed fornicacion with
stones and stockes. Neuertheless, her
vnfaythfull syster Juda, is not * turned *Oke.
vnto me agayne with her whole heart, but
faynedly, sayeth the Lorde. And the lorde D
sayed vnto me: * The backslyder Israel *Ezec.
is more ryghteous, then the vnfaythfull
Juda: & therfore go preach these woordes
towarde the North, and saye: Thou dis-
obediente Israel, turne agayne (sayeth the
Lorde) and I will not lette my wrathe
fall vpon you: for I am mercifull (sayeth
the Lorde) and I will not alwaye * beare *Psal.
displeasure against thee: but this I wil, ỹ
thou know thy great blasphemie: Name-
lye, that thou haste vnfaithfullye forsaken
the Lord thy God, and haste made thy self
partaker of straunge Goddes * vnder all *Jer.
greene trees, but haste had no will to heare
my voyce, sayeth the Lorde.
E * O ye disobedient children, turne againe *Esa.
sayth the Lord, and I wil be maried with and Jer.
you. For I will take one out of the citye, & Oke.
ii. out of one generacion, frõ among you, &
bringe you into Sion: and will geue you
heardmen after mine one mind, which shal
fede you with learning and wisedome.
Moreouer, when ye be encreased and mul-
tiplyed in the lande, then (sayeth the lorde)
there shall no more boaste bee made of the
Arke of the Lordes testamente. No man
shall thynke vpon it, neyther shall anye
manne make mention of it: for from thence
foorth it shall neyther be visited nor hono-
red with giftes. * Then shal Jerusalem be *Esa.66.
called the Lordes seate, and all Heathen
shalbee gathered vnto it: for the name of
the Lordes sake, which shalbee sette vp at
Jerusalem. And from that tyme foorth
they shall folowe no more the ymagina-
cyon of their owne frowarde hearte.
Then those that bee of the house
of Juda shall goe vnto the house of Is-
rael: * and they shall come together oute *Esa.11.d
of the North, into the same lande that I
haue geuen youre fathers. I haue shewed
also, how I toke the vp beyng but a child,
and

and gaue thee a pleasaunte lande for thyne
heritage, yea, & a goodly hoste of the hea-
then: and howe I commaunded thee, that
thou shouldest *call me father onely, & not
to shrynke fro me. But lyke as a woman
vnfaithfully falleth her husbande, so are ye
vnfaithfull vnto me (O ye house of Isra-
ell) saieth the lorde. * And therfore the voice
of the children of Israell was hearde on
hye, weapyng and waylyng: for they haue
defyled theyr way, and forgotten god their
Lorde. O ye disobedient children, turne a-
gayn (saying, lo we are thine, for thou art
the Lorde oure God:) And so shall I heale
your backturninges. Truly, vaynly trus-
teth he for healthy, þ loketh for it in þ hilles,
and in vayne is it soughte in the multitude
of þ mountaines, * but the health of Isra-
ell standeth onely vpon God oure Lorde.
Confusion hath deuored oure fathers la-
boure from our youth vp: yea, theyr shepe
& bullockes, their sonnes and daughters.
So do we also slepe in our confusion, and
shame couereth vs, * for we & our fathers
fro our youth vp vnto thys day, haue sin-
ned agaynst the lorde oure God, and haue
not obeyed the voyce of the lorde our God.

The.iiii. Chapter.

Thys text repentaunce or returning to god. He exhorteth to the circumcision of the hearte. & the destruction of Iewrye is prophecyed, for the malyce of theyr hearte.

IF Israell, yf thou wilte turne thee,
thē turne vnto me, saieth the lord.
And yf thou wylt putte awaye
thine abhominacions out of my
syghte, thou shalte not bee moued: * And
shalt swere. The lorde liueth: in truthe, in
equitye and righteousnes: & all people shall
bee fortunable and ioyefull in hym. For
thus sayeth the lorde to all Juda and Je-
rusalem: plowe your lande, and sowe not a-
monge the thornes. * Be circumcised in the
Lorde, and cutte awaye the foreskyn of
youre hartes, al ye of Juda, and al the in-
dwellers of Jerusalem: * that my indig-
nacyon breake not oute lyke fyre, and kin-
dle, so that no manne maye quenche it, be-
cause of the wyckednesse of your ymagina-
cyons. * Preache in Juda and Jerusalem,
crie ofte and speake: blowe the trompettes
in the land, crie that euery man maie heare,
gather together & saye: Gather you toge-
ther, and we will go into the strong cities.
Set vp the token in Sion, spede you, and
make no tarying: * for I will bring a great
plage, and a greate destruccyon from the
Northe. For the spoyler of the Gentiles is
broken vp from hys place, as a lyon out of
his denne that he may make thy land wast,
and destroye the cyties, so that no manne
maye dwell therin. Wherfore, gyrde your
selues about with sacke clothe, mourne,
and wepe, for the fearefull wrathe of the
lorde is not withdrawen from vs. At the
same tyme (sayeth the Lorde) the hearte of C
the kyng and of the prynces, shalbe gone:
the prestes shalbee astonished, & the Pro-
phete shalbe sore afraied. Then sayde I: O
lorde God haste thou then deceyued this
people and Jerusalem, saying: * ye shall Deut.27.a
haue peace, and nowe the swearde goeth
thorow theyr liues? Then shall it be sayde
to the people and to Jerusalem: * a strong * Jer.1.b
wynde in the hye places of the wyldernesse
commeth thorow the way of my people:
but neither to fan, nor to cleanse. After that
shall there come vnto me, a stronge wynde D
fro those places, and then will I also geue
sentence vpon them. For lo, he cōmeth vp
like as a cloude, and his charretes are like
a stormie wind: * his horsmen are swifter Deut.28.a
then the Egle. Woe vnto vs, for wee are Dani.7.a
destroyed. O Jerusalem, wasche thyne Ipsa.1.a
hearte from wyckednesse, that thou mayest esai.1.c
be helped. Howe longe shall thy noysome
thoughtes remaine with thee? For a voice
from Dan and from the hyl of Ephraim,
speketh out, & telleth of a destruction. Re-
membre the heathen, and geue Jerusalem
warning, and preache vnto her, that wat-
chers ouer her are comyng from farre cōtreyes. They haue cryed out agaynste the
cities of Juda. And they haue beset her a-
bout in euery place, like as the watchemen
in the felde: for they haue prouoked me to
wrathe, saieth þ lorde. * Thy waies & thy Zach.8.c
thoughtes, haue brought the vnto thys, E
suche is thine owne wickednes & disobedi- Ier.4.c.18.b
ence: & because it is a bytter thyng, it hath Jere.2.c
stryken the to the hearte. Ah my belie, ah my and.14.b
belie (shalt þ crie) how is my heart so sore
my heart panteth within me: I can not be
styl, for I haue heard the crying of the trū-
pettes, & peales of warre. They crie, mur-
ther vpon murther, þ whole lande shal pe-
rishe. Immediatly my tentes wer destroi-
ed, & my hanginges in the twinkeling of an
eye. Howe longe shall I see the tokens of
warre, & heare the noyse of þ trompetes?
Neuertheles, thys shal come vpon them, F
* because my people is become folysh, and * esai.5.b
hath not knowen me. Baru.3.b

* They

Ose.4. b * They are the childzen of foolishenes, and without any discretion. To dooe euill, they haue wit inough: but to do wel, they haue no wisedom. I haue loked vpon the earth, and see: it was waste and voide. I looked towarde heauen, and it had no shine. I beheilde the mountaines: and loe, they trembled, and all the hilles were in a feare. I loked about me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed fielde was become waste: yea, al theyr cities were broken downe at the presence of the Lorde, and indignacion of his wrathe. For thus
G hathe the Lorde sayde: The whole lande shalbee desolate, yet will I not then haue done. And therfore shall the earth mourne, and the heauen be sory aboue: for the thing that I haue spoken (to the prophetes) and taken vpon me to doe, shall not repent me: and I will not go from it. The whole land shall flye, for the noise of the horsemenne and bowemen: they shall runne into dennes, into woodes, and clime vp the stony rockes: All the cities shalbee voyde, and no manne dwelling therein. What wilt thou nowe
Jere.2.e do, thou beeyng destroyed? * For thoughe thou clothest thy self with scarlet, and deckest the with gold: * though thou paintest
4.Reg.9.f. thy face with colours now, yet shalt thou trim thy self in vaine. For those that hither to haue beene thy greate fauourers, shall abhorre thee, and goe about to slaye thee. For I heare a noise, like as it were of a womā trauelling, or one labouring of her first childe: Euen the voice of the daughter Sion, that casteth out her armes, & sowneth, saying: Ah, woe is me, how sore vexed and faint is my hearte, for feare of the murtherers.

The.v. Chapter.

In Jewry is there no righteous or faithfull man found, eyther amongest the people or the rulers, for whose sake the lorde shoulde spare the citye. Wherfore Jewry is destroyed of the Assyrians.

I Oke through Jerusalem, behold and see: Seke through her stretes also within, if ye can find one man that doeth equal and right, or seketh for the trueth, and I shall spare that
Jere.4.a and.12.c citie (sayeth the lord.) * For though they can say, the Lord liueth: yet do they sweare to dissemine. Where as thou (O Lorde) lookeste onelye vpon fayth and trueth. Thou hast scourged them, but they tooke no repentaunce: thou hast corrected them for amendemente, but they refused thy correction. They made theyr faces harder then a stone, and woulde not amende. Therfore I thought in my selfe: paraduenture they are so simple and folish, that they vnderstande nothyng of the Lordes waye, & iudgementes of our God. * Therefore will Deut.7
I goe vnto theyr heades and rulers, and talke with them, yf they knowe the waye of the Lorde and the iudgementes of our God. But these (in lyke manner) haue broken the yocke, and burst the bondes in sonder. * Wherfore a lió out of the wood hath Deut.
hurt them, and a wolfe in the euening shal destroye them. The Leoparde dot he lye lurkyng by theyr cityes, to teare in pieces all them that come thereout. For theyr offences are multiplied, and theyr departyng awaye is encreased. Shoulde I then for al this haue mercy vpon thee? Thy childzen haue forsaken me, and * swozne by them ý Deut.
are no goddes. And albeit, that I fed them to the full, yet they fall to aduouterye, and haunte harlottes houses. In the desyre of vnclenly luste, they are become lyke the stoned horse, * euery man neyeth at his neigh- C Eze.22.
bours wyfe: Shoulde I not correct this, Ie.
sayeth the Lorde? Shoulde I not be auenged of euery people that is lyke vnto this? Clime vp vpon theyr walles, beate them downe, but destroy them not vtterly: take awaye theyr fortresses, because they are not the Lordes. For vnfaythfully hath the house of Israel and Juda forsaken me, saieth the Lord: * They haue denied the lord, 2.Pe.2
and saied: it is not he that loketh vpon vs. Jere.4.
‡ Tushe there shall no misfortune come vpon vs, wee shall see neyther sworde nor Deut.28
hunger. * As for the warnyng of the Prophetes they take it but for wynde: yea, *Jere.4
there is none of these whiche will tell them, and.23
that suche thinges shal happen vnto them. Wherefore thus sayeth the Lorde God of hoostes: because ye speake suche woordes, D
behold: * The woordes that are in thy *Eli.2
mouth will I turne to fyre, and make the people to bee wood, that the fyre may consume them. * Lo, I wyl bring a people vpō you from farre, O house of Israel (sai- Deut.28
eth the Lorde) a mighteye people, an olde people, a people whose speche thou knowest not, nether vnderstandest what they say.

Theyr arowes are sodayne death: yea, they themselues be berye gyauntes. This people shal eat vp thy fruit and thy meat, yea, they shall deuoure thy sonnes and thy doughters, thy shepe and thy bullockes. They shall eate vp thy grapes, & figges.

Js

As for thy stronge and well fensed cityes,
wherin thou dyddeste truste, they shal bring
to pouertye, and that thorowe the swerde.
Jer.16.b *Neuertheleſſe I wyll not then haue done
wyth you, sayeth the Lord. But yf they saye:
C wherfore doth the lord our God al this vn-
to vs? Then answere the: *bicause that lyke
as ye haue forsaken me, and serued straunge
goddes in your owne lande, euen so shal ye
serue other goddes also in a straunge land.
Preache this vnto the house of Jacob, and
crye it oute in Juda, and saye thus: Heare
thys (thou foolyshe and vndyscrete people)
Ezek.6.b *ye haue eyes but ye se not: eares haue ye,
Jer.5.b. but ye heare not. Feare ye not me, sayethe the
Lorde? Are ye not ashamed to loke me in
Jer.5.b the face? *whyche bynde the sea wyth the
and.12.a sande, so that it can not passe hys boundes.
For though it rage, yet can it do nothynge:
F and thoughe the waues therof do swel, yet
maye they not go ouer. But this people hath
a false and an obstinate hearte: they are de-
parted and gone away fro me. They thynke
not in theyr hartes: O let vs feare the
Lorde oure God, that geueth vs rayne early
Esai.59.a and late, when nede is: whyche kepeth euer
styll the harueſt for vs yearly. *Neuer-
theleſſe, youre mysdedes haue turned these
from you, and your sinnes haue robbed you
hereof. For amonge my people are founde
wycked persones, that pryuely laye snares,
and wayt for men, to take them and destroy
them. And lyke as a net is ful of byrdes, so
G are theyr houses ful of that which they haue
gotten wyth falshed and disceyte. Hereof
commeth their great substaūce and richesse,
herof are they fat and welthy, and are more
Esai.1.a myschiuous thē any other. *They ministre
not the lawe: they make no ende of ꝑ fatherles
cause, yea, and they prosper: yet they
iudge not the poore accordynge to equytie.
Jer.5.b. *Shoulde I not punyshe these thynges,
and.9.a sayth the Lorde? should I not be auenged
of al suche people as these be? Horryble and
grieuous thynges are done in the land.
The prophetes teache falsely, & the preastes
Deut.7.a. receaue gyftes, & my people *hath pleasure
Ezek.22.d. therin. What wyll come therof at the laste?

The.vi. Chapter.

The synnes for whych Jerusalem is afflyct. Vncircumcysed eares. Couetousnes. Disceate. The Lorde reiecteth the sacrifyces of the Iewes. The cōming of the Babylonians is prophecyed agayne.

I Come oute of Jerusalem, ye stronge
chyldren of Ben Jamin: blowe vp the
Ezek.14.a trompettes ye *Tecuytes, set vp a
token vnto Bethcaran, for a plage & a great
mysery appeareth out from the Northe. I
wyl lyken the daughter Syon to a fayre &
tendre woman, and to her shall come the
shepherdes with theyr flockes. Theyr tentes
shall they pytche rounde aboute her, and
euerye one shall feede them that are vnder
his hand. Make battayle against her (shall
they say:) Aryse, let vs go vp whyle it is yet
daye. Alas, the daye goeth awaye, and the
nyghte shadowes fall downe. Aryse, let vs
B go vp by nyghte, and destroye her stronge
holdes, for thus hath the Lorde of hoostes
cōmaunded. Hewe downe her trees, and set
vp bulwarkes agaynste Jerusalem, for the
tyme is come ꝑ thys citye must be punished:
for in her is all malycyousnesse. Lyke as a
cōduyte spouteth out waters, so she spouteth
oute her wyckednesse. Robbery and vnright-
eousnesse is herd in her sorowe & woundes
are euer there in my syght. Amende the (O
Jerusalem) leste I wythdrawe my hearte
from the, and make the desolate and thy lād
also, that noman dwell in it: For thus sayth
the lorde of hoostes. The reskue of Israell
shalbe gathered, as the remnaūte of grapes.
And therfore turne thyne hande agayne in-
C to the basket, lyke the grape gatherer. But
vnto whome shall I speake, whom shall I
warne ꝑ he maye take hede? *Theyr eares * Jer.4.
are so vncircumcised, ꝑ they maye not heare. end.9.b.
Beholde, *they take the worde of God
but for a scorne, and haue no luste therto. *Jer.5.c
and.20.b
And therfore I am so full of thyne indyg-
nacio (O lord) that I may suffer no lōger,
but shede it out vpon the chyldren that are
wythout, and vpon all ponge men. Yea, the
man muste be taken prysoner with the wife,
and the aged with the crepell. Their houses
with theyr landes, and wyues, shalbe turned
vnto straungers, when I stretch out myne
hande vpon the inhabyters of thys lande,
sayth the lord. *For from the leaste vnto the *Esai.56
moste, they hange al vpon couetousnes: and Jer.8.b
from the prophet vnto the preast, they go al
aboute wyth falshed and lyes. *And beside D
that they heale the hurte of my people wyth Esai.19.c
swete wordes, saying: peace, peace, whē there Jere.8.b
is no peace at al. Were they ashamed when Ezec.43.
they had cōmytted abhominacion? Truly
nay, they be past shame. *And therfore they *Jer.10.
shal fal among the slayne, and in the houre
when I shal vyset the, they shalbe broughte
downe, sayeth the lord: Thus sayth the lord:
go into ꝑ stretes, cōsider & make inquisition
for the olde way, & yf it be the good & right
waye, then go therin, that ye maye fynd rest

for your soules. But they saye: we wyll not walke therin: and I wil set watche men ouer you, and therfore take hede vnto the voyce of the trompet.

But they saye, we wyll not take hede. Heare therfore ye gentyles, and thou congregacyō shalte knowe, what I haue decreed for the. Heare thou earth also: beholde, I wyl cause Jerr. 19. a * a plage to come vpon this people euē the frute of theyr owne ymaginacios. For they haue not bene obedyente vnto my wordes and to my lawe, but abhorred them. Wherfore * Esa. 1. b Jerr. 7. c bryng ye me incense from Saba, and swete smelling Calamus frō farre countries: Youre burnte offeringes displease me, & I reioyce not in your sacrifyces. And therfore thus saieth the lorde: beholde, I wyll make thys people fall, and there shall fall from amonge them the father wyth the chyldren, one neyghbour shall perysshe wyth another. * Jerr. 1. c and. 5. c Thus saieth the Lorde: * Behold, there shal Apoc. 1. c come a people frō the Northe, and a greate people shal aryse from the endes of ye earth, wyth bowes and wyth dartes shall they be weaponed. It is a roughe & fearce people, & an vnmercyful people: theyr voyce roareth lyke the sea, they ryde vpon horses wel appointed to the battell, against the O doughter Syon. The crye of the haue we hearde. Oure armes are feble, heuynes and sorowe is come vpon vs as vpō a womā traueling wyth chylde: Let no man go forth into the felde, let no man come vpon the hye strete: for the swearde and feare of the enemyes is on euery syde. Wherfore gyrde a sacke cloth aboute the (O thou daughter of my people) Amo. 8. d. sprynckle thy selfe wyth ashes: * mourne & wepe bytterly as vpon thyne onely beloued sonne. For the destroyer shall sodenly fall vpon vs. The haue I sette for a stronge tower (O thou prophet) and a well fensed wal among my people to seke out and to trie theyr wayes. * For they are all stubburne Esa. 1. 4. 8 and. 11. 8. Rom. 1. c. apostates, and fallen awaye, walkyng dysceytfullye: they are cleane brasse, and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is not molten: the melter melteth in vayne for the euell is not take away from them. Therfore do they call them naughtye syluer, because the Lorde hath cast them out.

The. vii. Chapter.

Jeremy is commaunded to shewe vnto the people the worde of God, whyche trusteth in the outwarde seruyce of the temple. The euels that shal happen to the Jewes for the despysyng of theyr prophetes. Sacrifyces doth not the Lord chefely requyre of the Jewes, but that they shoulde obeye hys worde.

THese are ye wordes ye God spake A vnto Jeremy, sayinge: * Stande Jerr. 17. b and. 26. a vnder the gate of ye lordes house, and crie out these wordes there vn a loude voyce, and saye: Heare the worde of the Lorde all ye of Juda, that go in at thys dore to worshyp the lorde. Thus saieth the lord of hostes, the God of Israel. * Amende * Esai. 1. 5 youre wayes and your counsels, and I wyll Jer. 26. 5 let you dwel in thys place. Trust not in false lyinge wordes, saying: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

But rather in dede amende your wayes and B councels, * and iudge ryghte betwixte a mā * Ex. 22. 1 & his neighboure: oppresse not the straūger, Jacob. 5. 4 the fatherlesse, and the wyddowe: shed not Leu. 19. 5 innocent bloude in thys place: cleaue not to Joh. 31. 4 straunge goddes to your owne destruccyon: then will I let you dwell in thys place: yea, in the lande that I gaue afore tyme vnto youre fathers for euer. But take hede: ye trust in lyinge tales, that begyle you, and do you no good. For when ye haue stollen, murthered, commytted aduoutry & periurie: Whē ye haue offered vnto Baal, folowing straunge and vnknowen gods, shall ye be vnpunyshed? Yet then come ye and stande C before me in thys house (* whyche hath my 1. Re. 8. 2 name geuen vnto it) and say: Tushe, we are and. 9. d absolued quyte, thoughe we haue done all these abhominacyons. * What? thynke you Esai. 56. b this house that beareth my name, is a den of Joh. 2. d theues? And yet I se what you thinke, saith mat. 21. b 2 Jerr. 32. the lord. Go to my place in Syloh, * where * Josu. 18. 2 vnto I gaue my name afore tyme, and loke Deut. 16. 2 well what I dyd to the same place for the 1. Re. 3. 4 and. 9. wyckednes of my people of Israell. And nowe thoughe ye haue done all these dedes (saieth the Lorde) and I my selfe rose vp euer by tymes to warne you, and to comen wyth you, yet wolde ye not heare me. * I * Prou. 1. c called ye wolde not answere. And therfore I Esai. 65. b 2 Tim. 3. d euen as I haue done vnto Syloh, so wyll I do to thys house, that my name is geuen vnto: (and that ye put your trust in) yea, vnto the place that I haue geuen to you, and your fathers. And I shall thrust you out of D my syghte * as I haue caste out all youre 2. Reg. 17. d brethren ye whole sede of Ephraim. & Therfore, thou shalte not praye for thys people, 2 Jer. 14. d Ezec. 14. c thou shalte neyther geue thankes, nor byd 3 Joh. 16. praier for the: thou shalt make no intercessiō to me for the, for in no wise will I heare the. Seest thou not what they do in the cytyes of Juda, & in the stretes of Jerusalē? * The 4 Jer. 44. d childre gather sticches, ye fathers kindle ye fire,

the

the wome knede dough, to bake kakes for ꝑ quene of heauen. They powre out drynke offerynges vnto straunge gods, to prouoke me vnto wrath. Howbeit they hurte not me (sayeth the lord) but rather confounde and shame them selues. And therfore thus sayth the lorde God: beholde, my wrath and my indygnacyon shalbe poured oute vpon this place, vpon men and catell, vpon the trees in the felde, and frute of the lande, and it shall burne so that no man maye quench it.

C Thus sayth the lorde of hoostes, the God of Israel: Heape vp your * burnte offerynges
*Leui.1.a. wyth youre sacrifyces, and eate the flesshe.
Deu.10.a *Exo.41.a *For when I broughte your fathers out of Egipt, I spake no word vnto them of burnt offerynges and sacrifyces: but thys I com-
exo.19.a maunded them, saying: *herken and obeye my voyce, and I shalbe your God, and ye shalbe my people: so that ye walke in all the wayes whyche I haue commaunded you,
iuch.7.a that ye maye prospere. *But they were not obedient, they inclyned not theyr eares therunto, but wet after their own ymaginacyons, and after the mocyons of theyr owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that your fathers came
nimm.25.a out of Egypte vnto this daye. *Neuertheless, I sente vnto you, all my seruauntes
29.d.42.a
F the prophetes. I rose vp early and sent you worde: yet would they not herken, nor offer me theyr eares, but were obstinat, and worse then theyr fathers. And thou shalte nowe speake all these wordes vnto them, but they shal not heare the, thou shalt cry vpon them, but they shall not aunswere the. Therefore shalt thou say vnto them: this is the people, that nether heareth the voyce of the Lorde
Deu.5.a theyr God, nor receaueth hys correccyon.
G *Faythfulnes and truthe is cleane rooted
*Ezec.5.a out of theyr mouth. *Wherfore cut of thyne heere, O Jerusalem, and cast it awaye, take vp a complaynte on hye, for the Lorde hath caste awaye, and scattered the people that he is displeased wythall. For the chyldren of Juda haue done euell in my syghte, sayeth
nimm.32.d. the Lorde. * They haue set vp theyr abhominacions in the house that hath my name, and haue defiled it. They haue also builded
Deu.12.c an aulter at * Topheth, whyche is in the
4.Re.23.c ballcye of the chyldre of Hennom, that they
psa.105.e myghte burne theyr sonnes and daughters
Ier.44.c. in fyre, whyche I neuer commaunded them, nether came it euer in my thoughte. And therfore beholde, the dayes shall come (sayeth the Lorde) that it shall nomore be called Topheth or the valley of the chyldren of Hennom, but the valley of slaughter: *for in Topheth they shalbe buried, because they
*Ier.19. shall elles haue no rowme. *Yea, the deade
*Ier.8.b bodyes of thys people shalbe eaten vp of ꝑ
and.9.a foules of the ayre, and wylde beastes of the earth, and no man shall fray them awaye. *
*Ier.16. And as for the voyce of myrth & gladnesse
and.25.a of the Cytyes of Juda, and Jerusalem, the
Ezec.26 voice of ꝑ bridegrome & of the bryde, I wil make the ceasse: for the land shalbe desolate.

The.viii. Chapter.

The destruccyon of the Jewes. The Lord moueth the people to amendment, reckening vp their sinnes. He reprehendeth the lying doctrine of the prophetes and preastes.

AT the same tyme sayth the lorde, I the bones of ꝑ kinge of Juda, the bones of hys princes, the bones of the preastes and prophetes, yea, and the bones of ꝑ cytyzins of Jerusalem, shalbe brought out of their graues, and layed agaynste * the
*Deu.4. sunne, the moone, and al the heauenlye host: whom they loued, whome they serued, whō they ranne after, whome they sought and worshypped. They shal nether be gathered together nor buryed, but shall lye as donge vpon the earth, to theyr shame & despisinge.

*And all they that remaine of this wicked
*Luk.23 generacion, shal desyre rather to dye then to lyue, wherseuer they remayne, and where as I scater them, sayeth the lorde of hostes.
B Thus shalte thou saye vnto them also, thus sayeth the Lorde: Do men fall so, that they aryse not vp agayne? Or yf Israell repent, wil not God turne agayne to them? Wherfore then is thys people and Jerusalē gone so farre backe, that they turne not agayne? They are euer the longer ꝑ more obstinate, and wyll not be conuerted. *For I haue
*Ezc.20 looked and considered, but there is no man that speaketh a good woorde: there is no man that taketh repentaunce for his sinne, that wyl so muche as saye: wherfore haue I doone thys? But euery man (as soone as he is turned backe) runneth forthe styll, like a wylde horse in a battell: The Storcke in the ayre knoweth hys appoynted tyme: the Turtle doue, the Swalowe and the Crane,
*Esai.1 consyder the tyme of theyr trauel: *but my
C people wyll not knowe the tyme of the punyshemente of the Lorde. Howe dare ye saie then: we are wise, we haue the lawe of the lorde amonge vs. Truly in vayne hath he prepared hys penne, and vainly haue ꝑ
wryters wrytten it: therfore shal the wyse be cōfounded, they shalbe afrayd & taken: for
lo, * they haue caste out the worde of the
Deu.4.a
plal.15.

lorde: what wisdome can the be among theme
D Wherefore I will geue theyr wyues vnto
aleauntes, and theyr feldes to destroyers.
zech.6.d *For from the lowest to the hyest, they
folowe al lyghty lucre: and from he prophet
vnto the preaste, they deale all wyth lyes.
Esa.56.c *Neuertheles, they heale þ hurte of my peo-
ire.6.b ple very slederly, saying: peace, peace, where
ezec.13.d there is no peace at al. Fie for shame, howe
abhominable thynges do they? yet they be
not ashamed: yea, they knowe of no shame.
Iere.7.d *Wherefore in the tyme of theyr vysytacyō,
they shall fal amonge the dead bodyes, and
be ouerthrowen sayeth the Lorde.
C Moreouer, I will consume them in dede
(sayeth the Lorde) so that there shal not be
one grape vpon the vyne, nether one fygge
vpon þ figtre, and the leaues shalbe pluckte
of. And the thynge that I haue geuen them
shalbe taken from them: why prolonge we
the time? Let vs gather our selues together,
and go into the stronge Cyte: there shal we
be in reste. For the Lorde our God hath put
vs to sylence, & geuen vs water myxte with
gall, to drynke, because we haue synned
Iere.14.b agaynste hym. *We loked for peace, and
I we fare not the better: we waited for the time
of health: & lo, here is nothyng but trouble.
The noise of his horses is heard from Dan,
the whole lande is afrayed at the neyinge of
his stronge horses, for they are come in, and
haue deuoured the lande, wyth all that is in
Iere.16.d it, the cities and those þ dwel therin. *More
ouer I wil sende Cockatrices and serpentes
amonge you, (whych will not be charmed)
and they shall byte you, sayeth the Lorde.
G I would haue had comforte agaynste
sorowe: but sorowe is come vpon me, and
heauynes vereth my herte: for loe, the voice
of the cryinge of my people is heard, for
feare of them that come from a farre coun-
trye. Is not the lorde in Sion? Is not the
kyng in her? Wherefore then haue they grie-
ued me (shal the lord say) with theyr images,
and foolishe straunge fashions of a forayne
God? The hervest is gone, the Somer hath
an ende, and we are not helped. I am sore
vexed because of the hurte of my people, I
am heuy and abashed: is there no triacle
at Gylead? Is there no Physycyon there?
Why then is not the healthe of my people
recouered?

The.ix. Chapter.

The complaynte and bewaylyng of the prophet: the
malice of the people. In the knowlege of God ought
we only to reioyce. The vnprofytablenes of the herte.

I Who * will geue my heade water y-
Esa.22.a nough, & a wel of teares for mine eies,
that I maye wepe nyghte and daye, for the
slaughter of my people? Would God that
I hadde a cottage some where farre from
folke, that I might leaue my people, and go
from them: for they be all aduouterers and
a shrynkyng sort. They bende theyr tonges
lyke bowes to shoote out lyes. They ware
stronge vpon earthe. As for the truth, they
maye nothyng awaye wythal in the worlde.
For they go from one wyckednesse to
another and will not knowe me, sayeth the
Lorde. *Yea, one must kepe hym selfe from B
another, no man maye safely trust his owne *Iere.12.d
brother: & for one brother vndermyneth emat.10.d
another, one neyghbour begyleth another, mich.7.d
Yea, one dissembleth with another, and they
deale with no truth. *They haue practised *psa.58.d
theyr tounges to lye, and take great paines
to do myschyefe: Thou syttest in þ middes
of a dysceatful people, whyche for very dys-
semblynge falsshed, wil not knowe me, sayth
the Lorde. Therfore thus sayth the lorde of
hoostes: beholde, I wyl melt them, and trye C
the: for what should I els do to my people?
*Theyr tounges are lyke sharpe arowes, *psa.64.d
to speake deceate. Wyth theyr mouthe they psal.62.d
speake peaceably to theyr neyghbour, but
pruely they laye wayte for hym. *Should
I not punysshe them for these thynges, sayth *Iere.5.d
the lorde? Or shoulde I not be auenged of
any such people as thys? Upon the moutay-
nes wyll I take vp a lamentacyon and a
sorowful crye, & a mournyng vpon the faire
playnes of the wyldernes: Namely, howe
they are so brent vp, that no man goth there
anye more. Yea a man shall not heare one
beaste crye there. Birdes and catell are all
gone from thence. *I wyll make Jerusalē D
also an heape of stones, and a den of venye- *psa.79.d
mous wormes. And I wyll make the Cy- micha.3.d
tyes of Juda so wast, that no man shal dwel
therin. What man is so wyse, as to vnder-
stande thys? Or to whom hath the Lorde
spoken by mouth, that he maye shewe thys?
and say: O thou lande, why perysshest thou
so? Wherfore arte thou so brente vp, & lyke
a wildernes, þ no man goeth thorowe? Yea,
the lorde hym selfe tolde thesame vnto the
that forsoke hys lawe, & kepte not the thyng
that he gaue them in cōmaundemēt, neither
lyued thereafter: *but folowed the wycked- deu.29.d
nes of theyr owne hertes, & serued straūge Iosu.24.d
goddes, as theyr fathers taught the. Ther- E
fore thus sayth þ lorde of hoostes, þ God of
Israel. Beholde, I wyll fede this people vp
wormewode, & geue the gal to drincke: * *deut.28.d
I wyll skater the also among þ heathē, whom Iere.23.d
nether they nor theyr fathers haue knowē:

and

and I will sende a sweard among them to
Jere.50.c persecute them, vntyll I bringe them to
naughte. Moreouer, thus saieth the Lord of
hoostes, beware of the vengeaunce that hã-
geth ouer you: & call for mourning wyues,
& sende for wise womẽ, that they come shor-
tely, and synge a mournynge songe of you,
that ỹ teares may kal out of our eyes, and ỹ
oure eye lyddes may gushe oute of water.

f For there is a lamentable noyse heard of
Syon. O howe are we so sore destroyed? O
how are we so piteously confounded? We
muste forsake oure owne natural countrye,
& we are shutte out of our owne lodgynges.
Yet heare ỹ word of the Lord (O ye wemẽ)
& let your eares regard the wordes of hys
mouth: ỹ ye may learne your doughters to
mourne, & ỹ euery one may teache her neigh-
bouresse to make lamẽtacyõ. Namely thus:
Death is clymping vp in at our windowes,
he is come into our houses, to destroye the
chyld beforе ỹ doore, & ỹ yong mã in ỹ strete.

G But tel thou playnlye, thus sayeth the lord.
Jere.7.d * The dead bodyes of men shall lye vpõ
Ezech.4.b the grounde as the donge vpon the felde, &
as the heye after the mower: and ther shalbe
no man to take them vp. Thus sayeth the
lorde: Let not the wyse man reioyce in hys
wisedom, nor ỹ strong man in his strength,
Eccle.11.c nether the rych mã in his riches. * But who-
1.Cor.1.d so will reioyce let hym reioyce in this, that he
2.Cor.10.d vnderstandeth, and knoweth me: for I am
the Lord which do mercye, equytye, & right-
Matt.9.d ousnes vpon the earth. * Therfore haue I
Ezech.4.a pleasure in suche thynges sayeth the lord.
Psal.64.b. Beholde, the tyme cõmeth (sayeth the lorde)
that I will vyset all thẽ, whose foreskynne
is vncircumcysed. The Egyptyans, the
Jere.49.a. Jewes, the Edomites, the Ammonites, the
Jere.25.d Moabytes, * and the shauen Madyanytes
Ezech.16.c ỹ dwell in the wyldernes. For all the Gẽty-
Rom.2.c les are vncircũcysed in the flesshe, but all the
house of Israel are vncircũcysed in ỹ herte.

The.x.Chapter.

The constellacyons of the starres are not to be
feared. Of the weaknes of ydols, and of the
power of God. Of euell curates.

A HEare the worde of the Lord that
he speaketh vnto thee, O ỹ house
Esa.47.c of Israell. Thus sayeth the lord:
* ye shal not learne after ỹ maner
of the heathen, and ye shall not be afrayed,
for the tokens of Heauen: for the Heathen
are afrayde of suche: yea, all the customes
Esa.44.b. and lawes of the Gentiles, are nothyng but
vanitie. * They hewe downe a tree in the
woodde with the hãdes of the workeman,
& fashyon it with the axe, they couer it ouer
with golde or syluer, they fasten it with nai-
les and hammers, that it moue not. It stan-
deth as stylle as the Palme tree, it can
neyther speake nor go one foote, but muste
be borne. * Be not ye afraid of such, for they Deut.6.c
can do neyther good nor euell. But there is 4.reg.17.g
none lyke vnto the O Lorde, * and great is * Apo.15.a
the name of thy power. Who wouldе not
feare the O kyng of the Gentyls? for thyne
is the dominion.

For among all the wise men of the Gen- B
tyls, and in al their kyngdoms, ther is none
that may be lykened vnto the. They are al-
together vnlearned and vnwyse in this one
thing. Al their comyng is but vanitie: name-
lye wood syluer, whyche is brought out of
Tharsis, and beaten to plates: and golde
from Ophir, * a worke that is made wyth 1.regũ.9.a
the hand of the craftesman, and the caster,
clothed with yelowe sylcke and scarlet: euen
so is the worke of theyr wyse mẽ altogether.
But the Lord is a true God, a lyuyng God,
& an euerlastyng kyng. * Yf he be wroth ỹ Naum.1.a
earthe shaketh: all the Gentyles maye not
abyde hys indignacyon.

Is for theyr gods thus shall you saye to
thẽ: they are goddes ỹ made neyther Heauẽ
nor earth, therfore shall they perysh frõ the
earth, & from al thinges vnder heauen. But
(as for our God) * he made the earth wyth * Gene.1.a
his power, & wt his wysdome doth he order
the whole cõpasse of ỹ worlde, wt his discre-
cion hath he spred out the heauens. At hys C
voyce ỹ waters gather togeither in ỹ ayre, * pſ.144.a
he draweth vp ỹ cloudes frõ the vttermost
partes of ỹ earth: he turneth lyghtynge to
rayne, & bringeth forthe the windes out of
theyr treasures. His wisdom maketh al men
fooles: And cõfounded be al casters of yma-
ges, for ỹ they cast is but a vayne thynge, &
hath no lyfe. * The vayne craftesmen with Esay.1.d.
and.44.d.
their worckes, that they in their vanitie haue Jere.6.c
made, shal perysh one wt another i ỹ time of
visitacion. Neuertheleſſe Jacobs portyõ is
none suche: but it is he that hathe made all
thinges, and Israell is ỹ rod of his enheri-
taunce. The lord of hoostes is his name.
Gather vp thy wares out of the lande, thou
that arte in ỹ stronge place. For thus sayeth
the lord: Behold, I wil now throw, as with D
a stone slynge, the inhabytours of thys lãde
at thys once, & I will bringe trouble vpon
them, that they shal proue true the wordes,
that I haue spoken by the prophetes.

Alas, how am I hurt? Alas, how paynful
are my scourges vnto me? For I consyder

thys sorowe by my selfe, and I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My chyldren are gone fro me, & cã no where be founde. Now haue I none to spredc out my tent, or to set vp my hangynges. For the heerde men haue done folyshly, that they haue not soughte þ Lord. Therfore haue they dealte vnwysely
D with their cattell: & al are scatered abrode.
Beholde, the noyse is hearde at hande, and great sedycion out of the nouth: to make the cityes of Juda a wyldernes, & a dwellynge
Bro.xc.d place for Dragons.* Nowe I knowe (O Lord) that it is not in mans power to ordre hys owne wayes, or to rule hys owne steps and goynges. Therfore chasten thou vs: O lord, but wt kauour* & not in thy wrath,
*Psa.6.a and.38.d. bryng vs not vtterly to naught. ¶Pour out
Esa.64.b. thyne indygnacion rather vpon the Gentyles that know the not, and vpon the people
Psa.79.a Eccl.36.a that call not on thy name.* And þ because
*Je.30.c and.50.b they haue consumed, deuoured, & destroyed Jacob: and haue made his habitaciõ wast.

The.xi. Chapter.

¶ curse of them that obey not the word of Goddes promelle. ¶ The people of Juda folowynge the steppes of their fathers, worsshypped straunge goddes. The Lord sayeth that he will not heare the Jewes, & forbyddeth also Jeremye to praye for them.

THys is another sermon, whyche the lord commaunded Jeremye for to preach, sayinge: Heare the wordes of the couenaunte, and speake vnto the men of Juda, & to all them þ dwel at Jerusalẽ. And say thou vnto thẽ: Thus sayeth the Lorde God of Israell:*
Deu.27. and.28.b. Curssed be euery one þ is not obedient vnto
Gala.3.b. the wordes of this couenaunt: whych I cõmaunded vnto your fathers what tyme as I brought them out of Egypt, from þ yron
Exo.19.a fornace, sayng: be obediẽt vnto my voyce, & do accordyng to al þ I commaunde you, so shall ye be my people, and I wylbe your
Ge.17.c 26.a.and 28.c God and wyll kepe my promyse,* that I haue sworne vnto your fathers. Namely þ I wolde geue them a lande whiche floweth with mylke and honye, as ye se it is come to passe vnto this daye. Then aunswered I & sayd. Amẽ. Let it be euẽ so lord as þ sayest.
B Then þ lord said vnto me agayn: Preache this in þ cities of Juda, & rounde about Jerusalẽ, & saye: heare þ wordes of this couenaũt þ ye maye kepe thẽ, for I haue diligẽtly exhorted your fathers, euer sence the tyme that I brought thẽ out of the lande of Egypte vnto this day. I gaue thẽ warnynge by tymes, saying: Herken vnto my voyce,
*Neuertheles they would not obey me, nor Jerem.b enclyne their eares vnto me, but folowed the wycked ymagynacyons of their owne hertes. And therfore I haue accused them as transgressours of all the wordes of thys couenaũt, that I gaue them to kepe: whyche they (not withstandynge) haue not kept.
And the lord sayd vnto me: It is fouũd out þ whole Israel, & all the cytizyns of Jerusalẽ are gone backe. They haue turned thẽ selues to the blasphempes of their forefathers, whych had no lust to heare my word. Euen lykewyse haue these also folowed straunge Goddes, & worshypped thẽ. The house of Israell & Juda haue broken my couenaũt which I made with their fathers.
Therfore thus sayeth the lord. Beholde, C
I will sende a plage vpon thẽ, whiche they shal not be able to escape: and though they crye vnto me, I wyll not heare thẽ.* Then 3.ach.7.b
shall the townes of Juda, and the cytizyns of Jerusalẽ go, & call vpõ their gods, vnto Deu.32.c whom they made their oblacions, but they shall not be able to helpe them in tyme of their trouble.* For as many cityes as thou Jere.2.b
hast, O Juda, so many goddes haste thou had also. And loke howe many stretes there be in the (O Jerusalem) so many shamefull aulters haue ye set vp: aulters, I say, to offre vpon them vnto Baal.* Therfore pray Jere.7.b
not thou for this people, byd nether prayse and.11.d. nor prayer for thẽ: for though they cry vnto me in their trouble, yet wyl I not heare thẽ.
What parte hath my beloued in my house, seyng he hath wrought abhominacion, setyng many Goddes?* The holy flesh offe- *Eyre.2.b
rynges in the temple are gone from the, O Juda, and thou when thou hast done euell, makest thy bost of it:* The Lord called the Jere.11.d 16.a.17.b a grene Olyue tree, a fayre one, a fruitfull Rom.11.c
one, a goodly one: but wt great clamor hath the enemye set fyre vpon it, and the braunches of it are destroyed. For the Lorde of hostes that plãted the, hath deuised a plage for the (O thou house of Israel and Juda) for the euel þ ye haue done to prouoke him to wrath, in that ye byd seruice vnto Baall.
This (O lorde) haue I learned of thee, & D
vnderstãde it, for thou hast shewed me their ymaginaciõs.* But I am (as a meke lãbe) elaye.b
an Oxe þ is caryed awaye to be slayne, not knowyng þ they had deuised suche a coun- Jere.11.d
cell agaynst me, sayinge:* We wil destroye his meat with wood, & dryue hym out of þ lande of the lyuyng: þ his name shal neuer be thought vpon. Therfore,* I wil beseche *Jere.21.b
the nowe (O lord of hostes) thou ryghteous and.11.d

Judge,

Judge, thou that triest the reynes and the
hartes: let me se the aduenged of them, for
vnto the haue I committed my cause. The
Lord therfore spake thus of the citizyns of
Anathoth, that soughte to slaye me, saying.
Esa.30.b * Preache not vnto vs in the name of the
Amos.7.b. Lorde, or els thou shalte dye of oure han-
des. Thus (I saye) spake the lord of hostes:
Beholde, I will visite you: Youre yong me
shall perysh with the sweard, your sonnes &
youre daughters shal vtterly dye of hunger,
so that none shall remayne: For vpon the
citizyns of Anathoth wil I bring a plage,
euen the yeare of their visitacion.

The.xii. Chapter.

The prophet marueleth greatly at the prosperytye of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the lorde. He speketh against Curates, and preachers, that seduce the people. & the Lorde threatened destruccion vnto the nacions that hondered vpon Jurye: whiche troubled and vexed it.

I O Lorde, thou art more ryghteous, thé ỹ I shulde dyspute wt
thee. Neuertheles, lette me talke
with the in thynges resonable.
Job.21.b. Howe happeneth it, that the
Mat.1.b waye of the vngodly is so prosperous: and
Psa.73.a. that it goeth so well with them which (with-
out any shame) offende, & lyue in wycked-
nesse? Thou planteste them, they take roote,
they growe, & bring forth frute. They bost
much of the, yet arte thou farre from theyr
reynes. But thou lord (to whom I am well
knowen) thou that hast sene and proued my
1 Petre.2.c hert, * take thé away, lyke as a flocke is ca-
ryed to ỹ slaughter house & appoint thé for
ỹ day of slaughter. How lõge shall the land
Jere.14.a mourne, * & all ỹ herbes of the felde perish,
for the wyckednes of thé that dwel therin?

B The catell and the byrdes are gone: yet
Deut.29.c saye they: tushe, * God wyl not destroye vs
Jere.5.b and.23.c vtterly. Seinge thou arte wery in rumnyng
Soph.1.c. with the footemen, how wylt thou then rüne
wyth horses? In a peaceable sure land thou
mayest be safe: But howe wylt thou do in ỹ
furious pryde of Jordan? For thy brethré
& thy kynred haue altogether despised thee:
and cryed out vpon the in thine absence.
Jere.9.a * Beleue them not, though they speake
fayre wordes to the. Is for me (I saye) I
haue forsaken myne owne dwellinge place,
and lefte myne heritage. My lyke also that
I loue so wel, haue I gyué into the handes
Mal.1.g of myne enemyes. * Myne heritage is be-
come vnto me, as a lyõ in ỹ wood. It cryed
out vpon me, therefore haue I forsaken it.
Myne heritage is vnto me, as a speckled
byrde, a byrde of diuerse coloures is vpon
it. Come & gather ye together all ỹ beastes
of the felde. Come that ye may eate it vp:
* Diuerse herdmen haue broken down my C
& vyneard, and troden vpon my portyon. *Esa.56
Of my pleasaunt portion, they haue made ‡Esay.5
a wyldernes and desert. They haue layd it
wast: and now that it is wast, it sygheth vn-
to me. Yea, the whole lãd lyeth wast, and no
mã regardeth it. The destroyers come ouer
the heath euery waye, for the sweard of the
Lord doth consume from ỹ one end of the
lande to the other, and no flesche hath reste.
They haue sowen wheate, and reaped thor-
nes. They haue taken heritage in possessiõ,
but it doeth them no good. And the prophe-
tes were ashamed of your frutes, because
of the great wrath of the lorde. Thus saieth D
the lord vpon all myne euell neygh boures,
that lay hande vpon myne heritage, which
I haue possessed euen my people of Israel:
Beholde, I wyll plucke them (namelye Is-
rael) out of their lande, and put out ỹ house
of Juda from among them. * And when I * Deu.4.
haue rooted them out, I will be at one w and.30.
them agayne: and I will haue mercy vpon ‡Esay.5
them: and bring them agayne euery man ‡1.Esd
to his owne heritage, and into hys lande.
And yf they (namely that trouble my peo-
ple) wyll learne the wayes of thé to sweare
by my name: The lord lyueth (lyke as they
learned my people to sweare by Baal,) thé
shall they be rekened amonge my people.
‡ But yf they will not obeye, then wil I rote ‡mat.2
out the same folke, and destroy them, sayeth
the Lorde.

The.xiii. Chapter.

The destruccion of the Jewes is prefygured, & their sparklynge abroade: why Israell was reckened to be the people of God, & why they were forsake.

THus sayeth the Lorde vnto me: goe I
thy waye, & get the a lynnen breche, &
gyrde it aboute thy loynes, and let it
not be wet. Then I got me a breche accor-
dyng to the commaundement of the Lord,
and put it aboute my loynes. After this the
seconde tyme, the Lorde spake vnto me a-
gayn: Take the breech that thou hast prepa-
red and put aboute the, and get the vp and
go vnto Euphrates, and hyde it in an hole
of the rocke. So went I and hyd it at Eu-
phrates, as the lord commaunded me. And
it happened longe after this, that the lorde
spake vnto me. Vp and get the to Euphra-
tes, & fet the breech thé thence: which I com-
maũded the to hyde there. Then went I to
Euphrates, and dygged vp & toke ỹ breche

frō the place where I had hyd it: & beholde, the breche was corrupte, so that it was prō-
B fitable for nothynge. Then sayde the Lord vnto me. Thus sayeth the Lorde: Euen so will I corrupte the pryde of Juda, and the hye mynd of Jerusalem. This people is a
Exe.7.c. wycked people, * they will not heare my
d.18.a worde, they folow the wycked ymaginacions
D.19.c. of their own hert, & hang vpō straūge goddes the they serue & worshyp: and therfore they shalbe as thys brech, that serueth for nothynge. For as straytly as a breche lyeth vpon a mannes loynes, so straynghtlye dyd I bynd the whole house of Israell, and the whole house of Juda vnto me, sayth ỹ lord:
Exi.4.c * that they myght be my people, that they
D.26.d. myght haue a glorious name, ỹ they might
Ex.3.d. be in honoure, but they would not obey me. Therfore laye this rydle before them, & say: Thus sayeth ỹ lorde God of Israel. Euery pot shalbe filled w wyne. And they shal say: thynckest thou we knowe not ỹ euerye pot shalbe fylled with wyne? Then shalt thou say vnto them. Thus sayth ỹ lord. Behold, I shall fyl al the enhabitours of this lande with dronkēnes, the kynges ỹ sytt vpō Dauydes stole, ỹ prestes & prophetes, with all ỹ dwel at Jerusalem. And I will set thē one agaynst another: yea, ỹ fathers agaynst the
C sonnes, saieth ỹ lord. I wil not pardon thē, I will not spare them nor haue pytye vpon thē but destroy thē. Be obedient, geue eare: take no disdayne at it, for it is the lord hym selfe that speaketh. Honoure the lorde your God herein, or he take his lyght from you, & or euer your fete stomble in darckenes at the hil, leste when you loke for the lyght, he turne it into the shadow and darckenes of death. But yf ye wil not heare me, that geue you secret warnyng, I will mourne frō my
Jer.31.c. whole herte for youre stubbernes. * Pyte-
Ex.2.a ously wil I wepe, & the teares shal gush out of myne eyes. For the Lordes flocke shalbe caryed awaye captyue. Tel the kynge & the quene: hūble your selues, set you down low, for your dygnitie shalbe throwen down, & the crowne of your glorie shall fall frō your heade. The cyties towarde the south shalbe shut vp, & noman shall open thē. All Juda shalbe caryed awaye captyue, so that none
D shall remayne. Lyfte vp youre eyes, and beholde them that come frō the north: wher is the flocke (O thou land) that was gyuē the?
.21.a. And where are thy fat & riche shepe? * To
y.23.b whom wilt thou make thy mone when the enemye shall come vpon the? for thou haste taught them thy selfe, and made them maysters ouer thee. Shal not sorow come vpon thee as on a woman trauaylyng w childe? And yf ỹ wouldest saye them in thyne hert: Wherfore come these thynges vpon me? E
* Euen for ỹ multitude of thy blasphemies, *Jere.5.b.
shal thy hyndre partes and thy feete be discouered. May a man of Inde chaunge his skyn, & the cat of ỹ mountayne her spottes? Nowre may ye that be exercised in euil, do good. Therfore will I scattre them, lyke as the stubble that is taken away with ỹ south wynde. This shalbe your porcion, and the porciō of your measure, wherwith ye shalbe rewarded of me, sayeth the lord: because ye haue forgotte me, and put your trust in disceytfull thynges. * Therfore shall I turne *Oser.2.b
thy clothes ouer thy head, and discouer thy thyghes, that thy pruities maye be sene, thy aduoutry, thy deadly malice, thy beastlines, and thy shamefull whordome. For vpō the feldes and hylles I haue sene thyne abhominacions. Woe be vnto the (O Jerusalē) when wilt thou euer be cleansed any more?

The.xiiii. Chapter.

Of the dearth that shoulde come in Iewrye. The prayer of the people asking mercye of the Lorde. The vnfayethfull people are not hearde. Of prayer, fastyng, & of false prophetes that seduce the people.

THe worde of the lord shewed vnto Jeremy, concernyng ỹ dearth A
of the frutes. Juda hath mourned, his gates are desolate: they are brought to heynesse euē vnto ỹ ground, and the crye of Jerusalem goeth vp. The lordes sente their seruauntes to fetche water, and when they came to the welles, they dyd fynde no water, but caried their vesselles home emptye. They be ashamed & cōfounded, & couer their heades. * For the grounde Jere.14.d
is dryed vp: because there cōmeth no rayne vpon it. The plowmen also be ashamed, & couer their heades. The hynde also forsoke the yong fawne, that she brought forth in ỹ feld, bycause ther was no grasse. The wilde asses dyd stand in the hyghe places, & drew in their wynde lyke the Dragons, their eyes dydde fayle, for wante of grasse.
B
Doutlesse oure owne wickednesse doth reward vs. But Lorde, do thou accordyng to thy name, though our transgressions and synnes be many, and agaynst the haue we synned. * For thou art the comfort & helpe Ecc.46.d
of Israel in the tyme of trouble: Why wilt Jere.16.c
thou be as a straunger in the land, & as one and.17.d
ỹ goeth ouer the felde, & cōmeth in onely to remayne for a nyght? Why wilte ỹ make

thy

thy selfe a coward, & as it were a gyaũt that
yet may not helpe? For ỹ (O lord) art in the
mydst of vs: & thy name is called vpõ of vs,
forsake vs not. Thus hath ỹ lord sayd vn-
to this people, seynge they haue had suche a
lust to wandre abrode, & haue not refrained
their feet, & therfore displeased the lord: but
he will now bryng agayne to remembraũce
all their misdedes, and punysh all their syn-
nes. Yea, euen thus sayed ỹ Lord vnto me:
Jer.7.b. *Thou shalte not praye to do this people
Ezech.5.b. good. & For though they fast, I wil not hear
their prayers, and thoughe they offer burnt
offeryngs and sacrifices, yet will not I ac-
cept them. For I will destroy them with the
C swearde, hunger and pestilence. Then aun-
Jer.14.b. swered I: O lorde God, * the prophetes say
Lyd.1.c vnto them: Tushe, ye shall nede to feare no
Jer.12.d swearde, & no hunger shall come vpon you,
Ezech.5.c but the lord shall gyue you cõtinuall rest in
this place. And the lord sayd vnto me: The
prophetes preache lyes in my name, where-
Jer.23.b. as I haue not * sente thẽ, nether gaue I thẽ
any charge, nether dyd I speake vnto thẽ:
yet they preache vnto you false visiõs, char-
mynge, vanitie, & disceatfulnes of their owne
hert. Therfore thus sayeth the lorde: As for
those prophetes ỹ preache in my name (whõ
I neuertheles haue not sente) and that sayt:
Tush, there shal no swearde nor hũger be in
Ezech.14.a this land: * With sweard and with hunger
shall those prophetes perish, and the people
to whõ they preach shalbe cast out of Jeru-
salem, dye of hunger, and be slayne with the
Jer.16.a sweard * (& there shalbe no man to bury thẽ)
both they & their wyues, their sonnes & their
daughters. For thus wil I powre their wic-
D kednes vpõ thẽ. This shalt ỹ say also vnto
Jer.14.d. thẽ. * Myne eyes shall wepe without ceas-
Thre. 2.e
synge daye & nyght. For my people shalbe
destroyed with great harme: & shall perysshe
with a great plage. For yf I go into ỹ feld:
loe, it lyeth all ful of slayne men. Yf I come
into the cutie: loe, they be all kamyshed of hũ-
ger. Yea, their prophetes also and preastes,
shalbe led into an vnknowen lande. Hast ỹ
then vtterly forsaken Juda? Doest thou so
abhorre Syon? Or haste ỹ so plaged vs ỹ
Jer.8.c. we can be healed no more? * We loked for
peace, & there commeth no good: for ỹ tyme
of helth: and loo, here is nothynge but trou-
ble. We knowledge (O lorde) all oure mis-
dedes, & the synnes of oure fathers, that we
Dan.9.d. haue offended the. Be not displeased, O lord,
for thy names sake, * forget not thy louyng
kindnes. Remẽber ỹ throne of thine honour,
breake not the covenaunt that ỹ hast made
with vs. * Are there any among the gods of Jer.5.d.
the Gentyles, that sende rayne or geue the
showers of heuen? Or may the heaues drop
rayne without thy cõmaundement? Doest
not thou it, O Lorde our God in whom we
trust? Yea lord, thou doest al these thinges.

The.xv. Chapter.

The lord will not heare Moses or Aaron yf they praye for the people: but will wrappe them in many miseries. The cause of such greate miseries.

THen spake ỹ lord vnto me: * Though A
Jere.7.b
Moyses & Samuel stode before me, yet haue I no hearte to this people. Dryue thẽ awaye, that they maye go out of my syght. And yf they say vnto the: whither shall we go? Thẽ tel them: The lord geueth you this aũswere: * Some vnto death, some to ỹ swearde, some to hũger, some into cap-
Ezech.5.c
tiuitie. For I wil bryng .iiii. plages vpõ thẽ sayeth ỹ Lord. The swerd shal slay them: ỹ dogges shal teare thẽ in peaces: * ỹ foules
Jere.16.a
of ỹ ayre & beastes of ỹ earthe shal eate thẽ vp & destroy them. I will scatter thẽ about also in all kyngdõs & landes, to be plaged: because of * Manasseh the sõne of Hezekia
4.Reg.21.a
kyng of Juda, for ỹ thinges that he dyd in Jerusalẽ. Who shal thẽ haue pitie vpõ thee, O Jerusalẽ? Who shalbe sory for the? Or who shal make intercessiõ to obtayne peace B
for the? seynge thou goest fro me, & turnest backwarde, sayeth the Lorde. Therfore, I dyd stretche out myne hande agaynste the to destroye the, & I haue bene sory for the lõge, ỹ I am wery. I haue scattred them a-
brode with the fanne on euery syde of the lãd. * I haue wasted my people & destroyed
Jere.7.c
them: Yet they haue had no lust to turne frõ their owne waies. I haue made their wy-
dowes mo in numbre, thẽ the sandes of the sea. Upon the mothers of their childzen dyd I bryng a destroyer in ỹ noone day. * So-
1.Thes.5.a
denly & vnwares dyd I sende a feare vpon their cities. She that hath borne seuen chil-
dren, hath none: her herte is full of sorowe. * The Sũne doth faile her in ỹ cleare day, Amo.8.d.
she is confounded & faynty for verye heuy-
nes. As for those that remayne, I will dely-
uer thẽ vnto the swearde before their ene-
myes, sayeth the lord. * O mother, alas that
*Jer.20.d
euer thou dyddest beare me, a brauler & re-
buker of the whole lande: Though I neuer lente nor receaued vpõ vsurye yet all men speake euell vppon me. And the Lorde an-
swered me: Verelye thy remnaunte shall C
haue welthe: Come not I to the, when thou art in trouble, and helpe the when thyne
enemy

enemy oppʒesseth the? Doeth one ʒion hurte an other? oꝛ one metall that commeth from the noꝛth another? *Is foꝛ thy ryches and treasure, I will geue them out into a pʒaye, not foꝛ any mony, but because of al thy synnes ꝓ þ hast done in al thy coastes. *And I will bʒyng thee with thyne enemyes into a lande that thou knowest not: foꝛ þ fyꝛe that is kyndled in my indignacion, shall burne you vp. O Lord, thou knowest, therefoꝛe remember me, & vyset me, delyuer me fro my persecuters. Take me not from this lyke in the tyme of ꝓ long pacience, thou knowest, ꝓ foꝛ thy sake I suffer rebuke. *When I had founde thy woꝛdes, I dyd eate them vp gredely: they haue made my hert ioyful and glad. Foꝛ thy name was called vpon me, O Lord God of hostes. I dwell not amõg ꝓ scoꝛners, nether is my delite therin: but I dwell onely in the feare of thy hande foꝛ þ hast fylled me with bytternes. Shal my heuynes endure foꝛ euer? Are my plages then so great that they maye neuer be healed? Wylt thou be as one that is false and as a water that falleth and cannot contynue? Upon these woꝛdes thus sayde the lord vnto me. Yf thou wylte turne agayne, I shall set the in my seruyce: and yf thou wylte take out the thynges that are pʒecious from the vyle, & shalt be euen as myne owne mouth. *They shall conuerte vnto the, but turne not thou vnto thẽ: and so shall I make the a strong bʒasen wall agaynst thys people. *They shall fyghte agaynste the, but they shall not pʒeuayle. Foꝛ I my selfe wylbe with the, to helpe the and delyuer the, sayeth the Lorde. And I will ryd the out of ꝓ handes of the wycked, and delyuer the out of ꝓ hande of tyrauntes.

Jere. 17. a and. 20. d

Deut. 32. e

Psa. 109. a

Ezech. 3. a

D

Jere. 21. a

Jere. 1. f

The xvi. Chapter:

The prophecyeth the miserie of the Jewes. He sheweth that the worshyppyng of Idoles, and the cõtempt of Goddes lawes ꝓ cause of their miserie. He prophecyeth the captiuitie of Babylon, & their deliueraunce from thence agayne. The callyng of the Gentyles.

THus sayde the Lorde vnto me: Thou shalte take the no wyfe, noꝛ beget childʒen in this place. Foꝛ of the childʒen ꝓ are bozne in this place, of their mothers that haue bozne them, and of theyꝛ fathers that haue begotten them in this lande, thus sayeth the Lorde: They shall dye an hoꝛrible death: *no man shall wepe foꝛ them noꝛ bury them, but they shall lye as donge vpõ the earthe. They shall perysshe thoꝛowe the swearde and hunger, *and their bodyes shalbe meat foꝛ the foules of the ayre, and beastes of the earth. Foꝛ thus sayeth ꝓ Lord: Go not ꝓ in vnto thẽ, noꝛ come to mourne & wepe foꝛ them: foꝛ I haue taken my peace from this people (sayeth the Lord), yea, my fauoure and my mercye. And in this lande shall they dye, olde and younge, and shall not be buryed: no man shall bewepe them, noman shal clyp oꝛ shaue him selfe foꝛ thẽ. Ther shal not one vyset another, to mourne with them foꝛ their dead oꝛ to comfoꝛte thẽ. One shal not offer another the cup of consolacion, to foꝛget their heuynesse foꝛ father and mother. *Thou shalt not go into their feast house, to sit downe, to eat and dʒynke with thẽ: foꝛ thus sayeth the lord of hostes, the God of Israell. *Beholde, I shall take awaye out of this place the voyce of myrth and gladnes, the voyce of the bʒydegrome, and of ꝓ bʒyde: yea, and that in youꝛ dayes, that ye maye se it.

1. Cor. 7. a

Jere. 44. a

Jere. 33. a

Dem. 4. Jere. 3. a

Jere. 16. a

Dem. 4.

Jere. 3. a

Dem. 4.

Jere. 16. a

Amos. 9. a

Nowe when thou shewest thys people all these woꝛdes, & they saye vnto the: *Wherfoꝛe hath the Lorde deuysed all thys greate plage foꝛ vs? Oꝛ what is the offence and synne that we haue done agaynst the Lorde oure God? Then make thou them thys answere: *Because youꝛ fathers haue foꝛsake me, sayeth the Lord, and haue walked after straunge goddes, whom they haue honoured and woꝛshypped, but me they haue foꝛsaken, and haue not kept my lawe. *And ye with youꝛ shamfull blasphemyes, haue exceaded the wyckednes of youꝛ fathers. Foꝛ euery one of you hath folowed the froward and euell ymaginacion of his owne hert: & is not obedient vnto me. *Therfoꝛe will I cast you out of this lande into a lande that ye and youꝛ fathers know not: and ther shal ye serue straunge goddes day & nyght, ther will I shewe you no fauoure. *Beholde, therfoꝛe (sayeth the lord) the dayes are come that it shall no moꝛe be sayde: The Lorde lyueth which bʒought ꝓ childʒen of Israell out of the land of Egipt. But it shalbe said: the lorde lyueth, that bʒought the childʒe of Israell from the noꝛthe, and frõ all landes where he had scatered thẽ: foꝛ I will bʒyng them agayn into the lande that I gaue vnto theyꝛ fathers. Beholde (sayth the Lorde) *I will sende out many fyshers to take thẽ, & after that wil I sende out many hunters to hunte them out from all mountaynes & hylles, & out of ꝓ caues of stone. Foꝛ mine eyes beholde al their wayes, & they cãnot be hyd fro my face: nether can their wicked dedes be kepte close oute of my syghte.

But

But fyrste will I suffycyentelye rewarde
theyr shamefull blasphemies and synnes, be-
cause they haue defyled my lande, namely
with their stynkynge ydoles, and with the
caryons of their abhompnacyons, where-
Jere.16.c with they haue filled mine heritage. * O lord,
and 17.c. my strength, my power & refuge, in tyme of
trouble. The Gētyles shall come vnto the,
from the endes of the worlde, and say: Ue-
rely our fathers haue cleaued vnto lyes, their
ydolles are but vayne and vnprofytable.
How cā a man make those his gods, which
are not able to be gods? And therfore I wil
once teache them, sayth the lord: I will shew
them my hande & my power, that they maye
knowe that my name is the Lorde.

The.xvii. Chapter.

The frowardenes of the Jewes. Cursed be those that put their confidence in man, and those blessed that trust to God. Mans hert is wycked, God is the searcher of the hert. The lyuyng waters are forsaken. The halowyng of the Sabboth is cōmaūded.

I Oure synne (O ye of the trybe of
Juda) is wrytten in the table of
youre hertes, and grauen so vpō
the edges of youre aulters with a
penne of yron, & wyth an Adamante clawe,
that as the fathers thyncke vpon their chil-
dren, so thyncke you also vpō youre aulters,
woddes, thycke trees, hye hylles, moūtaynes
Jere.17.a. and feldes. * Wherefore, I will make my
and 20.b. mounte that standeth in the felde, all your
substaunce and treasure, to be spoyled, for ȳ
greate synne that ye haue doone vpon your
hye places, thorow out al ȳ coastes of your
lande: ye shalbe cast out also from the hery-
tage that I gaue you. And I will subdue
you vnder the heauy bondage of your ene-
myes, in a lande that ye knowe not. For ye
haue ministred fyre to myne indignacion,
whiche shall burne euermore. Thus sayeth
B Psal.49.c the Lord: * Cursed be the man that putteth
Jere.66.c hys trust in man, and that taketh flesche for
and.43.a hys arme: and he whose herte departeth frō
Ezec.29.a. the Lorde. He shall be lyke the heathe that
groweth in the wyldernes. Is for the good
thynge that is for to come, he shall not se it:
but dwell in a drye place of the wyldernes,
in a salte and vnoccupyed lāde. * O blessed
Psal.2.b. is the man, that putteth his trust in the lord,
and 39.c. and whose hope is the Lorde him selfe.
Jere.17.a. & For he shalbe as a tre that is planted by
Psal.1.a the water syde: which spredeth out the roote
Psal.91.b. vnto moystnesse, whome the heate cannot
harme when it commeth: but his leaf shalbe
grene. And though there growe but lytle
fruyte, because of drouth, yet is he not care-
ful, but he neuer leaueth of to brynge forthe
fruite. Among al thynges man hath ȳ most
dysceatful & stubburne hert. Who shall the C
knowe it? * Euen I the lord searche out the Jere.11.b
groūde of ȳ herte, & try ȳ raynes, to & reward Apoca.2.b
euery man accordyng to his wayes, and ac- Hosa.7.b.
cordyng to the fruite of his workes. * The Rom.2.a
partryche maketh a nest of egges, whyche Psal.52.b
she layed not. He commeth by rychelle, but Luc.12.b
not ryghteoully. In the myddest of his lyfe
must he leaue them behynd hym, and at the
last be founde a very foole. But ȳ (O lord)
whose throne is moost glorious, excellent &
of moost antiquytie, whych dwellest in the
place of our holy rest: Thou art the cōforte
of Israell. All they that forsake the, shalbe
confoumded: all they that depart from the,
shalbe wrytte in earthe: * for they haue for- Jere.3.d
saken the lord ȳ very cōduyte of the waters Ezec.36.d
of lyfe. Heale me, O lord, & I shalbe whole: Jhon.4.b
saue thou me and I shalbe saued: for ȳ arte D
my prayse. Beholde, these men say vnto me:
Wher is the worde of the lord? (Let it come
nowe.) Wher as I neuertheles obediently
folowed thee as a shepherd & haue not vn-
called take this office vpō me, this knowest
thou wel. My wordes also were ryght before
the. Be not nowe terrible vnto me, O Lord,
* for ȳ art he in whom I hope, when I am Jere.14.a
in peryll. Let my persecuters be confounded, and.16.c.
but not me: let them be afrayed, and not me.
Thou shalt brynge vpō the ȳ tyme of their
plage, and shalt destroye them ryghte sore. Jere.7.a
and.26.a
Thus hath the lord sayde vnto me: * Go
and stande vnder the gate wher thorow the
people, & the kynges of Juda go out & in:
yea, vnder all the gates of Jerusalē, and say
vnto the: Heare ȳ worde of the lord, ye kyn-
ges of Juda, and all thou people of Juda,
and all ye cityzyns of Jerusalem, that go
thorowe this gate. Thus the lord commaū-
deth: * Take hede for your lyues, that ye ca- C
rye no burthen vpō you in the Sabboth, to Exo.23.b
brynge it thorow the gates of Jerusalem: ye Deut.5.b
shal beare no burthen also out of your hou-
ses in the Sabboth. Ye shall do no labour
therin, but halowe the Sabboth, * as I Exo.20.b.
commaunded youre fathers. Howbeit, they
obeyed me not, neyther harkened they vnto
me: but were obstynate & stubburne, & ney-
ther obeyed me, nor receaued my correction.
Neuertheles yf ye will heare me (sayeth the
Lorde) and beare no burthen into the cytye
thorow this gate vpō the sabboth: yf ye wyl
halow the sabboth, so that ye do no worcke
therin: thē shal ther go thorow the gates of
this cytye, kynges & pynces, that shal syt vp-

on the

en ꝑ throne of Dauid: They shalbe caryed vpō charettes, & ryde vpon horses, both they & their prices. Yea whole Juda & al ꝑ cytezins of Jerusalē shal go here thorow: & this citie shall euer be ꝑ more & more inhabited.

F Ther shal come men also from the cyties of Juda from aboute Jerusalem and from the lande of Ben Jamin, from the playne feldes, from the mountaynes, and from the wyldernesse: which shal bryng burntoffrynges, sacrifices, oblacyons, and incense, and offre vp thankesgyuyng in the house of the lord. But yf ye wil not be obedient vnto me, to halow the Sabboth, so that ye wil beare youre burthens thorow the gates of Jerusalem vpō the Sabboth: Then shall I set fyre vpon the gates of Jerusalē, and it shal burne vp the houses of Jerusalem, and no man shalbe able to quench it.

The.xviii. Chapter.

God sheweth by the example of a potter, that it is in his power to destroye the despysers of his worde: and to helpe them agayne when they amende. The conspyracye of the Jewes agaynst Jeremye: His prayer agaynst hys aduersaryes.

I THis is another communycacyon that God had with Jeremye, saying: Arise, and go downe into the potters house, and there shal I tel the more of my mynde. Nowe when I came to the potters house, I founde hym makyng his worcke vpon a whele. The vessell that the potter made of claye, brake amonge his handes. So he began a new, and made another vessel accordyng to his mynde. Then sayde the Lorde thus vnto me: * Maye not I do with you as this potter doth, O ye house of Jsraell, sayeth the lorde? Behold ye house of Jsrael, ye are in my hande, euen as the claye in the potters hand. * When I take in hande to roote out, to destroye, or to waste awaye any people or kyngedome: & yf that people (against whom I haue thus deuysed) cōuerte from their wyckednes: I repēt of the plage that I deuised to bryng vpon them. * Agayne, when I take in hande to buyld or to plāte a people or a kyngdom, yf ꝑ same people do euel before me, & heare not my voyce, I repēt of ꝑ good ꝑ I deuysed to do for thē. Speake now therfore vnto whole Juda, and to them that dwell at Jerusalē. Thus sayeth the Lord: Beholde, I am deuisyng a plage for you, and am takyng a thynge in hande agaynst you. * Therefore, let euery man turne from hys euyll waye, take vpon you the thynge that is good, and do right. But they said: Nomore of this: * We wyll folowe oure owne ymagynacyons, and do euery man accordyng to the wylfulnesse of his owne mynde.

Therefore thus sayeth the lord: Aske among the Heathen yf any man hath heard such horryble thynges, as the daughter of Syon hath done. Shall not ꝑ snowe (that melteth vpon ꝑ stony rockes of Lybanus) moysten the feldes? Or may the spynges of waters be so drauen away, that they runne nomore, geue moystnes, nor make fruytfulnesse? But my people hath so forgotten me, ꝑ they haue made sacrifice vnto vayne gods. And their prophetes make the fal in their wayes frō the auncient pathes, & to go into a foote waye not vsed to be troden of iuste men. Wherthorow they haue brought their lāde into an euerlastyng wildernes and scorne. * So that whosoeuer trauayleth thereby, shalbe abashed, and wagge their heades.

With an East wynde wyl I scattre them before their enemy: And when their destruccion commeth, I will turne my backe vpon them, but not my face. Then sayde they, * come let vs ymagyne some thynge agaynst this Jeremye: For the preastes shall not be destytute of ꝑ law, neyther shal ꝑ wyseme be destitute of counsell, nor the prophetes destitute of the worde of god. Come and let vs smite him with the tonge, and let vs marke all his wordes. Consyder me, O Lord, and heare the voyce of myne enemyes. * Shall they recōpence euel for good? for they haue dygged a pyt for my soule. & Remember that I stode before the, to speake good for them, and to turne awaye thy wrath from them.

* Therfore, let their childrē dye of hunger, and let them be oppressed with the swearde. Let their wyues be robbed of their chyldrē, and become wyddowes: let their husbādes be slayne, let their yong men be kylled with the swearde in ꝑ felde. Let ꝑ noise be heard out of their houses, when ꝑ murtherer commeth sodenly vpō thē. & For they haue dygged a pyt to take me, & layed snares for my feete. Yet lord thou knowest all their counsell, that they haue deuised to slaye me. Forgeue not their wickednes, and let not their synne be put out of thy syght, but let thē be iudged before the as ꝑ gylte. This shalt ꝑ do vnto thē in the tyme of thy indignacō.

The.xix. Chapter.

He prophecyeth the destruccion of Jerusalem: for the contempt & despysyng of the worde of God.

THus sayde the Lorde: Go thy waye and bye the an earthen pytcher, and bryng forth the Senatours & chefe preastes

Esay. 45. b
Jere. 19. c
Roma. 9. c
B
Ezec. 18. c
Jud. 33. c
Luk. 15. a
Jona. 3. b
Jere. 18. a
Jud. 33. c
Jona. 3. b
Jere. 14. a.

Priestes into the valleye of the chyldren of Hennom, which lyeth before the dore that is made of brycke, and shewe them there the woordes that I shall tell thee, and say thus vnto them: Heare the worde of the Lord ye kynges of Juda, & ye citizens of Jerusalem. *Thus sayeth the Lord of hoostes the God of Israell: ‡Beholde, I will bryng such a plage vpon thys place, that the eares of all that heare it, shall glowe. And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto straunge goddes: whome neyther they, theyr fathers, nor the kynges of Juda haue knowē. They haue spilled thys place also with ꝑ bloud of innocentes. *For they haue set vp an aulter vnto Baal, to burne theyr chyldren for a burnt offeryng vnto Baal, whych I nether commaunded nor charged them, nether thoughte once there vpon. Behold therfore ‡the tyme commeth (sayeth the lord) that this place shall nomore be called Topheth, nor the valley of the chyldren of Hennom, but ꝑ valleye of slaughter. For in thys place wyll I slaye the Senatores of Juda & Jerusalē, and kyl them downe wyth the sweard in the syghte of theyr enemyes, and of them that seke theyr lyues: And theyr dead carcasses wyll I geue to be meat for the foules of the ayre, and the beastes of the felde. And I wil make thys cytye so desolate and despysed, * that whoso goeth therby, shalbe abassshed, & ‡easte vpon her, because of all her plages. ‡I wyl fede the also with the flesshe of theyr sonnes and theyr daughters. *Yea, euery one shall eate vp an other, in the besiegyng and straytnesse, wherewyth theyr enemyes (that seke theyr liues) shal kepe them in. And the pitcher shalt thou breake in the sight of the men that shal be with thee, and say vnto them: Thus sayeth the Lorde of hoostes.

*Euen so will I destroye this people and citie, as a man breaketh an earthen vessell that cannot bee made whole agayne. ‡In Topheth shall they be buried, for they shal haue none other place: Thus will I do vnto thys place also, sayeth the Lorde, and to them that dwel therin: yea I wil do to thys citie as vnto Topheth: (For the houses of Jerusalem, and the houses of the kynges of Juda shalbe defyled, lyke as Topheth) because of all the houses, in whose parlours they did sacrifice vnto al the hoost of heauē, and powred drynkeofferinges vnto strāge Goddes. And so Jeremye came from Topheth, where ꝑ lord had sent him to prophesy, & stode in the court of ꝑ house of ꝑ lord, & spake to al the people: Thus sayeth the lord of hoostes, the God of Israell: Beholde, I will bryng vpon this citie and vpon euerye towne aboute it, all the plages that I haue deuysed agaynst them: *For they haue bene obstynate, and wouldе not obeye my wordes. *Jere.7.c and.13.b

The.xx.Chapter.

Jeremye is smytten and caste into prysō for preachyng of the worde of God. He prophecyeth the captyuitie of Babilon. He complayneth that he is a mocking stocke for the worde of God: He is compelled by the spirite to preache the worde.

When Phashur the prieste, the sōne of Emer, chiefe in the house of the Lorde, heard Jeremye preache so stedfastely: * he smote Jeremye, and put hym in the stockes that are by the hye gate of Beniamyn, in the house of the Lorde. The nexte day folowyng, Phashur brought Jeremy out of the stockes agayn. Then sayde Jeremy vnto hym: The Lorde shal cal thee no more Phashur (ꝑ is excellent and increasyng) but Magor (ꝑ is fearefull & afrayed) euery where. For thus sayth ꝑ lorde: beholde, I will make thee afrayed, euen thy selfe, and all that fauoure thee, whiche shall perysshe with the sworde of theyr enemyes, euen before thy face. And I will geue whole Juda vnder the power of the kyng of Babilon, which shal carye some vnto Babilon prisoners, and slaye some with the sworde. *Moreouer, al the substance of thys lande, all theyr precyous and gorgeous woorkes, all costelynesse, and all the treasure of the kynges of Juda, wil I geue into ꝑ handes of theyr enemyes, which shall spoyle them, and carye them vnto Babilon. But as for thee (O Phashur) thou shalt be caried vnto Babilon with all thyne housholde, and to Babilon shalt thou come, where thou shalt dye, and be buried: thou & all thy fauourers to whome thou hast preached lyes. O lorde: If I am deceaued, thē hast thou deceaued me: thou hast delt strongly, & hast preuailed, and makeste me strong agayne. * All the daye longe am I despysed and laughed to scorne of euerye man, because I haue newe preached long agaynste malicious tiranny, and shewed them of destruccyon. *For the which cause they cast the woorde of the lord in my teeth, and take me euer to the woorste. Wherfore I thought from henceforth not to speake of hym, nor to preache any more in thys name.

4.reg.20.f Jere.15.c and.17.a

*Deu.28.d

*Jere.4.b

But ꝑ word of the lord was a very burning

fyre

fyre in my hert, and in my bones, which whē I woulde haue stopped, I myght not. For why ¢ I * hearde so manye derysyons and blasphemnes on euery syde of me: complaine vpon hym saye they, and we wyll tell hys tale: yea, euen of myne owne companyons, and suche as were conuersaunte wyth me, wente aboute to murther me, sayinge: vpon hym, we shall one way or other begyle him, and preuayle agaynste him, and be auenged of hym. But the Lorde stode by me lyke a myghtye gyaunte, therefore my persecuters fell, and coulde do nothyng. They shall be sore cōfounded, for they haue done vnwisely, they shal haue an euerlastyng shame. *And nowe, O lorde of hoostes thou ryghteous searcher, (whyche knoweste the reynes, and the very hertes) let me se them punyshed: for vnto the, I commyt my cause. Syng vnto the lord ¢ prayse hym: for he hath deliuered the soule of the oppressed from the hande of the vyolent. *Cursed be the daye wherin I was borne: vnhappy be the daye wherin my mother broughte me forthe. Cursed be the man that broughte my father the tydynges to make hym glad, saying: thou haste gotte a sonne. Let it happen vnto that man, as to the cytyes * whych the lorde turned vpsyde downe. Let hym heare crying in the morning, ¢ at noone day lamentable howlinge. Why sleweste thou not me allone as I came out of my mothers wombe? O ꝑ my mother had bene my graue her selfe, that the byrthe myght not haue come oute, but remayned styll in her. ¢ Wherfore came I forth of my mothers wombe? To haue experyence of laboure ¢ sorowe, ¢ to leade my life ꝓ shame?

*Ier.11.d

Iob.3.a

Ier.15.d

Gen.19.c

Iob.10.c

The .xxi. Chapter.

The prophecyed that rockyah shalbe taken, and the cytye burned.

THese are the wordes that the Lorde spake vnto Jeremy * what tyme as kynge zedekiah sente vnto hym Phashur the sonne of Melchias, ¢ Sophonias the sonne of Maasias preast, saying: * Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonozor the kynge of Babylon beseegethe vs, yf the lord (paraduenture) wyll deale wyth vs, accordynge to hys meruelous power, and take hym from vs. Thē spake Jeremy: Geue zedekias this answere. Thus sayth the Lorde God of Israell: beholde, I wyll turne backe the weapons that ye haue in youre handes, wherewyth ye fyghte agaynst the kynge of Babilon and the Chaldees, whyche besege you rounde aboute the walles; and I wyll bryng thē together into the middest of this cytye, and I my selfe wyl fyght against you wyth an outestretched hande, and wyth a myghtye arme, in greate displeasure and terrible wrathe, and wyll smyte them that dwell in thys cite: yea, both men, and cattell shall dye of a greate pestilence. *And after thys (sayth the Lord) I shal deliuer zedekyas the kinge of Juda, and hys seruauntes, hys people (and suche as are escaped in the cytye from the pestilence, swerde and hūger) into the power of Nabuchodonozor kynge of Babylō: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr lyues, whyche shall smyte them wyth the swearde: they shall not pytye them, they shall not spare them, they shall haue no mercye vpon them. And vnto thys people thou shalt say: Thus sayeth the Lorde: * behold, I laye before you the waye of life and deathe. ¢ Whoso abyderh in thys cytye, shall perishe: eyther wyth the swearde, with hūger, or wyth pestilēce. But whoso goeth out to hold on the Chaldees parte, that besiege it, he shall saue his lyfe, and shal wynne his soule for a prayse. * For I haue set my face against thys cytye (sayeth the Lorde) to plage it, and to do it no good. It must be gyuen into the hande of the kynge of Babylon, and be brent with fyre. And vnto the house of the kinge of Juda say thus: Heare the worde of the lorde (O thou house of Dauid) for thus sayth the Lorde: * Ministre ryghteousnesse, and that soone: delyuer the oppressed from vyolent power, ¢ or euer my terrible wrath breake out lyke a fyre and burne, so that no man may quenche it, because of the wickednesse of youre ymagynacions. *Beholde (sayeth the Lorde) I wyll come vpon you ꝑ dwel in the vallepes, rockes and feldes, and saye: ¢ Tush, who wyll make vs afrayed? or who wil come into our houses? For I wil visyt you (saith ꝑ lord) because of ꝑ wickednes of your inuēcions, ¢ wil kindle such a fyre in your wod, as shal cōsume al ꝑ is about you.

Deu.30.

Ier.38.

Ier.7.b

Ier.4.a

Ezech.15.

Ier.41.a

Ezech.20.

Ier.4.a

Iere.5.b

The .xxii. Chapter.

He exhorteth the kynge of Juda to iudgement and ryghteousnesse: why Jerusalem is broughte into captiuitie. The deathe of Selum the sonne of Josias is prophecied.

THus sayde the lorde: Go downe into the house of the kynge of Juda, and speake there these wordes, and saye: Heare ꝑ worde of the lorde, thou kynge of Juda, ꝑ sittest in the kyngly seate of Dauid: thou and thy seruauntes and thy people, that go in and oute at this gate. Thus the lorde

lorde commaundeth: *kepe equitie and righ-
teousnesse, deliuer the oppressed from the
power of the violente: doe not greue nor
oppresse the straunger, the fatherlesse, nor ꝑ
widowe: and shed no innocente bloude in
this place. And yf ye kepe these thynges
faithfully, thé shal there come in at the doore
of this house, kynges to sytte vpon Dauyds
seate: they shalbe caried in chaarettes, and
ryde vpō horses, both they & theyr seruaūtes,
and theyr people. But yf ye wyll not be
obedyente vnto these commaundementes:
*I sweare by myne owne selfe (sayeth the
Lorde) this house shall bee waste. For thus
hath the lorde spoken vpon ꝑ kynges house
of Juda. Thou Gilead arte vnto me the
head of Libanus. Shall I not make the so
waste (and thy cytyes also) that noman shal
dwell therin? I wyll prepare a destroyer
wyth hys weapons for the, to hewe downe
thy especyall Cedre trees, and to caste them
in the fyre. And all the people that goe by
this cite, shal speake one to another: *Wher
fore hath the lord done thus vnto this noble
cytye? Then shall it be aunswered: ℟because
they haue broken the couenaunte of the lorde
theyr God, and haue worshipped and serued
straunge goddes. *Mourne not ouer the
dead, and be not woe for them, but be sorye
for hym that departeth away: for he cōmeth
not agayne, and seeth hys natyue countrye
no more. For thus sayeth the Lorde: as
touchyng *Selū the sonne of Josyas king
of Juda, whiche raygned after hys father,
and is caryed oute of thys place: he shall
neuer come hither agayne, for he shal dye in
the place, whereunto he is led captyue, and
shall se thys lande nomore. *Woe worthe
hym that buyldeth his house with vnrygh-
teousnes, and his parlers wyth the good
that he hath gotten by violence: whyche
neuer recōpenceth hys neyghbours labour,
nor payeth hym his hyre: he thinketh in hym
selfe, I wyll buylde me a wyde house and
gorgious parlers. He causeth wyndowes
to be hewen therein, and ꝑ sylynges and
toystes maketh he of Cedre, and paynteth
them wyth Sinaper: Thynkeste thou to
raygne nowe, that thou prouokeste me to
wrath wyth the Ceder trees?

Dyd not thy father eate and drincke, and
prosper well, as longe as he dealte wyth
equytie and ryghteousnes? Yea, when he
helped the oppressed & poore to theyr right,
then prospered he well. From whence came
this, but onely because he had me before his
eyes, sayeth the Lorde? Neuertheles, as
for thyne eyes and thyne hearte, they loo-
ke vpon couetousnes, to shed innocent bloude,
to do wrong, & violence. *And therfore thus
sayth the lord agaynst Jehoakym, the sonne
of Josias kynge of Juda. They shall not
mourne for hym (as they vse to doe:) alas
brother, alas sister. Nether shall they saye
vnto hym: Alas sir, Alas for ꝑ noble Prince.
But as an Asse shall he be buryed, corrupte,
and be caste without the gates of Jerusalē.

Clyme vp the hyll of Lybanus (O thou
daughter Syon) lyfte vp thy voyce vpon
Basan, crie from al partes: for al thy louers
are destroyed. I gaue the warnynge, whyle
thou wast yet in prosperite. But thou saydest,
I wyl not heare. And thys maner hast thou
vsed from thy youthe, ꝑ thou wouldest neuer
heare my voyce. All thy heardmen shall be
dryuen wyth the wynde, and thy derlynges
shalbe caryed awaye into captyuytie. Then
shalt thou be brought to shame & confusion,
because of all thy wyckednes, thou that
dwellest vpon Libanus, & makest thy nest
in the Cedre trees. *O how lytle shalt ꝑ be
regarded whē thy sorowes & panges come
vpō the, as a womā traueling with childe.
℟Is truly as I lyue (sayeth ꝑ lorde) though
Conanias the sonne of Jehoakim, kynge of
Juda were the sygnet of my ryghte hande,
yet wyl I plucke hym of. And I wyll geue
the into the power of them that seke to slaye
the: and into the power of them that thou
fearest, into the power of Nabuchodonosor
the kynge of Babylon, and into the power
of the Chaldees. Moreouer I wyl sende the
and thy mother that bare the, into a straūge
lande where ye were not borne, & there shall
ye dye. But as for the lande ꝑ ye wyl desyre
to returne vnto, ye shall neuer come at it
agayne. Thys man Conanias shall be lyke
an ymage robbed & torne in peeces, which
pleaseth noman for al hys apparel. Where-
fore both he & hys seed shalbe sente awaye,
& cast out into a land that they knowe not.
O thou earth, earth, earth: heare the worde
of the lorde. Thus sayeth the lorde: Wryte
thys man among the outlawes, for no pro-
sperite shal this man haue al hys life lōge.
Nether shal any of his seede be so happye,
as to syt vpon the seate of Dauid: and to
beare rule in Juda.

The.xxiii. Chapter.

He speaketh agaynst euel curates that make hauock of the flocke of the lorde. Of the conuersion of the remnaunt of the Jewes to the fayth. The commyng of the true Leyderde Christ is prophecyed. Agaynst false prophetes: when a prophet preacheth ꝑ worde of God, God conuerteth the hertes of the hearers. Agaynste prophetes that teach lyes vnder the name of God. ℣ The myracles of false prophetes.

Woe

*Ezec.34.a WOe be * vnto the shepherdes, ꝑ destroy and scater my flocke, sayeth the lorde: Wherefore, thys is the commaundemente of the Lorde god of Israell, vnto the shepherdes that fede my people: Ye scatre and thruste oute my flocke, and looke not vpon them. Therfore nowe wyll I vyset the wickednes of youre imaginacions, sayth the lorde: And wyll gather together the remnaunte of my flocke from all landes that I had driuen them vnto, and wyll bringe them agayne to theyr pastures, that they may growe and encrease. I wyl set shepherdes also ouer the, whyche shal fede them. They shall nomore
B feare and dreade for there shal none of them
*Jer.33.a be loste, sayth the Lord. ✣ *Behold the time commeth sayethe the lorde, that I wyll rayse
‡Esa.11.a vp ꝯ ryghteous braunche of Dauid which kyng shall beare rule: and he shall prospere wyth wysdome, and shal set vp equytie and righteousnes agaynst ꝯ earth. In this time
*Deut.33.c shal Juda be saued, and * Israell shal dwel wythout feare. And thys is the name that
Ad. Cap.1.d they shall call hym: * euen the lorde oure
‡Jer.16.c ryghteousnes. ‡ And therefore beholde, the tyme commeth, sayth the lorde, that it shalbe nomore sayd: the lord liueth, which brought the chyldren of Israell out of the lande of Egipt: But the lorde lyueth, which brought forth, and led the seed of the house of Israel, out of the Northelande, and from al cõtries where I had scatered them: and they shall dwel in theyr owne land agayne. ‡ My herte breaketh in my bodye because of the false prophetes, all my bones shake. I am become lyke a dronken man (that by the reasõ of wyne cannne take no reaste) for very feare of the lord and of hys holy wordes: because the lande is full of aduouterers, ꝯ therowe swearynge it mourneth, * and the pleasaũte
*Jer.14.a pastures of the deserte are dryed vp. Yea, ꝯ
C waye that men take is wycked, and theyr gouernaũce is nothing lyke the holy worde of the Lord. For the prophetes ꝯ the prestes them selues are poluted ypocrites, and their wyckednes haue I foũde in my house, saieth the Lorde. Wherefore theyr way shall be slypetye in the darkenes, wherin they maye stacker and fall. For I will bringe a plage vpon them, euẽ the yeare of theyr vysitaciõ, sayth the lorde. I haue sene folye amonge the prophetes of Samaria, ꝯ they preached for Baal, ꝯ deceaued my people of Israel. I haue sene also amonge the prophetes of Jerusalẽ foule aduoutrie, ꝯ presumpteous lies. They take ꝯ mooste shameful mẽ by the hande, flatterynge them, so that they cannot returne from theyr wyckednes. All these vñ theyr cytezyns are vnto me as Sodome, ꝯ as the inhabytours of Gomorra.

Therfore thus sayth the Lord of hoostes, concernyng the prophetes. * Beholde, I wil fede them with wormewode, and make them *Jer.
drynke the water of gall. For from the prophetes of Jerusalem is ypocrisye come into all the lande. And therefore the lorde of hoostes geueth you thys warnyng. ‡ Heare D
not the wordes of the prophetes that preach *Jer.
vnto you, and disceaue you: surelye they teache you vanytye, for they speake the meanyng of theyr owne hert and not out of the mouthe of the Lorde. * They saye vnto them that despyse me: The Lord hath spoke *Jer.
it: Tushe, ye shall prospere ryght well. And and.14.
vnto all them that walke after the luste of theyr owne herte, they say: Tushe, there shal no myshortune happen you. For who hath syttẽ in the counsayle of the Lorde, that he hath heard ꝯ vnderstand, what he is aboute to doe? Who hath marked hys deuyse, and heard it? * Beholde, the stormye wether of *Jer.
the lorde (that is his indygnacyon) shall go forth: and a vyolent whyrle wynde shall fal downe vpon the heade of the vngodlye.

And the wrath of the Lord shal not turne agayne, vntyll he performe and fulfyl the thoughte of hys herte. * And in the latter *Jer.
dayes ye shall knowe his meanynge. E

I haue not sente these prophetes (sayth ꝯ Lord) and yet they ranne. ‡ I haue not spoke Jer.14.b
to them, and yet they preached. But yf they had cõtinued in my cousel, they had opened to my people my wordes: ꝯ they had turned my people from theyr euell wayes ꝯ wycked ymaginacions: * Am I then God that seeth Psal.119.a
but the thynge whyche is nye at hande, and Ecclus.43.a
not that is farre of, sayeth the Lorde? ‡ May Psal.139.a
any man hyde hym selfe so, that I shall not Jere.23.c
se hym, sayeth the lorde? * Do not I fulfyll Esay.66.a
heauen and earthe, sayeth the Lord? I haue Jere.23.c
heard well ynough what the prophetes saye that preach lies in my name, saying: I haue dreamed, I haue dreamed. Howe long will thys contynue in the prophetes hearte to tel lyes, and to preache the craftye subtelye of theyr owne hert? Whose purpose is (with the dreames that euery one tel) to make my people forget my name, as theyr forefathers did whe Baal came vp. The prophete that hath a dreame, let him tel it: * ꝯ he ꝯ vnder- Ecclus.33.a
standeth my word, let him shewe it faithfully. Psal.49.b

For

for what hath chaffe and wheate to do
F together, sayeth the Lorde? Is not my
worde lyke a fyre, sayeth the Lorde? and
lyke a hammer, that breaketh the harde
stone? Therfore thus sayeth the Lorde:
beholde, I will vpon the Prophetes that
steale my worde priuely from euery mã:
Beholde here am I (sayeth the Lorde) a-
gainst the Prophetes that make tonges
redy to speake, and saye: The Lorde
hath sayde it. Beholde here am I (sayeth
the Lorde) against those Prophetes that
datte prophecye lying dreames, and dis-
ceyue my people w̃ their vanyties & my-
racles: whom I neuer sent nor commaũ-
ded them. They shal do this people great
harme, sayeth the Lord. Yf this people,
either any Prophete or priest aske thee, &
saye: what is the burthen of the Lorde?
Thou shalt say vnto them: what burthẽ?
Therfore will I cast you fro me (sayeth
the Lorde) because ye youre selues are (a
burthen.) And the Prophete, priest, or peo-
ple that vseth this tearme (the burthen of
the Lorde) him will I vyset: & hys house
G also. But thus shall ye saye euery one to
another, & euery mã to his brother. What
answere hath ỹ Lord geuẽ? or what is the
Lordes cõmaundemente? And as for the
burthen of the Lorde, ye shall speake no
more of it: for euery mans owne worde is
his burthen, because ye haue altered the
wordes of the lyuing God, the Lorde of
hoostes our God. Thus shall euery man
say to the Prophetes, what answere hath
the Lorde geuen thee? Or what sayeth the
Lorde? And not once to name the burthen
of the Lord. Therfore thus sayeth the
Lord, For so muche as ye haue vsed this
tearme, the burthen of the Lord, wheras
I not withstanding sente vnto you, and
forbad you to speake of the Lordes bur-
then: Beholde therfore, I will repute you
as a burthen, and will cast you out of my
presence, yea, and the citie also that I
gaue you and your fathers: and wyll
bryng you to an euerlastyng confusyon:
and into suche a shame as shall neuer be
forgotten.

The.xxiiii. Chapter.

The vision of the two paniers of fygges. The
hyll vysyon sygnifyeth ỹ parte of the people should
be brought agayn from captiuitie. The stroke, that
Zedekias and the reast of the people should be
destroyed.

1 The Lorde shewed me a vysyon. Be-
holde, there stode two maundes of
fygges before the temple of ỹ Lord,
after that * Nabuchodonosor kynge of 4.reg.24.b
Babylon had led awaye captyue Jecho-
nias the sonne of Joakym kyng of
Juda, the myghtye menne also of Juda
with the worke masters, and cunnyng
menne of Jerusalem, vnto Babylon. In
the one maunde were very good fygges,
euen lyke as those that be fyrste rype. In
the other maunde were verye noughtye
fygges, whiche myght not be eaten, they
were so euyll. Then sayde the Lord vnto
me: what seest thou Jeremye? I sayde:
*fygges, wherof some be very good, and Oseę.9.b
some so euyl that no man may eate them.

Then came the worde of the Lorde vn- B
to me after this maner: Thus sayethe the
Lorde the God of Israel: lyke as thou
knowest the good fygges, so shal I know
the men led away whom I haue sent out
of this place, into the lande of the Cal-
dees, for they profyte: and I wil set mine
eyes vpon them, for the beste, for I wyll
bryng them agayne into this lande: I
wyll buylde them vp, and not breake thẽ
downe: I wyll plant them, and not roote C
them out. * And I will geue thẽ an heart *deu.29.d
to knowe how that I am the Lorde: they Jer.32.d
shall be my people, and I wyll bee they Ezech.11.d
God, for they shall returne vnto me with
they whole herte. * And lyke as thou *Jer.29.f
knowest the noughty fygges which may
not bee eaten, they are so euyll: Euen so
wyll I (sayeth the Lorde) let Zedekias
the kyng of Juda (yea, & all his prynces,
and the residue of Jerusalem, that re-
mayne ouer in this lande, and them also
that dwell in Egypte) be vexed and pla-
ged in all kyngdomes and landes. And D
wyll make them to be a * reproke, a com- *psa.79.a
men by worde, a laughyng stocke and Baru.1.a
shame, in all places where I shall scatre
them. I wyl send the sweard hungre and
pestilence, amonge them: vntyll I haue
cleane consumed them out of the lande,
that I gaue vnto them & they fathers.

The.xxv. Chapter.

Jeremy prophecyeth that they shalbe in captiui-
tie.lx. yeares and.x. because they contemned and de-
spyted the worde of God. He sheweth that after
the.lx. and.x. yeares, the Babylonians shoulde be
destroyed. The destruccio of al nacios is propheried.
He moueth the princes of the nacions to waylyng.

A Sermon that was geuen vnto J
Jeremye, vpon all the people of
Juda. In ỹ fourth yeare of Je-
hoakym the sone of Josias king
of Juda, that was in the firste yeare of

Nabuchodonoſor kyng of Babylon.
Whiche ſermon Jeremye the Prophete made vnto all the people of Juda, and to all the enhabytours of Jeruſalem, on thys maner. From the thyrtene yeare of Joſyas the ſonne of Amon kyng of Juda, vnto thys preſent daye (that is euen three and twentye yeare,) the worde of the Lord hath been comptted vnto me.
Jere.19.c and.35.a 2.Pa.36.c
*And ſo I haue ſpoken to you, I haue ryſen vp earlye, I haue geuen you warnyng in ceaſon, but ye woulde not heare me. Though the Lorde hath ſente hys ſeruauntes, all the Prophetes vnto you in ceaſon, yet woulde ye not obeye: ye woulde not enclyne youre eares to
4.Re.17.c
heare. He ſayde: *turne agayne euerye man from his cuyll waye, and from your wycked ymagynacions, and ſo ſhall ye dwell ſofe euer in the lande that the Lord promiſed you, and your forefatheres. And go not after ſtraunge Gods, ſerue them not, worſhyppe them not, & angre me not with the workes of youre handes: then wyll not I punyſhe you. Neuertheleſſe, ye would not heare me (ſayeth the Lord) but haue defyed me with the workes of your handes, to your owne great harme.
B Wherefore, thus ſayeth the Lorde of
Jere.6.b
hoſtes *becauſe ye haue not herkened vnto my woorde: loe, I wyll ſende oute, and call for all the people that dwell in the Northe (ſayeth the Lorde) and wyll prepare Nabuchodonoſor the kynge of
Eſai.10.a Jer.27.a
Babylon my ſeruaunte, and will bryng them vpon this lande, and vpon all that dwell therein, and vpon all the people that are aboute them, and wyll vtterlye roote them out. I wyll make of them a
C
Jere.7.b and.16.b
wyldernes, a mockage, and a contynuall deſerte. *Moreouer, I wyll take from them the voyce of gladneſſe and ſolace, the voyce of the bryde grome and the bryde, the voyce of the annoynted, wyth the creſſettes: and this whole lande ſhall become a wyldernes, and theſe nacions ſhal ſerue the kyng of Babylon. lx. yeares
2.Pa.36.b and.x. Whe the. lxx. yeares are expyred,
1.Eſd.1.a Jere.1.c and.29.b Dani.9.a Jacha.1.b
I will viſyte alſo the wyckednelle of the kyng of Babylon and hys people, ſayeth the Lorde: yea, and the lande of the Caldees, and wyll make it a perpetuall wyldernelle, & will fulfyll all my wordes vpon that lande whiche I haue deuyſed againſt it: yea, all that is wrytten in this booke which Jeremye hath prophecyed of all people: ſo that they alſo ſhall be ſubdued vnto dyuers nacyons and great kynges: *for I wyll recompence them Jere.25.d
accordyng to theyr dedes, and workes of theyr owne handes. For thus hathe the Lorde God of Iſrael ſpoken vnto me: Take this wyne cuppe of indignacion fro my hande, that thou mayſte cauſe all Pſal.74.c
the people to whome I ſende the, for to drynke of it: that when they haue dronken thereof, they maye bee madde, and out of theyr wyttes, when the ſwearde commeth, that I will ſend among them. Then toke I the cuppe from the Lordes hande, and made all people to drynke therof, vnto whome the Lorde had ſente me. But fyrſte, the cytie of Jeruſalem, and all the cyties of Juda, theyr kynges and prynces, to make the deſolate, waſte, deſpyſed, and hyſſed at, and curſed, according as it is come to paſſe this daye. Yea, and Pharao the kyng of Egypt, his ſeruauntes, his prynces, and his people
C
all together, one with an other. And all kynges of the lande of Hus: All kynges of the Philyſtynes lande, Aſcalon, Azah, Accaron, and the remnaunt of Aſdod, the Edomytes, the Moabytes, and the Ammonytes. All the kynges of Tyrus, and Sydon, the kinges of the Ile, that are beyonde the ſea, Dedan, Thema, Buz, and all them that dwell in the vttermoſte partes of the worlde: all the kynges of Araby, and (generally) all the kynges that dwell in the deſerte: all the kynges of Zamri, all the kynges of Elam, all the kynges of the Medes, al the kynges toward the North, whether they bee farre or nye, euerye one agaynſt hys neyghboures: yea, & all the kyngdomes that are vpon the whole earth. The king of Sezach ſayde he, ſhall drynke wyth them alſo. Therfore ſay thou vnto them: This is the commaundemente of the Lorde of hoſtes, the God of Iſrael: Drynke, and be dronken, ſpewe and fall, & that ye neuer ryſe: and that thorowe the ſwearde, which I wyll ſende among you. But yf they wyll not receyue the cuppe of thyne hande and drynke it, then tell them: Thus doeth the Lorde of hoſtes threten you: drynke it ye ſhall, and that
Jere.25.d Eſai.24.a 1.Pa.4.a
ſhortelye. For loe, *I begynne to plage the cytie that my name is geuen vnto: thinke ye then that I wyll leaue you vnpuniſhed? ye ſhal not go quyte: for why? I call for a ſwearde vpon all the inhabyters of the earth, ſayeth the Lorde of hoſtes.

Therfore

Therfore, tell them all these wordes, and saye vnto them: * The Lorde shall crye from aboue, and lette his voyce bee heard from his holy habytacion. With a great noyse shall he crye from his courte regall: he shall geue a great voyce, (lyke the grape gatherers) and the sound therof shall bee heard vnto the endes of the worlde. For the Lorde hath a iudgement to geue vpon all people, and wyll holde his courte of iustice with all fleshe, and punyshe the vngodly, sayeth the Lorde.

G For thus sayeth the Lorde of hoostes: * Behold, a miserable plage shal go from one people to another, and a greate stormye water shall aryse from all the endes of the earth. And the same daye shall the Lorde hymselfe slay them, from one ende of the earth to another. There shall no mone be made for any of them, none gathered vp, none buryed: but shall lye as dunge vpon the ground. Mourne (O ye shepeherdes) and crye, sprynkle youre selues with ashes, O ye rammes of the flocke: for the tyme of your slaughter is fulfylled, that ye shall slay one another, and you shalbe scatred & ye shall fall like vessels newlye made. * The shepeherdes shall haue no waye to flye, & the rammes of the flocke shall not escape. Then shall the shepeherdes crye horryblye, and the rammes of the flocke shall mourne: for the Lorde hath consumed theyr pasture, and theyr best feldes lye dead, because of the horryble wrath of the Lorde. They haue forsaken theyr foldes like as a lyon. For theyr lande is waste, because of hys furyous cruelte, and of hys fearfull indignacion.

The.xxvi. Chapter.

Jeremy moueth the people to amendement. He is taken of the prophetes and priestes, & brought to iudgement. Uriah the prophete is kylled of Iehoiakym contrarye to the wyll of God.

IN the beginning of the reigne of Iehoiakym ꝑ sone of Iosiah kyng of Juda, came this word from the Lorde, saying: Thus sayeth the Lorde. * Stande in the courte of the Lordes house, and speake vnto all them whiche (out of the cyties of Juda) come to doo worshyppe in the Lordes house, all the wordes that I commaunde thee to saye. * Looke that thou kepe not one worde backe, yf (peraduenture) they wyll herken, and turne euery man from his wicked way, * that I may also repent of the plage whiche I haue determyned to bryng vpon them, because of theyr wicked inuencions. And after thys maner shalt thou speake vnto the. Thus sayeth the Lorde: yf ye wil not obey me, to walke in my lawes whiche I haue geuen you, and to heare the wordes of my seruauntes the Prophetes whom I sente vnto you, rysyng vp tymely, and styll sendyng: yf ye wyll not folowe them (I say), then wil I doe to this house * as I dyd vnto Sy- * Jere.7.a loh, and wyll make this cytie to bee abhorred of all the people of the earth. And the priestes, the Prophetes, and all the people hearde Jeremye preache these wordes in the house of the Lorde. Nowe when he had spoken out all the woordes that the Lord cõmaunded him to preache vnto the people: then the priestes, the Prophetes, and al the people tooke hold vpon hym, & sayde: thou shalt dye. Howe darrest thou be so bolde, as to saye in the name of Lorde: it shall happen to thys house as it dyd vnto Siloh: and this cytie shall be so waste, that no manne shall dwell therin. And when all the people were gathered about Jeremy in ꝑ house of the Lorde, the prynces of Juda heard of this rumoure: and they came sone out of the kynges palace, into the house of the Lorde, and satte them downe before the * newe doore of the Lord. Then spake the priestes and the Prophetes vnto the rulers and to al the people, these wordes: * Thys manne is worthye to dye, for he hath preached agaynste this cytye, as ye your selues haue heard with your eares.

Then sayde Jeremy vnto the rulers, and to all the people: The Lorde hathe sente me to preache agaynste this house, and agaynste this cytye all the woordes that ye haue hearde. Therfore amende youre wayes, and youre aduysementes, and bee obedyente vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage, that he hath deuysed agaynste you. Nowe as for me, I am in your handes, do with me as ye thinke expediente and good. But thys shall ye knowe: yf ye put me to death, * ye shall make your selues, thys cytye, and all the inhabytours therof, guylty of innocente bloud. For thys is of a trueth, that the Lorde hath sente me vnto you, to speake all these woordes in youre eares. Then sayde the rulers and the people, vnto the priestes and Prophetes: This man may

not bee condemned to deathe, for he hath preached vnto vs in ꝑ name of the Lord oure God. The elders also of the lande stode vp, and sayde thus vnto al the people: Micheas, the Morasthite, * whiche was a Prophete vnder Ezekiah kyng of Juda, spake to all the people of Juda: Thus sayeth the Lord of hoostes: * Syon shalbe plowed lyke a fielde: Jerusalem shalbe an heape of stones, and the hyl of the Lordes house shalbe turned to an hye wood. Dyd Ezekiah the kyng of Juda and the people of Juda put hym to death for this? No verely: * but rather feared the Lorde, and made theyr prayer vnto hym. For the whiche cause also the Lorde repented of the plage, that he had deuysed agaynst them. Should we then doe suche a shamefull dede agaynst oure soules? There was a Prophete also that preached lyklye in the name of the Lord, called Uriah the sonne of Semeiah, of Cariathiarim: this man preached also agaynst this cytye, and agaynst this land according to al as Jeremy sayeth. Now when * Jehoakym the kyng, with all the estates, and princes, had hearde hys woordes, the kyng wente aboute to slaye hym. * When Uriah perceyued that, he was afrayed and fled, and departed into Egypte. Then Jehoakym the kyng sent his seruauntes into the lande of Egypte: Namely Elnathan the sonne of Achbor, and certayn men with him into Egypte, which fetched Uriah out of Egypte, and brought hym vnto king Jehoakim, that slewe hym with the swearde, and cast his dead bodye into the commen peoples graue. But Ahicam the sonne of Saphã holped Jeremye, that he came not into the handes of the people to bee slayne.

miche. 1.a

miche. 3.c

Iona. 3.b

4.kk. 22.d.

4.kk. 19.a. matth. 2.c.

The. xxvii. Chapter.

Jeremy at the commaundement of the Lord, sendeth bondes to the kyng of Juda, and to the other kynges that were nye, whereby they are monyshed to become subiectes vnto Nabuchodonozor. He warneth the people and the kinges and rulers, that they beleue not false Prophetes.

IN the begynning of the reigne of Jehoakym the sonne of Josiah kyng of Juda, came thys woorde vnto Jeremy from the Lord, which spake thus vnto me: Make thee bondes and chaynes, and put them aboute thy necke, and sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tirus, and to the kyng of Sydon: and that by the messengers which shall come to Jerusalem vnto Zedekiah the kyng of Juda: and bydde them say vnto theyr masters: Thus sayeth the Lorde of hoostes, the God of Israel, speake thus vnto your masters: * I am he that made the earth, the menne, and the cattell that are vpon the grounde, with my greate power, and outstretched arme: and haue geuen it vnto whom it pleased me. * And nowe wyll I delyuer all these landes into the power of Nabuchodonozor the kyng of Babylon: my seruaunte. The beastes also of the fielde shall I geue hym, to doe hym seruice. * And al the people shall serue hym, and hys sonne, and his childers childzen, vntyll the tyme of theselfame lande be come also: yea, manye people and great kinges shall serue him. Moreouer, that people and kyngdome whiche wyll not serue Nabuchodonozor, and that will not put theyr neckes vnder the yoke of the kyng of Babylon: the same people wil I vysyte with ꝑ swearde, with hungre, with pestylence, vntyll I haue consumed them in his hãdes, sayth the Lorde. * And therfore folowe not your Prophetes, sothsayers, expounders of dreames, charmers and wytches, which say vnto you: ye shall not serue the kyng of Babylon. For they preache you lyes, to bryng you farre from your land: and that I myght caste you out, and destroy you. But the people that put theyr neckes vnder the yoke of the kyng of Babylon, and serue hym, those will I let remayne styll in theyr owne lande (sayeth the Lorde) and they shall occupye it and dwell therein. All these thynges tolde I Zedekia the kyng of Juda, and sayde: * Put your neckes vnder the yoke of the kyng of Babylon, & serue hym and hys people, that ye maye lyue. Why wylte thou and thy people perysshe wyth the swearde, wyth hungre, wyth pestylence: lyke as the Lorde hath deuysed for all people, that wyll not serue the kyng of Babylon? * Therfore geue no eare vnto those Prophetes (that tell you ye shall not serue the kyng of Babylon) for they preache you lyes: neyther haue I sente them, sayeth the Lorde: howbeit they are bolde falsely to prophecye in my name, ꝑ I might the sooner dryue you out, & that ye might perysshe with youre preachers.

Mar. 1.a

Dan. 2.a

Jer. 1.b

Jer. 4.c

Jer. 25.a

Jer. 29.a

Jer. 14.a

Jer. 23.b

Jer. 29.b

I spake

I spake to the prieſtes also, and to all the people: Thus sayeth the Lorde: heare not the wordes of those prophetes ꝑ preache vnto you, and saye: Beholde * the vessels of Jer.28.a. the Lordes house shall shortlie be brought hyther agayne frō Babylon. For they prophecye lyes vnto you. heare them not, but serue the kynge of Babylon, that ye maye lyue. Wherfore will ye make thys cytie to bee destroyed? But yf they bee true prophetes in very dede, and if the worde of the Lorde bee commytted vnto them, then let them praye the Lorde of hoostes, that the remnaunte of the ornamentes (whiche are in the house of the Lorde, and remayne yet in the house of the kynge of Juda, and at Jerusalem) be not caried to Babylon also. For thus hath the Lorde of hostes spokē, concerning the pillers, the lauer, the seate, and the residue of the ornamentes that yet remayne in thys citie, whiche Nabucodonozor the kyng of Babylon toke not, * whē 4.Kg.24.c he caryed away Jeconiah the sonne of Jehoakim kyng of Juda, with al ꝑ power of Juda & Jerusalē frō Jerusalē vnto Babilō captiue. Yea, thus hath the Lord of hostes the GOD of Israell spoken, as touching the residue of ꝑ ornamentes of the Lordes house, of the kynge of Judaes house, and of Jerusalem: * They shalbe caryed vnto 4.Kg.25.c Babilon, and there they shal remayne vntil I vysit them, sayeth the Lorde. * Thē wil 1.Esd.1.b. I bringe them hyther agayne. And thys was done in the same yere, euen in the begynnynge of the reygne of Zedekiah kinge of Juda.

The.xxviii. Chapter.

The false prophecye of Hananiah the prophet. Jeremy sheweth that the prophecye of Hananiah is false, by the example of the other prophetes. He reproueth inspyred of the Lorde, reproueth Hananiah, prophecyinge hys death.

IBut in the fourthe yere of ꝑ reigne of Zedekiah kynge of Juda, in the fyfth moneth, it happened that Hananiah the sonne of Assur the prophete of Gibeon, spake to me in the house of the Lorde, in the presence of the prieſtes and of all the people, and sayde: Thus sayeth the Lorde of hostes, the God of Israell: I haue broken the yocke of the Jer.27.c kyng of Babylon, * and after two yere will I bringe agayne into thys place, al the ornamentes of the Lordes house, that Nabuchodonozor kinge of Babylon caryed awaye from this place, vnto Babylon. yea, I will bringe agayne Jechoniah the sonne of Jehoakim the kyng of Juda hym selfe, with all the prysoners of Juda (that are caried vnto Babylon) euen into thys place, sayeth the Lorde. For I will breake the yoke of the kynge of Babylon. Then the B Prophet Jeremy gaue answere vnto the prophet Hananiah before ꝑ prieſtes, & before all the people that were present in the house of the Lorde. * And the prophet Je- Mich.3.c remy sayde: Amen, the Lorde do that, and graunte the thyng whiche thou haste prophecyed: ꝑ he may bryng agayne al ꝑ ornamentes of the Lordes house, and restore al the prysonners from Babylon into thys place. Neuertheleſſe, hearken thou also what I will saye, that thou and al the people may heare. The prophetes that were before vs in tyme paste, whiche prophecyed of warre, or trouble, or pestilence, ether of peace, vpon many nacyons and greate kyngdomes, were proued by this (yf God had sēt them in very dede) whē * the thyng Deu.18.d came to passe whiche that Prophete tolde Num.16.a before. And Hananiah the Prophet toke C the chayne from the Prophet Jeremyes necke, and brake it, & with that sayde Hananiah, that all the people myght heare. Thus hath the Lorde spoken: Euen so will I breake the yocke of Nabuchodonozor kynge of Babylon from the necke of al nacyons: yea, and that within this two yeare. And so ꝑ prophet Jeremy went hys way. Nowe after that Hananyah the prophete had taken the chayne from the Prophet Jeremyes necke, and broken it: The worde of the Lord came vnto the Prophet Jeremy, saying: Go, and tell Hananiah thes D wordes. Thus sayeth the Lorde: Thou haste broken the cheyne of wood: but in steade of wood thou shalt make cheynes of yron. For thus sayeth the Lorde of hostes, the God of Israell: I wil put a yocke of yron vpon the necke of all thys people, that they may serue Nabuchodonozor the kynge of Babylon: yea, and so shall they do. And I will geue hym the beastes in the felde. Then saide the Prophet Jeremy vnto the Prophet Hananyah: * heare me Ha- Leui.19.b nanyah. The Lord hath not sent thee, but thou bryngest thys people into a false beleife. And therefore thus sayeth the Lord: beholde, I will sende thee out of the lande, and within a yeare thou shalte dye, because thou haste falsly spoken against the Lorde. So Hananiah the Prophet dyed the same yeare, in the .vii. moneth.

The.xxix. Chapter.

The epystle of Jeremy sent vnto them that were

in captiuyte in Babylon. He prophecyeth they shuld returne from captiuyte after lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threatneth two prophetes that seduced the people. The death of Semeiah the Nehelamite is prophecyed.

THese are the wordes of the boke that Jeremy the prophet sent from Jerusalē vnto ꝑ prisoners, ꝑ Senatoures, princes, prophetes, and al the people whō Nabuchodonozor had led from Jerusalē vnto Babylon: after the tyme that kynge Jechoniah and hys quene, hys chamberlaynes, the princes of Juda, and Jerusalem, the workemaysters of Jerusalem, were departed thither. Whiche booke Elasah the sonne of Saphan, and Gamaryah the sonne of Helkiah dyd beare, whō Sedekyah the kynge of Juda sent vnto Babylon to Nabuchodonozor the kynge of Babylon: these were the wordes of Jeremyes booke. Thus hathe the Lord of Hostes, the God of Israell, spoken vnto all the prysoners, that were led from Jerusalem vnto Babylon: * buyld you houses to dwell therin, plante you gardens: that ye maye enioye the frutes therof: * take you wyues to beare you sonnes & daughters: prouyde wyues for your sonnes, and husbandes for your daughters, that they may get sonnes and daughters, and that ye may multyplye there. Laboure not to be fewe, but seke after peace and prosperytie of the cytie wherein ye be prysoners, * and praye vnto the Lorde for it. For in the peace therof shall youre peace be. For thus sayeth the Lorde of hostes, the God of Israel: * Let not these prophetes and sothsayers that bee amonge you, dyscreaue you: and beleue not youre owne dremes. For why * they preache you lyes in my name: And I haue not sent them, sayeth the Lorde But thus sayeth the Lorde: * When ye haue fulfylled lxx. yeres at Babylon, I will bryng you home, and of myne owne goodnes I wil cary you hyther againe into this place. For I knowe what I haue deuysed for you, sayeth the Lorde: My thoughtes are to geue you peace, and not trouble: (which I geue you alreadye) and that ye myghte haue hope agayne. * Ye shall crye vnto me, ye shall goe and call vpon me, and I wyll heare you. Ye shall seke me, and fynde me. Yea, if so be ꝑ ye seke me with youre whole hearte, I wyll be founde of you sayeth the Lorde, and will deliuer you oute of prison: and gather you together agayne oute of all places, wherin I haue scattered you, sayeth the Lorde: and wyll bryng you agayne to the same place, from whence I caused you to bee caryed awaye captyue. But where as ye saye, that God hath raysed you vp prophetes at Babylon: thus hathe the Lorde spoken to the kynge that sytteth in the throne of Dauid, and to al the people that dwell in thys cytie, youre brethrē * that are not gone with you into captyuytye: Thus (I saye) speaketh the Lord of hostes: beholde, * I wyl send a sweard, hunger, and pestilence vpon them, and wil make thē lyke vntymely fygges, that maye not be eaten for bitternes. And I will persecute them with ꝑ sweard, with hunger, & pestylence. I will deliuer them vp to bee vexed of all kyngdomes, to bee cursed, abhorred, laughed to scorne, and put to confusyon of all the people, amonge whome I haue scattered them: and that because they haue not bene obedient vnto my commaundementes, sayeth the Lorde, whiche I sente vnto them by my seruauntes the prophetes. * I rose vp earlie, and sent vnto them: but they wolde not heare, sayeth the Lorde. Heare therefore the worde of the Lorde, all ye prisoners, whom I sente from Jerusalem vnto Babylon. Thus hath the Lord of hostes, the God of Israel spoken of Ahab, the sonne of Colaiah, & of Sedekiah the sonne of Maasyah, whiche prophecye lyes vnto you in my name. Beholde, I will deliuer them into the hande of Nabuchodonozor the kynge of Babylon, that he maye slaye them before youre eyes. And all the prysoners of Juda, that are in Babylon, shall take vp this terme of cursyng, and saye: Nowe God do vnto thee, as he dyd vnto Sedekiah and Ahab, whom the kynge of Babylon rosted in the fyre, because they sinned shamfully in Israel. For they haue not onely defyled theyr neyghbours wyues, but also preached lying wordes in my name, whiche I haue not commaunded them. Thys I testifye, and assure, sayeth the Lord. But as for Semeiah the Nehelamyte, thou shalte speake vnto hym. Thus sayeth the Lorde of Hostes, the god of Israel: Because thou haste sealed letters vnder thy name vnto al the people that is at Jerusalem, & to Sophoniah the sonne of Maasyah the priest, yea, & vnto them to all the Priestes, wherin thou wryteste thus vnto hym: The Lord hathe ordeyned thee to bee priest in the steade of * Jehoiada the priest, that thou

shouldest

shouldest bee the chefe in the house of the Lorde, aboue all prophetes and preachers: and that thou myghtest set them vpon the pyllery, or in the stockes. Howe happeneth it then, that thou haste not reproued Jeremy of Anathoth, whiche neuer leaueth of hys prophecying? And beside all thys, he hath sente vs worde * vnto Babylon, and tolde vs playnely, that oure captiuitie shall longe endure: that we shoulde buylde vs houses to dwell therin, and to plante vs gardens, that wee maye enioye the frutes therof. Whiche letter Sophonias the preiste read, and let Jeremie the prophete heare it. Then came the worde of the Lord vnto Jeremy, saying: sende worde to all the that be in captiuitie, on thys maner: Thus hathe the Lorde spoken concernynge Semeiah the Nehelamite: * because that Semeiah hath prophecyed vnto you without my commission, and broughte you into a false hope, therefore thus the Lorde dothe certifye you: Beholde, I will visite Semeiah the Nehelamyte, and hys seede: so that none of hys shal remayne among this people, and none of them shall see the good that I will do for this people, sayeth the Lord. For he hath preached falsely of the Lorde.

The.xxx.Chapter.

The returne of the people from Babilon. God by hys chastenyng sheweth that the people is synneful, the destruction of the enemyes of Israell.

THese are the wordes, that the Lord sheweth vnto Jeremy, sayinge: Thus sayeth the Lorde God of Israell: * wryte vp dylygently all the wordes that I haue spoken vnto the, in a booke. For lo, the tyme cummeth, saith the Lorde, that I will bryngе agayne the prysoners of my people of Israel, and Juda, sayeth the Lorde. For I wyll restore them vnto the lande that I gaue to theyr fathers, and they shal haue it in possession. Agayne, these wordes spake the Lorde, concernynge Israell and Juda. Thus sayeth the Lorde: We haue heard a terrible crye, feare and dysquyetnes. For what els doth thys sygnifie that I see? Nameiye that all stronge men smyte, euery man hys hande vpon hys loynes * as a woman in the paine of her trauayle. Who euer sawe a manne trauayle with childe? Enquyre thereafter and se. Yea, all theyr faces are maruelous pale. Alas for this daye, which is so dredfull that none maye be lykened vnto it: and alas for the tyme of Jacobs trouble, frō the whiche he shall yet be delyuered. For in that daye sayeth the Lord of hostes, I will take hys yocke frō of thy necke, and breake thy bondes: And straungers shall nomore serue hym, but they shall do seruyce vnto GOD theyr Lorde, and * to Dauyd theyr kynge, whom I will rayse vp vnto them. And as for ther, O my seruaunt Jacob, feare not sayeth the Lord, and be not afrayed O Israel. For loe, I will helpe the also frō farre, and thy seede from the lande of theyr captiuitie. And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous lyfe, and no man shall make hym afrayed. For I am with the to helpe the, saieth the Lord. * And though I shall destroye all the people among whom I haue scatered the, yet will I not destroye the, but correct the, * and that with discretyon: For I know we that thou art in no wyse * without faute. Therfore thus sayeth the Lorde. Thy brosinges are perillous: and thy woundes redy to cast the into sickenes. There is no man to medle with thy cause, or to laye plaster vpon the, or to bynde vp thy woundes: there may no man helpe the. All thy louers haue forgotten ther, and care nothynge for the. For I haue geuē the a cruel stroke, and chastened the roughly, and that for the multytude of thy mysdeades: for thy synnes haue had the ourrhand. Why makest thou mone for thy harme? in dede, thou arte sore wounded and in ieopardye, * but for the multitude of thy mysdedes and synnes, I haue done this vnto the. * And therefore all they that deuoure the, shal be deuoured, and al thine enemyes shalbe led into captiuitie. All they that make the waste, shal be wasted them selues: and al those that rob the, will I make also to be robbed. For I will geue the thy healthy againe, and make thy woūdes whole, sayeth the Lorde: because they reuyled the, as one cast awaye and despised. Sīō (sayed they) is she whom no man regardeth. For thus sayeth the Lorde. Beholde, * I wyll bryngе agayne the captiuitie of Jacobs tentes, and defende hys dwellinge place. The citie shalbe buylded in her olde estate, and the houses shall haue theyr right foundacion. And oute of them shall go thankesgeuyng, and the voyce of ioye. I will multiplye them, and they shal not bee fewe: I shal endue them with honoure, and no man shall subdue them. Theyr chyldren shalbe as afore tyme, and theyr congregacion shal cōtinue in my sight. And all those that vexe the will I visit. * Captayne also shal come of them, and a prynce shal spring out from the

middest of them: hym wyll I chalenge to
John.6.c. my selfe, & he shal come vnto me. * For what
is he that geuerth ouer hys hearte to come
Jere.31.b vnto me, sayeth the Lorde? * Ye shalbe my
2.c.b & 32.f people also, & I will be youre God. ‡ Be-
& Jere.31.g. holde, on the otherside shall the wrathe of
and.15.d. the Lord breake out as a stormy water, as
a myghtye whyrle wynde, and shall fal vp-
on the heades of the vngodly. The terrible
displeasure of the Lord shall not leaue of,
vntill he haue done, and performed the in-
Jere.23.c. tent of hys heart, * which in ỹ latter dayes
ye shal vnderstand: ‡ At the same time, saieth
the Lord, shal I be the God of al the gene-
racions of Israel, & they shalbe my people.

The.xxxi. Chapter.

The prophecyeth that the people of Israel shalbe
restored againe vnto theyr prosperitie. To be turned
from synne is the gyft of God. The birth of Christe
is prophecyed. All the wicked shall dye in theyr wic-
kednes. The new Testament and couenaunte is pro-
phecyed. The Christyan are taught and instructe of
the Lorde. Ouer sinnes shal be remitted, that they
not ones be thought on. God promyseth that he wil
call of ỹ Jewes. The building againe of ỹ cytie.

A
Num.14.c THus saieth the Lorde: * the people of
Israel, which escaped in the wilder-
nes from the swearde, founde grace
to come into theyr rest. Euē so shal ỹ Lord
now also appeare vnto me from farre, and
Jere.31.b saie: * I loue the with an euerlastyng loue,
therfore by my mercy I haue drawen thee
to me. I will repayre the agayne, O thou
daughter of Israel, ỹ thou mayst be faste &
sure. Thou shalte take thy tabrettes againe,
& go forth with them that leade the daūce.
Thou shalte plant vynes agayne vpon the
hylles of Samaria, & the grape gatherers
shall plante, and comenly eate of it. For the
dayes shall come when the watchemē vp-
on the mounte of Ephraim shall crye: arise,
Mich.4.a. * let vs go vp vnto Sion to our Lord God,
B for thus saieth the Lorde: Reioyce with
gladnes because of Jacob, crye vnto the
head of the Gentyles: speake out, syng and
saye: O Lord saue thy people, the remnaūt
of Israel, and make thē whole. Beholde, I
will bringe them agayne from out of the
north land, and gather them from ỹ endes
of the worlde, with the blynde and lame ỹ
are amonge them, with the wemen that be
great with childe, and suche as be also deli-
uered: and the company of them that come
againe, shal be greate. They shal come we-
ping and with merciful pitye wil I bring
them hyther agayne. I will leade them to
the ryuers of water in a strayght waye,
Dan.13.a. where they shall not stumble. * For I am
Israels father, and Ephraim is my fierste Gen.48.
borne. Heare the worde of the Lorde, O ye
Gentyls, preache in the yles, that lye farre
of, & saye: he ỹ hath scatered Israel, shal ga-
ther hym together agayne, and shall kepe
hym, as a shepherde doth hys flocke. For ỹ
Lorde hath redemed Jacob, and ỹdō hym
from the hande of the violent, and they shal
come & reioyce vpon the hyll of Sion, and
shal haue pleteousnesse of goodes, which
the Lorde shall gyue thē: Namely, wheat,
wyne, oyle, yonge shepe and calues. And
theyr conscience shall be as a well watred
garden, for they shall no more be hungrye.
C Then shal the mayde reioyce in the daunce,
yea, bothe yonge and olde folkes. For I
will turne theyr sorowe into gladnes, and
wyll comforte them from theyr sorowes,
and make them ioyful. I will powre plen-
teousnesse vpon the heartes of the priestes,
and my people shall be satisfyed with my
goodnes, saieth the Lorde. Thus saieth
the Lord: * the voyce of heuynesse, weping Jere.
and lamentacion was hearde on hye, euen 31.a
of Rachell mourning for her children, and
would not be cōforted, because they were
away. But nowe saieth the Lorde, leaue of
from wepyng and crying, withholde thine
eyes from teares, for thy labour shall be re-
warded, saieth the Lorde. And they shall
come agayne out of the lande of theyr ene-
myes: yea, euen thy posterite shal haue cō-
solacyon in this, saieth the Lorde, that thy
children shall come againe into theyr owne
lande. Moreouer, I hearde Ephraim, that
was led away captiue, complayne on thys
maner. * O Lorde, thou hast correct me, & Jere.
thy chastenyng haue I receaued, as an vn- 31.c
tamed calfe. ‡ Conuert thou me, and I shal Jere.
be conuerted: for thou art my Lorde God. 31.d
Yea, as soone as thou turnest me, I shall
reforme my selfe: and whē I vnderstand,
I shall smyte vpon my thygh. For verely
I haue commyted shameful thynges. For
I haue borne the reproue and confusyon of
my youthe. Upon thys complaynte, I D
thoughte thus by my selfe: * is not Ephra- Gen.43.
im my dere sonne? Is he not ỹ chyld, with
whom I haue had all myrthe and pas-
tyme? For sence the time that I fyrst come-
ned with hym, I haue hym euer in remem-
braunce: therefore, my very heart dryueth
me vnto hym, gladlye and louingly wyll
I haue mercye vpon hym, saieth the Lord.
Get the watchemen, prouyde teachers for
the: set thine heart vpō the ryghte way, that
thou shouldest walke, and turne againe, O

thou

thou daughter of Israell, turne agayne to
these cyties of thyne. Howe long wylt thou
go astraye, O thou shrynkyng daughter?
For the Lord will worke a new thing vp-
on earthe. A woman shall compasse a man.
For thus sayeth the Lord of hostes, ỳ God
of Israel: It wyl come therto, that when
I haue brought Juda out of captiuitie,
these wordes shalbe heard in the land, and
in hys cities. The Lord which is the fayre
*dryde grome of ryghteousnesse, make the
frutefull, O thou holy hyll. And there shall
dwell Juda & all her cyties, the shepherdes,
& husbandmen. For I * shal fede the hun-
gry soule, and refre he all faynte hearres.
When I heard this, I came agayne to my
selfe, I mused, lyke as I had bē waked out
of a swete slepe. Beholde sayth the Lord, ỳ
dayes come that I will sowe the house of
Israel and the house of Juda, with men &
with catell. *Yea, it shall come therto, that
lyke as I haue gone a boute in times paste
to rote them oute, to scatter them, to breake
them downe, to destroye them, and chasten
them: Euen so wyl I also go dylygently a-
boute, to buylde them vp agayne, and to
plante them, sayeth the Lorde. * Then shal
it nomore be sayde: the fathers haue eaten
a sower grape, and the childrens teeth are
set on edge: for euery one shall dye for hys
owne mysdede: so ỳ whoso eateth a sower
grape, hys teeth shalbe set on edge. *Be-
hold, the dayes come, sayeth the Lord, that
I will make a newe couenaunte with the
house of Israel, and with the house of Ju-
da not after the couenaunte that I made
with their fathers, when I toke them by
the hande and led them out of the lande of
Egypt, which couenaunt they brake: yea,
euen whē I, as an husbande had rule ouer
them, sayeth the Lord. * But thys shal be
the couenaunte that I will make with the
house of Israel after those dayes, sayeth ỳ
Lord. * I wil plant my lawe in the inward
partes of them, & wryte it in theyr hearres,
and wyl be theyr God, and they shalbe my
people. And from thence forth, shall no mā
teache hys neyghboure or his brother, and
saye: knowe the Lorde. But they shall all
knowe me from the lowest vnto the hyeste,
sayeth the Lord. For I will forgiue their
mysdedes, and will neuer remembre theyr
synnes any more. Thus sayeth the Lorde,
which gaue the * sunne to be a lyght for ỳ
daye, and the moone and starres to shine in
the night: which moueth the sea, so that ỳ
floudes therof waxe fearce: hys name is the
Lorde of hostes. Like as thys ordinaunce
shal neuer be take out of my sight, sayeth ỳ
Lord: So shal ỳ sede of Israel neuer ceasse,
but alwaye be a people before me. Moreo-
uer, thus sayeth ỳ Lord: like as the heauen
aboue cannot be measured, & as the foūda-
cions of ỳ earth beneth may not be sought
out: * So wil I also not cast out the whole
sede of Israel, for ỳ they haue committed,
sayeth ỳ Lord. Behold, ỳ dates come, saith
the Lord: ỳ the citie of the Lord shalbe en-
larged frō the * towre of Hananeel, vnto the
gate of the corner wal. Frō thence shall the
right measure be taken before her vnto the
hyll toppe of * Gareb, & shall come aboute
Gaath, & the whole valley of the dead car-
kasses, & of the asshes, & all the feldes vnto
the broke of Cedron, & vnto the corner of ỳ
horsegate toward ỳ East, wher as ỳ Sāc-
tuary of ỳ Lord also shal be set. And whē it
is now builded, & set vp of this fashiō, it shal
neuer be broken nor cast downe any more.

The .xxxii. Chapter.

Jeremy is cast into prison, because he prophecieth ỳ the citie should be take of the kynge of Babilō. By the felde ỳ Jeremy bought at the cōmaundement of the Lord, is signified, ỳ the people should come again to theyr owne possessiō. The people of God are hys seruauntes, and he is theyr Lorde. To trust God is goddes gift, to the entent ỳ sinnes maye be forgeuen.

THese wordes spake ỳ Lord vnto Je-
remie, in the tenthe yeare of Zedekiah
kinge of Juda: which was the eyghe-
teneth yeare of Nabuchodonozor, what time
as the king of Babilons hoost layde syege
vnto Jerusalē. But Jeremy the Prophete
lay bounde in the courte of the prisō, which
was in the kynge of Judaes house: where
Zedekia the king of Juda caused him to bee
layde, because he had prophecyed of thys
maner: Thus sayeth ỳ Lord: * Beholde, I
will deliuer this citie into the handes of ỳ
king of Babilon, which shal take it. As for
Zedekiah ỳ king of Juda, he shal not be a-
ble to escape ỳ Chalders: but surely he shal
come into the handes of the king of Baby-
lon, which shal speake with him mouthe to
mouthe, & one of thē shal loke another in ỳ
face. And Zedekiah shalbe caryed vnto Ba-
bylon, & there shal he be, vntil the time ỳ I
visit him sayth the Lord. But if thou take
in hād to fight against ỳ Chalders, ỳ shalt
not prosper. And Jeremie sayde, thus hath
ỳ Lord spoke vnto me: Behold, Hananeel
ỳ sōne of Selū thine vncles sōne, shal come
vnto the, & require the to redeme ỳ lād ỳ li-
eth in Anathoth vnto thy selfe * for by right
of kinred it is thy right to redeme it, and to
bye it oute.

And

And Hanamel, myne vncles sonne, came to me in the courte of the prison, accordyng to the worde of the Lorde, and sayde vnto me: Bye my land, I praye the, that lyeth in Anathoth in the countrey of Benjamin: for by herytage thou haste ryght to leuse it out for thy selfe, therefore redeme it. Then I perceyued that thys was the commaundement of the Lorde, and so I bought the lande from Hanamel of Anathoth, myne vncles sonne, & wayed hym there the money: euen seuen sycles, and ten syluer pence. C I caused hym also to make me a wrytyng, & to seale it: & called recorde therby, & weyed hym there the money vpon ꝑ weightes. So I toke ꝑ euydence with the copie whē it was orderly sealed and trad ouer, and I gaue the euydence vnto Baruch the sōne of Neriah, the sonne of Maasiah in ꝑ sight of Hanamel my cosyne and in the presence of the witnesses, that be named in ꝑ euydence: & before all the Iewes that were there by in the courte of ꝑ prisō. I charged Baruch also before them, sayinge: The Lorde of hostes the God of Israell, commaundeth the to take thys sealed euydence with ꝑ copye: and to laye it in an erthen vessell, that it may long cōtinue. For the Lord of hostes, the God of Israel hath determined ꝑ houses, feldes, & vineyardes, shalbe possessed agayne in thys lande. Nowe whē I had deliuered the euydence vnto Baruch ꝑ sōne of Neriah, I besought the Lord, saying: O Gene. 1. a. Lorde God, * it is thou that hast made hea- Jere. 10. b uen & earth with thy greate power and hie Ex. 14. a. arme, & there is nothing hid frō the. * Thou D shewest mercy vpon thousandes, thou recompensest the wickednes of the fathers, into the bosome of the children that come after them. Thou art the greate & myghty God, whose name is the Lorde of hostes: greate in counsell, and excellente in worke. Thyne eyes loke vpon all the wayes of Roma. 2. a mens children, * to reward euery one after his way: and according to the frutes of his Ezo. 7 vnto the fifteene chapter. inuencions. * Thou hast done great tokens and wonders in the land of Egipt, as we see this daye, vpon ꝑ people of Israel, & vpon thost men, to make thy name greate, as it is come to passe thys daye. Thou haste brought thy people of Israel out of ꝑ land of Egipt, with tokens, with wōders, with a mighty hand, with a stretched oute arme, & with greate terrybilnesse: and hast gyuen them thys lande, like as thou haddest promysed vnto theyr fathers. Namely, ꝑ thou woldest gyue them a lande, that floweth with milke & hony. * Nowe when they came Deu. 6. 4. 6. 11. therin, & possessed it, they folowed not thy Exo. 3. voyce, & walked not in thy lawe, * but all ꝑ thou commaundedst them to do, that haue they not done, & therefore come al these plages vpō the. Beholde, there are bulwarkes made nowe agaynste the citie to take it: & it shalbe wonne of ꝑ Chaldees that besiege it, with swearde, with hunger, & death: and loke what thou hast spoken, that same shal come vpon the. For lo, al thynges are present vnto thee. Yet sayest thou vnto me (O Lorde God) and commaundest me, that I shall leuse a pece of lande vnto my selfe, and take witnesses therto: & yet in ꝑ meane season the citie is deliuered into the power of the Chaldees. Then came the worde of the Lord vnto me, saying: Beholde, I am the Lord God of all flesche, is there any thynge then to hard for me. Therfore thus sayth the Lorde: * Beholde, I shall deliuer thys Jere. 21. a citie into the power of the Caldees, & into 32. b the power of Nabuchodonosor, the kynge of Babylon, they shall take it. For ꝑ Chaldees shal come and winne this citie, and set fyre vpon it, and burne it, with the gorgeous houses, in whose pariets they haue made sacrifyce vnto Baal, and powred drynke offerynges vnto straunge goddes, to prouoke me vnto wrath. For seing the childre of Israel, and the childre of Juda, haue wrought wyckednes before me euer from theyr youthe vp, what haue they els done but prouoked me with the workes of theyr owne handes, sayeth the Lorde? Or what hath this citie bene els but a prouokynge of my wrath, euer sence the day that they builded it, vnto thys houre, wherin I cast it out of my syght, because of the great blasphemyes of the childre of Israel and Juda, whiche they haue done to prouoke me: yea they, their kynges, theyr princes, theyr prestes, their prophetes, the men of Jere. 1. b Juda, & the citezyns of Jerusalem. * Whē I stode vp early, and taught the & instructed them, they turned their backes to me & not theyr faces. They wolde not heare, to be reformed and correct, but set they theyr Jere. 7. a dols in the house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal, in the valley of the childre of Hennom, to bow theyr sonnes & daughters vnto Moloch, which I neuer commaunded them, neyther came it euer in my thought to make Juda synne ab such abhominacio. And nowe therfore, thus hath ꝑ Lord god of Israel spoken, cōcerning this citie,

cytie, whiche (as ye youre selues confesse) shall be deliuered into the hand of the king of Babilon, whē it is wūne w the sweard, with hunger, & with pestilence. *Beholde, I will gather thē togecher from al landes, wherin I haue scatred them in my wrath, in my fearful and greate displeasure: & will bryng them agayne vnto this place, where they shall dwell safely. And they shal be my people, and I will be their God *And I wyll geue them one hearte and one waye, that they may feare me al the dayes of their lyfe, that they and their children after them may prospere. * And I wyl set vp an euerlastynge couenaunte with them: Namely, that I wyll neuer ceasse to do them good: & þ I wil put my feare in their hearttes, so þ they shal not runne awaye from me. *Yea, I will haue a luste, and pleasure to do them good, and faythfully to plant them in thys lande with my whole hearte, and with all my soule. For thus sayeth the Lord: like as I haue brought all thys greate plage vpō thys people, euen so will I also bryng vpon thē all the good that I haue promysed them. And men shall haue their possessions in thys lande: wherof ye saye now, that it shall neither bee inhabyted of people, nor of catell, but be delyuered into the handes of the Chaldees. Yea, lande shalbe bought for money, and euidences made therof, and sealed before witnesses in the countrey of Ben Jamin, and round about Jerusalem, in the cities of Juda, in the cities that are vpō the mountaynes, and in them that lye beneth: yea, and in the cities that are in the southe. For I will bryng their prysoners hyther agayne, sayeth the Lorde.

The.xxxiii. Chapter.

The prophete is monished of the Lorde to praye for the delyuerraunce of the people, whiche the Lord promyseth: God forgeueth synnes, and doth graciously to the people, for hys owne renowme. Of the bryche of Christe. The kyngdome of Christe in the churche shall neuer be ended.

MOreouer, the word of the Lord came vnto Jeremie on this maner, * whē he was yet bouūd in þ Courte of the prison. Thus sayeth the Lorde, whiche fulfylleth the thinge that he speaketh: the Lorde whiche performeth the thing that he taketh in hand, euen he whose name is the Lord: *crye vnto me and I will answere, and shewe the great & hie thinges, which were vnknowen vnto thee. Thus (I saye) spake the Lorde God of Israell, concernynge the houses of thys cytie, and the houses of the kynges of Juda, that they are broken thorow the ordinaunce & the sweard: Because the inhabyters of thys cytie haue come to fyght agaynst the Chaldees, & they are filled with the deade karkaies of men, whom I haue slayne in my wrathe & displeasure: when I turned my face from thys citie, because of al her wickednesse. Behold, sayeth þ Lord, I will repayre and heale their woundes, & make them whole: I wil open thē the large treasure of peace & truthe. And I wyll returne the captyuyte of Juda and Israel: & will set them vp agayne as they were afore. * frō all misdedes, wherin they haue offended agaynste me, I will clense them: And all their blasphemyes whiche they haue done agaynste me, when they regarded me not, I wyll forgeue them. And this shal get me a name, a prayse, and honour amonge all the people of the earth, whiche shall heare all the good that I will shewe vnto them: yea, they shalbee afeard, & astonied at all the good dedes & benefytes that I will do for them. Moreouer, thus sayth the Lord: * In thys place whereof ye saye that it shalbe a wildernesse, wherin neither people nor catell shall dwell: in lyke maner in the cyties of Juda, and without Jerusalem (whiche also shall be so voyde, that neyther people nor catell shall dwel there) shal the voice of gladnesse be heard agayne: the voyce of the brydegrome and of the bryde, the voyce of them that shall synge: * prayse the Lorde of hostes, for he is louyng: and hys mercye endureth for euer: & the voyce of them that shall offer vp gifres in the house of the Lord. For I will restore the captiuitie of thys land, as it was afore, sayeth the Lorde. Thus sayeth the Lorde of hostes: It shall come yet therto, that in thys lande, whiche is voyde from men and catel, and in all the cities of the lande, there shalbe set vp shepheardes cotages: in the cities vpon the mountaynes, and in the cities that lye vpon the plaine, and in the cities of the south. In the land of Ben Jamin, in the fyldes of Jerusalem, and in the Cityes of Juda, shall the shepe be numbred agayne, vnder the hande of hym, that telleth them, sayeth the Lorde: * Beholde, the tyme commeth, sayth the Lord, þ I wyll performe þ good thing, which I haue promysed vnto þ house of Israel & to þ house of Juda. In those daies & at the same time, I wil bring forth vnto Dauid, the braunche of righteousnesse, and he shal do equitie and righteousnesse in the lande.

In

Esa.11.a. In those dayes shal Juda be helped * and Jerusalem shall dwell safe: and he that shal call her, is euen God oure rygteousnes.

2.Re.7.c. For thus the Lord promiseth: * David shal neuer want one to syt vpon the throne of

1.Re.1.g. the house of Israel: * neither shal ỳ Priestes and Leuytes wante one to offer alway before me burnte offrynges, to kyndle the meate offrynges, and to prepare the sacrifyces. And the worde of the Lorde came

D vnto Jeremye after thys maner. Thus

Gene.8.d sayth the Lord: Haue ỳ couenaunt * which I haue made with day and nyght be broken that there should not be day and night in due season? Then maye my couenaunte also be broken, whiche I made with Dauid my seruaunt, & so he not to haue a sonne

1.Re.2.a to reygne in hys throne: & so shall also the priestes and Leuites neuer fayle, but serue

Gene.15.d. and.22.c me * for like as the starres of heauen may not be numbred, neyther the sand of the sea measured: so will I multyplye the seede of Dauid my seruaunte, and the Leuites, my mynysters. Moreouer, the word of ỳ Lord came to Jeremie, saying: Considerest thou not what this people speaketh? Two kinredes (say they) had the Lorde chosen, and those same two hath he cast away. For so they haue dispysed my people, and they reputed thẽ as though they were no people. Therfore thus sayeth the Lord: yf I haue made no couenaunt with daye and night, and geuẽ no statute vnto heauen and earth: then will I also caste awaye the seede of Jacob and Dauid my seruaunt, so that I wil take no prynce out of hys seede, to rule the posterytie of Abraham Isaac and Jacob. But yet I will turne againe theyr captiuytie, and bee mercyfull vnto them.

The.xxxiii. Chapter.

He threatneth that the cytie, and the kyng sedechiah also shalbe geuen into the handes of the kynge of Babylon. He rebuketh them that brought suche of theyr brethren into captiuitie, as were pardoned to go at theyr lyberte.

THese are the wordes whiche the

Jerr.19.a. Lord spake vnto Jeremie * what time as Nabuchodonozor ỳ king of Babylon and all his hostes (out of al the kingdomes that were vnder his power) & all hys people, fought againste Jerusalẽ, and all the cities therof. Thus sayth the Lorde God of Israell: Go, & speake to zedekyah the king of Juda, and tell him: The

4.Re.25.a. Lord sendeth the this worde. Beholde * I

Jerr.32.a. and.39.a will deliuer this citie into the hande of the kynge of Babylon: he shall burne it, & thou shalt not escape his handes, but shalte be led awaye prysoner, and deliuered into hys power. Thou shalt loke the kyng of Babylon in the face, and he shall speake with the mouthe to mouthe: & then shalt thou go to Babylon. Yet hearr the worde of the Lord, O zedekiah, thou kinge of Juda. Thus sayth the Lorde vnto the: Thou shalt not be slayne with the swearde, but shalt dye in peace. * Lyke as thy forefathers the kinges, thy progenytours, were brent: so shalt thou be brent also, & in thy mourning they shall say: Oh Lorde. For thus haue I determyned, sayeth the Lorde. Then spake Jeremye the prophet all these wordes vnto zedekiah kynge of Juda in Jerusalem: what tyme as the kynge of Babilons host besieged Jerusalem, and the remnaunte of the cities: Namely, Lachis and Azekah, which yet remayned of the * strong fensed cyties of Juda. These are the wordes that the Lord spake vnto Jeremy the prophet, whẽ zedekiah was agreed with al the people at Jerusalẽ, that there shoulde be proclaymed * a liberte, so ỳ euery man should let hys seruaunt & handmayde go free, Hebrue, and hebruesse: & no Jew to holde hys brother as a bondman. Nowe as they had consented, all the princes, & all the people which had gathered vnto this agrement, that euery man shoulde set at liberte hys bonde seruaunt, & bond womã, & no longer to holde them bond, euen so they were obedyent, & let thẽ go free. But afterward they repented and toke agayne the seruaunte & handmaydens, whõ they had let go free, & so made them bond agayne. For the which

C cause the word of the Lord came vnto Jeremy frõ the Lord him selfe, saying: Thus sayth the Lorde God of Israel. * I made a Deu.15.a

Exo.21.a couenaunte with youre fathers, when I brought thẽ out of Egipt, (ỳ they shoulde no more bee bondmen) saying: When seuen yeres are out, euery mã shal let his bought seruaũt an Hebrue go free, if he haue serued hym syxe yeres. But youre fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned & did right before me, in ỳ ye proclaimed, euery mã to let his neyghbour go free, & in that ye made a couenaunt before me, in the temple ỳ beareth my name. But yet ye haue turned youre selues agayne, & blasphemed my name: In this, ỳ euery man hath required his seruaũt & handmayden agayne, whõ ye haue let go quite & free: and compelled thẽ to serue you againe, & to be your bondmẽ, & bondwomẽ.

And

And therfore thus sayeth the Lorde: ye haue not obeyed me, euerye man to proclayme freedome vnto hys brother and neyghbour: wherfore I will call you vnto a freedome, sayeth the Lord: euen vnto the swearde, to the pestylence, and to hunger, and will make you to be plaged in all the kyngdomes of the earth. yea, those mé that haue broken my couenaũt, and not kept the wordes of the appoyntment whiche they made before me, when they hewed the calfe in two, and when there wente thorow ꝑ two halues therof, the prynces of Juda, the prynces of Jerusalem, the gelded mé, the priestes, and all the people of the lande, whiche wente thorowe the two sydes of the calfe.

Those men will I geue into the power of theyr enemyes, and into the handes of them that folow vpon theyr lyues. And theyr dead bodyes shalbe meate for the foules of the ayre, and beastes of ꝑ fielde. As for Zedekiah the kyng of Juda and hys prynces, I will delyuer them into the power of theyr enemyes, and of them that desyre to slay them, and into the hande of the kyng of Babylons hoste, whiche nowe is departed from you: But thorowe my commaundemente (sayeth the Lord) they shall come agayne before this cytie, they shall fyght agaynst it, wynne it, and burne it: Moreouer, I will laye the cytyes of Juda so waste, that no man shall dwell therin.

The.xxxv. Chapter.

He prouoketh the obedyence of the Rechabytes, and thereby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabytes. He threatneth punyshment vnto the rebellyous Jewes. He promyseth prosperyte vnto ꝑ Rechabytes, for their obedyẽce vnto their father.

THe wordes whiche the Lord spake vnto Jeremye, in the reigne of Jehoakym the sonne of Josiah kyng of Juda, are these: Go vnto the house of the Rechabytes, and call them out, and bryng them to the house of the Lorde into some commodyous place, & geue them wyne to drynke. Then toke I Jazaniah, the sonne of Jeremy, the sonne of Habazziniah, and his brethren, & all his sonnes, and the whole housholde of the Rechabytes: and brought them to the house of the Lorde, into the closette of the chyldren of Hanan, the sonne of Jegedaliah the manne of God: whiche was by the closette of the prynces, that is aboue the closette of Maasiah the sonne of Selũ, which is ꝑ treasurer. And before the sõnes of the kynred of the Rechabytes, I sette pottes ful of wyne, & cuppes, & sayd vnto thé: Drynke wyne. But they sayd: we wyl drynke no wyne: for Jonadab the sonne of Rechab oure father, commaunded vs, saying: Ye and youre sonnes shall neuer drynke wyne, * buyld no houses, sowe no sede, plant no vynes: yea, ye shall haue no vyneyardes, but for al your time, ye shall dwel in tentes, ꝑ ye may lyue long in the land wherin ye be straũgers. Thus haue we obeyed the cõmaundement of Jonadab the sonne of Rechab our father, in all ꝑ he hath charged vs, & so we drynke no wyne al our lyfe long: we nor our wyues, our sonnes, and our daughters. Neither buylde we any house to dwell therin: we haue also amõg vs neither vyneyardes, nor corne lande to sowe, but we dwell in tentes: we obey, and doe accordyng vnto al that Jonadab our father commaũded vs. But now that Nabuchodonozor the kyng of Babylon came vp into the lande, we sayde: come, let vs go to Jerusalem, that we maye escape the hoste of the Caldees, and the Assirians, and so we dwell now at Jerusalem. Then came the worde of the Lorde vnto Jeremye, saying: Thus sayeth the Lorde of hostes the God of Israel: Goe and tell the men of Juda, and the inhabitours of Jerusalem: Wyll ye not bee reformed to obey my wordes, sayeth the Lorde? The wordes whiche Jonadab the sonne of Rechab commaunded hys sonnes, that they should drynke no wyne, are fast and surely kept: for vnto this day they drynke no wyne, but obey theyr fathers commaundemente. But as for me, * I haue stand vp early, I haue spoken vnto you, and geuen you earnest warnyng: and yet haue ye not been obedyent vnto me. yea, I haue sente my seruauntes all the Prophetes vnto you, I rose vp early, & sente you word, saying: O turne you nowe euery manne from his wycked way: amende your lyues, and goe not after straunge goddes to worshyppe them, that ye may contynue in the land which I haue gené vnto you and your fathers: but ye would neyther heare me, nor folowe me. The childre of Jonadab Rechabs sonne, haue stedfastly kept theyr fathers cõmaundemẽt, ꝑ he gaue thé: but this people is not obediẽt vnto me. And therfore thus sayth

thy

the Lorde of hooſtes the God of Iſrael: Beholde, I wyll bryng vpon Juda, and vpon euery one that dwelleth in Jeruſalem, all the trouble that I haue deuyſed
a Prou. 1. c. agaynſt them. * For I haue ſpoken vnto
Pſal. 81. b them, but they would not folowe: I haue
Jere. 7. b. called vnto them, neuertheleſſe, they woulde geue me no aunſwere. Jerempe ſpake alſo to the houſehold of the Rechabytes. Thus ſayeth the Lorde of hooſtes the God of Iſrael: For ſo muche as ye haue obeyed the commaundement of Jonadab your father, and kepte all his preceptes, and done accordyng vnto al that he hath bydde you: Therfore thus ſayeth the Lorde of hooſtes, the God of Iſrael:
Jere. 15. c * Jonadab the ſonne of Rechab ſhall not fayle, but haue one out of his ſtocke, to ſtande alwaye before me.

The .xxxvi. Chapter.

Baruch wryteth, (as Jeremy endyteth) the booke of the curſes agaynſt Juda and Iſrael. He is ſente with the booke, vnto the people, & readeth it before them all. He is called before the rulers, & readeth it before them alſo. The rulers ſhewe vnto the kyng the wordes of the booke. Jehudi taketh the booke & readeth a lyttle of it, & caſteth it in the fyre. There is another wrytte at the cõmaundement of the Lorde.

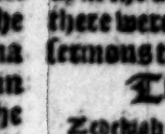
IN the fourth yeare of Jehoakym the ſonne of Joſiah ꝑ kyng of Juda, came the worde of the Lorde vnto Jeremye, ſayinge:
a Je. 30. a * Take a booke, and wryte therin all the wordes that I haue ſpoken to thee agaynſt Iſrael, agaynſt Juda, & agaynſt all the people, from the tyme that I began for to ſpeake vnto the in the reygne of Joſyah vnto this daye. That when the houſe of Juda heareth of the plage, which I haue deuiſed for them, they may
a Jer. 18. a paraduenture * turne euerye man from hys wycked waye: that I maye forgeue theyr offences and ſinnes. Then dyd Je-
Jer. 45. a remye call Baruch the ſonne of Neryah, *and Baruch wrote in the booke, at the mouth of Jeremy, all the wordes of the Lorde, whiche he had ſpoken vnto hym. And Jeremy commaunded Baruch, ſayng: I am in pryſon, ſo ꝑ I may not come into the houſe of the Lorde: therfore go ꝑ thyther, and reade the booke that thou
B haſte wrytten at my mouth: Namely, the wordes of the Lorde: & reade them in the Lordes houſe vpon the faſtyng day, that the people, whole Juda and all they that come out of the cyties may heare. Peraduenture, they wyll praye mekely before the face of the Lorde, and turne euerye one from his wycked waye. For greate is the wrath and diſpleaſure, that the Lord hath taken againſt this people. So Baruch the ſonne of Neryah dyd accordyng vnto all that Jeremy the Prophete commaunded hym, readyng the wordes of the Lord out of the booke, in the Lordes houſe. And this was done in the fyfte yeare of Jehoakym the ſonne of Joſiah kyng of Juda, in the .ix. moneth, when * it
* Jo. 36. was commaunded, that all the people of Jeruſalem ſhoulde faſt before the Lorde, and they alſo that were come from the cytyes of Juda vnto Jeruſalem. Then
C read Baruch the wordes of Jeremy out of the booke, within ꝑ houſe of the Lord: oute of the treaſurye of Gamariah the ſonne of Saphan the Scrybe, whiche is beſyde the hyer lofte of the * newe dooze Jer.
of the Lordes houſe: that all the people myght heare. Nowe when Micheah the the ſonne of Gamariah, the ſõne of Saphan, had hearde all the wordes of the Lorde out of the booke, he wente downe to the kynges palace into the Scrybes chambers, for there al ꝑ prynces were ſet: Elizama the Scrybe, Dalatah ꝑ ſonne of Semei, Elnathan ꝑ ſõne of Achbor, Gamariah the ſonne of Saphan, Zedekyah ꝑ ſonne of Hananiah, with all ꝑ prynces. And Micheah told them al the wordes ꝑ he heard Baruch reade out of the booke before ꝑ people. Then al the prynces ſent
D Jehudi the ſonne of Nathaniah, ꝑ ſonne of Selamiah, the ſonne of Chuſi, vnto Baruch, ſaying: Take in thyne hand the booke, where out thou haſt read before al the people, & come. So Baruch the ſonne of Neriah, tooke the booke in his hande, and came vnto them. And they ſayde vnto him: Syt downe and reade the booke, that we may heare alſo. So Baruch read that they myght heare. Nowe when they had heard al the wordes, they were abaſhed one vpon another, & ſayde vnto Baruch: We wil certifye the king of al theſe wordes. And they examined Baruch ſaying: tell vs, howe dydeſt ꝑ wryte all theſe
E wordes out of his mouth? Then Baruch anſwered them: He ſpake al theſe wordes vnto me with his mouth, & I wrote them in the booke. Then ſayde the prynces vnto Baruch: Goe thy way, & hyde the with Jeremy, ſo that no manne knowe where ye be: And they went in to the king to the courte. But they kepte the booke in the

chambre

thãbre of Elisama the Scrybe, & told the king al the wordes, that he myght heare. So the kyng sent Jehudi to fet hym the booke, which he brought out of Elisama the Scrybes chãbre. And Jehudi read in it, that the kyng & all the prynces whiche were about him, myght heare. Nowe the kyng sat in the wynter house, for it was in the .ix. moneth, & there was a fyre before him. And whē Jehudi had read three or foure leaues therof, he cut the booke in peces with a penknyfe, & *caste it into the fyre vpō the harth, vntyll the booke was all brent in the fyre vpon ỹ harth. yet no man was abashed therof, or rent his clothes, neither ỹ king himselfe, nor his seruauntes, though they hearde all these wordes. Neuertheles, Elnathā, Dalaiah & Gamariah besought the kyng that he would not burne the booke: not withstãding the king would not heare them, but cõmaunded Jerahmael the sõne of Amelech, Saraiah the sonne of Ezriell, and Selamiah the sonne of Abdiel, to laye handes vpon Baruch the Scrybe, and vpō Jeremy the Prophete: but the Lord kept them out of syght. After nowe that the kyng had brente the booke, and the sermons whiche Baruch wrote at the mouth of Jeremy: The word of the Lord came vnto Jeremy, saying: Take an other booke & wrype in it all the foresayde sermons, that were wrytten in the fyrste booke, which Jehoakim the king of Juda hath brente. And tell Jehoakym the kyng of Juda, thus sayeth the Lorde: thou haste brent the booke, & thoughtest within thy selfe: Why haste thou wrytten therin, that the kyng of Babylon shall come and make this lande waste: so that he shall make both people and cattell to dee out of it? Therefore thus the Lorde sayeth of Jehoakym the kyng of Juda. *There shall none of his generacion syt vpō the throne of Dauid. his dead corse shalbe cast out, that the heate of the daye, and the frost of the nyght may come vpō hym. And I will vysyte the wyckednesse of hym, of hys sede, & of his seruauntes. Moreouer all the euyll that I haue promysed them (though they hearde me not) wyll I bryng vpon them: vpon the inhabitours of Jerusalem, & vpon all Juda. Then tooke Jeremy another booke, & gaue it Baruch the Scrybe the sonne of Neriah, which wrote therin out of the mouthe of Jeremy, all the sermons that were in the fyrste booke, whiche Jehoakym the kyng of Juda dyd burne. And there were added vnto them manye moe sermons then before.

The .xxxvii. Chapter.

Zedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremye goyng into the lande of Beniamyn is taken. He is beaten and put in prysō. He is delyuered by kyng Zedekiah.



Zedekiah the sonne of Josias *whiche was made kyng thorowe Nabugodonosor kyng of Babylon, raigned in the lande of Juda, in the steade of Cononiah the sonne of Jehoakym. But neyther he nor his seruauntes, nor the people in ỹ land, would obey the wordes of the Lorde, which he spake by the Prophete Jeremy. *Neuertheles, Zedekiah the kyng sent Jehucal the sonne of Selemiah, & Sophoniah the sonne of Maasiah ỹ priest, to the Prophete Jeremy, saying: O pray thou vnto ỹ Lord our God for vs. Nowe Jeremy walked free among the people at that tyme, and was not put in prysō as yet. *Pharaos hoste also was come out of Egypte: which when the Caldees that besyeged Jerusalem perceiued, they departed from thence. Then came the worde of the Lorde vnto ỹ Prophete Jeremy, saying: Thus sayth the Lord God of Israel, this answere shall ye geue to the kyng of Juda that sent you vnto me for counsayle. *Beholde, Pharaos hoste whiche is come forth to helpe you, shall returne to Egypte into his owne lande: but the Caldees shall come agayne and fyght against this citie, wyn it, & set fyre vpō it. For thus sayth the Lord: deceyue not youre owne myndes, thynking on this maner: Tushe, the Caldees go now they way from vs. No, they shal not go they way. For though ye had slayne the whole hoste of the Caldees that besyege you, and euery one of the slayne laye in his tente, yet shoulde they stande vp and set fyre vpon this cytye. Nowe when the hoste of the Caldees was broken vp frō Jerusalem, for feare of the Egyptyans armye: Jeremy went out of Jerusalē, toward the lande of Beniamin, to get hym frō among the people. And whē he came vnder Beniamins port, there was a porter called Jerias, the sōne of Selempah, the sonne of *Hananiah, which fell vpon him, & toke hym, saying: thy mynde is to rūne to the Caldees. Then sayd Jeremy:

4.Reg.24.b

Jere.21.d and.42.d

Ezec.17.b

Jer.46.d

*Jer.38.b

It is

It is not so, I go not to the Caldees. Nethertheles, Iesiah would not beleue him: but brought Jeremye bounde before the prynces. Wherfore the prynces were angry with Jeremy, & smote him, and layde him in prysō in the house of Jonathas ꝑ Scrybe. For he was ꝑ ruler of the prysō. Thus was Jeremy put into the dongeō & prylon, & so lay there a long time. ¶ Thā Zedekyah the kyng sent for him, & called hym, and asked hym quyetly in his owne house, saying: thinkest thou this busynes (that nowe is in hande) commeth of the Lorde? Jeremy aunswered: yea, that it doeth: and thou (sayde he) shalt be delyuered into the kinge of Babylons power.

* Jer. 38. c.

D Moreouer Jeremy sayde vnto kyng Zedekyah: What haue I offended against thee, agaynst thy seruauntes, or agaynst this people, that ye haue put me in prylon? * Where are your Prophetes which haue prophecyed vnto you, and sayde that the kyng of Babylon shoulde not come against you and this lande? And therfore heare now, O my Lorde the kinge: let my prayer be accepte before thee, and sende me nomore into the house of Jonathas the Scrybe, that I dye not there. Then Zedekyah the kyng commaunded to put Jeremye in the fore entrye of the prylon, and daily to be geue hym a lake of bread out of the bakers streate, vntyll all the breade in the cytye were eaten vp. Thus Jeremye remayned in the fore entrye in the prylon.

* Jer. 28. c.

The .xxxviii. Chapter.

By the motion of the rulers, Jeremye is put into a dongeon. At the request of Abdemelech the chāberlayne, the kyng commaundeth Jeremye to bee brought forth of the dongeon. Jeremye sheweth the kyng howe he myght escape death.

A Saphatyah the sōne of Mathā, Godoliah the sōne of Phashur, Jucal the sonne of Semelyah, and Pashur the sonne of Melchyah perceyued the wordes that Jeremy had spoken vnto all the people, namely on this maner.

* Jere. 21. b and. 27. a

Thus sayth the Lorde: * Whoso remayneth in this cytie, shall perish, either with ꝑ sweard, or hunger or with ꝑ pestilence. But whoso falleth vnto ꝑ Caldees, shall escape, wynning his soule for a pray, and shall lyue. * For thus sayeth the Lorde: This citie (no doubte) must be delyuered into the power of the kyng of Babilon, and he also shall wyn it. Then sayde the prynces vnto the kyng: Syr, we beleeue you let this manne bee put to death. For thus he discourageth the handes of the soudyers that bee in this citie, and the handes of al the people, whē he speaketh suche wordes vnto them. This man seeketh laboureth not for peace of the people, but myschefe. Zedekyah the kyng answered, & sayde: loe, he is in your handes: for the kyng maye denye you nothyng.

* Jere. 22. a

Then tooke they Jeremye, and cast hym into the dongeon of Melchiah the sonne of Hamelech, ꝑ dwelt in the fore entrye of the prylon: And they let downe Jeremye wyth coardes into a dongeon, where there was no water but myre. So Jeremy stacke fast in the myre. Now when Abedmelech, the Moryan, beyng a chāberlayne in the kynges courte, vnderstode that they had cast Jeremye into the dongeon, he wente out of the kynges house, and spake to the king, (which then sat vnder the porte of Beniamyn) these wordes: my Lorde the kyng, whereas these menne medle with Jeremye the Prophete, they do him wrong. Namely in that they haue put hym in prylon, there to dye of hūger, for there is nomore breade in the citie.

Then the kinge commaunded Abdemelech the Moryan, and sayde. Take from hence .xxx. men whom thou wylt, & drawe vp Jeremy the Prophete out of the dongeon before he dye. So Abedmelech toke the men with hym, and went to the house of the kyng: and there vnder the treasury he gatte olde ragges and worne cloutes, and let them downe by a coarde into the dongeō to Jeremy. And Abedmelech the Moryan sayde vnto the Prophete Jeremy: O put these ragges and cloutes vnder thy arme holes, betwyxte them and the coardes: and Jeremye dyd so. So they drewe vp Jeremy with coardes, and tooke hym out of the dongeon, and he remayned in the fore entrye of the prylon.

Then * Zedekyah the kyng sent, & caused Jeremy the Prophete to bee called vnto hym, into the thyrd entry that is in the house of the Lorde. And the kyng sayd vnto Jeremy: I will aske the somewhat, but hyde nothyng fro me. Then Jeremy answered Zedekiah: yf I be playne vnto thee, ꝑ wylt cause me to suffre death: yf I geue the counsayle, thou wylt not folowe me. So the kyng sware an oth secretly vnto Jeremy, saying: As truelye as the Lorde lyueth, that made vs these soules, I wyll not slay thee, nor geue thee

* Jere. 1.

into

into the handes of them that seke after thy lyfe. Then sayde Jeremy vnto zedekiah: Thus saieth the Lorde of hostes, the god of Israell. * Yf case be, that thou wylt go forth vnto the kynge of Babilons princes, thou shalte saue thy life, and this citye shall not be brent: yea, bothe thou and thy housholde shall escape with your lyues. But if thou wilt not go forth to the kinge of Babilons princes, thē shall this citie bee deliuered into the handes of the Caldees, whiche shall set fyre vpon it, & thou shalte not be able to escape them. And zedekiah sayde vnto Jeremy: I am afrayed for the Jewes that are fled vnto the Caldees, lest I come in their handes, and so thei to haue me in derisiō. But Jeremy answered: No, they shall not betraye the: O hearken vnto the voyce of the Lorde (I beseche the,) which I speake vnto the, so shalt thou bee wel, and saue thy life. But if thou wilt not go forth, the lorde hath told me this plainly: Beholde, all the women that are lefte in the king of Judaes house, shalbe led forth out to the kyng of Babilons princes. And they shal say, that thou art disceyued: and ỹ ỹ mē in whom ỹ dideſt put thy truſt, haue gotten the vnder, and ſes thy feete faſte in ỹ mire, and gone their waye from the. Therfore al thy wiues with theyr children shall they lede forth vnto the Caldees: and thou shalt not escape their handes, but shalt be ỹ king of Babilons prieſoner, & this cytye shalt thou cauſe to be brēt. Then ſaid zedekiah vnto Jeremy: Ieke ỹ no bodye knowe of theſe wordes, & thou shalt not dye. But if ỹ princes perceiue ỹ I haue talked with the, & come vnto the, saying: O ſpeake, what ſaide the king to the? hide it not from vs, & we wil not putte the to death: Tell vs (we praye the) what ſaide the king to thee? See thou geue them this anſwere: I haue hūbly beſought the king that he will let me lie no more in Jehonathans house, ỹ I dye not there. Then came all the princes vnto Jeremy, and aſked him. And he told them, after ỹ maner as the kinge bad him. Then they helde theyr peace, and let him alone: for they perceyued nothing. * So Jeremy abode ſtil in the fore entry of the prieſon, vntill the daye that Jerusalem was wonne.

The.xxxix. Chapter.

Nabuchodonozor beſegeth Jerusalem, zedekiah flieth. He is taken of the Caldees. His ſonnes are ſlaine. His eyes are thruſt out. Jeremy is prouided for. Abdemelech is deliuered frō captiuitie, because of ỹ confidence that he hath in God.

NOw * when the citie of Jeruſalē was taken (for in the .ix. yere of zedekiah kinge of Juda, in the .x. moneth, came Nabuchodonozor the king of Babilon & all his hooſt, and beſeged Jeruſalem, and foughte againſte it. And in the .xi. yere of zedekiah, in the fourth moneth, the .ix. daie of the moneth, he brake into the citie.) Then al the princes of ỹ king of Babilon came in, and ſatte them downe vnder the porte: Nergel, Sarezer, Samgarnebo, Sarſachim, Rabſaris, Nergel, Sarezer, Rabmag, with al other princes of the king of Babilon. * And when zedekiah ỹ king of Juda with his ſouldyers ſawe them, they fled, and departed out of the citie by night, through the kinges garden, and through the port that is betwene the two walles, and ſo thei went towarde the wildernes. But the Caldees hoſte followed faſte after them, and tooke zedekiah in the fielde of Jericho, and brought hym prieſoner to Nabuchedonozor the king of Babilon vnto Reblath, that lieth in the land of Hemath, where he gaue iudgement vpon him. So the kinge of Babilon cauſed the childrē of zedekiah and al the nobles of Juda, to bee ſlaine before his face at Reblath. And made zedekias eyes to bee putte out, and bound him with two chaines, and ſent him to Babylon. * Moreouer the Caldees brent vp the kinges palace, with the other houſes of the people, & brake downe the walles of Jeruſalem. As for the remnaunt of the people that were in the cytye, and ſuch as were come to helpe the (whatſoeuer was left of the commen ſorte) Nabuzaradan the chiefe captaine caried them to Babilon. But Nabuzaradan the chyefe captaine let ỹ raſcal people (and thoſe that had nothyng) dwell ſtil in the lande of Juda, and gaue them vineyardes and corne fieldes at the ſame time. Nabuchodonozor alſo the kynge of Babilon, gaue Nabuzaradan the chiefe captaine a charge concernyng Jeremy, ſayinge: take, and cherythe him, and make muche of him, ſee thou dooe him no harme, but entreate him after hys owne deſyre. So Nabuzaradan the chiefe captaine, Nabuſazban Rabſares, Nergal, Sarezar, Rabmag, and al the kynge of Babilons Lordes, ſent for Jeremy, * & cauſed him to be fet out of the fore entry of the prieſon, and committed hym vnto Godoliah the ſonne of Ahicam ỹ ſonne of Saphan, that he ſhould carie him home: * ſo he dwelt among the people. Nowe whyle

Jeremy laye yet bounde in the fore entry of the prieson, the woorde of the Lorde came vnto hym saying: Goe and tel Abedmelech ꝑ Mozian. Thus saieth the lord of hostes, the God of Israell: Beholde, the cruel and sharpe plage that I haue deuised for thys citye, wyll I bryngе vpon them, that thou shalt see it: but I will deliuer the (sayth the lorde) and thou shalt not come in the hãdes of those menne whome thou feareste. For doubtles, I wil saue the, so that thou shalt not perish with ꝑ swoord: but thy life shalbe saued, and that because thou hast putte thy trust in me, sayeth the Lorde.

The.xl. Chapter.

Jeremye hath licence to goe whyther he wyll. He dwelleth with the people that remaineth at Jerusalẽ. Of ver whom Godolieh ruleth. Johanan Prophecieth death vnto Godoliah.

A
Jere.40.a
This is the worde that the lorde spake vnto Jeremy, * whẽ Nabuzaradan the chiefe captayne
‡ Jos.18.d
had let him goe free from ‡ Ramah, whyther he had led hym bounde amonge all the prisoners that were caryed from Jerusalem and Juda, vnto Babiló. The chiefe captayne called for Jeremy and sayde vnto hym. The Lord thy God spake mightely before, of the miserye vpon this place. Now the Lord hath sent it, and performed it, as he hathe promised. For ye haue synned agaynst the Lorde, and haue not bene obediente vnto his voyce: therefore commeth this plage vpõ you. Behold, I leuse the bandes frõ thy handes this day: yf thou wilt now go with me vnto Babylon, vp then: for I wyl see to thee, and prouide for the. But yf thou wilt not go with
B
me vnto Babilon, then remayne here. * Beholde, al the lande is at thy wyl, loke wher
*gen.13.d
Lod.1.d.
thou thinkest conuenient and good for the to abyde, there dwell. For as yet he was not gone backe agayne to Godoliah, therefore he saide vnto hym: go backe to Godolyah the sonne of Ahicam, the sonne of Saphan * whome the kyng of Babilon hathe
4.re.25.c
made gouernoure ouer the cities of Juda, and dwell with him among the people, or remayne where soeuer it pleaseth the. So ꝑ chiefe captaine gaue him his expences with
*Jer.39.c
a reward, and lette hym go. * Then wente Jeremy vnto Godoliah the sonne of Ahycam, to Mizpa, and dwelte there wyth hym among the people that were left in the
C
land. Now when the captaines of ꝑ hoost of Juda (which with their felowes were scatered abrode on euerye syde in the land) vnderstood, that the king of Babilon had made Godoliah the sonne of Ahycam gouernoure in the lande: and that man, wife, and childe, yea, and the poore menne in the lande (that were not led captiue to Babylõ) shoulde bee vnder hys iurisdyction: They came to Godoliah vnto Mizpa: Namelye Ismael the sonne of Nathaniah, Johanã and Jonathan the sonnes of Careah, Sareah the sonne of Thanhometh, the sonnes of Ophai, the Netophathite, Jesoniah the sonne of Maachati, with theyr companions. And Godoliah the sonne of Ahycam, the sõne of Saphan, sware vnto them and theyr felowes in this maner. * Bee not a- *2.re.
frayed to serue the Caldees, dwel in the lãd, and doe the king of Babilon seruice, so shal ye prosper. Beholde, I dwell at Mizpa to be an officer in the Caldees behalfe, and to satisfye such as come to vs. Therfore gather you wine, corne, and oyle, and kepe thẽ in your ware houses, and dwell in youre cityes that ye haue in keppynge. Yea, all the
D
Jewes also that dwelt in Moab vnder ꝑ Ammonites, in Idumea and in al the cõtreyes, when they hearde that the kynge of Babylon had made Godoliah the sonne of Ahicam the sonne of Saphan, gouernour vpon them that were lefte in Juda: All the Jewes (I say) returned oute of all places where they were fled vnto, and came into ꝑ lande of Juda to Godoliah vnto Mizpa, and gathered wine and other fruites, and that verye muche.

Moreouer Johanan the sonne of Careah, and all the captaines of the hoost that were scatered on euerye syde in the lande, came to Godolyah in Mizpa, & sayed vnto him: knowestethou not that Baalis the king of the Ammonites hath sente Ismaell the sonne of Nathaniah to sleye the? But Godoliah the sonne of Ahycam beleued them not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa, these woordes secretelye: Lette me goe I praye thee, and I wyl sleye Ismaell the sonne of Nathanyah, so that no body shal know it. Wherfore wil he kil the, that al the Jewes whiche resorte vnto the, myghte be scattered, and the remnaunte in Juda perishe. And Godoliah the sonne of Ahycam sayde vnto Johanan the sonne of Careah. Thou shalte not doo it, for they are but lyes that thou sayest of Ismaell.

The.xli. Chapter.

Ismaell killeth Godoliah grieuslye, and many other with hym. Johanan folowyth after Ismaell.

But

BUt in the seuenth moneth it happened, *that Ismael the sonne of Nathaniah the sonne of Elysama (one of the kinges bloude) came with them that were greatest about the king, and ten mē that were swoorne with him, vnto Godoliah the sonne of Ahicā to Mizpa, & they dyd eate together. And Ismael the sonne of Nathaniah with those .x. men that were swoorne to hym, start vp, and smote Godoliah the sonne of Ahicam the sonne of Saphan with the sweorde, and slew him, whom the king of Babilon had made gouernoure of the land. Ismael also slew al the Iewes that were with Godoliah at Mizpa, and al the Caldees that he founde there waityng vpon him, and those that were able to fight he slewe with him. The next daye after that he had slaine Godoliah (the matter was yet vnknowen) & there came certaine men from Sychem, frō Siloh and Samarya, to the noumber of lxxx. whiche had shauen theyr beardes, rēt theyr clothes, and were all beauye, bryngyng meat offerynges and incence in theyr handes, to offer it in the house of the Lord. And Ismael the sonne of Nathaniah went forth of Mizpa* wepyng, to meete them. Now when he met them, he said: Go your way to Godoliah the sonne of Ahycam. And when they came into the middeste of the cirye, Ismael the sonne of Nathanyah (with them that were swoorne vnto hym) slewe them, euen at the middeste of the pit. Among these foure score men there were .x. that sayde vnto Ismael: Oh, slaye vs not, for we haue yet a great treasure in ỳ field, of wheate, barley, oyle, and honye. So he spared them, and slew them not with their brethren. Nowe the * pyt wherein Ismael dyd caste the deade bodyes of the menne (whom he slewe because of Godoliah) had Kynge Aza caused to bee made for feare of Baaza the kynge of Israell, and the same pit dyd Ismael fill with slayne men. As for the rēnaunt of the people, ỳ kinges doughters and al the people that were yet left at Mizpa, vpon whom* Nabuzaradan the chiefe captaine had made Godoliah ỳ sonne of Ahicam gouernoure: Ismael the sonne of Nathaniah caryed them awaye prisoners towarde the Ammonites. But when Iohanan the sonne of Careah, and all they whiche had bene captaynes ouer ỳ kinges host with him, hearde of all ỳ wickednes ỳ Ismael the sonne of Nathanyah had done, *they toke their companions, and wēt out for to fight with Ismael the sonne of Nathaniah, and founde him by the great waters that are in Gybeon. Nowe when all the people whom Ismael led captiue, saw Iohanan the sonne of Careah and all the other captaynes of the hoste, they were glad. So all the people that Ismael had caried awaye from Mizpa, were brought again. And when they returned, they came to Iohanan the sonne of Careah. But Ismael ỳ sonne of Nathaniah, fled frō Iohanan with viii. of his swoorne companions, and went to the Ammonites. Then Iohanan the sonne of Careah & al the captaines of the hoste, that were with him, toke al ỳ remnaunt of the people, whoune Ismael the sonne of Nathaniah had ledde awaye: (When he had slayne Godoliah the sonne of Ahycam) whome they also had rescued from hym: fyghtyng men, women & chyldren, and Geldedmē, whom they brought againe from Gybeon, and went frō thence and sat them downe at Geruth Camaam, whiche lyeth beside Bethleem, *that they might go into Egypte for feare of the Caldees: of whome they were afrayed, because that Ismael the sonne of Nathanyah had slayne Godoliah Ahycams sonne, * whom the king of Babylon hath made gouernor in the lande.

The.xlii. Chapter.

The captaines aske counsaile of Jeremy what they ought to do. Jeremy admonisheth the remnaunt of the people not to goe into Egypt.

SO al the captaines, & Iohanā ỳ sonne of Careah, Iezaniah ỳ sonne of Osaiah, came with al ỳ people from the leaste vnto the moste, and said vnto Jeremy the prophete. *O heare our peticion ỳ thou mayest pray for vs vnto the lord thy god: namelye, for al the remnaunt wherof ther be very fewe of vs left of many, as ỳ seest vs, ỳ the lord thy god maye shew vs a way to go in, and tel vs what we should do. Then Jeremye ỳ prophet said vnto thē: I haue heard you. Behold, I wil pray vnto god your lord as ye haue required me: & loke what aunswer ỳ lord geueth you, I shall certify you therof, & kepe nothing backe frō you. And they said vnto Jeremy. * The lord of truth and faithfulnes be our recorde, that we wil doe al that the lord thy god commaundeth vs, whether it be good or euil. We will hearke vnto ỳ voice of our lorde god, to whom we send the, that we may prosper, when we haue folowed the voice of the lord our god.

And after ten dayes came the worde of the Lord vnto Jeremy. Then called he Johanan the sonne of Careah, & al the captaines of the people that were with hym: yea, and al the people from the least vnto the moste, and sayde vnto them. Thus sayth the lord God of Israel, vnto whome ye sente me to laye forth youre prayers before hym: * yf ye wyll dwell in this lande, I shall buylde you vp, and not breake you downe: I shal plante you, and not roote you oute. For I repente, as concernyng the trouble that I haue done vnto you: feare not the kyng of Babilon, of whome ye stande in awe: O, be not afrayed of him, sayth the Lord. For I wil be with you, to helpe you, and delyuer you from his hand. I wil pardon you, I wil haue mercy vpon you, and cause him to pitye you, and bryng you agayne into your owne lande. Neuertheles, yf ye purpose not to dwel in this land, nor to folow the voyce of the Lorde your God, but will saye thus: we will not dwell here, but goe into Egipt, wher we shal neither se warre, heare the noyse of the trompette, nor suffer hungre, there will wee dwel. Wherefore, heare now the worde of the lord O ye remnaunt of Juda. * Thus saith the Lord of hostes, the God of Israel: yf ye be wholy purposed to go into Egipt, & ye enter ther to dwel as straungers: * the sweord ye feared, shall ouertake you in Egipte: & the hunger wherof ye be here afraid, shal hang vpon you, & folow you into Egipt, & ther shal ye dye. And al they ye of set purpose vndertake to go into Egipt to soiourne there, shal perishe with the sweord, with hunger and pestilence, not one of them shal remain: ther shal none escape the plage that I wil bryng vpon them. For thus saith the lorde of hoostes, the God of Israel: like as my wrath and indignacion is moued against the inhabitours of Jerusalem: so shall my displeasure be kindled against you also, if ye go into Egipt: and there ye shalbe reuiled, abhorred, brought to shame and confusion: and as for this place ye shall neuer see it more. The Lorde forbiddeth you O ye remnaunte of Juda) that ye shall not go into Egypt. And forgette not that I haue warned you earnestlye this daye, for ye haue dissembled with me: * for ye sent me vnto the lorde your God, and said: O pray thou the Lord oure God for vs, and looke what aunswere the lorde our God geueth the, that bring vs again, and wee shal doe therafter. Now haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for ye which cause he hath sent me vnto you.

Now therfore, * yf ye wil not folow it, be sure that ye shall perishe with the sweord, with hunger and pestilence: euen in the same place where your lust is to goe and dwell.

The.xlui. Chapter.

Johanan carieth the remnaunt of the people into Egipt contrary to the minde of Jeremy. Jeremy propheciеth the destruction of Egipt.

NOw when Jeremye had ended al the wordes of the Lorde hys God vnto the people, whiche to declare the lorde they God had sent him to them (euen all these wordes, I say:) Jzariah the sonne of Oziah, and Johanan the sone of Careah with al the stubburne persons, said vnto Jeremy: * Thou lyest. The Lorde our God hath not sente the to speake vnto vs, that we shoulde not goe into Egypt, and dwell there: But Baruch the sonne of Neriah prouoketh thee agaynste vs, that he might bryng vs into the captiuitye of the Caldees, ye they might slay vs, and cary vs away prisoners vnto Babilon. So Johanan the sonne of Careah, and al the captaines of the hoost, and al the people folowed not the commaundement of the Lorde: Namely, to dwell in ye lande of Juda. But Johanan the sonne of Careah and al the captaines of the hoost, caried awaye al the remnaunte in Juda, * that were come together agayne from all the Heathen (among whom they had bene scatered) to dwel in the land of Juda: men, wemen, children, the kinges daughters, al those that Nabuzaradan the chiefe captain had left with Godoliah the sonne of Ahycam, the sonne of Saphan. They caried away also the prophet Jeremy, Baruch the sonne of Neriah, and so came into Egypte: for they were not obediente vnto the commaundemente of God. Thus came they to Taphnis. And in Taphnis. the worde of the Lorde happened vnto Jeremy, saying: Take great stones in thine hande, and hide the in the bricke wal, vnder ye doze of Pharaos house in Taphnis, ye al ye men of Juda may se, & saye vnto them: Thus saieth the lord of hostes, ye god of Israel. * Behold, I wil send and call for Nabuchodonozor the kynge of Babylon my seruaunt, & wil set his seat vpon these stones that I haue hyd, and he shal spreade his tent ouer them. And when he commeth, he shall smyte the land of Egipt: some with slaughter, some

wyth

with prieſonmente, and ſome with the
ſweorde. He ſhall ſet fyre vpon the tem-
ples of the Egipcians Goddes, & burne
them vp, & take themſelues prieſoners.
Moreouer, he ſhall arraye hymſelfe with
the lande of Egipt, lyke as a ſhepeherde
putteth on his coate, & ſhall departe hys
way from thence in peace. The pilliers al-
ſo of the temple of the ſunne, that is in E-
gipt, ſhal he breake in pieces, and burne
the temples of the Egipcians goddes.

The.xliii. Chapter.

He reproueth the people for theyr vnkindnesse. They that fet lyght by the threatnyng of the Lorde are chaſtened. The deſtruction of Egipte, and the Jewes therin, is prophecied.

¶ This is the worde that was ſhewed
to Jeremy concerning al ye Jewes
which dwelt in Egipt: at Migdol,
at Taphnys, at Noph, and in the lande
of Pathures. Thus ſayeth the Lorde of
hoſtes the God of Iſrael: Ye haue ſene
al the miſery that I haue brought vpon
Jeruſalem, & vpon the cities of Juda:
ſo that this day they are deſolate, and no
manne dwellyng therein: and that bee-
cauſe of the great blaſphemyes whiche
they cõmitted, to prouoke me to angre.
In that they went backe to doe ſacrifice
and worſhip vnto ſtraunge gods, whome
neyther ye nor youre fathers haue kno-
wen. Howbeit, I ſent vnto them my ſer-
uauntes all the Prophetes. * I roſe vp
early, I ſente vnto them and gaue them
warning. O dooe no ſuche abhominable
thinges, and thynges that I hate. But
they wouldе not folowe nor hearken, to
turne from theyr wickednes, and to doe
no more ſacrifices vnto ſtraunge Gods.
¶ Wherfore myne indignacion and wrath
was kyndled, and it brente vp the cityes
of Juda, the fieldes with the ſtreetes of
Jeruſalem, ſo that they were made waſt
and deſolate, as it is come to paſſe thys
daye. Now therfore, thus ſayth the lord
of hoſtes, the God of Iſrael: How hap-
peneth it, that ye dooe ſo greate euil vn-
to youre owne ſoules: thus to deſtroye
the menne and weomen, childzen and ba-
bes of Juda: ſo that none of you is left,
becauſe ye prouoke me vnto wrath with
the worke of your own handes: When
ye offre vnto ſtraunge Goddes in the
lande of Egipt, where as ye bee gone to
dwell. That ye myghte vtterly peryſhe,
and that ye might be cruyled and ſhame-
fully entrated of all nations. Or haue
ye nowe forgotten the wickednesse of
youre forefathers, the wickednesse of
the kynges of Juda, and theyr wyues,
the wickednesse that ye your ſelues and
your wyues haue doone in the lande of
Juda, in the citye, and in the ſtreetes of
Jeruſalem? yet are ye not ſory vnto this
day: ye feare not, neyther walke ye in my
law and in my commaundementes, that
I haue geuen vnto you, and your fore-fa-
thers.

Therefore thus ſayeth the Lorde
of hoſtes, the God of Iſrael: I am ſted-
faſtly aduyſed and determined to punith
you, and to roote out all Juda. As for
the remnaunte of Juda, that purpoſely
wente into Egipte, there to dwel, I will
take them, * and they ſhal all bee deſtroy-
ed. In the lande of Egipte ſhall they pe-
ryſhe, beyng conſumed with the ſweorde
and with hunger. For from the leaſte vn-
to the moſte, they ſhall peryſhe with the
ſweorde and with hunger. Moreouer,
they ſhalbee reuyled, abhorred, ſhamed,
and confounded: For I will viſyte them
that dwell in Egypte, * as I haue viſi-
ted Hieruſalem, with the ſweorde, with
hunger, and with peſtilence. So that
none of the remnaunte of Juda whiche
are gone to dwel in Egypte, ſhalbe lefte
to come agayne into the lande of Juda,
although they thynke to come thither
agayne, and to dwell there. For none
ſhall come agayne, but ſuche as are fled
awaye.

Then al the men whiche knewe that
theyr wyues had offered vnto ſtraunge
Gods, and a great ſorte of wyues that
ſtoode there, yea and all the people that
dwelte there in Egypte, in the citye of
Pathures, anſwered Jeremy, and ſayde:
As for the woordes that thou haſt ſpo-
ken vnto vs in the name of the Lord, we
will in no wiſe heare them: but whatſoe-
uer goeth out of our owne mouthe, that
we will do. We will doe ſacrifice and of-
fer oblacions vnto the queme of heauen,
* like as we and oure forefathers, oure
kinges and our heades haue doone in the
cities of Juda, and in the ſtreetes and
fieldes of Jeruſalem. For then had we
plentyouſnes of vitayles, then were we
in proſperitie, and no miſfortune came vp-
on vs. * But ſence we lefte to burne in-
cenſe, and to doe ſacrifice vnto the queme
of heauen, we haue had ſcarcenes of all
thynges, and peryſhe with the ſweorde &
hunger. Laſte of all, when we weomen

dyd sacrifyce and offered vnto the quene of heauen, dydde we make her cakes and powre vnto her drinkofferinges, euen to that ymage, dyd we sacrifice and serue, without our husbandes willes.

Then sayde Jeremye vnto all the people, to the menne, to the weomenne, and to all the folke whiche had geuen hym that answere: dyd not the Lorde remembre the sacrifyces that ye, youre forefathers, your kynges and rulers, with all the people, haue offered in the cities of Juda, in the stretes and lande of Jerusalem, and hath he not considered thys in hys mynde? Insomuche that the Lorde myghte no longer suffre the wickednesse of your inuencions, and the abhominable thynges whiche ye dyd.

*Esai.1.a *Is not your lande desolate and voyde, yea, abhorred & accursed, so that no man dwelleth therein any more, as it is come to passe thys daye.

3.reg.18.b *Dyd not all thys happen vnto you, Jere.2.c because ye made such sacrifices to idols 3.c.3.c.6. and synned agaynste the Lorde? ye haue Baru.3.a not folowed hys voyce, to walke in hys lawe, in hys ordenaunces and statutes. yea, thys is the cause that al misfortune happened vnto you, as it is come to passe thys daye. Moreouer, Jeremy spake vnto all the people and to all the weomen. Heare the woorde of the Lorde al Juda, ye that bee in the lande of Egypt. Thus sayeth the Lorde of hoostes, the God of Israell. Ye and youre wyues haue spoken with your owne mouth, the thyng *Jer.44.c that ye haue fulfilled in dede. *yea, thus haue ye sayd: We will not fayle, but perfourme the vowes that we haue vowed. We will doo sacrifice, and powre oute drinkofferynges to the Quene of heauen. Purposely will ye serue vp youre owne meanynges, and perfourme youre vowes. And therfore, heare the woordes of the Lorde all Juda, ye that dwell in the lande of Egypte. Beholde, *I haue *gen.22.a
G sworne by my great name, sayeth the Lorde: that my name shall not be reherced thorow any mannes mouthe of Juda, in all the lande of Egypt, to say: The Lord God liueth. For I will watche to plage them, and not for theyr welthe.

*Jer.42.c *And all the menne of Juda that bee in the lande of Egipte, shal perishe with the sworde and with hunger, vntyll they be vtterlye destroyed. Neuertheles, those that fledde awaye for the sworde shall come agayne into the lande of Juda, but there shalbe verye fewe of them. And all the remnaunt of Juda, that are gone into Egipte, there to dwell, shall knowe whose woordes shal be foūd true: theirs or myne. Take thys for a token, that I will visite you in thys place, sayeth the lord, and that ye may know that I (without doubt) wil perfourme my purpose vpon you, to punishe you: Beholde, saith the Lorde, I will delyuer Pharao Hophra king of Egipt, into the handes of hys enemyes that seeke after hys lyfe: *euen as I gaue Zedekiah the kyng of 44.d. Juda into the handes of Nabuchodonozor king of Babilon his enemy, which sought after his lyfe. Jer.39.

The.xlv. Chapter.

Baruch is reproued of Jeremy.

These are the woordes that Jeremy the Prophete spake vnto Baruche I the sonne of Neriah *after that he Jer.36. hadde written these sermons in a booke at the mouth of Jeremy, in ỳ.iiii. yeare of Jehoakimỳ sōne of Josias king of Juda, saying: Thus sayeth the Lorde God of Israel vnto the, o Baruch: Insomuch as thou thoughteste thus, when thou wast wryting: Woe is me, the lord hath geuen me sorowe vpon sorowe, I haue wery ed my selfe with syghing, and haue B founde no rest. Therfore tel hym, O Jeremy, that the Lord saith thus: Behold, the thynge that I haue builded, will I breake downe agayne, and roote out the thynge that I haue planted, yea, thys whole land. And seekest thou yet promocion? Looke not for it, and desyre it not. For I will bryng a miserable plage vpon all flesshe, sayth the Lord. *But thy Jer.21. lyfe will I geue thee for a praye in all places, whersoeuer thou goest.

The.xlvi. Chapter.

Ye prophecieth the destruction of Egipt: Deliuerance is promised to Israel.

Here folow the woordes of the I Lord to the prophet Jeremy, which he spake agaynste al the Gentiles. These woordes folowyng, preached he *to the Egipcians Ezek.29. concerning the hoost of Pharao Necho, and. king of Egipt, whē he was in Charcamis beside ỳ water of Euphrates, what Ezec.30. tyme as Nabuchodonozor the kyng of Babilon slewe hym, in the fourthe yeare of Jehoakim the sōne of Josias king of Juda. *Make ready buckler and shilde: Jer.46.

and

and goe foorth to fighte: harneſſe youre horſes, and ſet your ſelues vpon them, ſet your ſallettes faſt on, bryng foorth ſpeares, ſcoure your ſweordes, and put on your breſtplates.

But alas how happeneth it, that I ſee you ſo afrayd? why ſhrinke ye backe? Theyr worthyes are ſlayne: yea, they runne ſo faſt away, that none of them looketh behynde hym. Fearefulnes is fallen vpon euery one of them, ſayeth the lord. The lyghteſt of foote ſhal not flye away, and the woorthies ſhall not eſcape. Towarde the northe by the water of Euphrates, they dyd ſtumble and fall. But B what is he thys that ſwelleth vp, as it were a floude, roaryng and ragyng lyke the ſtreames of waters? It is Egipt that ryſeth vp lyke the floud, and caſteth out the waters with ſo greate noyſe. And he ſayde: I will goe vp, and will couer the earth, I will deſtroy the citie with them that are therin. Get ye vp ye horſes, rore furth ye charettes, come furth ye woorthyes, ye Mozyans, ye Libeans with your buckelers, ye Lidians with your bowes. This day of the Lorde God of hooſtes, is a day of vengeaunce, that he C maye auenge hym of hys enemyes. The ſweorde ſhal deuour: it ſhalbe ſatyſfyed, and bathed in theyr bloud. For the lord God of hooſtes ſhall haue a ſlayne offrering towarde the northe, by the water of Euphrates. Goe vp, O Gilead, & bryng tryacle vnto the daughter of Egipt. But in bayne ſhalte thou goe to ſurgerye, for thy wounde ſhall not be ſtopped. The heathen haue heard of thy ſhame, and ꝑ lande is full of thy confuſion: for one ſtronge man dyd ſtomble vpon another, D & they are fallen both together. * Theſe Jer.46. are the wordes that the lorde ſpake to ꝑ prophete Jeremy, concernyng the commyng of Nabuchodonoſor the kynge of Babylon, whyche was ſent to deſtroy ꝑ lande of Egypt. Preache out thorow we ꝑ lãd of Egipt, & cauſe it to be proclaimed at Migdol, Noph, and Taphnis, & ſay: Stand ſtil, make the redy, for ꝑ ſwearde ſhal conſume the rounde aboute. Howe happeneth it, that thy mighty worthies are fallen? Why ſtoode they not faſte? Euẽ becauſe the lord thruſt thẽ downe. The ſlaughter was greate, for one fell euer ſtyll vpon another. One cryed vpon another: Up let vs go again to our own people, and to our own natural countrey from the cruel ſweorde. They dyd crye euen there: O Pharao, kinge of Egipt, E thou troublous kynge: the tyme wyll bring ſedicion. As truly as I lyue ſayeth the kynge, * whoſe name is the lorde of Eſa.47.8 and.51.c hooſtes, it ſhall come as the mount of Tabor, and as Lybanus, if it ſtode in ꝑ ſea. O thou daughter of Egypte, make readye thy geare to flytte. For Noph ſhalbe voide & deſolate, ſo that no man ſhall dwell therein. The land of Egypt is lyke a goodly fayre calfe: but deſtruccyon ſhal come oute of the northe, I ſay it cũmeth. Her waged ſouldiers that be with her, are lyke fatte calues: They alſo ſhal fle away together, and not abide: for the daye of theyr ſlaughter, and the tyme of theyr viſytacion, ſhal come vpõ thẽ. The crye of them ſhall make a noyſe, as the blaſte of a trompet. For they ſhal F enter in wyth theyr hooſtes, and come wyth axes, as it were hewers down of wood. And they ſhal cut doun her wood, ſayeth the Lorde: They ſhall be innumerable: for they ſhalbe moe in numbre thẽ the greſhoppers, ſo that no man ſhalbe able to tel thẽ. The daughter of Egipte is confounded, and delyuered into the hãdes of the people of ꝑ North. Thus ſayeth the Lorde of hooſtes, the God of Iſrael. Beholde, I wyl viſet that reſtles people of Alexandria, Pharao, & Egipt, yea, both their gods & their kinges: euen Pharao, and al them that put their truſt in him. Yea, I wil deliuer them into the handes of thoſe that ſeeke after theyr liues: Namely, into the power of Nabuchodonoſor the kyng of Babilon, & into the power of hys ſeruauntes. And after al theſe thynges, it ſhalbe inhabited as afore time, ſaith the lorde. But be not thou afrayed (o my ſeruãt Jacob,) feare G not thou O Iſrael. For loe, I wil helpe thee from farre, and thy ſeede from the lande of theyr captiuitye. Jacob alſo ſhall come agayne, and be in reſte: he ſhall proſpere, and no manne ſhall doe hym harme. Feare thou not (O Jacob my ſeruaunt) ſayeth the Lorde, for I am with thee: and wil deſtroye al nacions, among whom I haue ſcattered thee. Neuertheleſſe, I wil not conſume thee: but chaſten thee and correct thee, yea, and that with diſcreeyon: neyther will I ſpare thee as one that were faulteles.

The.xlvii. Chapter.

The worde of the Lorde agaynſt the Philiſtines.

A These are the wordes, that the lord spake vnto Jeremy the Prophete, agaynste the Philistines, before that Pharao smote the citye of Azah. Thus sayth the lord: Beholde, there shall waters ryse out of the North: and shall grow to a great floud, rumming ouer and couerynge the lande, the cities and them
B that dwel therein.

And the men shal crye, and al they that dwel in the lande shal mourne at ỳ noyse and stampyng of their strõg barbed horses, at the shaking of their charets, and at the rũblyng of the wheles. The fathers shal not loke to theyr chyldren, so feeble and wery shal their handes be at ỳ same time when he shalbe there, to destroy the whole lande of the Philistines. He shall make wast both Tirus, Sidon, and all other that are sworne vnto them.

C For the Lorde will destroy the Philistines, the remnaunte of the yle of Caphtor. Baldenes is come vpon Azah, Ascalon with her other valleyes shal kepe her peace. Howe long wilte thou slaye, O thou sworde of the Lorde? Whan wilt thou cease? Turne agayne into thy swete rest, and leaue of. But howe can it cease, when the Lord himselfe hath geuen him a charge agaynste Ascalon, and raysed it vp agaynste the cities of the sea coastes?

The.xlviii. Chapter.

The worde of the lord agaynst the Moabites.

THus sayth the Lord of hostes the God of Israell, agaynste *Moab: woe be to the citie of Nebo: for it is layde waste, brought to confusyon, and Karithiarim taken. Misgab is broughte to shame and afrayde: Moab can boaste no more of Heschon, for they haue deuysed agaynst it. Come shall they say, let vs roote them out, that they maye bee no more amonge the noumbre of the Gentiles, and that thou Madmen mayst no more be thought vpon: and the sworde shall persecute thee. A voyce shall crye from Horonaim: with greate wastyng and destruccyon, is Moab made desolate.

*Esa.15. a
16.a, 9.25.b
136, 25.b
Soph.2.b

Children could tell of the crye thereof. For at the goyng vp vnto Luith, he arose with lamentacyon and mourayng, and downe towarde Horonaim they heard a cruel & a dradly crye. Get you away, saue your lyues, and be lyke vnto the heath in the wildernes. For because thou hast trusted in thyne owne woorkes and treasure, thou shalt be take. Chamos with hys prestes and prynces shall goe
B away into captiuitie. The destroyer shal come vpõ al cities, none shal escape. The valleyes shalbe destroyed, & the fieldes shalbe layed wast, lyke as the Lord hath spoken. Geue winges vnto Moab, that she get her awaye spedely: for her cities shal be made so desolate, that no manne shall dwel therein

*Esa.2.b
Jere.17.b
Ezec.29.a

Cursed be he that doth the woorke of the Lorde negligently, and cursed bee he that kepeth backe his *sworde from shedyng of blonde. Moab hath euer beene riche and careles from her youth vp, she hath sytten and taken her ease with her treasure. She was neuer yet put out of one vessell into another, (that is) she neuer went away into captiuitie: therfore her taste remayneth, & her sauour is not
C yet chaunged. But loe, the tyme cũmeth sayth the lord, that I shal sende her trussers, to trusse her vp, which shal remoue her from her dwelling: and to emptie her vessels, & breake her wyne pottes. And Moab shalbe ashamed of Chamos, lyke as Israell was ashamed of * Bethell, wherin she put her trust. Wherfore doe ye thinke thus? we are mightye & strong men of warre. Moab is destroyed, & her cities brent vp: her chosen young men be slayne, sayth the king, whose name is the lord of hoostes. The destruccion of Moab cummeth on apace, and her fall is at hãd. Al her neighbours shal mourne for her, & al they that knowe her name, shall say: O how happeneth it, that the strõg staffe, & the goodly rod is thus broken? And thou doughter Dibon, come down from thy glory, and sit in thyrste. For he that destroyeth Moab, shall come vp to thee also, and breake downe thy strong holdes. And thou that dwellest in Aroer
D get thee to the streete, and looke aboute thee, aske them that are fled and escaped, and saye: what thyng is happened? Oh Moab is confounded and ouercome.

1.Reg.

Mourne and crye, tel it out at Arnon, that Moab is destroyed. For iudgement shal come vpon the playne lande: Hamelye, vpon Holon, & Jahazah, vpon Mephaath and Dibon: vpon Nabo, and the house of Deblathaim vpon Cariathiarim, and vpõ the house Gamul, vpon the house Maon, and Carioth, vpon Bozrah, and al the cities in the lande of Moab, whether they lye farre or neare.

The

The horne of Moab is smitten down, and her arme broken, sayeth the Lorde. Make her dronken, for she magnyfyed herselfe aboue the lorde, that menne may clap theyr handes at her vomyte, & that she also maye be laughed to scorne. O Israel, thou shalt not laugh him to scorne, when he is take among theues. *Yea, because of thy wordes that thou hast spoke against him, thou shalt be driue away. ye Moabites shal leaue ỹ cities & dwell in rockes of stone, and become like doues, that make theyr nestes in holes. *Is for Moabs pryde we haue heard of it: she is very hye minded. I know her stoutnesse, her boasting, her arrogancy, & the pryde of her stomacke, sayth the lord: I know (sayeth the Lorde) her indygnacyon, she doeth not right, her wordes are lyes, & they haue not delt truely. Therfore shal there mourning be made for Moab, & euery man shal crye for Moabs sake: a lamentacyon shalbe made to the men that stande vpon the wall. So wil I mourne for thee also, O Jazer, and for thee, O thou vineyarde of Sabamah. Thy vyne braunches shall come ouer the sea, & the braunches of Jazer, but vnto the sea, the destroyer shall breake into thy harueste and grapegathering: myrthe and cheare shalbe taken away from the timbre field, and from the whole lande of Moab.

There shal be no swete wine in ỹ presse, ỹ treder shal haue no stomack to cry: yea, there shal be none to cry vnto him: which afore time were hearde from Hezebon to Eleale and Jahaz, whiche lifted vp their voyce from Zoar vnto Horonaim, ỹ bullocke of three yere olde shall goe mourning. The waters also of Nemrim shall bee dryed vp. Moreouer, I will make Moab cease, sayth the lord, from the offringes and censyng, that she hath made vnto her Gods in high places. Wherfore my hearte mourneth for Moab lyke a croude, playing an heauy song: and for ỹ mens sake of the brickewall my hearte mourneth also, euen as a pype ỹ pypeth a doleful song: for they shalbe very few, and destroyed. *All heades shalbe shaue, & al beardes clypped of, al handes boũd, and loines girded about with sackecloth. Upon all the house toppes and stretes of Moab there shalbe lamentable mourning. For I wil breake Moab like an vnprofitable vessel, saith the Lord: O how is she destroyed? O how mourneth she? O howe doeth Moab hang downe her head, and is ashamed? Thus shal Moab be a laughyng stocke, and had in derision of al thẽ that be roumde about her. *For thus sayeth the Lorde: Beholde, the enemy shall come flying as an Eagle: and spread hys wynges vpon Moab. They shall clyme ouer the walles, and win the strong holdes. Then the myghtye mens hearttes in Moab shalbe lyke the hearte of a woman trauelyng with chylde. And Moab shalbe made so desolate, that she shall no more bee a people: because she hath set vp her selfe agaynste the Lorde. *Feare, pyt, and snare shall come vpon thee, O Moab, sayeth the lorde. Whoso escapeth the feare shal fall in the pyt, and whoso getteth out of the pit, shalbe take in the snare. For I wil bring a yere of visitacion vpon Moab, sayeth the Lorde. They that are able to flye, shal stand vnder the shadowe of Hezebon: for there shal goe a fyre out of Hezebon, & a flame from Sion, and shal burne vp ỹ proude people of Moab, and the top of those seditious children.

Woe be vnto thee, O Moab, for thou people of Chamos shalt perishe: yea, thy sonnes and daughters shalbe led awaye captiue. yet at the last, will I bring Moab out of captiuitie agayne, sayeth the lord. Thus farre is of ỹ plage of Moab.

The.xlix.Chapter.

The worde of the lord agaynst the Ammonites, & agaynste Idumea, Damascus, Cedar, and Elam.

AS concerning the *Ammonites, Thus the Lorde sayeth: Hathe Israel no children, or is he without an heyre? Why hath youre kyng then taken Gad in? Wherfore doth his people dwell in hys cities? Beholde therefore, the tyme cummeth, sayeth the Lorde, that I will bringe a noyse of warre into Rabah of the Ammonites: and it shalbe layed on a desolate heape, and her cities brente vp: and the Israelites shalbe Lordes ouer those that had them in possession afore, sayeth the lord. Heseb̃ shal mourne: for Ay shalbe rooted oute of the grounde, sayeth the lord. The cities of Rabah shall crye out, and gyrd themselues with sackeclothe, they shal mourne, & rũne about the walles, for theyr king shall bee ledde away prisoner: yea his priestes and prynces with hym.

Wherfore

B Wherefore trustest thou in the valley thy valley hath flowed awaye, O thou fearce doughter, and thinkest thou that thou art so safe, by reasō of thy treasure, that no man shal come to thee? Beholde, I will bryng a feare vpon thee, sayth the Lord god of hooستes, from al those that be about thee: so that ye shalbe scattered euery man from an other, and no manne shal gather them together agayn that be fled. But after that I wil bring the Ammonites also oute of captiuitie agayne.

*Esa.21.b *Vpon the Edomites hath the lorde of
Ezec.25.b hooستes spoken on thys maner: Is there
and 29.f no more wisedome in Theman? Is there
and 35.a no more good coūsel among his people? Is their wisedome then tourned cleane to nought? Gette you hence, tourne your backes, crepe downe into the depe, O ye citizens of Dedan.

For I wil bryng destruction vpon Esau: yea, & the day of his visitacion. If ỳ grape gatherers came vpō the, should they not leaue some grapes? yf the night robbers came vpon the, should they not take so much as they thoughte were ynough? But I wil make Esau bare, and
C discouer his secretes, so ỳ he shal not be able to hide thē. Hys sede shalbe wasted away: yea, hys brethren and hys neyghbours, and he hymselfe shal not bee lefte behinde. Thou shalt leaue thy fatherles chyldren behynde thee, and I will keepe them: and thy widowes shall take their comfort in me. For thus hath the Lorde
Jerr.25.b spoken. * Behold, they that men thought
Ezec.9.b were vnmete to drinke of the cup, haue
1.pet.4.c dronken with the first: and thinkest thou thē to be free? No, no, thou shalt neither be quite nor free: but thou muste dryuke also: For why? I haue swore by my self sayth the lord: that Bozrah shal become a wyldernesse, an open shame, a laughing stocke, and cursyng: and all her cities shalbe a continual deserte.

D For I am perfectly informed of the lord, that he hath sent a message already vnto the Heathen. Gather you together
*Abd.1.a and goe forth agaynst them, make you readye to the battayle: for loe, * I will make thee but smal among the Heathen, and litle regarded among men.

*The hye stomache and the pryde
*esa.14.b of thy heart haue deceaued thee, because
Jere.49.b thou wilte dwell in the holes of stonye rockes, and haue the hye mountaynes in possession. Neuertheles, though thy nest were as hye as the Egles, yet wil I cast thee downe, sayeth the lorde. Moreouer,
Idumea shalbe a wyldernesse: * whoso *Jer.49.b goeth by it, shalbe abashed, and wondre at all her miserable plages. * Lyke as *gen.19. Sodom & Gomor, & the cities that laye there about were turned vpsyde downe, sayeth the lorde: so shal no body dwel in Idumea, and no manne shal haue his habitacion there: Behold, like as the Lyon, I
so shal a destroyer come vp from the pleasaunte medowes of Jordane, vnto the strong dwelling place: and when I haue made him quiet, I wil make hym to flye from her: and all chosen men wil I set in araye agaynst her. Who is like vnto me? What is he ỳ will striue with me? What shepehearde maye stande in my handes?
*Therfore heare the counsel of the lorde *ps.33. that he hath take vpon Idumea: and his C purpose that he hath deuysed vpon the citizens of Theman. The least of ỳ flocke shal teare them in pieces, and loke what fayre thyng they haue, they shall make it waste: and themselues also. At the noyse of their fall, the earthe shall quake: the crye of their voyce shalbe heard vnto the red sea. Beholde, the enemy shal * come & *Jer.49.
flye vp hither, like as it were an Eagle, & spread hys winges vpon Bozrah. Then shal the heartes of the woorthyes in Edom, be as the hearte of a woman traueling of child. * Upō Damascus, Hemath, *esa.17.a
and Arphad, shall come confusyon: for Amos.1.c
they shal heare euil tidinges, they shalbe tossed to and fro lyke the sea that cannot stand stil. Damascus shalbe sore afraid, & shal flye, trēbling shall come vpon her. Sorow & payne shall ouertake her, as a woman traueling of chylde. But howe shoulde so worshipful & glorious a citie be forsaken? Heare therfore: her yong mē shall fall in ỳ stretes, & al her men of war shalbe taken away in ỳ tyme, saith ỳ lord of hostes. I wil kindle a fyre in ỳ walles of Damascus whiche shall consume the palace of Benhadad. * Is for Cedar & *esa.21.a
the kingdom of Hazor, whom Nabuchodonozor ỳ king of Babilō smote down, the Lorde hath spoken thus vpon them: Aryse, & get you vp vnto Cedar, and destroy the people toward the east. Their tentes and theyr flockes shall they take away: yea, their hanginges and their vessels: Their Cammels also shal they cary away with them. They shal cry to them: Feare is on euery syde.

Flee,

Flee, get you soone awaye, crepe into caues, that ye may dwell there, O ye inhabiters of Hasor, sayeth the Lorde: for Nabuchodonozor the kyng of Babilon hath holden a counsell concernyng you, and concluded hys deuyce agaynst you. Aryse, and get you vp agaynste yonder ryche & carelesse people (sayeth the lorde) whiche hathe neyther gates nor dooze barres, but dwel alone. Theyr Camels shalbee stollen, and the droues of theyr cattel driuen awaye. Moreouer, those will I scatter towarde all the wyndes, and bryng them to destruccyon: yea, and that thorow theyr owne families, saith the Lorde. Hasor also shalbe a dwelling for dragons, and an euerlastynge wyldernesse: so that no bodye shall dwell there: and no manne shall haue there hys habytacyon.

These are the wordes that the lorde spake to the Prophete Jeremye, concernyng * Elam, in the beegynnyng of the reygne of zedekiah kyng of Juda. Thus sayeth the Lorde of hoostes: Beholde, I will breake the bowe of Elam, and take away their strength: & vpon Elam I wil bryng the foure wyndes, from the foure quarters of heauē, and wil scatter them agaynste the same foure wyndes. And there shall be no people, but some of Elam shall flee vnto them.

For I wil cause Elam to be afrayde of theyr enemyes, and of them that seeke theyr liues: and will bring vpon them ꝑ indignacion of my wrath, saith the lord: And I will persecute them, with the sworde, so long, tyll I haue broughte them to nought. I will set my throne in Elam, I wil destroy both ꝑ king and the princes from thence, sayeth the lord. But in processe of tyme I will bryngе Elam out of captiuitye again, sayth the Lord.

The.l. Chapter.

The prophecyeth the destruccion of Babilon, and the deliuerance of Israel, whiche was in captiuitye.

The wordes that the Lorde spake vnto the prophete Jeremye, concernynge Babilon, and the lande of the Caldees: * Preache among the Gentiles, let your voyce be hearde, make a token, crye out, kepe no silence, but saye: Babilon is wonne. Bell is confounded, and Merodach is ouercome.

* yea, theyr gods be broughte to shame, and theyr ymages burste in pieces. For out of the north there doeth come a people agaynst her, which make her lande so waste, that no bodye dwell therein, neyther man, nor beaste: for they flye and departe from thence. * In those dayes and at that tyme, sayeth the Lorde: the chyldren of Israell shall come, they and the chyldren of Juda, weping and makyng haste, and shall seeke the Lorde theyr God. They shal aske the waye to Syon, thither shall they turne theyr faces, saying: Come and we wil cleaue to the lord, in a couenaunt that neuer shalbe broken. My people hath bene a loste * flocke, my shepeheardes haue disceaued them, and haue made them goe astraye vpon the hylles. They haue gone from the mountayne to the litle hil, and forgotten theyr folde. All they that came vpon thē, haue deuoured them: & theyr enemies said: we haue made no faute agaynste them, for they haue displeased the lorde: yea, euen the Lord, whiche is the beauty of theyr ryghteousnes, and that defended theyr fathers. yet shall ye flye from Babilon, and depart out of the land of ꝑ Caldees, and be ye as the rammes that go before ꝑ flocke. * For lo, I wil wake vp an host of people from the northē land, & bring them vpon Babilō: these shal lay sege to it and winne it. Theyr arrowes shal not mysse, lyke as a cunnyng archer shooteth not wrōg. And ꝑ Caldees shalbe spoiled, & al they that spoyle thē, shalbe satisfied saith ꝑ lord, * although ye were so cheerful and glad, to treade downe myne heritage, and fulfilled your pleasures, as ꝑ calues in ꝑ grasse, & triumphed ouer thē like ꝑ bulles, when ye had gotten ꝑ victory. Your mothers shalbe sore confoūded, & they that bare you shall come to shame. She shalbe the least set by amōg the nacions: voyde, wasted, and dryed vp. No man shalbe able to dwell there, for the feare of the Lorde, but thee shalbe whole desolate. * All they that goe by Babilon, shall stande stil and be abashed, and shall wonder at al her plages. Goe foorth in youre aray agaynste Babilon rounde about, all ye that can handle bowes, shoote at her, spare no arowes: for she hath sinned against the Lord. Cry out: vpon her, vpon her, against her roūd about: she shall yelde her selfe, her foundacyons shall fall, and her walles shall come down: for it shalbe thē vēgeance of the Lord, * yea vengeaunce shalbe taken of

of her, and as she hath doone, so deale ye with her. Roote out ꝑ sowier from Babilon, & him that handleth the sicle in her nest. For feare of the sweorde of the enemy, euery man shall get him to his owne people: & euery man shall flee to his own lande. Israel is a scattered flocke, ꝑ Lyons haue dispersed them. * First the king
1.Re.17.c. 2.Esay.10.a 23.Ie.15.d
of ꝑ Assirians deuoured the, * last of all this Nabuchodonozor king of Babilon
D hath bruised all theyr bones. Therfore thus sayth the Lorde of hoostes, ꝑ God of Israel: Beholde, I wil visit the king
4.Re.10.g Esai.14.b
of Babilon & his kingdome, as * I haue visited the king of the Assirians: and wil bring Israel again to his pleasant pasture, that he may fede vpō Charmel & Basan, and be satisfied vpon ꝑ mount of Ephra-
* Ier.51.c
im & Galaad. * In those dayes, & at the same time, saieth ꝑ lorde: If the offence of Israel be sought for, there shall none be found. If men enquire for ꝑ sinne of Iuda, there shalbe none: for I wil be merciful vnto the, whom I suffre to remayne ouer. Go downe, O thou auenger, into ꝑ enemies lande, & visit them ꝑ dwel therin: do wrong with them, & smyte them vpon the backes, sayth the lord: do accordyng to al ꝑ I haue commaūded the. Ther is gone about ꝑ lande a crye of a slaughter & great murther, namely on this maner: How happeneth it, that the hammer of ꝑ whole worlde is thus broke & broised in sondre? How chaunceth it, ꝑ Babilon is become a wildernes amōg ꝑ heathen, on this maner? I my selfe haue layed wayte for thee, & thou art taken: vnawares art thou trapped and snared: for why? thou hast prouoked the lord vnto anger. The Lorde hathe opened hys house of ordynaunce, and brought furth the weapons of hys wrath. For the thing that is done
E in ꝑ land of the Caldees, it is the Lorde of hoostes worke. Come agaynst her, for thys is her ende: breake vp her chestes: threshe her as ye threshe corne: destroye her ꝑ nothing shalbe left. Slaye al theyr myghty souldiers, & put them to death. Woe be vnto them, for the day & time of theyr visitacion is at hande. Me thinke I heare already a crye of them that be fled & escaped out of ꝑ land of Babilō, which shew in Sion ꝑ vengeance of ꝑ lord our God, the vengeance of his temple: yea, a boyce of them, ꝑ crye agaynste Babilon. Cal vp al ꝑ archers agaynste Babilon, pitch your tentes roūd about her, ꝑ none escape. * Recompence her as she hath de-
* Ier.50. Apoc.18.
serued: & accordyng as she hath doone, so deale with her again: for she hath * set vp
* 2.Th.2.
herself agaynst ꝑ lord, against ꝑ holy one of Israel. Therfore shal her yōg men fal down in ꝑ stretes, & al her men of warre shalbe rooted out in ꝑ day, saith ꝑ lorde. Beholde, I speake vnto thee, O thou proude, saith ꝑ lord God of hoostes: for thy day shal come, euen ꝑ time of thy visitacion. And ꝑ proude shal stomble & fal, & no man shal helpe hym vp. I wil burne vp his cities with fyre, & it shal consume al that is round about hym. Thus sayth
F the lord of hoostes: The children of Israell & Iuda, suffer violence together. All they that haue them in captiuitye, kepe them fast, & wil not let the goe: but theyr auenger and redemer is myghty, whose name is ꝑ lorde of hoostes: he shall mayntain their cause, he shal make ꝑ lād shake, & iudge them ꝑ dwel therin, one with an other. The sweorde shall come vpon the Calders saith the lord, vpō them ꝑ dwel in Babilon, vpon theyr princes, & vpon theyr wisemen. The sweorde vpon their sothsayers: as for those, they shal becom fooles. The sword vpō their worthies, so ꝑ they shal stand in feare. The sweord vpon their horsemen & charrets, & vpon al the cōmen people that dwell vnder the: so that they shal all become like weomen. The sweord vpon their treasure, so ꝑ it shalbe stollen awaye. A droughte vpon their waters, so ꝑ they shalbe dryed vp. For the land worshippeth ymages, & delyteth in strange woonderfull thynges. Therefore shal wilde beastes, Lamia, & Catte of mountaynes, & Estriches, dwel therin, for there shal neuer manne dwell there, neither shal any man haue his habitacion there for euermore. Like as God
Gen.19.c
destroyed * Sodom & Gomor, with the cities ꝑ lay ther about, sayth ꝑ lord: So shal no man dwel there also, neither shal any man haue there his habitaciō. * Be-
* Ier.50. Dan.2.
holde, there shal come a people from the north with a great bonde of men, & many kinges shal stāde vp from ꝑ endes of the erth. They beare bowes & bucklers, cruel are they & vnmercyful. Their voyce roareth like the ragyng sea, they ryde vpon
G horses, & come weponed to fight against the, O Babilon. Assone as ꝑ king of Babilon heareth tel of the, hys handes shall waxe feble. Sorow & heuines shal come vpon him, as a woman trauayling with child.

chyld. Beholde *lyke as the lion commeth vp from the pleasaunte medowes of Jordan vnto the grene pastures of Ethan, so wyll I driue them foorth, and make them runne against her. But whom shal I chose oute, and ordeyne to suche a thynge? *For who is like me, or who will striue with me? or what shepeheard may stād against me? Therfore heare the counsell that the Lorde hath geuē vpon Babilon, & the deuise that he hath taken vpon the lande of ỹ Caldees. The least among the people shall teare thē in pieces: & loke what pleasaunt thing they haue, they shal laye it waste. The noyse at ỹ winning of Babilon sh all moue the earth, & therye shalbe heard among ỹ Gentils.

The .li. Chapter.

How Babylon should be ouerthrowen. Jeremy geueth his boke to Saraias.

THus hath the lorde saide: *Behold, I wyl rayse vp a perilous winde against Babilon, and her citizens that beare euyl wyll against me. I wyl also send into Babilon fāners to fan her out, & to destroye her land, for i ỹ day of her trouble thei shalbe about her on euery side. Moreouer, ỹ lorde hath said vnto the bowmen, & to them ỹ clime ouer the walles in brest plates. Ye shall not spare her yonge mē: kyl down al her hoste. Thus ỹ slayne shal fal down in ỹ land of ỹ Caldees, & the wounded in the stretes. *As for Israel & Juda, thei shal not be forsakē of their god, of the lord of hostes, for ỹ holy one of Israels sake: no, though they haue filled al their lād ful of sin. *Flye away frō Babilon, euery man saue his life, ỹ ye be not roted out with her wickednes: for the time of the Lordes vengeaunce is come: yea, he will rewarde her agayne. Babylon hathe bene in the Lordes hand, *a golden cuppe that maketh all landes dronken. Of her wyne haue all people dronken: therefore, are they out of theyr wittes: *But sodenlye is Babilon fallen, and destroyed.

Mourne for her, bringe playsters for her woundes, yf she maye paraduenture be healed agayne. We would haue made Babilon whole, say they: but she is not recouered. Therefore wyll wee lette her alone, and goe euerye manne to hys owne countrey. For her iudgement is come into heauē, & is gone vp to ỹ cloudes. The lord hath brought foorth our righteousenes: And therfore come on, we wil shew Sion ỹ worke of the lord our god. Make sharpe the arrowes, and multiply your shildes: *for the lord shall raise vp the spirite of the kyng of the Medes, which hath already a desyre to destroy Babilon. This shalbe the vengeaūce of his temple. Set vp tokens vpon the walles of Babilon, make youre watch strong, set your men in araye, yea, hold priuy watches: & yet for all that shall the lord go forth with the deuice which he hath taken vpon them ỹ dwel in Babylon. O thou that dwellest by ỹ greate waters, O thou that hast so great treasure and riches, thine end is come, and ỹ rekenynge of thy winnynges. * The lord of hostes hath swoorne by himself, that he will ouerwhelme the with mē, like grashoppers in number: which with a cōrage shal crye, alarum, alarum against the. *Yea euen the Lorde of Hooستes, that wyth hys powēr made the yearth, with hys wysedome prepared the rounde worlde, and wyth hys discretion spreade oute the heauens. Assone as he letteth hys voyce bee heard, the waters in the ayre waxe fearce. * He draweth vp the cloudes from the endes of the yearth. He turneth the lyghtenynges to rayne, he bringeth the windes out of theyr secrete places: yf they be estemed by theyr wysedome, all mē are become fooles. *Cōfounded be al the casters of images, for the thynge that they make is but diseite, & hath no breath. Vayne is it, and an erronyous woorke: and in the tyme of visitacion it shal perishe.

Neuertheles, the portion of Jacob is C none suche: but he that made all thynges, whose name is the Lorde of Hooستes, he is the rodde of hys enherytaunce. Thou hast bene myne hammer and weapons for warre: for with the haue I broke the people in pieces, and with the haue I destroyed kingdomes. Throughe the I haue beaten to poulder horse and horseman: yea, the charrettes and suche as sat vpon them. Thorow the haue I broken man and woman, old and yonge, bacheler and mayden. Thorough the haue I destroied the shepeheard and his flocke, the housebandman & his cattel the princes and his rulers. Therfore wil I rewarde the citye of Babilon, and all her citizens the Caldees, wyth all the euil which they haue done vnto Sion: yea, that ye your selues shal se it, sayeth the Lorde. Beholde, I come vpon the, thou noysome hyl, sayeth the Lorde, thou ỹ destroyeste al landes: I wyll stretche out my hand ouer the, & cast the down from ỹ stony rockes: & wil make the a brent hyl, so that nether corner stones, nor pinacles, nor fou-

dacions

dacions of stones shalbe take̅ any moze out of the: but waste & desolate shalt þ̄ lye foz euermoze, sayeth the Lozde. Sette vp a token in the lande, blow the trompettes amonge the Heathen, prouoke the nacyons againste her, call the kyngdomes of Ararat, Mynni, and Ascanes against her: Set the prince against her, bringe as greate a sorte of terrible hozses againste her, as yf they were grashoppers. Prepare against them the people of the Medes with their kinges, princes, and all theyr chiefe rulers: yea, and the whole land that is vnder him. The lande also shall shake and bee afrayde when the deuice of the Lozde shall come forth against Babilon: to make the lande of Babilon so wast that noman shal dwel anye moze therein. The worthies of Babilon shal leaue the battaile, and kepe them selues in stronge holdes, theyr strength hath fayled them, they shalbe like wemen. Theyr dwellyng places shalbe brente vp, theyr barres shalbee broken. One purseuaunt shal mete an other: yea, one post shal come by another to bryng the king of Ba-
D bylon tidynges: that his citie is taken in on euerye syde, the foordes occupyed, the fennes brente vp, and the souldyers sore afrayde. For thus sayeth the lord of hostes, the God of Israell: the daughter of Babilon hath bene in her tyme, lyke as a threshyng floore, but shortly shall her harueste come. Nabuchodonozor þ̄ king of Babilō hath deuoured and destroyed me, he hath made me an emptye vessell. He swalowed me vp lyke a dragon, and filled his bellye with my delicates: he hath caste me out, he hath taken my substaunce awaye, and the thynge that was left me hath he caried vnto Babilon, saith the daughter that dwelleth in Sion: yea, and my bloude also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lozde: Beholde, I wyll
E defende thy cause, and reuenge thee: I wyll
Esay. 13. c. dryuke vp her sea, and drye vp her water springes. * Babilon shall become an heape of stones, a dwellyng place for dragons, a fearfulnes and wondryng, because no mā dwelleth there. They shall roare together lyke lions, and as the younge Lyons whē thei be angry, so shal they bend themselues. In theyr heate I shall geue them a dyner,
Jere. 2. bi and thei shalbe dzōken for ioye. * Then shal they slepe an euerlastynge slepe, and neuer wake, saieth þ̄ lord. I shall cary thē down to be slaine like shepe lyke wethers & gotes. O, howe was Selach wonne & O, howe was the glory of the whole lād take? how happeneth it, þ̄ Babilon is so wondred at amōg þ̄ heathē? The sea is risen ouer Babylon, & hathe couered her with his greate waues. Her cities are layed wast, þ̄ land lieth vnbuilded & voide: it is a lād wher no man dwelleth, & where no man trauaileth thorough. Wherfore, * I wil visit Bel at Babilon: & the thing þ̄ he hath swalowed vp, þ̄ same shal I plucke out of his mouth. The gentiles also shall runne no moze vnto him: yea, & the walles of Babilon shall fall. O my people, * come out of Babilon, that euery man may saue his life from the fearful wrath of the lord. Ber not faint herted, and feare not at euerye rumoure þ̄ shalbee heard in the lande: for euery yeare bringeth newe tydinges, and in the yere folowinge newe tidinges, and robbyng in the land, & lorde vpon lorde. And lo, the time commeth that I will visit the images of Babilon, & the whole lande shall be confounded: yea, & her slaine shal lye in the middest of her. Heauen & earth with al that is therein, shal reioyce ouer Babilō, when þ̄ destroyers shal come vpon her from þ̄ north, saith þ̄ lorde.
* Like as Babilon hath beaten down and F slaine many out of Israell, so shall there fal Jere. 51. manye, and bee slayne in all her kingdome. Ye that haue escaped the sweord, hast you, stand not stil, remember the lord afarre of, and thinke vpon Jerusalem: for we wer ashamed to heare þ̄ blasphemies, our faces were couered w̄ shame, because the straūge aleauntes came into þ̄ sanctuary of þ̄ lord. Wherfore behold, (saith the lord) þ̄ time cōmeth þ̄ I wil visit the images of Babilon, & through þ̄ whole land they shal mourne & fall. * Though Babilon climed vp into Jere. 51. heauen and kept her power on hye: yet shal I sende her destroyers, sayeth the Lozde. A piteous crye shalbe heard from Babilō, and a greate miserye from the lande of the Caldees, when the lord destroyeth them, & when he driueth oute the hye stomake and proud boasting, wher with they haue bene as furious as the waues of great waterfloudes, & made great crakes wyth theyr wordes. For þ̄ destroiers shall come vpon her (euē vpō Babilō) which shal take their worthies, & breake their bowes: for god is disposed to auenge himself vpon thē, & sufficiently to recompence them. Yea (saith the lord) I will make theyr princes, their wise men, their chiefe rulers, and all their worthies dronkē: so that thei shal slepe an euerlasting slepe, & neuer wake. Thus sayth þ̄

kyng

kyng, whose name is the Lorde of hostes.
O Moreouer, thus saith the lord of hostes.
The thicke wal of Babilon shalbe broken, and her hie gates shalbe brent vp. And the thing that the Gentils and the people haue wrought w̄ great trauaile & labour, shal come to nought, and be consumed in ꝑ fire.

This is the charge that Jeremye gaue vnto Saraiah the sone of Neriah, ꝑ sonne of Maaliah, when he went to warde Babilon with zedekiah the kynge of Juda, in the fourth yere of his reygne. Now thys Saraiah was a peaceable prynce. Jeremy wrote in a booke, all the miserye that shoulde come vpon Babilon: yea, and all these sermons that bee written agaynste Babilon, and gaue Saraiah this charge: When thou cummeste vnto Babilon, see ꝑ thou reade all these woordes, and saye: O Lorde, thou art determined to roote oute this place, so that neyther people noꝛ cattel shall dwell there any moꝛe, but to lye waste foꝛ euer: and when thou haste read oute the booke, bynde a stone to it, and caste it in the myddeste of Euphrates, and say: Euen thus shall Babilon synke and be thrust down with the burthen of trouble, that I wyll bryng vpon her: so that she shal neuer come vp agayne. Thus farre are ꝑ Prophecinges of Jeremye.

The.lii. Chapter.

De repeateth the taking of zedekiah. Jerusalem is taken of the Caldees, zedekias sonnes are killed before his face, and his eyes put out. The citie is burned. The temple is spoiled & robbed. They that were left in Jerusalē, are caried to Babilon: king Jehoahaz is brought foꝛth of prison, & led lyke a kynge.

Edekyah was * one and twenty yeare olde, when he was made kynge, and he reygned a leuen yere in Jerusalem. His mothers name was Hamutal, Jeremies daughter of Libna. He liued wyckedly before ꝑ lord euen as Jehoakym dydde. Foꝛ the Lorde was angrye at Jerusalem and Juda, so longe, tyll he hadde caste them out of hys presence. And zedekiah fell from the kyng of Babylon. * But in the nynth yeare of his reigne, in the tenth moneth, the tenth daye of the moneth: it happened that Nabuchodonoꝛ the king of Babilō with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besegyng of the citie endured vnto the eleuenth yere of king zedekiah. * And in the fourth moneth, the ninth daye of the moneth, there was so greate hunger in the citye, that there wer no moꝛe vitailes foꝛ the people of the lande. So all the souldyers brake away, and fled out of the citie by nyghte throughe the waye of the poꝛte, betwene the two walles by the kinges garden. Nowe the Caldees hadde coumpassed the citie round about, yet wēt these men theyꝛ waye toward the wildernesse. And so the Caldees folowed vpon them and toke zedekiah the king in the fielde of Jericho, when his hoost was runne frō hym. So they caried the kyng away prisoner to Reblath, vnto the kyng of Babilō in the lande of Hemath, * where he gaue iudgement vpon hym. The king of Babilon also caused zedekiahs sōnes to be slaine before his face: yea, and put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of zedekiah, and caused hym to be bounde with two cheines, to be caryed vnto Babilon: and lette hym lye in prysone, tyll he dyed.

Jere.39.b

C

Now the tenth daye of the fyfte moneth, in the ninth yere of Nabuchodonoꝛ kynge of Babilon, Nabuzaradan the chiefe captaine, and the king of Babilons seruaūtes, came vnto Jerusalem, and brente vp the house of the Lorde. He brente vp also the kinges palace, all the houses, & al the goꝛgeous buildinges in Jerusalem. And the whole hoste of the Caldees that wer with the chiefe captayne, brake downe all the walles of Jerusalem roundeabout.

D

As foꝛ the poore people and suche folke as yet was left in the cytie: which also were fallen to the kyng of Babilon, yea, and what people as yet remayned, Nabuzaradan the chyefe captayne caryed them awaye prisoners. But the poore people of the countrey, dydde Nabuzaradan the chyefe captayne leaue in the lande, to occupy the vineyardes and fieldes. The Caldees also brake the brasen pillers that were in the house of the Lorde: yea, the seate and the brasen lauer that was in the house of the Lorde: and caried all the metall of them vnto Babylon. They tooke away also the caldrons, shouels, sleshookes, sprynkelers, spones, and all the brasen vessel that was occupyed in the seruyce: w̄ the bases, colepannes, sprinckelers, pottes, cādelsticks, spones, & cuppes, wherof some were of golde, & some of syluer. The chiefe captayne toke also the two pillers, the lauer, the twelue brasen bullockes that stode vnderꝑ seat, * which king Salomō made in the house of ꝑ lord: and all the vessell con-

E

2.Kin.7.b

tryned

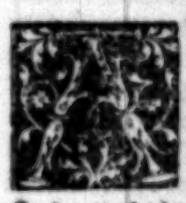
fyned so much metal ꝑ it might not be welded. For euery piller was .xviii. cubites hie: and the rope that wente aboute it, was twelue cubites, and foure fingers thicke & rounde. Nowe vpon the rope wer brasen knoppes, and euery knoppe was fiue cubites hie: & vpon ꝑ knoppes wer whopes, and pomgranates round about of cleane brasse. After this maner were bothe the pillers fashioned with the pomgranates, whereof there were an hundred and .xcvi. whiche hanged vpon the whopes roundeabout. The chiefe captaine also tooke Sariah the hie priest, and Sophoniah that was chiefe nexte him, and the .iii. kepers of the treasury. He toke out of the city a chamberlaine whiche was a captaine of ꝑ souldyers, and seuen men that wer the kynges seruauntes which wer found in the city: & Scypher, a captaine ꝑ vsed to muster ꝑ mē of warre, with three score mē of the countrey that were taken in the citye. These Nabuzaradan the chiefe captaine toke and caried them to the king of Babilō vnto Reblath, and the kyng of Babilon caused them to be put to death at Reblath in the land of Hemath. And thus Juda was led away captiue, out of his own lād. This is ꝑ summe of the people, whom Nabuchodonozor led awaye captiue. In the seuenth yere of hys reygne, he caried away of the Jewes, three thousande and three & twenty. In the .xviii. yere, Nabuchodonozor caried away from Jerusalem .viii. hundred, thyrtie and two persones. In the .xviii. yere of Nabuchodonozor, Nabuzaradan the chiefe captaine, toke awaye seuen hundred foure tye and fiue Jewes prisoners. The whole summe of all the prisoners, is foure thousande and and .vi. hundred. In the .xxiii. yere after ꝑ Jeoakim the king of Juda was caried awaye, in the .xxv. daye of the .xii. moneth, Euilmerodach kynge of Babilon (the same yere that he reigned) gaue Jeoakim the king of Juda hys pardon, and let him out of prison, and spake louingly to him. And set his trone aboue the trones of the other kinges that wer with him in Babilon. He chaunged also the clothes of his prisō, yea, and he did eat with him all his life lōg. And he had a continual liuing geuen him of the king of Babilon, euery day a certain thing allowed him, all the dayes of his life vntill he died.

¶ The end of the boke of the Prophete Jeremye.

¶ The Lamentacions of Jeremy.

¶ The fyrst Chapter.

It happened after Israell was brought into captiuitey, & Jerusalē destroied, that Jeremy the prophet sat weping, & sorowfully bewailed Jerusalē, & sighing and houlyng with an heuy & wofull heart, sayde.



Las, howe sitteth the citye so desolate, that sometyme was full of people? Howe is she becōme lyke a wyddowe* whiche was the lady of all nations? Howe is she brought vnder tribute, that ruled all landes? She weepeth sore in the night, so ꝑ the teares runne downe her cheekes: for among all her louers, there is none ꝑ geueth her any cōfort: * yea, her nexte frendes trāsgresse against her, and are become her enemies. Juda is taken prisoner, because she was defiled: & for seruing so many straūge goddes, she dwelleth now among the heathen. She findeth no rest, all they ꝑ persecuted her, toke her in straite places, wher she could not escape. The stretes of Sion mourne, because no mā cōmeth no more to ꝑ solēne feastes. All her gates are desolate, her priestes make lamētacio, her maydens are carefull: & she her selfe is in great heauines. Her enemies haue bene rulers ouer her, & her enemies haue prospered, because the lord hath chastened her for her great wyckednes: * her childrē are led awaye captiue before their enemy. All ꝑ beuty of ꝑ daughter of Sio, is away: her princes are become like hartes that finde no pasture. They are driuen away before their enemy, so ꝑ they haue no more power. Nowe dothe Jerusalem remember the tyme of her misery and disobedience: yea, the ioye and pleasure that she hath had in times paste, seyng her people is brought downe through the power of theyr enemy, and there is noma for to helpe her, her enemies sād loking at her, and laugh her Sabboth dayes to scorne. Jerusalem hathe sumed euer more & more, therefore is she come in decaye. All they ꝑ had her in honor, despise her: for they haue sene her filthinesse. yea, she sigheth, & is ashamed of her selfe. Her skirtes are defiled, she remembred not what woulde folowe: therefore is her fal so wonderful, and ther is noman to comfort her. O Lorde, consyder my trouble, for mine enemie hathe the vpper hand: The enemy hath put his hand to

teal the precious thynges that she had, yea, euen before her eyes came the heathen in to out of the Sanctuary: *whom thou (neuertheles) hast forbydden to come within thy congregacion. *All her people seke their bread wyth heuynes, & loke what precious thyng euery man hath, that gyueth he for meate to saue hys lyfe. Consydre O Lorde, and se howe vyle I am become. Haue ye no regard, O al ye that go forebye: beholde and se, yf there be any sorowe lyke vnto myne, wherwyth the lorde hath troubled me, in the daye of his fearefull wrath. From aboue hath he sente downe a fyre into my bones, & it burneth them cruelly: he hath layed a net for my feet, and throwen me wyde open: he hathe made me desolate, so that I must euer be mourning. The yoke of my transgressiõ is come at the last, wyth hys hande hath he taken it vp, and put it about my necke. My strengthe is gone: the lorde hath deliuered me into those handes, whereout I can not quyte my selfe. The lord hath destroyed all the myghty men, that were in me: He hath proclamed a feast, to slaughter all my best men. The lord hath troden downe ỹ daughter of Juda, lyke as it were in a wyne presse. *Therfore do I wepe, and myne eyes gush out of water: for the comforte that shoulde quycken me, is farre from me. My chyldren are dryuen awaye: for why? the enemy hath gotten the vpperhande. Syon casteth oute her handes, and there is no man to comfort her. The lorde hath laied the enemyes rounde aboute Jacob, and Jerusalem is become abhominaciõ in the myddest of them. *The Lorde is ryghteous, for I haue prouoked his countenaunce vnto angre. O take hede all ye people, and consydre my heuynes. My maidens & my younge mẽ are led away into captiuite, I called for my louers (but they beguled me), for my prestes & coũselers, but they perysshed: euen whyle they soughte for meate to saue their liues. *Consydre (O lord) howe I am troubled, my woumbe is disquieted, my herte turneth aboute in me, (and I am full of bitternesse) because I rebelled stubburnely. The sweard hurteth me yͤ out, and within I am lyke vnto death. They heare my mourning, but there is none ỹ wyl comfort me. Al mine enemies haue hearde of my trouble and are glad therof, because thou hast done it: and ỹ hast broughte forth the tyme whyche thou calleddest, when they also shall be lyke vnto me. From the shal come all their aduersitye, thou shalt plucke the away euẽ as thou hast plucked me, because of al my wickednes. For my sorowe is very greate, and my herte is heuy.

The .ii. Chapter.

ALas, *howe hath the lorde darkened the doughter of Syon so sore in hys wrath? As for the honour of Israel, he hath caste it downe from heauen, vnto the earth. Howe happeneth it, ỹ he remembred not his owne *foote stoole when he was angry? The Lorde hath caste downe all the habytacyons of Jacob wout any fauoure: all the strong places of the doughter Juda hath he broken in hys wrath, and throwen them downe to the grounde: her kyngdome and her prynces hath he suspended. In the wrath of his indygnacyon he hathe broken all the horne of Israell: he hath withdrawẽ his ryght hand from the enemy, yea, a flame of fire is kyndled in Jacob, & hath cõsumed vp al roũde about. He hath bent his bowe lyke an enemy: he hath fastened hys ryghte hande as an aduersary: & euery thyng that was pleasaũt to se, he hath smytẽ it downe. He hath poured oute hys wrath lyke a fyre, into the tabernacle of the doughter of Syõ. The lorde is become lyke as it were an enemy, he hath deuoured Israell and all hys palaces: yea all hys stronge holdes hath he destroyed, and fylled the doughter of Juda wyth muche sorowe and heuynesse. *Her tabernacle (whyche was lyke a garden of pleasure) hath he destroied: her hye solemne feastes hath he put downe. The lord hathe brought it so to passe, that the hye solemne feastes and Sabbothes in Syõ are cleane forgotten. In hys heuye displeasure hath he made the kynge & prestes to be despised. The lorde hath forsaken hys owne aulter, and hath abhorred his owne Sanctuarye: and hath gyuen the walles of their towres into the hãdes of the enemy.

Their enemyes made a noyse in the house of the Lorde, as it had bene in a solemne feast daye. The lorde thoughte to breake downe the walles of the daughter of Syõ, he spread out hys lyne, and drewe not in hys hande, tyl he had destroyed them. Therfore moume the turrets and the broken walles together. Her gates are sonke downe to the grounde, her barres are broken, and smitten in sondre, *her kynges & pryuces are caried awaye to the gentyles. They haue neyther lawe nor prophetes, nor yet any vysion frõ the lorde. The senatours of the doughter of Syon sit vpon the grounde in sylence: they haue strawed asshes vpon their heades, and gyrded them selues wyth sackcloth.

D The maydens of Jerusalem hange downe
their heades to ꝑ grounde. Myne eyes begin
Cap.2.a to caple the thorowe weping, *my body is
dysquieted, my liuer is poured vpon the
earth, for the great hurt of my people: seyng
the chyldren and babes dyd swowne in the
stretes of the cytye. Euen when they spake
to their mothers: where is meate & drinke?
for whyle they so layde, they fell downe in ꝑ
stretes of the cytye, lyke as they had bene
wounded, and some dyed in their mothers
bosome. What shall I saye of the, O thou
daughter Jerusalem, to whom shall I like
the? To whom shal I compare the, O thou
E daughter Sion, to comforte the wythall?
Thy hurte is lyke a mayne sea: who maye
heale the? *Thy prophetes haue loked out
Cap.2.b. vayne & foolysh thynges for the: they haue
4.b.13.c. not shewed the of thy wickednes, to kepe the
5.b.29.b from captiuitie: but haue ouerladen the &
thorowe falsshed scatted the abrode. All they
that go by the, clappe their handes at the:
hyssing and waggyng their heades vpon
the daughter Jerusalem, and saye: is this
the cytye that men call so fayre, whereon the
whole lãd reioyseth? All thine enemies gape
vpon the whysperynge and brynge their
teeth, sayng: let vs deuoure, for the tyme ꝑ
we loked for, is come: we haue founde and
F sene it. The lord hath fulfylled the thyng ꝑ
he was purposed to doe and performed ꝑ
he had deuised long a go: he hath destroied,
& not spared: he hath caused thine aduersary
to tryumphe ouer the, and set vp the horne
*Deut.4.c of thyne enemye. *Let thyne herte crye vnto
and.10.d the lorde. O thou eyen of the doughter Sion:
Jere.14.c let thy teares runne downe lyke a ryuer day
and nyght, reste not, and let not the apple
of thyne eye leaue of. Stande vp and make
thy prayer in the fyrste watche of the night,
poure oute thyne hert lyke water before the
lorde: lyft vp thyne handes for the lyues of
thy younge chyldren, that dye of hongre in
the stretes. Beholde O Lorde and consider,
why haste thou gathered me vp so cleane?
Shall the wemen the fate their owne frute,
G euen chyldren of a spanne longe? Shal the
prestes and prophetes be slayne thus in the
Sanctuarye of the lorde? Yonge and olde
lye behynde the stretes vpon the grounde:
my maydens & yonge men are slayne ꝓ the
swerde: whom thou in the day of thy wrath-
full indignation hast put to death: yea, euen
thou hast put them to death, and not spared
the. My neighbours that are rounde about
me, haste thou called as it were to a feaste
daye: so that in the daye of the Lordes
wrath none escaped, neyther was anye lefte
behynde. Those that I haue broughte vp
and nourysshed, hath my enemye destroyed.

The.iii. Chapter.

I Am the man, that (thorowe the
rod of his wrath) haue experience
of misery. He droue me forth, &
led me, yea into darknesse, but not
into lyghte. Agaynste me onely he turneth
hys hande, and layeth it euer vpon me.
My flesshe and my skynne hath he made
olde and my bones hath he bruised. He hath
buylded rounde about me, and closed me in
wyth gall and trauayle. He hath set me in
darknesse, as they that be deade for euer.
He hath so hedged me in, that I can not get
out: and hath layed heuye lynkes vpon me.
Though I crye & cal pitcously, yet heareth
he not my prayer. He hath stopped vp my B
wayes wyth foure squared stones, and made
my pathes croked. He layeth wayte for me
lyke a Beare, and as a Lyon in a hole. He
hath marred my wayes, and broken me in
pieces, he hath layed me waste altogether.
He hath bent his bowe, and made me as it
were a marke to shote at. The arowes of his
quyuer hath he shot euen into my reynes.
*I am laughed to scorne of all my people, Jere.20.
they make songes vpon me al the daye long.
He hath fylled me wyth bytternesse, & giuen
me wormewood to drinke. He hath smiten
my teeth in pieces wyth stones, and rolled
me in the duste. He hath put my soule out of
rest, I forget all good thynges. I thought
in my selfe: I am vndone, there is no hope
for me in the Lorde. O remembre yet my
mysery and my trouble, the wormewood &
the gall. Yea thou shalt remembre them, for C
my soule melteth awaye in me. Whyle I
consyder these thynges in my herte, I get a
hope agayne. Namely, it is of the Lordes
mercyes that we are not vtterly consumed.
For truly his pytifull compassion hath not
ceassed. Newe mercyes shall the Lord shewe
vpon the earlye, yea in the day spryng, (O
Lord) great is thy faythfulnes. *The lord ꝓ Psal.141
is my portion, sayeth my soule, therfore wyll
I hope in hym. O howe good is the Lorde
vnto the that put their trust in hym, and to
the soule that seketh after hym. The good
man wyth stylnes and patience, tarieth for
the health of the Lorde.
O howe good is it for a man to take the D
yoke vpon hym from hys youthe vp? He
sytteth alone, he holdeth hym styl, & dwelleth
quyetly by hym selfe. He layeth hys face
vpon the earth, yf (percase) there happen to
be

be any hope. He offreth hys cheke to the smyter. He wyl be content wyth repzoues.

For the Lozd wyl not forsake for euer, * but
Lam.3.b. though he punishe hym, yet accozdyng to ꝑ multitude of hys mercyes, he receiueth to grace agayne: For he doth not plage and caste out the chyldze of men from hys herte. To treade al the pzysonners of the earth vnder hys fete. To moue the iudgemente of man before the moost hyghest. To condemne a man in hys cause: The lozd hath not pleasure in suche thynges. What is he then that
E sayth: there should some thing be done without the Lozdes commaundement. Out of ꝑ mouthe of the moost hyghest goeth not euel and good. Wherfoze then murmureth the lyuyng man: let hym murmure at his owne
Lam.3.b synne. * Let vs loke well vpon our owne
Lam.4.a wayes and remembze our selues, and turne agayne to the Lozde. Let vs lyfte vp oure hertes wyth our handes vnto the lozde that is in heauen. We haue bene dissemblers, & haue offended, wyl thou therfoze not be intreated? Thou hast couered vs in thy wrath, and persecuted vs, thou haste slaine vs with
Lam.3.b out any fauour. * Thou haste hyd thy selfe in a cloude that oure prayer shoulde not go thozowe. Thou haste made vs outcastes, and to be despysed amonge the people. All oure enemyes gape vpon vs. Feare, and pyttes come vpon vs, yea decepte and de-
Lam.3.d struction. * Whole ryuers of water gushe
F out of myne eyes, for the greate hurte of my people. Myne eyes runne and can not cease, for there is no rest. O lozd, when wylte thou loke downe from heauen, and consydze? Myne eye breaketh my herte because of all the daughters of my cyte. Myne enemyes hunted me out sharpely, lyke a bryde: yea & that without a cause. They haue put downe my lyfe into a pyt, and they haue cast stones vpõ me. They poured water vpõ my heade, then thoughte I: nowe am I vndone. I called vpon thy name, O lozd, out of ꝑ depe pit. Thou hast heard my voice, and hast not turned awaye thyne eares fro my syghyng and cryinge. Thou haste enclined thy selfe vnto me, when I called vpon the, and haste sayd: feare not. Thou (o lozd) hast maintened the cause of my soule, and hast redemed my
G life. O lozd thou hast sene my blasphemers, take ꝑ my cause vpon the. Thou haste well consydered howe they goe about to doe me harme, and that all theyr counselles are agaynste me. Thou haste heardc theyr despytefull wozdes (O Lozd) yea, and al theyr ymaginacions agaynste me.

The lyppes of myne enemyes, and theyr deuises that they take agaynst me, al the day longe. Thou seest also theyr sittyng downe, and theyr ryfing vp: they make theyr songes of nothyng but of me. Rewarde them (O lozd) accozding to ꝑ wozkes of theyr hãdes. Geue them an obstinate hert, euen thy curse. Persecut thẽ (O lozd) with thine indignaciõ, and roote them out from vnder the heauen.

The .iiii. Chapter.

HOwe is ꝑ gold become so dimme? Howe is the goodly colour of it so soze chaunged? and the stones of ꝑ ✲✲✲✲ Sanctuary thus scatred in ꝑ cozner of euery strete? The chyldzen of Syon that were alwaye in honoure, and clothed wyth the moost precioufe golde: howe are they nowe become like the earthen vessellles, whyche be made wyth the potters hande? The dragons geue theyr pongeones sucke wyth bare brestes: but the daughter of my people is cruell, & dwelleth in ꝑ wildernesse lyke ꝑ Estriches. The tonges of the sucking chyldzen cleue to ꝑ rofe of theyr mouthes for very thyrst. The yong chyldzen aske bread, but there is no man ꝑ gyueth it them. They that were wonte to fare delicately, perysche in the stretes: they that afore were broughte vp in purple, make now much of dong. The synne of the daughter of my people is become greater then * the wyckednesse of So-
*Gen.19.d dome that sodaynly was destroyed, and not
D taken wyth handes.

Her abstayners (or Nazarees) were whyter then the snowe or mylke: theyr coloure was fresh red as Cozall, theyr beauty lyke the Saphire. But nowe theyr faces be verye blacke: In somuche that thou shuldest not knowe them in the stretes. * Theyr skynne
*psa.102.d cleaueth to theyr bones: It is withered, and become lyke a drye stocke.

They that be slayne wyth the swearde are happyer then suche as dye of hunger, and perysche awaye fampyshyng for the fruites of the felde. * The women (which of nature are
*Deut.28 4.Ma.6.d pitefull) haue sodden theyr owne chyldzen wyth theyr handes, that they might be theyr meate in the myserable destruccion of the daughter of my people. * The Lozde hath
*Thren.2. perfourmed his heuy wrath, he hath poured oute the furyousnesse of hys displeasure, he hath kyndled a fyre in Sion, whyche hath consumed the foundacions therof.

Neyther the kynges of the earthe, noz all the inhabytours of the worlde, woulde haue beleued that the enemy and aduersary

shoulde haue come in at the gates of the
cytye of Jerusalem: whyche neuertheleſſe is
come to paſſe for the ſinne of her prophetes,
C and for the wyckednesse of her prestes, that
Gene.9.a. haue shed *innocentes bloude wythin her.
Tren.2.d. So that þ blynd mẽ wente stombling in the
stretes and stayned them wyth bloude.
They would in no wise touche theyr gar-
mẽtes. But they cried vnto euery man: thys þ
standynge away, get you hence, touch it not.
Yea they fled, and remoued from them: yea,
they haue sayde amonge the Heathen, they
shall no more dwell in thys cytie.
The countenaunce of the Lord hath banysh-
ed thẽ, & shall neuer loke more vpon thẽ.
For they them selues neyther regarded the
prestes, nor pytyed theyr elders. Wherfore
yet our eies faile vs, while we loke for vaine
helpe, seinge we be euer waytynge vpon a
people, þ can do vs no good. They laye so
sharpe wayt for vs þ we cannot go safe vp-
on þ stretes, for our ende is come, our dayes
D are fulfilled, our ende is here. *Our perſecu-
*Ier.4.a. ters are swifter then þ Egles of the aire, they
Aber.1.b folowed vpon vs ouer the mountaynes, and
layed wayte for vs in the wyldernesse. The
*Lam.2.d. very *breth of our mouth: euen the anoynted
lorde hym selfe was taken in theyr net, of
whom we sayde: Vnder hys shadowe we shal
be preserued among the heathen. And thou
(O daughter Edom) that dwellest in þ lãd
of Hus, be glad and reioyse: for the cup shal
come vnto the also, whyche when þ suppest
of, thou shalte be dronken. Thy synnes be
well punished (O thou daughter Syon) he
shall not suffre the to be caryed awaye any
more. But thy wyckednesse (O daughter
Edom) shal he vyset, and for thy sinnes sake
he shall leade the into captiuitie.

The. v. Chapter.

The prayer of Jeremy.

REmembraunce (O Lord)
what we haue suffered, consydre
and se our confusion. Our enhe-
ritaunce is turned to þ straũgers,
& our houses to the aleauntes. We are be-
come carefull and fatherlesse, & our mothers
are as þ widdowes. We are fayne to drynke
our owne water for money and oure owne
wood must we by wyth money. Our neckes
are vnder persecution, we are werye, & haue
no rest. Afore tyme we yelded our selues
to the Egipcians, and nowe to þ Assyrians,
B onely that we might haue bread ynough.
*Ier.31.c. Our fathers (whych nowe are gone) haue
Ezec.18.a synned & we muste beare theyr wickednesse.
Seruauntes haue the rule of vs, and no
man delyuereth vs out of theyr handes.
We muste get our lyuyng wyth the perill
of our lyues, because of the drouth of the
wyldernesse. Our skynne is as it had bene
drent in an ouen for very sore hunger. The C
wiues are rauished in Syon, & the maidens
in þ cytyes of Juda. The princes are hãged
vp wyth the hand of the enemyes, they haue
not spared the olde sage men, they haue take
yonge mens lyues from them, and the boies
are hanged vp vpon trees. The elders syt
nomore vnder the gates, and the yongmen
vse nomore playing of musycke. The ioy of
our hert is gone, our mery quiere is turned
into mourning. The garlande of our head
is fallen: alas, that euer we synned so sore. D
Therfore our herte is ful of heuynesse,
and our eyes dym: because of the hyll of
Syon that is destroyed. Insomuche that þ
foxes runne vpon it. But thou, O lord, that
remaynest for euermore, and thy seate woꝛld
wythout ende: wherfore wylte thou stil for-
get vs, & forsake vs so longe? *O lord turne Ier.3.d
thou vs vnto the, and so shall we be turned.
Renue our dayes as in olde tymes, for thou
hast banysshed vs nowe longe ynough, and
hast bene sore displeased at vs.

The ende of the lamentaci-
ons of Jeremye.

The booke of the prophete Ezechiel,

The fyrst Chapter.

The tyme wherin Ezechiel prophecyed, and in what place. His offsprynge and offyce. The vysyon of the foure beastes. The vysyon of the wheles: The vision of the throne and of the ymage above the throne.

IT chaunced in the thirty
yere, the fyfth daye of the I
fourth moneth, that I
was among þ prysoners
by the ryuer of Cobar:
wher þ heauens opened,
& I sawe a visiõ of God.
Nowe the fyfth daye of
the moneth, made out the fifth yere of kinge
Joachins captiuitie. At the same tyme came
the worde of þ lord vnto Ezechiel the sonne
of Buzi the preast, in the lande of the Chal-
deers, by the water of Cobar, *where þ hand Ezech.1.c
of the lord came vpõ hym. And I loked, and
beholde, a stormye wynde came out of the
North wyth a great cloud ful of fyre, which
wyth hys glystre lyghtened al round about.
And in the myddest of the fyre it was
all cleare lyke the face of an angell, and

as

as it were the lykenesse of foure beastes, and this was their lykenesse. They were fashyoned lyke a man: sauyng that euery one had foure faces, and foure wynges. Their legges were streyght but their feete were lyke bullockes feete, and they glystred as it had ben fayre scoured metall. Under their winges, vpon all the foure corners, they had mẽnes handes. Their faces & their wynges were towarde the foure corners: yet were ꝑ wynges so that one euer touched an other. Whē they went, they turned thē not aboute: but eche one went streyght forward. Furthermore this was the similitude of their faces. * Upon the right syde of these foure, their faces were lyke the face of a man, and the face of a lyon. But vpon ꝑ left syde they had the face of an ore, and the face of an Aegle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one whē it went, it wēt streyght forward. Where as the spirite led them, thyther they wente, and * turned not about in their going. The fashyon and countenaūce of the beastes, was lyke hote coles of fyre, euē as though burnynge cressettes had ben amonge the beastes: (this was the vision) and ꝑ fyre gaue a glyster, and out of the fyre there went lyghtenynge. When the beastes went forwarde and backward, one woulde haue thought it had lyghtened. Now whē I had well considred the beastes, I sawe a worke of wheles vpon the earth, with foure faces also nye vnto the beastes. The fashyon and worke of the wheles was lyke the sea. The foure wheles were formed & made (to loke vpon) as it had ben one whele in an other. When one went forwarde, they went all foure and turned them not aboute in their goynges. They were large greate and horyble to loke vpon. Their backes were full of eyes rounde about them all foure. Whē the beastes wente, the wheles went also wt them. And when the beastes lyfte thē selues vp from the earth, the wheles were lyft vp also. Whyther soeuer the spirite wēt, thyther went they also, and the wheles were lyft vp, and folowed them: for the spirit of lyfe was in the wheles. When the beastes wēt forth, stode styll or lyft them selues frō the earth, then the wheles also went, stode still, & were lyft vp for the breth of lyfe was in the wheles. Aboue ouer the heades of the beastes, there was a firmament, whiche was fashyoned as it had ben of the mooste pure Chrystall, and that was spred out aboue vpon their heades: vnder the same firmamente wer their wynges layed abrode, one toward an other, and two wynges couered the body of euery beaste. And when they went forthe, I heard the noyse of their wynges, lyke the noyse of greate waters, as it had bene the voyce of the great God, and a russhyng together, as it were of an hooste of men. And when they stode still, they lette downe their wynges. Nowe when they stode styll, & had letten down their wynges it thundred in the firmament that was aboue their heades. Aboue the firmamēt that was ouer their heades, there was ꝑ fashion of a seate, as it had bene made of Saphir. Upon the seate there sat one lyke a man. * I beheelde hym and he was lyke an angell, as it had bene al of fyre within from his loynes vpwarde. And beneth, when I loked vpon hym vnder the loynes, me thought he was lyke a shynyng fyre, that gyueth lyght on euery syde: Yea ꝑ shyne and glyster that lyghtened roūde about, was lyke a raynbow, which in a rayny day appeareth in the cloudes. Euen so was the similitude, wherein the glory of the lorde appeared. Whē I sawe it, I fel vpō my face, & herkened vnto ꝑ voice of him that spake.

The.ii. Chapter.

The prophet is sent to call the people from their errour.

AND then sayd he vnto me: Stand vp vpon thy feete (O thou son of man) & I wil talke with the. * And as he was communyng with me, the spirite came into me, and set me vp vpon my feete: so that I marked ꝑ thyng that he sayd vnto me. And he sayd: Beholde, thou sonne of man: I will sende thee to the children of Israel, to those runnagates and obstinate people: for they haue takē part against me, and are runne away fro me, * both they & their forefathers vnto this daye. Yea, I will sende the vnto a people that haue tough vysages, and stiffe stomackes: vnto whom thou shalte saye on this maner: This the Lorde God hym selfe hath spoken, that whether they be obedient or no (for it is a frowarde housholde) they may knowe yet that there hath bene a prophet amonge them. * Therfore (thou sonne of man) feare them not, neyther be afrayed of their wordes: for prouokers and thornes are with the. Yea, thou dost dwell amonge scorpyons: but feare not their wordes, be not abashed at their lookes, for it is a froward housholde. Se that thou speake my

wordes vnto them whether they be obedient or no: for they are obstinate. Therfore, thou
D sonne of man, obey thou all thynges that I saye vnto the: and be not thou stykenecked,
lyke as they are a stykenecked housholde. Open thy mouth, and eate that I gyue the.
So as I was lokynge vp, beholde, there was sente vnto me a hand, wherin was closed
Apo.5.a a* boke, and the hande opened it before me, & it was written within and without ful
of carefull mournynges: alas, and woe.

The.iii. Chapter.

The prophet beyng fed with the worde of God and with the constaunt boldnesse of the spirite, is sent vnto the people that were in captiuitie. The punyshment of a curate that teacheth not the people their synnes.

After this sayd he vnto me: Thou sonne of man, eate þ what soeuer it be: yea* eate that boke & go thy
Jerr.1.c Apo.10.d 4.cli.4.c way and speake vnto the childre of Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne of man, thy belly shalbe eate, and thy bowels shalbe filled with the booke that I gyue the. Then dyd I eat the
Eſay.50.b 2.cli.4.c boke* and it was in my mouth sweter then hony. And he sayd vnto me: thou sonne of man, arte sent vnto þ house of Israel,
B and shewe the the wordes that I cõmaunde the: for I sende the not to the people þ hath a straunge, vnknowen, or harde speche, but vnto the house of Israel: Not to many nations, which haue diuers speches and harde languages, whose wordes thou vnderstandest not.* Neuertheles if I sent the to those
Jona.3.a people, they would folow thee. But þ house of Israel will not folowe the for they will not folowe me: yea all the house of Israell haue stykie foreheades and harde heartes.
Ezech.3.b * Beholde, therfore I will make thy face preuayle agaynst their faces, and harden thy forehead agaynste their foreheades: so that thy forehead shall be harder then an
Eſay.50.b * Adamant or flint stone: that thou mayest feare them the lesse and be lesse afrayed of them, for they are a frowarde housholde.
C He sayde moreouer vnto me: thou sonne of man, take diligent hede with thyne eares to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prisoners of thy people, speake vnto them, and say on this maner. Thus þ lorde God hath spoke, whether ye heare or heare not. With that þ spirite toke me vp. And I hearde the noyse of a great russhynge and remouyng of the moost blessed glorie of the Lorde out of his place. I heard also the noyse of the wynges of the beastes, that russhed one agaynst an other: yea, and the rattyng of the wheles þ were by them, whiche russhynge and noyse was very great.* Nowe when the spirite Ezec.3.a and.c. toke me vp, and catyed me awaye, I wente with an heuy & a sorowfull mynde, but the hande of the lorde cõforted me tyght soone. And soun þ begynnyng of þ moneth Ibib, D I came to the prysoners* that dwelt by the Ezec.1.a water of Cobar, and remayned in the place where they were: And so cõtinued I amõg thẽ seuen dayes, beyng very sory. And when the seuen dayes were erspyred, the lord sayd vnto me:* Thou sõne of man, I haue made Ezec.33.a the a watchman vnto the house of Israell, therfore take good heede to the wordes of my mouth, and gyue them warnynge at my commaundement. Yf I saye vnto the con- E cernynge the vngodly man, that (without doubt) he must dy, and thou gyuest him not warning, nor speakest vnto him þ he maye turne from his euill waye, and so to lyue: Then shall the same vngodlye man dye in his owne vnrighteousnesse: but his bloude will I requyre of thyne hand. Neuertheles, yf thou gyue warning vnto the wicked and yet he forsake not his vngodlynesse: the shal he dye in his own wickednes but thou hast discharged thy soule. Nowe yf a ryghteous man go from* his righteousnesse, and do Ezec.33.a F the thynge that is euyll: I will laye a stumblynge blocke before hym, and he shall dye, bycause thou hast not gyuen him warnyng: yea, dye shall he in his owne synne, so that the vertue whiche he dydde before shall not be thought vpon: but his bloude will I requyre of thyne hand. Neuertheleſſe yf thou exhortest the ryghteous that he synne not, & so the ryghteous doe not synne: then shal he lyue, bycause he hath receiued thy warnyng, and thou haste discharged thy soule. And there came the hande of the Lord vpon me, and he sayd vnto me: stande vp and go into the felde, that I maye there talke wt thee. So when I had ryſen vp, and gone forth into the felde: Behold the glorie of the lord stode there,* lyke as I sawe it afore by the Ezech.1.a water of Cobar. & Then fell I downe vp- & Ezec.1.a pon my face and the spirite came into me, G whiche set me vp vpon my fete, and sayde thus vnto me: Go thy waye and shut thy selfe in thyne house. Behold, (O thou sonne of man) there shall chaynes be brought forth to bynd the withall, so that thou shalt not escape out of thẽ. And I will make thy tonge cleaue so to the roote of thy mouth, þ

thou

thou shalt be domme, & not be as a chyder with them: for it is an obstinate housholde. But when I speake vnto the, then open thy mouth, and say: Thus sayeth the lord God: whoso heareth, let him heare: whoso wil not, let him leaue, for it is an obstinat household.

The.iiii. Chapter.

The besyege of the cytie of Jerusalem is sygnyfied. The longe continuaunce of the captiuitie of Israel. An hungre is propheried to come in the captiuitie.

I Thou sonne of man, take a tyle stone and laye it before the, and describe vpon it the cytie of Jerusalem, howe it is besieged, how bulwarkes and stronge dyches are grauen on euery syde of it: describe also tentes, & an hooste of men roũde about it with engins of warre. Moreouer, take an yron panne, and set it betwixt the & the cytie, in stede of an yron wall. Then set thy face towarde it, besiege it, and laye ordinaũce agaynst it to wynne it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. Certayne dayes appointed, thou shalt slepe vpon that syde, and beare their synnes. * Neuertheles, I will appointe the a tyme (to put of their synnes) and the noumbre of the dayes: Three hundred and .xc. dayes muste thou beare the wickednesse of the house of Israel: whe thou hast fulfylled these dayes lye down agayne, and slepe vpon thy right syde fourtye dayes, and beare the synnes of the house of Juda. * I day for a yere, a day (I saye) for a yere wil I euer lay vpon the. Therfore set nowe thy face against that besieged Jerusalẽ, and discouer thyne arme, that thou mayest prophecy agaynst it. Behold, I wil lay chaynes vpon the, that thou shalt not turne thee frõ one side to another, tyl þ hast ended the days of this besiegyng. Wherfore take vnto the wheate, barly, beanes, gromell seed, Millium and fiches, and put these togyther in a vessel, and make the loues of bread thereof, accordynge to the numbre of the dayes that thou must lye vpon thy syde: that þ maist haue bread to eat for three hundred and .xc. dayes. And þ meat that þ eatest shall haue a certayne wayght appointed: namely, twenty sicles euery day. This appointed meate shalt þ eate dayly, from the begynnynge to the ende. Thou shalte drynke also a certayne measure of water: Namely, þ fyrst parte of an Hin shalt thou drynke dayly, frõ the begynnyng vnto þ end. Barly cakes shalt thou eate, yet shalt thou furst tooste them at a fyre made wyth mans donge, that they may se it. And with that sayd the lorde: Euen thus shal the children of Israel eate their defiled bread in þ myddest of the Gentiles, amonge whom I wil scatter the. Then sayd I: Oh lord God: Beholde, my soule was yet neuer stayned, for frõ my youth vp vnto this houre, I did neuer eate of a dead carcasse, or of þ whiche was slayne of wylde beastes, neither came there euer any vncleane flesh in my mouth. Wher vnto he answered me, and sayd: well then, I wil graunt the to take cowes donge for the donge of man, and to tooste the bread withall before them. And he sayd vnto me: Beholde, thou sonne of man, * I will mynysshe all the prouision of bread in Jerusalẽ, so that they shal weygh their bread, and eate it with scarcenesse: But as for water, they shal haue a very litle measure therof to drynke. And when they haue nomore bread, nor water, one shalbe destroied wt an other, and vanysh awaye for their wickednesse.

The.v. Chapter.

The ryddle of the heeres, by which is signified the destruccion of the people. The causes of the angre of God towarde the people.

Thou sonne of man, take the then a sharpe knyfe: namelye a rasoure. I

Take that and shaue the heere of thy head and bearde. Then take þ scales and þ weyght, and deuide the heere asondre. And after thou hast accomplysshed the dayes of the siege: burne the thyrd parte thereof in the fyre in the myddest of the cite, and cut þ other thyrd part in peces with a knyfe. * Is for the thyrde parte that remayneth, * Jere.7.f cast it in the wynde, and I will drawe out þ swerde after them. Yet afterwarde take a lytle of the same, and bynde it in thy cote lappe. Then take a curtesye of it and cast it in the myddest of the fyre, and burne it in the fyre: Out of the same fyre shall there go a flame vpon the whole house of Jsracil. Moreouer thus sayth the Lord God: This same is Jerusalem. I set her in the myddest of the heathen, and nacions that are rounde about her: but she hath despised my iudgementes more then the Gentiles them selues, and broken my commaundementes more then the nacions that lye rounde about her. For they haue caste out myne ordinaunces, & not walked in my lawes: Therfore thus sayeth the Lorde God: * For so moche as ye haue bene more augmented in numbre of people, then the Heathen that dwel rounde about you: and ye haue not walked in my

lawes, neyther haue ye kept myne ordynaũces, and ye haue not liued so righteously as the heathen that are rounde about you.

C Therfore thus sayeth the lorde God. I will also come vpon the, I my selfe, I saye: for in the myddest of the will I syt in iudgemẽt in the syght of the heathen, and will handle the of suche a fashyon as I neuer dyd before, and as I neuer will do from that time forth, and that because of all thyne abhominaciõs. For in thee, fathers * shalbe layne to eate their own sonnes, and ẏ sonnes their owne fathers. Suche a courte will I kepe in the, and the whole remnaunte of the will I scattre into all the wyndes. Wherfore as truly as I lyue, (sayth the Lord God) seinge thou haste defiled my Sanctuary, with all maner of abhominacions and with all thy shamefull offences: for this cause will I also destroye the. Myne eye shal not ouerse the, neither will I spare the. * One thyrde parte within the shall dye of the pestilence and of hungre: An other thyrde parte shall be slayne downe, rounde aboute the, with the swearde: The other thyrd parte that remayneth, will I scattre abrode towarde all the wyndes, and drawe out the swerde after them. Thus I wil perfourme my indignacion, and set my wrath agaynste them, and ease my selfe. So that when I haue fulfylled myne angre agaynste them, they shall knowe that I am the Lorde, whiche with a feruent gelousie haue spoken it. Moreouer, I will make the waste and abhorred, before all the heathen that dwel about the, and in the sight of all them that go by the: so that when I punysshe the in my wrath, in myne angre, and with the plage of my whole displeasure: thou shalt be a very abhominacio, shame, a gasynge and wondryng stocke, amonge the Heathen that lye about the. Euẽ I the Lorde haue spokẽ it, and it shal come to passe, when I shote among them the perilous dartes of hungre, whiche shalbe but death. Yea, therfore shall I shote them, because I will destroy you: I will * encrease hungre, & minish all the prouision of bread amonge you. Plages & misery will I sende you: yea, and wilde beastes also to destroye you. Pestilence and bloudeshed dryue shall come vpon you, & the swearde will I bryng ouer you. Euen I the Lorde haue sayde it.

The. vi. Chapter.

He shewth that the people shall be plaged for the synne of ydolatrye. He prophesieth the repentaunce of the remnaunt of the people, & their deliueraunce. The destruction of the frowarde is prophesied.

AND the worde of the Lord came vnto me, sayeng: Thou sonne of man, turne thy face to the * mountaynes of Israell, & thou mayest prophecye vnto them, and saye: Heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the lord God spoken to the mountaines, hylles, valleyes & dales. Beholde I, I my selfe I saye, will bynge a swerd ouer you, and destroye youre hye places: I will cast downe your alters, and breake downe your ymages. Youre slayne men will I laye before your goddes, and the dead carcalles of the children of Israell will I cast before their ydolles: your bones will I destroye rounde aboute your aulters & dwellyng places. The cytes shalbe desolate, the hyll chapels layed waste: your aulters destroyed and broken, your goddes cast downe, and taken away, your temples layed euen with the grounde, your owne workes cleane rooted out. Your slayne men shall lye amonge you, that ye maye learne to knowe, how that I am the Lord. Those that be amonge you, and haue escaped the swearde, will I leaue amonge the Gemyles, for I will scattre you amonge the nacions. And they ẏ escape of you shal thynke vpon me among the heathen, where they shalbe in captiuitie. As for that whorish & vnfaythfull hearte of theyrs, wherewith they runne awaye fro me, I will breake it: yea, and put out those eyes of theyrs, that commyt fornicacion with their ydols. Then shall they be ashamed and displeased with theyr selues, for the wickednesses and abhominacions whiche they haue done: and shall learne to knowe that I am the Lord, howe that it is not in vayne, that I the lord spake, to bryng suche misery vpon them.

The Lord said more ouer vnto me: Smyte thyne handes together, and stampe with thy feet, and say: Woe worth all the abhominacions and wyckednesses of the house of Israel, for because of them they shall perysshe with the swerde, with hungre and with pestilence. Whoso is farre of shall dye of the pestilence, he that is nye at hande, shall perysshe with the swerde: and the other that remayne and that are besieged, shall dye of hungre. Thus will I satysfy my wrathfull displeasure vpon the. And so shall ye learne to knowe that I am the Lorde, when youre slayne men lye amonge your ydolles, and about your aulters, vpon al hye hylles and toppes of mountaines, among al grene trees, amonge all thycke okes, euen in the places

where

where they dyd sacrifice to all their ydols. I will stretch myne hande out vpon them, and will make the lande waste. So that it shall lye desolate and voyde, from the wildernes of Deblothah forth, thorow al their habitacions, to learne them for to knowe, that I am the Lorde.

The.vii. Chapter.

The ende of all the lande of Israell shall sodaynly come. The cause of the destruccion therof. The prophet is cõmaunded to shewe the summe of the euils that are at hand.

THe worde of the Lord came vnto me on this maner: The I cal, O thou sonne of man. Thus sayth the Lord God vnto the lande of Israel: The ende commeth vpon the lande of Israel: yea, verely the ende cõmeth vpon all the foure corners of ỹ lande. But nowe shall the ende come vpon the, for I wil sẽde my wrath vpon the, and wil punish the according to thy wayes, and reward the after al thyne abhominacions. *Myne eye shal not ouerse the, neyther will I spare the, but rewarde the accordynge to thy wayes, and declare thyne abhominacions. Then shal ye knowe that I am the lord. Thus sayeth the lord God: Behold, one mischief & plage shall come after an other, ỹ end is here. The ende (I saye) is come, it watched for the: beholde, it is come alreadi, thy destruccion is earlye come agaynst the, that dwellest in the land. The tyme is at hande, the daye of seditcyon is harde by, and ỹ crye shal not be as ỹ soũdynge agayn of the mountaynes. Therfore I will shortely poure out my sore displeasure ouer the, and fulfill my wrath vpõ the. I will iudge the after thy wayes, and recõpence the all thy abhominacions. *Myne eye shal not ouerse the, neyther will I spare the, but rewarde the after thy wayes: & thine abhominacions shalbe punished in ỹ myddes of the, to lerne you for to know how ỹ I am the Lord that smyteth. Behold, the daye is here, the daye is come, ỹ houre is run out, the rod flourysheth, pryde wareth grene, malicious violẽce is growen vp, & the vngodly waxen to a staffe. None of them shall remayne ouer, none of their ryches, not one of their lead, & no lamẽtacion shalbe made for the. The tyme cõmeth, the day draweth nye. *Whoso byeth, let him not reioyse: he ỹ selleth, let hym not be sory: for why? Trouble shall come in the myddest of them al: so that the seller shal not come agayne to the thing that he solde, although their lyfe be yet with the lyuing. For when the prophecye was preached vnto al the people, none returned from their synne, and noman toke strength to hym agaynst his wyckednesse, to saue his owne lyfe. The trompettes shall ye blowe, & make you all ready, but noman shall go to the batail, for I am wroth with al the whole multitude. The swearde shalbe without, pestilence and hũgre within: so that whoso is in the felde shalbe slayne with the swerde: & he that is in the citie *shall perysh with hũgre and pestilence. And suche as escape, and flee frõ among them, shall be vpon the hylles, lyke as the doues in ỹ feld: euery one shalbe afrayed, because of his owne wyckednesse. All handes shall be let downe, and al knees shalbe weake as the water: they shall gird them selues with sackecloth, feare shall fall vpon them, their faces shal be confounded, *and their heades balde: their siluer shall they cast forth in the stretes, and their golde shalbe despised: *Yea, their siluer & golde maye not deliuer them, in the daye of the fearfull wrath of the lorde. They shall not satisfie their hungrye soules, neither fyl their emptye bellyes therwith. For it is become their owne decaye thorow their wyckednes. *And their bewtyfull costly ornament that God had ordeyned to be their greate glory, in it they haue set vp abhominacions vnto their ydols. For this cause will I make the & it to be abhorred. Moreouer I wyll gyue it into the handes of the straungers to be spoiled: and to the wycked for to be robbed, & they shall destroy it. My face wil I turne from them, my treasury shalbe defiled: for ỹ theues shal go in to it, & vnspẽde it. Make a chayne, for the lande is whole defiled with vnryghteous iudgemẽt of innocent bloud, and the cyte is full of violent oppression. Wherfore I will bryng the mooste cruell tyraunte frõ amonge the heathen, to take their houses in possession. I will make the pompe of the proude to ceasse, and their sanctuarye shalbe defiled. When this trouble commeth, they shall seke peace, but they shal haue none. One myschefe and sorowe shall folow another, and one rumoure shal come after an other. * Thẽ shal they seke visiõs in vayne at their Prophetes. The lawe shalbe gone from the preistes, and wysdome from the elders. The kynge shall mourne, the princes shalbe clothed with heuynesse, and ỹ handes of the people in the lande shall trẽble for feare. I wil do vnto them after their owne wayes, accordyng to their owne iudgementes will I iudge them, to learne them for to knowe that I am the Lorde.

The

The Prophecie

The. viii. Chapter.

An appearance of the similitude of God. Ezechiel is brought to Jerusalem in the spirite. The Lord sheweth the prophet the idolatries of ỹ house of Israel, and chiefly of the preastes.

A IT happened, that in the syxt yere, the fyfth daye of the syxt moneth, I sat in my house, and the lordes of the counsayl of Juda with me: and the hande of the Lord God fell euen there vpon me. And as Ezech. 1. c I loked vp, * I sawe as it were a lykenesse of fyre from his loynes downewarde: and from his loynes vpwarde it shyned maruelous clere, and lyke an angel to loke vpon.

B * This similitude stretched out an hande & Ezech. 3. b and. 11. d. toke me by the heery lockes of my head, and the spirite lyft me vp betwixt heauen and earth: and brought me in a vision to Jerusalem into the entry of the inner porte that lyeth towarde the North: there stode an ymage with whom he that hath all thynges in his power, was very wroth. And beholde, the glorie of the God of Israell was in the same place: euen * as I hadde sene it afore Ezech. 1. a in the fielde. And he sayde vnto me: Thou sonne of man, O lift vp thyne eyes, and loke towarde the North. Then lyft I vp myne C eyes towarde the North: & beholde, beside the porte northwarde, there was an aulter made vnto the ymage of prouocacio in the entrynge in. And he sayd furthermore vnto me: Thou sonne of man, seest ỹ what these do? Seest thou the greate abhominacions that the house of Israell committeth in this place to dryue me frō my sanctuary? But turne the about, and thou shalte se yet greater abhominacios. And with ỹ brought he me to the courte gate: and when I loked, beholde, there was an hole in the wall. The D sayd he vnto me: Thou son of man, dygge thorow ỹ wall. And whē I dygged thorow the wal: behold there was a doore. And he sayd vnto me: go thy way in and loke what wycked abhominacions they do here.

So I went in, and sawe: and beholde, there were all maner ymages of wormes and beastes, all ydols and abhominacions of ỹ house of Israell, paynted euery one rounde about the wall: There stode also before the Exo. 11. d Nu. 11. d ymages * lxx. lordes of the counsel of ỹ house of Israell, and in the myddl of them stode Jaazanith the sōne of Saphan. And euery one of them had a censour in his hand, and out of the incense there went a smoke, as it E had bene a cloude. Then sayde he vnto me: Job. 22. b Esa. 29. c thou sonne of man, haste thou sene what the Jere. 23. d Ezech. 9. c senatours of ỹ house of Israel do secretely, euery one in his chambre? * For they saye: Tushe, the Lorde seeth vs not, the Lord regardeth not the world. And he sayde vnto me: Turne the yet agayne, and thou shalt se yet greater abhominacions that they do. And with that he brought me to the dore of the porte of the Lordes house towarde the north. And beholde, there sat women mourning for Thamus. Than sayd he vnto me: hast thou sene this thou sonne of man? Turne the about, & thou shalte se yet grea- F ter abhominacions then these are. And so he brought me into the inwarde court of the Lordes house: And behold, at the porte of ỹ Lordes house, betwyxte the fore entrye and the aultar, there were xxv. men that turned their backes vpon the temple of the Lorde, and their faces towarde the East, and these worshypped the Sunne. And he sayd vnto G me: haste thou sene this, thou sonne of man? thynketh the house of Juda that it is but a tryfle, to do these abhominacions here? Should they fyll the lande full of wickednesse, & vndertake to prouoke me to angre? Yea and purposely to caste vp their noses vpon me? Therefore will I also do some thynge in my wrathful displeasure, so that myne eye shall not ouerse them, neyther will I spare them. * Yea and though they crye * Prou. 1. c Jere. 11. d and. 14. d Ezech. 8. d in myne eares with a loud voyce, yet wyl I not heare them.

The. ix. Chapter.

The destruccion of idolaters, & the conuersacion of ỹ righteous. They that shall saued are marked. They that are vnmarked are slayne. A cōplaynt of the Prophet for the destruccion of the people.

HE cryed also with a loude voyce I in myne eares, sayinge: Come here ye rulers of the cytie, euery man with his weponed hand to the slaughter. Then came there syx men out of the strete of the vpper port towarde ỹ north, and euery man a weapon in his hāde to the slaughter. There was one amongest them that had on hym a lynnen rayment, and a writers ynkhorne by his syde. These went in, and stode beside the brasen aulter: B for the glorie of the Lorde was gone awaye from the * Cherub whiche was vpon hym, Exo. 25. d and was come down to the threshold of the Num. 9. d house: and he called the man that had the lynnen rayment vpon him, and the writers ynkhorne by his side, and the Lorde sayde vnto hym: go thy waye thorowe the cite of Jerusalem, and set a marke vpon the foreheades of the that mourne and are sory for all the abhominacions that be done therin. And to the other he sayde, ỹ I might heare.

* Go

Iud.1.a. *Go ye after hym thorowe the cytie, slaye, ouerse none, spare none: kyll, and destroye both olde men and ponge, maydens, childre and wyues. But as for those, that haue the
C marke vpon them, se that ye touche the not:
Ierr.7.d and.49.b. *and begynne at my sanctuary. Then they
1.Pet.4.c beganne at the elders, which were in the tẽple for he had sayde vnto them: When ye haue defiled the temple, & killed the courte with the slayne, then go youre waye forth.
So they went out, and slue downe thorowe the cytie. Nowe when they had done the slaughter and I yet escaped: I fell downe vpon my face, and cryed sayinge: O Lorde God wilt thou then destroye all the residue of Israel in thy sore displeasure that ꝑ hast
D poured vpon Ierusalẽ? Then sayd he vnto me: The wickednesse of the house of Israel & Iuda is very great, so that the land is ful of bloude & the cytie ful of vnrighteousnesse.
Iob.22.b. Esa.29.c For they say: *Tushe, ꝑ lord regardeth not
Ec.8.b. the earth, he seeth vs not. Therefore wyll I
Ezec.7.a. vpon thẽ, myne eye shall not ouerse them: neuther wil I spare thẽ, but wil recompence their wickednesse vpõ their heades. And behold, ꝑ man that had the lynen raymẽt vpõ him, & the writers vnkhorne by his side, told all the matter how it happened, & sayd: lord, as ꝑ hast cõmaunded me, so I haue done.

The.x. Chapter.

Of the man that toke hote burnyng coles out of the myddle of ꝑ wheles & of ꝑ Cherubins, in tokẽ of ꝑ burning of Ierusalem. A rehearsal of the vision of the wheles, of the beastes, and of the Cherubins.

I AND as I loked, behold, in the firmament that was aboue the Cherubins, there appered the similitude of a stoole
Exo.24.a. of Saphir vpon them: *Then sayd he that sat therin, to him that had the lynen raymẽt vpõ him: Crepe in betwene the wheles that are vnder the Cherubins, and take thyne hande full of hote coles out from betwene the Cherubins, and cast them ouer the cytie. And he crept in, that I myght se. Nowe the Cherubins stode vpon the tyght syde of the house when the man went in, and the cloude
Esa.7.a. filled the inner courte. *But the glorie of ꝑ Lorde remoued from the Cherubyns, and came vpon the threshoulde of the house: so that the temple was full of cloudes, and the courte was full of the shyne of the Lordes glorie: Yea, and the sounde of the cherubins wynges was hearde into the forecourte, like as it had bene the voyce of the almyghtye God, when he speaketh. Now when he had bydden the mã that was clothed in lynnen, to go and take the hote coles from ꝑ myddest of the wheles whiche were vnder the Cherubins: he went & stode besyde the wheles.
Then the one Cherub reached forthe his 13
hande from vnder the Cherubins, vnto the fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him that had on the linen rayment in his hande: whyche toke it, and went out. And vnder ꝑ wynges of the Cherubins there appeared the lykenesse of a mans hande. I sawe also foure wheles beside the Cherubymmes, so that by euery Cherub there stode a whele. And the wheles wer (to loke vpon) after the fashion of the precious stone of Tharsis: yet, (vnto the syght) they were al foure of one fashion, as yf one whele had bene in an other.
C When they went forth, they went all foure togyther, not turnyng about in their going. But where the firste went, thither went they after also, so that they turned not about in their goinge. Their whole bodyes, theyr backes, theyr handes and winges yea, and the wheles also, were all full of eyes rounde about them all foure. And I hearde hym call the wheles. *Euery one of them had Ezech.1.b
foure faces, so that the one face was the face of a Cherub, the second of a man, the thirde of a lyon, the fourth of an eagle, and they were lyfted vp aboue. This is the beaste that I sawe at the water of Cobar. Nowe when the Cherubins went, the wheles went with them: and when the Cherubins shoke their winges to lyft them selues vpwarde, the wheles remayned not behinde, but were with them also. Shortely when they stode, these stode also. And when they were lyfted vp, the wheles were lyfte vp also with them: for the spirite of lyfe was in the wheles.
D *Then the glorie of the Lorde was lyfte Ezec.11.b and.14.a vp from the threshould of the temple, and remayned vpon the Cherubyns: And the Cherubyns flackered with their wynges, and lyfte them selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the eastesyde of the porte that is in the house of the Lord. So the glorie of the Lord was vpon them. This is the beast ꝑ I saw vnder ꝑ God of Israel, by the water of Cobar. And I perceyued that it was the Cherubyns. Euery one had foure faces, and euery one foure winges, and vnder their wynges, as it were mens hãdes. Now the figure of their faces was euen as I had sene them by the water of Cobar, and so was the countenaunce of thẽ. Euery one in his goinge went strayght forwarde.

The

The.xi. Chapter.

Who they were that seduced the people of Israel. Agaynst these he prophecieth, shewynge them how they shalbe disparied abrode. The reuynge of the herte commonly of God, otherwyse can we not walke in his commaundementes. He threatenyth them that leane vnto their owne counsels,

MOreouer, the spirite of the Lorde lift me vp, and brought me vnto the east porte of ꝑ Lordes house. And beholde, there were .xxv. men vnder ꝑ dore, among whom I sawe Iaazaniah the sonne of Azur, and Pheltiah the sone of Banaiah, the rulers of the people. Then sayd the lorde vnto me: Thou son of man, these men ymagine mischefe, and a wycked counsayle take they in this cytie, sayynge: Tushe, there is no destruccion at hande, let vs builde houses: this Ierusalem is the cauldron, and we be the flesshe.

Therfore shalte thou prophecie vnto them: yea, prophecye shalte thou vnto them, O sonne of man. And with that fell the spirite of the Lorde vpon me, and sayde vnto me: Speake, thus sayth the lord: On this maner haue ye spoken (O ye house of Israell) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered i thys cytie, and filled the stretes full of the slayne. Therefore thus sayth the Lord God: The slayne men that ye haue layed on ꝑ grounde in this cytie, are the flesshe, and this cytie is the cauldron: * But I wil bringe you out of it: Ezec.24.a & 28.a.26.c & ye haue feared the swearde, & I wyl bring a swearde ouer you, sayth the lorde God. I will driue you out of this cytie, and delyuer you into youre enemyes hand, and will condemne you. Ye shalbe slayne in all ꝑ coastes of Israel. I wil be auenged of you: to lerne you to knowe that I am the lord. This cytie shall not be youre cauldron, neyther shal ye be ꝑ flesh therin: but in the coastes of Israel will I punysshe you, ꝑ ye maye knowe that I am the Lord: in whose commaundementes ye haue not walked, nor kepte hys Leui.18.a. lawes: * but haue done after the customes Deut.12.d of the heathen, that lye rounde aboute you.

C Now when I preached, Pheltiah the sonne of Banaiah dyed. Then fel I downe vpō my face & cried with a loude voyce, sayynge: O Lord God, wilt thou the vtterly destroy all the remnaunt in Israel? And so the worde of the Lorde came vnto me on this maner: thou sonne of man, thy brethren, thy kynsfolke, and the whole house of Iuda whiche dwell at Ierusalem, saye: Withdrawe ye farre from the Lorde, for the lande is gyue vs in possession. Therfore tell them: Thus sayth the Lord God: I wil sende you far of among the Gentiles, and scattre you amōg the nacions, and I will halowe you but a lytle, in the landes where ye shall come. Tel them also, thus sayth the lorde God: I wil gather you agayne out of the nacions, and bryng you from the countryes where ye be scatred, and will gyue you the lande of Israel agayne. And they shal come thyther: And they shall take away all their ydoles, & D all their abhominacions from thence. * And Iere.24.c Eze.36.f I wil gyue you one hearte, and I wil plant a newe spirite within your bowels. That stonye hearte wil I take out of youre body, and gyue you a fleshy hearte, that ye maye walke in my commaundementes, and kepe myne ordynaunces & do them: that ye maye be my people, and I your God. But looke whose hertes are disposed to folowe their abhominacyons & wycked liuynges, those mens dedes will I bring vpon their owne heades, sayeth the Lord God. After this did the Cherubins lyft vp their wynges, and ꝑ wheles went with them, and ꝑ glory of the Lorde was vpon them. * So the glory of ꝑ Ezech.10.a and.43.a Lord went vp from the middest of the cytie, and stode vpon the mount of the cytie, towarde the East. * But the wynde toke me Ezech.11.a and.43.a vp, and in a vision (which came by the spirit of God) it brought me agayne into Caldea among the prysoners. Then the vision that I had sene, vanysshed awaye fro me. So I spake vnto the prysoners all the wordes of the Lorde, which he had shewed me.

The.xii. Chapter.

The parable of the vessels of the captiuitie. The exposicion of the parable, by whiche the taking of kyng Zedekiah is signified. An other parable wherby the dearthe of hunger and thyrst is signified.

THe worde of the Lord came vnto me, sayynge: Thou sonne of man, ꝑ dwellest in the mydst of a froward housI hold: * whiche haue eyes to se, & yet se not: Esay.6.b Mat.13.b Mar.8.b Luk.8.b eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy Gen.12.b Act.7.b Rom.4.b geare readye to flyt, and go forth by fayre daye lyght, that they maye se. Yea, euen in theyr sight shalt thou go from thy place, to an other place: yf peraduenture they wyll consydre, that they be a disobedient housholde. Thy geare that thou hast made redy to flyt withall, shalt thou beare out by fayre daye lyght, that they maye se: and thou thy selfe shalt go forth also at euē in their syght, as a man doth when he flytteth. Digge thorowe the wall, that they may se, & beare

thorowe

thorowe it the same thynge, that thou tokest vp in theyr sight. In theyr sight ꝯ shalt thou
B beare vpon thy shoulders, and carye it forth in the darke. Hyde thy face that thou se not the earth, for I haue made the a shewtoken vnto the house of Israell. Nowe as the lorde commaunded me, so I dyd: the geare that I had made readye, broughte I out by daye. At euen I brake downe an hole thorow the wall wyth my hande: & when it was darke, I toke the geare vpon my shoulders, & bare them out in theyr syght. And in the morning
C came the worde of the lord vnto me, saying: Thou son of man, ꝯ Israel that frowarde household aske the, and saye: what doest thou there? Then tell them: Thus sayth the lorde God: This punishmente toucheth the chefe rulers at Ierusalem, and all the house of Israell that dwell amonge them. Tel them: I am your shewtoken: lyke as I haue done, so shall it happen vnto you. Ye shall you also, & go into captiuity. *The chefest
*Ier.52.b that is among you, shall lade his shoulders
*Ezech.12.a in the darke, and get hym awaye.
D He shall breake downe the wal, to cary stuffe there thorowe: He shal couer his face ꝯ he se not the grounde wyth hys eyes: *Myne lyne
the 17. & 32.3 wyl I spreade out vpon hym and catche him in my net, and cary hym to Babylon in the land of the Chaldees, whyche he shal not se, and yet shall he dye there. As for all hys helpers & all his hostes that be aboute him, I wyll scatter them towarde all the windes, and drawe out a swerde after them. *So
*Ezech.5.b when I haue scattered them amonge the heathen, & strowed them in the landes, they shal knowe, that I am the Lord. But I wyl leaue a lytle numbre of the from ꝯ swearde, hüger & pestilence, to tel al theyr abominacions amonge the heathen, where they come: that they maye knowe, howe that I am the
E lorde. Moreouer, the worde of the lord came vnto me, saying: Thou sonne of man, wyth a fearfull tremblyng shalt ꝯ eate thy bread, wyth carefulnesse and sorowe shalte thou drynke thy water. And vnto the people of ꝯ lande speake ꝯ on thys maner: thus sayeth ꝯ lorde God, to them that dwell in Ierusalē, and to ꝯ lande of Israel: Ye shal eate youre bread with sorowe, & drinke your water with heynesse. Yea the land wyth the fulnesse therof shalbe layed waste, for ꝯ wickednesse of them that dwell therin.

And the cytyes that nowe be well occupyed, shall be voyde, and the lande desolate: that ye maye knowe, howe that I am the lorde.

Yet came the worde of the lorde vnto me a-
gaine, saying: Thou sonne of mā, what ma-
ner of byworde is that, whyche ye vse in the
F land of Israell, sayinge? Tush, *semg that
*2.Pet.3 the dayes are so slacke in commyng, al the visions are of none effecte: Tell them therfore, thus sayeth the lorde God: I wil make that byworde to ceasse, so that it shal nomore be commenly vsed in Israell. But saye thus vnto thē: the dayes are at hande that euery thyng whych hath bene prophecyed, shal be fulfilled. There shal no vyson be in vaine, neyther any prophecy fayle among ꝯ childre of Israell: For it is I the lorde that speake it: and whatsoeuer I the lorde speake, it shal
G be performed, & not be slacke in cōminge. Yea, euen in your dayes (O ye frowarde household) wyll I dewise some thynge, and bringe it to passe, sayth the lorde God. And the word of the lorde came vnto me, saying: Beholde, thou sonne of man. The house of Israell sayeth on thys maner. Tush as for the vision that he hath sene, it wyl be many a daye or it come to passe. It is farre of yet, the thynge that he prophecyeth. Therefore say vnto them: Thus sayeth the lord God. All my wordes shal nomore be slacke. Loke what I speake, ꝯ same shall come to passe, sayth the Lorde.

The.xiii. Chapter.

The worde of ꝯ Lord against false prophetes, which teache ꝯ people the cōtrary to their owne hertes.

THe worde of the lorde came vnto me, sayinge: Thou sonne of man: Speake prophecye against those I
prophetes that preache in Israel: and say thou vnto them that prophecye out of theyr owne hertes: Heare the worde of the Lorde: thus sayeth the Lorde God: * Woe *Esa.34.1
be vnto those foolish prophetes that folowe theyr owne spirite, and speake where they se nothyng. O Israell, thy prophetes are lyke the foxes vpon the dry felde: For they stande not in ꝯ gappes, neither make they an hedge for the house of Israell, that men myghte abyde the battayll in the daye of the Lorde.
Vayne thynges they se and tell lyes, *to Ier.23.f
maintayne theyr preachynges wythall. The Lorde (saye they) hath spoken it, when in very dede the Lorde hath not sente them. Vayne vysions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it, where as I neuer sayde it. Therfore thus sayth the lord God: Because
B youre woordes be vayne, and ye seke out lyes. Beholde, I wyll vpon you, sayeth the Lorde.

Wyne handes shal come vpō the prophets that loke out vayne thynges & preache lies: they shal not be in the counsel of my people, nor written in the boke of ꝑ house of Israel, neither shal they come in the land of Israel: that ye may knowe how that I am the lord God. And ꝑ for because they haue discerned
Jere.23.b my people, *and told them of peace, where no peace was. One setteth vp a walle, and they dawbe it wyth leuse claye.

Therefore tell them whyche dawbe it wyth
mat.7.c. vntempered morter, that it shall fall. *For there shall come a greate shower of rayne, greate hayle stones shall fall vpon it, and a sore stormie wynd shall breake it, so shall the wall come downe. Shall it not then be sayd vnto you: where is nowe the morter ꝑ ye dawbed it wyth all? Therfore thus sayth ꝑ lord God: I wyl breake out in my wrathful displeasure wyth a stormy wynd so that in myne anger there shall come a myghty shower of rayne, and hayle stones in my
C wrath, to destroye wythall. As for the wall ꝑ ye haue dawbed vō vntempered morter, I wyll breake it downe, make it euen wyth the ground: so that the foundacyon therof shal remoue, and it shall fall: yea, and ye youre selues shall perysshe in the myddest thereof: to learne you for to knowe that I am the Lorde. Thus wyll I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and thē wil I say vnto you: the wal is gone, and the dawbers are away. These are the prophetes of Israell whyche prophecye vnto the cytye of Jerusalem, and loke out visions of peace for them, wher as no peace is, saieth the lord God. Wherfore, (O thou sonne of man) set thy face agaynst ꝑ daughters of thy people, whyche prophecy out of theyr owne hertes: and speake thou, prophecy agaynste thē, and saye: Thus sayeth the Lorde God: Woe be vnto you, that sowe pyllowes vnder all arme holes, and bolsters vnder the heades
D bothe of ponge and olde, to catche soules wythal. *For whē ye haue gotte ꝑ soules of
*Ezay.5.c
Mych.3.d my people in youre captiuity, ye promise thē lyfe, and dishonoure me to my people for an handfull of barlye, and for a piece of bread: when ye kyl the soules of them that dye not, and promise life to them that liue not. Thus ye dissemble wyth my people, that beleueth your lyes. Wherfore thus sayeth the Lorde God: Behold, I wyl also vpō the pyllowes, wherwith ye catche the soules in flying: them wyll I take from youre armes, and let the soules go that ye catche in flying. Youre bolsters also wyll I teare in peces, and delyuer my people out of your hande, so that they shall come nomore in youre handes to be spoyled, and ye shal knowe that I am the Lorde. Seyng that wyth your lyes ye dyscomforte the herte of the ryghteous, whom I haue not dyscomforted: Agayne, for so much *as ye corage the hand of the wicked, so that he maye not turne from hys wycked
*Ezech.13.d waye and lyue, therfore shall ye spye out nomore vanytie, nor prophecy youre owne gesynges: for I wyll delyuer my people out of your hande, that ye may knowe, howe that I am the Lorde.

The.xiiii.Chapter.

The Lord denieth hys worde to the people for theyr synnes sake. The despysers of the worde doth the Lorde sometyme deceaue by false prophetes. A comforte of them that fled vnto Babylon.

There resorted * vnto me certayne of
Ezech.20.a the elders of Israell, and sate downe A by me. Then came the worde of the Lorde vnto me, saying: thou sonne of man, these mē beare theyr vnclenes in their hertes, & go purposely vpon the stombling blocke of theyr owne wyckednesse: shoulde I then answere at theyr requeste? Therfore speake vnto them, and saye: thus sayeth the Lorde God: Euery man of the house of Israell, that beareth hys vncleane Idolles in hys herte, purposynge to stomble in hys owne wyckednes, and commeth to a prophet, to enquyre any thyng at me by hym: vnto that man wyl I the Lord my selfe giue answere, accordyng to the multitude of hys Idolles: that the house of Israell maye be snared in theyr owne hertes, because they be cleane gone from me, for theyr abhommacions sakes. Wherfore, tel ꝑ house of Israel: thus B
sayeth the Lorde God: *Be conuerted, for-
*Ezech.18.d sake your Idolles, and turne your wyues from your fylthynesse, and turne your faces from all youre abhominacions.

For euery man, (whether he be of the house of Israell or a straunger) that sogrourneth in Israell, whyche departeth fro me, and carryeth Idolles in hys herte, purposynge to go styl stomblyng in hys owne wickednesse, and commeth to a prophet for to aske counsel at me thorowe hym, vnto that man wyll I the Lorde gyue answere by mine owne selfe. I wyll set my face agaynste that man and C
wyll make hym to be an example for other, yea, and a comen byworde: and wyll roote hym oute of my people, that he maye knowe howe that I am the Lorde. *And yf that
Ezech.14.d

Prophete

prophete be deceyued, when he telleth hym a worde, then I the Lorde my selfe haue deceiued that prophete: and wyl stretche out myne hande vpon hym, to roote hym oute of my people of Israel: and they bothe shalbe punyshed for theyr wyckednesse. Accordinge to the synne of hym that asketh, shall the synne of the Prophet be: that the house of Israell be led nomore from me thorowe errour, and be nomore defyled in theyr wyckednesse: but þ they maye be my people, and I theyr God, sayeth the Lorde God. And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, whē the lande synneth against me, and goeth forth in wyckednes: I wyll stretche out myne hande vpon it, ✝ & destroy al the prouision of theyr bread, and send derth vpon them, to destroy man and beast in the lande. ✝ And thoughe Noe, Daniell, and Job, these thre men were amonge them, yet shall they in theyr ryghteousnesse delyuer but theyr owne soules, sayeth the Lorde God. Yf I bryng noysome beastes into the lande to waste it vp, and it be so desolate, that no man maye go therin for beastes: yf these thre men were also in the land, as truly as I lyue (sayth the lord God) they shall saue neyther sonnes nor daughters, but be onely delyuered them selues: and as for the lande, it shalbe waste. Or yf I bringe a swerde into the lande, and charge it to goe thorowe the lande, so that I slaye downe man and beast in it, and yf these thre men were therein: As truly as I lyue (sayth the Lorde God) they shall delyuer neither sonnes nor daughters, but onely be saued themselues. Yf I sende a pestilence into the lande, and poure oute my sore indignacyon vpon it in bloud, so that I rote out of it both man and beast: And yf Noe, Danuel & Job were therin, as truly as I lyue (sayeth the Lord God) they shall delyuer neither sonnes nor daughters, but saue theyr owne soules in theyr ryghteousnes. Wherefore thus sayth the lorde God: Muche more when I sende my ✝ foure troublous plages vpon Jerusalem: the swearde, hunger, perilous beastes & pestylence, to destroye manne and beaste out of it. Behold there shalbe a remnaunt saued therin, which shall bryng forth theyr sonnes & daughters. Beholde, they shall come forth vnto you and ye shall se theyr waye, & what they take in hande, and ye shalbe comforted as touchyng al þ plages þ I haue brought vpon Jerusalem. They shall comforte you, when ye se theyr way & workes: and ye shall knowe, howe that it is not wythout a cause that I haue done so agaynst Jerusalem, as I dyd, sayeth the Lorde God.

The.xv. Chapter.

To the vnprofytable wood of ✝ vyne tree is cast into the fyre, so sayeth he ✝ Jerusalem shalbe brent.

THe worde of the Lord came vnto me, I sayng: thou sonne of man, what commeth of þ vyne among all other trees: and of the wylde vyne stocke amonge all other timber of the grouе? Do mē take wood of it, to make any worke with all? Or maye there a naple bee made of it, to hange any thynge vpon? beholde, it is cast in the fyre to be brente, the fyre consumeth both the endes of it, the middest is brent to asshes. Is it mete then for any worke? No. Seinge then that it B was mete for no worke, beyng whole: much lesse may ther any thynge be made of it, whē the fyre hath consumed and brent it. And therfore thus sayth the Lord God: Lyke as I cast the vyne into the fyre for to be brent, as other trees of the wood: Euen so wyll I do wyth them that dwel in Jerusalem, and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume them. ✝ Then shall ye knowe, þ I am þ lord, when I set my face againste them, and make the lande waste: because they haue so sore offended, sayeth the Lorde God.

The.xvi. Chapter.

The prophet entendyng to speake of ✝ abominacyō of Jerusalem, doth fyrst shewe the benefytes of God toward it. Jerusalem is reproued of vnkindnesse, for her fornicacion & idolles. He setteth the wickednes of other people, in comparyson of the synnes of Jerusalē. The cause of the abominacyō, into which the Sodomytes fell. Mercys is promysed to the repentaunt.

AGayne, the worde of the Lord spake I vnto me, sayng: Thou sonne of man, shew the cite of Jerusalem their abhominacions, and say: thus sayeth the lorde God vnto Jerusalem: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Cethite, thus was þ maner of thy birth. In the day of thy byrth when thou wast borne, the strynge of thy nauel was not cut of: thou wast not bathed in water to make the clean: Thou waste nether rubbed wyth salte nor swadled in cloutes. No man regarded thee so muche, as to doe any of these thynges for the, or to shewe the suche fauour, but þ wast vtterly cast out vpon þ fielde: yea, despised wast þ in the day of thy birth. Then came I by the, & saw the trode downe in thine owne bloud, & said vnto the: liue, although þ be de-

fyled in thyne owne bloud, euen I (I tel the) sayd vnto the, lyue, although thou be defyled
*Ezech.16.a. Jere.11.c in thyne owne bloud. *So I planted the as the blossom of the felde, thou art growen vp, and waxen greate: thou haste gotten a maruelous pleasaunt beauty, thy brestes are come vp, thy heere is goodlye growē, wher-
B as thou wast naked and bare afore. Nowe when I wente by the, and loked vpon the: behold, thy time was come: yea, euen the time to wowe the. Then spred I my clothes ouer the, to couer thy dishonestye: yea, I made an
*Jere.3.a Ose.12.f. oth vnto the, * and matyed my selfe wyth the (sayeth the Lorde God) and so thou becameste myne owne. Then washed I the wyth water, and pourged thy bloude from the. I anoynted the wyth oyle, I gaue the chaunge of raimentes, I made the shoes of Tarus lether: I gyrded the aboute wyth whyte sylke, I clothed the wyth kercheses, I decked the with costly apparel, I put ringes vpon thy fingers, a chaine about thy necke, spanges vpon thy forcheade, earerynges vpon thyne eares, and set a beutyful crowne vpon thyne head. Thus waste thou decte wt syluer and golde, and thy rayment was of fyne whyte sylke of nedle worke, and of dyuers colours. Thou dydeste eate nothyng but simnels, honye & oyle: maruelous goodly waste thou and beutyfull, yea euen a betyequene wast thou. In so much that thy beuty was spoken of amonge the Hethen, for thou wast excellente in my beuty, whyche I put vpō the, sayth the Lord God. But thou hast put confydence in thyne owne beuty, and playde the harlot, when thou hadst gotten the a name. Thou hast cōmytted whordome wyth al that went by the, and hast fulfylled theyr desyres: yea, thou hast taken thy garmentes of diuerse colours, and decte thyne altares therewyth, whereupon thou mightest
*Jere.13 and.3.b Esa.46.a Ose.2.b and.13.a Ezec.7.b and.20.b fulfyll thyne whordome, * and of suche a fashiō, as neuer was done, nor shalbe. *The goodly ornamentes and iewels wherwyth I gaue the of myne owne gold and siluer, hast thou take & made the mens ymages therof, and commytted whordome wythall. Thy
C garmentes of dyuerse colowres haste thou taken, and decte them therwyth: myne oyle & incense hast thou sette before the. My meat which I gaue the, as symnels, oyle & honye: (to fede the withal) that hast ꝓ set before the for a swete sauoure. And this came also to
Leui.18.f. and.20.a Deu.18.b and.12.c Jere.7.b Ezec.20.b Psal.105.a passe sayth the lord God: * Thou hast taken thyne owne sonnes & daughters, whom thou haddest begotte vnto me: & these haste thou offred vp vnto the, to be their meate. Is this but a small whordome of thyne (thinkest thou) that thou slayest my chyldren, & geuest them ouer to be brente vnto them? And yet in all thy abhominacions and whordome, thou haste not remembred the dayes of thy youth, howe naked and bare thou waste at that tyme, and troden downe in thyne owne bloud. After all these thy wickednesse (woe, woe vnto the, sayeth the lord) (thou hast builded thy stewes and bordel houses in euery place.) Thou
D Ezec. hast buylte hye places: yea, at the heade of euery strete hast ꝓ buylded the an aultare. Thou haste made thy beuty to be abhorred, thou haste layd out thy legges to euery one that came by, and multiplied thyne whordome. * Thou hast committed fornication wyth ꝓ Egyptians thy neyghbours, which had much flesshe: & thus hast thou encreased thine whordome, to anger me. Behold, I did stretch out mine hād ouer the, & did * minysshe thy store of foode, and deliuer the ouer into *Ezec. 5.d. 16.d. the wylles of the Philistines thyne enemies, which are ashamed of thy abominable way.
*Ezec. * Thou hast played the whore also with the Assyrians, because ꝓ wast insaciable: Yea, thou hast (I say) wyth them played ꝓ harlot, & yet haddest not thou ynoughe. Thus hast thou furthermore cōmitted thy fornication trō the land of Canaan, vnto the Chaldees, & yet thy luste not satysfyed. Howe obstinate is thyne herte (sayeth the lorde God) seinge ꝓ doest al these workes of an errante whore: buyldynge thy stewes at the heade of euery strete, and thy bordell houses in all places? Thou haste not bene as another whore that holdeth scorne of a smal rewarde, but a wife that breaketh wedlocke, and taketh other in steade of her husbande. Gyftes are gyuen to all other whores, but thou geuest rewardes vnto al thy louers, and offerest them gyftes, to come vnto thee oute of all places, and to committe fornicacion with thee. It is come to passe wt the in thy whordoms, contrary to the vse of other wemen: yea, there hath no suche fornicacion bene commytted after the, seynge ꝓ thou prokerest gyftes vnto other, and no rewarde is geuen the: thys is a contrary thyng. Therfore, heare the worde of the Lord, O thou harlot: thus sayeth the lord God: For so much as thou hast set forth thy youth to whordome, and dyscouered thy shame, thorow thy whordom with al thy louers, & wyth al the ydols of thy abhommacions in the bloude of thy chyldren, * whom
thou hast geuen them: Beholde, therfore I wyll gather together all thy louers, vnto whom thou hast made thy selfe comē: yea,
*Ezech.16.d. and

and all them whom thou fauoureſt, and
euery one that thou hateſt: I will (I ſay)
gather them together round about thee:
*and will diſcouer thy ſhame before the,
that they may ſee all thy fylthynelle.
*Moreouer, I wyll iudge thee as a
breaker of wedlocke, and a murtherer,
& recompence thee thyne owne bloud in
wrathe and gelouſye. I wyll geue thee
ouer into theyr power, that ſhall breake
downe thy ſtues, and deſtroye thy bo-
dell houſes: they ſhall ſtrypp the oute
of thy clothes, all thy fayre and beuty-
full iewels ſhall they take from the, and
ſo lette the ſyt naked and bare: *yea,
they ſhall bryng the common people vp-
on the, whiche ſhall ſtone the, and ſlay the
downe with theyr ſwardes. They *ſhal
burne vp thy houſes, and punyſhe the in
the ſyght of many wemen. Thus wyll I
make thy whoredome to ceaſſe, ſo ẏ thou
ſhalt geue out no mo rewardes. Should
I make my wrath to bee ſtyll, take my
gelouſy from the, be content & nomore to
be diſpleaſed, ſeeyng thou remembrest
not the dayes of thy youth, but haſte pro-
uoked me to wrath in all theſe thynges.
Beholde therfore, I wyll brynge thyne
owne wayes vpon thyne head, ſayeth the
Lorde God: howbeit I neuer dyd vnto
the accordyng to thy wyckednelle, and al
thy abhompnaciõs. Behold, all they that
vſe cõmon prouerbes, ſhall vſe this pro-
uerbe alſo againſte the: ſuche a mother,
ſuche a doughter. Thou art euẽ thy mo-
thers owne doughter, that hath caſte of
her huſbande and her childzen: yea, thou
art the ſyſter of thy ſyſters, which forſoke
theyr huſbandes & theyr chyldzen. Youre
*mother is a Cethyte, & youre father an
Amorite. Thyne eldeſt ſyſter is Sama-
ria, ſhe and her doughters that dwel vp-
on thy left hande. But thy yongeſt ſyſter
that dwelleth on thy ryght hand, is So-
doma and her doughters. Yet haſte thou
not walked after theyr wayes, nor done
after their abhompnacions, but thou ſto-
deſt a lytle and very ſmall tyme, and in
all thy wayes thou haſte been more cor-
rupt then they. As truly as I lyue, ſayth
the Lorde God: Sodoma thy ſyſter with
her doughters, hath not done ſo euyll, as
thou and thy doughters. Beholde, * the
ſynnes of thy ſyſter Sodoma were theſe:
Pryde, fulneſſe of meate, aboundaunce,
and ydelneſſe: theſe thynges had ſhe and
her doughters. Beſydes that they reā-
ched not theyr hand to the poore & nedye,
but were proude, and dyd abhompnable
thinges before me: therfore I tooke them
away, as pleaſed me. Neither hath Sa-
maria done half of thy ſinnes, *yea thou
haſte exceaded them in wyckednelle: In
ſo muche that in compariſon of all the
abhompnacions which thou haſte done,
thou haſte made thy ſyſters good wemẽ.
Therfore thou (which dideſt condemne
thy ſyſter) beare thyne owne ſhame, for
thyne owne offences, that thou haſt com-
mytted, more abhompnable then they
dyd, whiche in dede are more ryghteous
then thou art: be thou (I ſay) aſhamed, &
beare thy ſhamefull rebuke: ſeeyng that
thou haſt proued thy ſyſters in compary-
ſon of the, ryghtwiſe. As for their captiui-
tie, namely ẏ captiuitie of Sodoma & her
doughters, the captiuitie of Samaria &
her doughters, I wil bryng them agayn:
ſo wil I alſo bryng agayn thy captyuitie
among them: that thou mayſt take thine
owne confuſion vpon the, and be aſha-
med of all that thou haſte done, and to
comforte them. Thus thy ſyſters (name-
lye) Sodoma and her doughters, Sa-
maria and her doughters, with thy ſelfe
& thy doughters, ſhalbe brought agayne
to your old eſtate. Whẽ thou waſte in thy
pryde, and before thy wyckednes came to
lyght, thou wouldeſt not heare ſpeake of
thy ſyſter Sodoma, vntyll the tyme that
the Syrians with all theyr townes, and
the Philiſtynes with all that lye rounde
aboute them, brought the to ſhame and
confuſiõ: that thou myghteſt beare thyne
owne fylthynelle & abhompnacion, ſayth
the Lorde. For thus ſayeth the Lorde
God: I ſhould (by ryght) deale with the,
as thou haſte done. Thou haſte deſpyſed
the oth, and broken the couenaunt. Ne-
uertheleſſe, I will remembre the coue-
naũt that I made with the in thy youth,
in ſo muche that it ſhalbe an euerlaſtyng
couenaunte: ſo that thou alſo remem-
bre thy wayes, and be aſhamed of them:
then ſhalt thou receyue of me thy elder
and yonger ſyſters, whome I wyll make
thy doughters, and that beſyde thy coue-
naunte. * And ſo wyll I renue my coue-
uaunte with the, that thou mayſt knowe
that I am the Lorde, that thou mayſt
thynke vpon it, be aſhamed, and excuſe
thyne owne confuſyon nomore: when I
haue forgeuen the, all that thou haſte
done, ſayeth the Lorde God.

The.xvii. Chapter.

The parable of the two Egles.

A THe woorde of the Lorde came vnto me, saying: Thou sonne of manne, put forth * a darke Ezec. 24.a speakyng and a parable, vnto the house of Israel and say: Thus sayth the Lorde God. There came a great * Egle wyth greate wynges: yea, wyth a mighty longe body, and full of fethers of dyuers colours, vpon the mounte of Libanus, and toke the hyest braunche from a Cedre tree, and brake of the toppe of hys twygge, and caryed it into the lande of Canaan, and sette it in a citie of marchauntes. He tooke also of the sede of the lande and planted it in a fruitful ground, he brought it vnto great waters, and set it as a wyllowe tree therby. Then dyd it growe, and was a great vyne stocke, but lowe by the grounde, whose braunches turned vnto it selfe, and the rootes of it were fastened vnder it: thus there came of it a vyne, & it brought forth blossoms, B and spred out braunches. But there was another Egle, a greate one, whiche had greate wynges and many fethers: and beholde, the rootes of this vyne had an honger after hym, and spred oute hys braunches towarde hym, that he myght water her with the orchyarde that he had plãted. Neuertheles, it was planted vpõ a good grounde besyde great waters: so that (by reason it shoulde haue brought out braunches and frute, and haue been a goodly vyne. Speake thou therefore, C thus sayeth the Lorde God: Shall this vyne prosper? shall not hys rootes bee plucked out, his frute be broken of, hys grene braunches wyther & fade awaye? yea, without eyther stronge arme or manye people, shall it be plucked vp by the rootes. Beholde, it was planted: shall it prospere therfore? Shall it not bee dryed vp and wythered? yea, euen in the shutyng of his blossoms, allone as the east D wynde bloweth. Moreouer, the woorde of ỹ Lord came vnto me, saying: Speake to the froward housholde: knowe ye not, what these thynges doe syguifye? Tell them: Beholde, * the kyng of Babylon 4.Reg.24.a came to Ierusalem, and tooke the kyng and his prynces, and led them to Babylon. He tooke of the kynges sede, and made a couenaunt with hym, and tooke an oth of hym: The pryuces of the lande tooke he with hym also, that the lande myght be holden in subiection, and not to rebell, but kepe the couenaunte, and fulfyll it. But he fell from hym, and sent his ambassadours into Egypte, that he myght haue horses and muche people.

Should that prospere? Should he be E kept safe, that doeth suche thinges? Or should he escape, that breaketh his couenaunte? As truly as I lyue sayeth the Lorde God: He shall dye at Babylon, in the place where the kyng dwelleth, that made him king: whose oth he hath despysed and whose couenaunt he hath broken. Neither shal Pharao with his great hoste & multytude of people, mayntayne him in the warre: when they cast vp dytches, and sette vp bulwarkes to destroye muche people. For seyng he hath despysed the oth, and broken the couenaunte (whereas he yet gaue his hand therby on) and done all these thinges, he shal not escape. Therfore thus sayeth the Lorde God: as truely as I lyue, I will bryng F myne oth that he hath despysed, and my couenaunt that he hath broken, vpon his owne head. * I will cast my nette aboute Ezec. him, and catch him in my yatne. To Ba- 12.a bylon will I carye him, there will I punish him because of the great offence that he made me. As for those that flee from hym out of the hoste, they shall be slayne with the swearde. The residue shall be scattred towarde all the wyndes: and ye shall knowe that I the Lorde haue spoken it. Thus sayeth the Lorde God: I G wyll also take a braunche from an hye Cedre tree, and wyll sette it, and take the vppermoste twygge, that yet is but tender, and plant it vpon an hye hyl: Namelye, vpon the hye hyll of Syon wyll I plãt it, that it may bryng forth twygges, and geue frute, and bee a greate Cedre tree: so that all mãner of foules maye buylde in it, and make theyr nestes vnder the shadowe of his braunches. And all the trees of the fielde shall know that I the Lord haue brought downe the hye tree, and set the lowe tree vp: that I haue dryed vp the grene tree, & made the drye tree to florysshe. Euen I the Lorde that spake it, haue also brought it to passe.

The.xviii Chapter.

The shewyth that euery man shall beare his owne synne. To him that amendeth, is saluation promysed. Death is prophesyed to the ryghteous, whiche turneth backe from the ryght waye.

The

The woꝛde of the Lozd came vnto me
on this maner: what meane ye by this
common pꝛouerbe, that ye vse in the
lande of Israel, saying: * The fathers haue
eaten soure grapes, and the childrens teth
are set on edge. As truely as I lyue, sayeth
the Lozde God, ye shall vse thys bywoꝛde
nomoꝛe in Israel. Beholde * all soules are
myne. Lyke as the father is myne, so is the
sonne myne also. The soule that synneth,
shall die. * Yf a manne bee godly, and do the
thynge that is equall and ryght, he eateth
not vpon the hylles: he lyfteth not hys eies
vp to the foule ydols of Israel: he defyleth
not his neyghbours wife: he medleth with
no menstruous woman: he greueth no bo-
dye: he geueth hys detter hys pledge a-
gayne: he taketh none other mans good by
vyolence: * he parteth hys meate with the
hungry: he clotheth the naked: * he lendeth
nothynge vpon vsury: he taketh nothyng o-
uer: he withdraweth hys hande from de-
yuge wꝛonge: he dealeth faythfully bee-
tweene man and man: and walketh in my
commaundementes, & keepeth my lawes, &
pꝛfourmeth them faythfully: * Thys is
a ryghteous man, he shall surely lyue sayeth
the Lozd God. Yf he now get a sonne, that
is a murtherer, a sheder of bloude: yf he do
one of these thinges * (though he do not al)
he eateth vpon the hylles: he defyleth hys
neyghbours wyfe: he greueth the pooze &
nedye: he robbeth and spoyleth: he geueth
not the detter hys pledge agayne: he lyfteth
vp hys eyes vnto ydols: and medleth
with abhominable thinges: he lendeth vp-
on vsury, and taketh moze ouer: Shal thys
man lyue? He shal not liue. Seyng he hath
done all these abhomynacions, he shall die,
hys bloude shal bee vpon hym. Nowe yf
thys man get a sonne also, that seeth all his
fathers synnes, whiche he hathe done, and
feareth, neyther doth suche lyke: Namely,
he eateth not vpon the mountaynes: he lyf-
teth not his eyes vp to the Idoles of Isra-
el: he defyleth not hys neyghbours wyfe:
he vexeth no mã: he keepeth no mãs pledge:
he neither spoyleth noꝛ robbeth any man: he
dealeth his meat vnto the hongry: he clotheth
the naked: he oppꝛesseth not the pooze: he re-
ceaueth no vsury, noꝛ any thynge ouer: he
keepeth my lawes, and walketh in my com-
maundementes: Thys man shal not dye in
hys fathers synne, but shall lyue without
fayle. As foꝛ his father, because he oppꝛes-
sed and spoyled hys brother, and dyd wyc-
kedly amonge hys people: loe, he is dead
in hys owne syn. And yet say ye: Wherfoꝛe
then shoulde not thys sonne beare hys fa-
thers synne? Therefoꝛe, because the sonne
hath doue equitie and ryght, hath kepte all
my commaundementes, and done them:
therefoꝛe shall he lyue in dede. The same
soule that synneth shal dye. * The sonne shal
not beare the fathers offence, neither shall
the father beare the sonnes offence. The
righteousnesse of the righteous, shal be vp-
pon hym, and the wickednesse of the wyc-
ked shalbe vpon hym selfe also. * But if the
vngodly will turne awaye from all hys
synnes that he hathe done, and kepe all my
commaundementes, and do the thing that
is equall and ryght: doutles he shall lyue,
and not dye. As foꝛ all hys synnes that he
dyd befoꝛe, they shal not be thought vpon,
but in hys ryghteousnesse that he hathe
done, he shall lyue. * Foꝛ haue I any plea-
sure in the deathe of a synner, sayeth the
Lozde God, but rather that he conuerte &
lyue? Agayne, yf the righteous turne away
from hys ryghteousnes, and do iniquitie,
accoꝛdyng to all the abhomynacions that
the wicked man doth, shall he lyue? All the
ryghteousnes that he hathe done shall not
bee thought vpon: but in the faute that he
hath offended withall, and in the synne that
he hathe done, he shall dye. And yet ye saye:
Tushe * the waye of the Lozd is not indif-
ferent. Heare therefoꝛe ye house of Israel:
is not my waye ryghte? Oꝛ are not youre
wayes rather wicked? * Whē a ryghteous
man turneth awaye from hys ryghteous-
nesse, & medleth with vngodlynesse: he must
die therin yea foꝛ the vnryghteousnes that
he hathe done, muste he dye. Agayne, * whē
the wycked man turneth awaye from hys
wyckednesse, that he hath done, and doth
the thynge whiche is equall and ryght: he
shall saue hys soule alyue. Foꝛ in somuche
as he remembꝛeth hym selfe, and turneth
him from all the vngodlynesse that he hath
vsed, he shall liue and not dye. And yet sayeth
the house of Israel. Tush, the waye of the
Lozd is not equal. Are my wayes vnright,
O ye house of Israel? Are not youre wayes
rather vnequall? As foꝛ me I will iudge
euery man accoꝛdyng to hys wayes, O ye
house of Israel, sayeth the Lozde GOD.
* Wherefoꝛe, bee conuerted and turne you
cleane from all youre wyckednesse, so shall
there no synne do you harme. Caste away
from you all youre vngodlynesse, that ye
haue done: * make you newe heartes and a
newe spꝛite. Wherefoꝛe will ye dye, O ye

house of Israel, seyyng I haue no pleasure in the deathe of hym that dyeth, sayeth the Lord God. Turne you then, & ye shall lyue.

The. xix. Chapter.

The captyuite of Jechoahas and of Jehoachim is sygnifyed by the lyons whelpes, and by the lyon. He setteth oute the prosperite of the cite of Jerusalem that is past, and the myserey therof that is present.

A BUt thou sonne of mann, mourne thou for the pryuces of Israel, & saye. Wherfore lay thy mother ꝑ lyonesse amonge the lyons, & norysshed her yongrones amonge the lyons whelpes? One of her whelpes she brought vp, & it became a lyon: it learned to spoyle, and to deuoure folke. The heathen hearde of hym, and toke hym in theyr nettes, and brought hym in chaynes vnto the lande of Egipt. Nowe when the damme sawe that all her hope and counforte was away, she

B toke another of her whelpes, and made a lyon of hym: whiche wente amonge the lyons, and became a fearse lyon: learned to spoyle and to deuoure folke: he destroyed theyr palaces, & made theyr Cyties waste. In so muche that the whole land and euery thynge therin, were vtterlye desolate, thorowe the very voyce of hys roaryng. Then came the heathen togethet on euerye syde out of all countreyes against him, laied their nettes for him, and toke hym in theyr pitte.

4. Reg. 17. a. Jere. 19. a. and 52. a. So ✱they bounde him with cheynes, and broughte hym to the kynge of Babylon: whiche put hym in prison, that hys voyce

C sholde nomore be hearde vpon the mountaynes of Israel. As for thy mother, she is lyke a vine in thy bloud, planted by the water syde: her frutes & braunches are growē oute of many watrrs, her stalkes were so stronge that men myght haue made staues therof for offycers: she grewe so hye in her stalkes. So when men sawe that she exceaded the heigth and multitude of her braunches, she was rooted oute in dyspleasure, & caste downe to the grounde. The Easte winde dried vp her frute, her strōg stalkes were broken of, wythered and brent in the fyre. But nowe she is planted in the wildernesse, in a drye and thyrsty grounde. And there is a fyre gone oute of her stalkes, whiche hath brente vp her braunches and her frute: so that she hathe no mo stronge stalkes, to bee staues for offycers. This is a pyteous and myserable thynge.

The. xx. Chapter.

The Lord denyeth that he will answere the wise they praye for the offence of vnkyndnesse whiche he bere obiected. He promyseth that his people shall returne from captiuite. By the wood that shoulde bee brent, is sygnyfyed the burnyng of Jerusalem.

IN the seuenth yeare the tenth day of ꝑ fyfth moneth, ✱it happened that certayne of the elders of Israell came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou sōne of man, speake vnto the elders of Israell, and saye vnto them: Thus sayeth the Lorde God: Are ye come hither to aske any thing at me? As truelye as I lyue (sayeth the Lorde) I wyll geue you no answere. Wilte thou not reproue them (thou sonne of man) wylte thou not reproue them? Shewe them the abhominations of theyr forefathers, and tell them. Thus sayeth the Lorde GOD: ✱In the daye when I chose Israel and lyft vp myne hande vpon the seede of the house of Jacob, and shewed my selfe vnto them in the lande of Egypte: yea, when I lift vp myne hande ouer them, and sayed: I am the Lorde youre God, euen in the daye that I lyfte vp myne hande ouer them, to bryngе thē oute of the lande of Egypte, into a land that I had prouyded for thē, whiche flowe-eth with mylke and hony, and is a pleasaūt lande amonge all other: Then sayed I vn-to them. ✱Caste awaye euerye man the abhomynacions that he hathe before him, and defyle not youre selues with the ydolles of Egypte, for I am the Lorde youre God.

B But they rebelled agayust me, and wouldē not folowe me: to caste awaye euery man the abhomynacions of hys eyes, and to forsake the ydols of Egypt. Then I made me to poure myne indignacion ouer thē, and to satisfye my wrathe vpon them: yea, euen in the middest of the lande of Egypt. But I would not do it, for my names sake: that it should not be vnhalowed before the heathen, amonge whom they dwelt, and a-mong whome I shewed my selfe vnto thē, that I would bringe them out of the land of Egypt. Nowe when I had caryed them out of the lande of Egypte, and broughte them into the wildernesse: I gaue them my commaundementes, and shewed them my lawes, ✱whiche who so keepeth shall lyue in them. I gaue them also my holy dayes, to bee a token betwixte me and them, and therby to knowe that I am the Lorde, whiche halowe them. And yet the house of Israel rebelled agaynste me in the wyldernesse, they wold not walke in my commaū-dementes,

dementes, they haue cast away my lawes (which whoso kepeth shall lyue in them) & my Sabboth dayes haue they greatly vnhalowed. * Then I made me to powre out myne indignacion vpon them: and to consume them in the wyldernesse. Yet I would not doe it, for my names sake, lest it should be dishonoured before the heathen, from the whiche I had caryed them awaye. But I swore vnto them in the wyldernesse, that I would not bryng them into the lande, which I gaue them: a lande that floweth with mylke and honye, and is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes: for their herte was gone after their idols. Neuertheless, myne eye spared them, so that I would not vtterly slay them, and consume the in the wyldernesse. Moreouer, I sayde vnto their sonnes in the wyldernesse: * walke not in the statutes of your forefathers, kepe not their ordynaunces, and defyle not your selues with their idols, for I am the Lorde your God. But walke in my statutes kepe my lawes and doe them, halowe my Sabbothes, * for they are a token betwixte me and you, that ye may knowe howe that I am the Lord your God. Notwithstanding, their sonnes * rebelled agaynst me also, they walked not in my statutes, they kept not my lawes to fulfyll them (whiche he that doeth shall lyue in them:) neither halowed they my Sabboth dayes. Then I made me againe to powre out my indignacion ouer them, and to satisfye my wrath vpon them in the wildernesse. Neuertheless, I withdrewe my hande for my names sake, lest it shoulde be vnhalowed among the heathen, before whom I had brought them forth. I lift vp mine hande ouer them also in the wildernesse, that I woulde scatter them amonge the heathen, and strawe them among the nations, because they had not kepte my lawes, but cast asyde my commaundemētes, vnhalowed my Sabbothes, and lyfte vp their eyes to their fathers idols. Wherfore I gaue them also commaundementes not good, and lawes, thorowe the whiche they shoulde not lyue, and I vnhalowed them in their owne gyftes * (whē I appoynted for my selfe all their fyrst borne) to make them desolate: that they myght knowe howe that I am the Lorde. Therfore (O thou sonne of man,) tell the house of Israel, thus sayeth the Lord God. Beside all this, your forefathers haue yet blasphemed me more, and greatly offended against me. For after I had brought them into the lande, that I promysed to geue them, when they sawe euery hye hyll, and all the thycke trees: they made there their offrynges, and prouoked me with their oblacions, makyng swete sauoures there, & powred out their drynke offerynges. Then I asked them, what is the hyll altare, that ye goe to? And therfore is it called the hye place vnto this daye. Wherfore, speake vnto the house of Israel: thus sayeth the Lorde God: Ye are euen as vncleane as your forefathers, and commyt whoredome also with their abhominacyons. In all your idols, whereunto ye bryng your oblacions, * and to whose honour ye burne your chyldren, ye defyle your selues, euen vnto this daye: howe dare ye then come, and aske any question at me, O ye household of Israel? As truely as I lyue (sayeth the Lorde God) ye get no answer of me: and as for the thing that ye goe about, it shall not come to passe, whereas ye say we wyl be as the heathen, and doe as other people in the lande, wood and stone wyll we worshyppe: As truly as I lyue, sayeth the Lorde God, I my selfe wil rule you with a myghty hand, with a stretched out arme, and with indignacio powred out ouer you: and wil bryng you out of the nacions and landes, wherein ye are scattred, and gather you together with a myghtie hande, with a stretched out arme, and with indignacion powred out vpon you: and wyll bryng you into the wyldernesse of the people, and there I will reason with you face to face. Lyke as I punished youre forefathers in the wyldernesse of Egypte, so will I punishe you also, sayeth the Lorde God. I wyll bryng you vnder my iurisdiccion, and vnder the bonde of the couenaunte. The forsakers also & the transgressours wyll I take from among you, and bryng the out of the lande of your habytacion: as for the land of Israel, they shall not come in it, that you may knowe howe that I am the Lorde. Goe to nowe then (sayeth the Lorde God) ye house of Israel. * Euery one of you folowe your idols, and serue them, seyng ye refuse to obey me. And my holy name shall ye nomore vn-

halowe with your offrynges and ydols.
For vpon my holy hyl, euen vpon the hye
hyll of Israel sayeth the Lord God, shall
all the house of Israel, and all that is in
Deu. 12.a the lande, worshyp me: * and in the same
and. 14.d. place will I fauoure them, & there will I
requyre your heue offrynges, and ỹ firſt-
lynges of your oblacions, with all your
G holy thinges. I wyll accepte your swete
sauoure, when I bryng you from the na-
cions, and gather you together oute of
the landes, wherin ye be scattered, that I
maye be halowed in you before the hea-
then, and that ye may knowe, that I am
the Lorde which haue brought you into
the land of Israel: yea, into the same land
that I swore to geue vnto your fore fa-
thers. There shall ye cal to remembraūce
your owne wayes and all your ymagy-
nacions, wherein ye haue been defyled:
Jere. 2. a. and * ye shall iudge your selues worthye
12. b. 11. c to be destroyed for all your wyckednesse,
that ye haue done. And ye shall knowe
that I am the Lorde, when I entreate
you after my name, not after your wyc-
ked wayes, nor accordyng to your cor-
rupt workes, O ye house of Israel, sayth
the Lorde. Moreouer, the woorde of the
Lord came vnto me, saying: Thou sonne
of man: set thy face toward the south, and
speake to the south wynde, and say to the
wood toward the south: Heare the worde
of the Lorde, thus sayth the Lorde God.
Beholde, I wyl kyndle a fyre in the, that
shall consume the grene trees wyth the
drye. No man shalbe able to quenche his
flame, but al that looketh from the south
to the north, shalbe brent therein: and all
flesshe shall see, that I the Lorde haue
kyndled it, so that no man may quenche
it. Then sayde I: O Lorde, they wyll say
Jere. 20. b of me: * Tushe, they are but fables, that
he telleth.

The. xxi. Chapter.

He threatneth the swearde, that is to saye, de-
struction to the cyte of Jerusalem. He sheweth the
fall of kyng Zedekyah. He is commaunded to pro-
phecye the destruction of the children of Ammon.
After the slaughter of other at the laste the Lorde
threatneth death vnto Nabuchodonozor hymselfe.

THe worde of the Lorde came to
me, saying: Thou sonne of mā,
set thy face toward Jerusalem,
speake against the Sanctuary,
and prophecye against the land of Isra-
el, say to the land of Israel. Thus sayeth
the Lorde: Behold, I will vpon the, and
will drawe my swearde out of the sheath,
& rote out of the, both the righteous & the
wycked. Seyng then ỹ I will rote out of
the both the righteous & wicked, therfore
shall my swearde goe out of his sheath a-
gaynst all flesshe, from the North to the
South: that all flesshe may knowe howe
that I the Lorde haue drawen my sweard
out of the sheath, & it shal not be put in a-
gaine. Mourne therfore (O thou son of B
man) that thy loynes cracke withall, yea,
mourne bytterly for thē in their presence.
And if they say: wherfore mournest thou?
Thē tell them: for the tydinges that com-
meth, at the which all hertes shall melte,
all handes shalbe letten downe, all sto-
mackes shall faynt, & all knees shal ware
feble. Behold, it commeth and shalbe ful-
fylled, sayth the Lorde God. Againe, the
worde of the Lord came vnto me saying:
Thou sonne of man prophecy, & speake.
Thus sayth the Lord God: speake. The
sweard, the sweard is sharpened & well
scoured. Sharpened is it for the slaugh-
ter, & scoured ỹ it may bee bryght. Shall C
we then make myrth? Against the * tryde Ezech.
of my sōne it is gone forth, destroying all
trees. He hath put his sweard to ỹ dyght-
yng, that good holde may be taken of it.
This swearde is sharpened & dyght, ỹ it
may be geue into ỹ hand of ỹ manslayer.
Crye, (O ỹ sonne of man & houle, for this
sweard shal smyte my people, & al the ru-
lers in Israel, my people shall be feared
thorow this sweard. Smyte therefore ỹ
hand thy thygh, for it is gone forth to make
a trial. And what a trial shal this be, whē
euen my scepter shalbe refused? It shal
not be (sayth the Lord God. Prophecye ỹ
sōne of mā, & smyte thine hādes together:
make the sweard two edged, yea, make it D
thre edged, ỹ māslayers sweard ỹ sweard
of the great slaughter which shall smyte
thē, euen in their preuy chābers, to make
thē abashed & faynt at the hertes, & in all
gates to make some of thē fal. I haue ge-
uen ỹ fearful sweard. O how bryght and
sharpe is it, how wel dyght & mete for ỹ
slaughter? Set the some place alone, ey-
ther vpon ỹ right hand or on ỹ left, why-
ther soeuer thy face turneth. I will smyte
my handes together also, and satisfye my
wrathful indignacion: Euen I the Lord
haue sayd it. The word of the Lord came
yet vnto me againe, saying: Thou sonne
of mā, make the .ii. stretes ỹ the sweard of
ỹ king of Babylō may come. Both these
stretes shall go out of one kynges lande.

And

And chose thee a place, at the heade of the
streete chose out a corner. Make the a streete,
that the swearde maye come towarde Ra-
bath of the Ammonites, and to the stronge
citie of Jerusalem. For the kynge of Baby-
lon shall stande in the turning of the waye,
at the head of the two streetes: *to aske cou-
sel at the sothsayers, casting the lottes with
hys arowes, to aske counsell at the ydolle,
and to loke in the lyuer. But the soth saying
shall poynt to the ryght syde vppon Jeru-
salem, that he may set me of warre to smite
it with a greate noyse, to crye out alarum,
to set battel rammes agaynst the gates, to
graue vp bicches, and to make bulwarkes.
Neuertheles, as for the sothsaying, they
shall holde it but for vanytie. And esteme
them as those to whome they haue often
sworne: Notwithstandynge he shal remē-
ber theyr wickednesse, so that by right they
must be taken and woune. Therfore sayeth
the Lorde God. For somuche as ye youre
selues shewe youre offence, and haue ope-
ned youre wyckednes, so that in all youre
workes men maye see youre synnes: there-
fore are ye come to remembraunce, and ye
shalbe taken by violence. O thou shameful
wycked guyde of Israell, whose daye is
come: euen the tyme that wyckednesse shall
haue an ende. Thus sayeth the Lord God,
take awaye the garlande, and put of the
crowne, and so is it awaye: the humble is
exalted, and the proude brought lowe. Pu-
nish, punishe, yea, punishe thē will I, & des-
troye them: and that shall not be fulfylled
vntill he come, to whome the iudgemente
belongeth, and to whom I haue geuen it.
And thou (O sonne of man) prophecye, and
speake: thus sayeth the Lorde God to the
chyldren of *Ammon, & to theyr blasphe-
my, speake thou: The swearde, the sweard
is drawen forth already to the slaughter, &
scoured to consume, þ it glystreth (becaus
thou haste loked the out vanities, and pro-
pheryed lyes) that it maye come vpon thy
necke, like as vpō the other vngodly, which
be slayne, whose daye came whē theyr wic-
kednesse was full. Shoulde I put it vp a-
gaine? Naye, I will punishe the in the land
where thou wast norysched and borne, and
poure myne indignacion vpon the, and will
blowe vpon the in the fyre of my wrath, &
deliuer thee vnto cruell people, whiche are
learned to destroye. Thou shalte fede the
fyre, & thy bloud shalbe shedde in the lande,
that thou mayest bee put oute of remem-
braunce. Euē I the Lorde haue spoken it.

The.xxii. Chapter.

The worde of the Lorde agaynste Jerusalem
for manslaughter, & denying due honoure vnto theyr
fathers and mothers, and other wickednesses. Of
the wicked doctryne of the false prophetes & preistes,
and of theyr vnsaciable couetousnesse. The tyranny
of rulers. The wickednesse of the people.

MOreouer, the worde of the Lord I
came vnto mē, and sayed: thou
sonne of man, wylt thou not ce-
rtayne thys bloudthurstie citie?
Shewe them theyr abhominacyons, and
tell them: Thus sayeth the Lorde God: O
thou Cytie, þ sheddest bloud in the middest
of the, that thy tyme may come also: & ma-
kest the ydoles to defyle the withal. Thou
hast made thy selfe gyltie in the bloud that
thou hast shed: & defyled the in the ydolles,
which thou hast made. Thou haste caused
thy dayes to drawe nye, and made the tyme
of thy yeares to come. Therefore wyll I
make thee to bee confounded amonge the
Heathen, & to be despysed in all the landes,
whether they be nye or farre from the: they
shal laugh the to scorne, thou that hast got-
ten the so foule a name, and art full of mis-
chefe. Beholde, the rulers of Israel haue
broughte euery man hys power, to shede
bloude in the. *In the haue they despysed Deu.5.c.
father and mother, in the haue they oppres- and.27.c.
sed the straunger, in the haue they vexed the
wydowe, and the fatherlesse. Thou haste
despysed my Sanctuary, and vnhalowed
my Sabboth. Murtherers are there in
ther, that shede bloude, and eate vpon the
hylles, and in thee they vse abhominacion.
*In the haue they discouered their fathers Leui.18.a.
shame: in thee haue they vexed women in
theyr sickenesse. Euery manne hath dealte
shamefully with hys neyghbours wyfe,
and abhominably defyled hys daughter in
lawe. In the hath euery manne forced hys
owne sister, euē hys fathers daughter: yea,
*gyftes haue bene receyued in the, to shede Deu.27.c.
bloude. ‡Thou haste taken vsury and en- Exe.13.d.
crease, thou haste oppressed thy neygh- ‡Leui.25.c
bours by extorcyon, and forgotten me,
sayeth the Lorde GOD. Beholde, I haue
smitten my handes vpon thy couetousnesse,
that thou haste vsed, and vpon the bloude
whiche hathe bene shed in thee. Is thy
heart able to endure it, or maye thy handes
defende them selues, in the time that I shal
bringe vpon thee? Euen I the Lorde that
speake it, wyll bringe it also to passe. ‡I ‡Eze.12.b
will scatter thee amonge the heathen, and and.15.b.
strawe thee aboute in the landes, and wyll

cause thy fylthynesse to cease oute of thee.
yea, and thou shalte bee thyne owne enhe-
ritaunce and not myne, in the syghte of the
heathen: that thou mayest knowe, that I
am the Lorde. And the worde of the Lord
came vnto me, saying: Thou sonne of man,
Ezay.1.c. *the house of Israel is turned to drosse.
All they that should bee brasse, tynne, yron,
& leade, are in the fyre become drosse. Ther-
fore, thus sayeth the Lorde GOD.
For so muche as ye al are turned into drosse:
C Beholde, I will bringe you together vn-
to Jerusalem, lyke as syluer, brasse, yron,
tyn, and leade, are put together in the fur-
nace, and the fyre blowen there vnder to
melte them. Euen so will I gather you, put
you in together, and melte you in my wrath
and indignacion. I will bringe you toge-
ther, & kyndle ỹ fyre of my cruel displeasure
vnder you, that you maye bee melted ther-
in. Lyke as the syluer is melted in the fire,
so shall ye also be melted therin, ỹ ye maye
knowe howe that I the Lorde haue pow-
red my wrathe vpon you. And the worde
of the Lorde came vnto me, saying: Thou
sonne of manne, tell her. Thou art an vn-
ỹ cleane lande, whiche is not rayned vpon in
Ezech.22.c. the daie of the cruel wrath: *thy prophetes
ỹ are in the are sworne together to deuoure
soules, lyke as a roarying lyon, that ruyeth
by hys praye. They receyue riches & good,
and make many widdowes in thee. Thy
priestes breake my lawe, and defyle my
Leuit.10.c. sanctuary. * They put no differēce betweene
the holy and vnholy, neyther discerne they
betweene the cleane & vncleane: they turne
theyr eyes from my sabbothes, and I am
vnhalowed amonge them. Thy rulers in
thee are lyke rauyshynge wolues to shede
Micheh.3.c. blonde, and to destroye soules for theyr
Zoph.3.d owne couetous lucre. * As for thy pro-
Ezec.13.b. phetes, they daube with vntempered clay,
they see vanityes, and prophecy lyes vnto
G thē, saying: the Lord God sayeth so, where
as the Lorde hathe not spoken. The people
in the lande vseth wycked extorcion & rob-
Exo.22.a. ry. They vexe the poore and nedy, and *op-
presse the straunger agaynste ryght. And
I sought in the land for a mā, that would
make vp the hedge, and set hym selfe in the
gap before me in the landes behalfe, that it
shoulde not bee corrupted: but I coulde
fynde none. Therfore wyll I poure out my
cruell displeasure vpon them, and burne
thē in the fyre of my wrathe: theyr owne
wayes will I recōpence vpō theyr heades,
sayeth the Lorde GOD.

The.xxiii. Chapter.

Of the fornication, that is to saye, of the ydolatrye of Samaria and Jerusalem, vnder the names of Oholah and Oholybah. In comparyson of Samarya he sheweth that the fornication of Jerusalem is the fylthyer. The destruction of Jerusalem is prophecyed. The aduoutry of bothe the whores is founde out. Theyr destruction.

THe worde of ỹ Lorde came vnto me, I
saying: Thou sonne of manne, there
were two women, that had one mo-
ther: these (when they were yonge) began
to playe the harlottes * in Egypte. There Exo.
were theyr brestes bruised, & the pappes of
theyr maydenhead did the Egyptians de-
stroye. The eldest of thē was called Oho-
lah, & her yongest syster Oholibah. These
two were my wyues, and bare sonnes and
daughters. Theyr names were Samaria, and that was Oholah: and Jerusalem
that was Oholibah. As for Oholah she
began to go a whoryng when I had taken
her to me. * She was set on fyre vpon her 4.Reg.
louers the Assirians, as her neyghbours
which had to do with her, euen the prynces
& lordes that were dect in costly aray, fayre
yonge men, lustye ryders of horses. Thus B
thorowe her whordome, she cleaued vnto
al ỹ yong men of Assiria. Yea she was mad
vpon them, & defyled her selfe with al theyr
ydols. Neyther ceassed she from the forny-
cacyon that she vsed wt the Egyptians: for
in her youth they lay with her, they broked
the brestes of her maydenhead, and poured
theyr whordom vpō her. Wherfore * I de- 4.Reg.
lyuered her into the handes of her louers:
euen the Assirians whō she so loued. These
discouered her shame, toke her sonnes and
daughters, & slue her wt the sword: In cuill
name gat she of all people, and they puny-
shed her. * Her syster Oholibah sawe this, & Jere.
destroyed her selfe wt inordinate loue more
than she, and exceded her syster in whordō:
* she loued the Assirians (whiche also laye 4.Reg.
with her) namelye the prynces, and greate Ezec.
lordes, that were clothed with al maner of
gorgeous apparel, al lusty horsemē & fayre
yonge persons. Then I sawe, ỹ they bothe
were defyled alike. But she encreased still in C
whordome, for when she sawe mē paynted
vpon the wall, the ymages of the Chaldees
set forth with freshe colours, wt fayre gyr-
dles aboute them, & goodly bonettes vpon
theyr heades, loking al like princes (after ỹ
maner of the Babylonians, & Chaldees in
their owne lande where they were borne)
immediatly, as soone as she saw them, she
brent

brent in loue vpō thē, & sent messengers for them into the land of the Chaldees. Nowe when ꝑ Babylonians came to her, they lay with her, & defiled her with theyr whordome, & so was she polluted with thē. And when her lust was abated from thē * her whordome & shame was discouered & sene: then my heart forsoke her, like as my heart was gone frō her sister also. Neuertheles, she vsed her whordome euer the longer the more, & remembred the daies of her youth, wherin she had played ꝑ harlot in the lande of Egipte: * she brēt in lust vpon thē, whose flesche was lyke the flesche of Asses, & theyr seede like ꝑ seede of horses. Thus thou hast renued the filthines of thy youthe, when thy louers bruised thy pappes, & marred thy breastes in Egipt. Therfore (O Oholibah) thus sayeth the Lord God: I will rayse vp thy louers (with whome thou hast satisfied thy lust) agaynst the, & gather thē together rounde about the: namelye, the Babylonians, & al the Chaldees, rulers, mighty men & tyrauntes, with all the Assirians: all yong & fayre louers, princes and lordes, knightes & gentle men, whiche be all good horsemen. These shal come vpon the with horses, charetes, & a great multitude of people: which shalbe harnessed about the on euery side, w brestplates, shildes, & helmettes: I wil punish the before thē: yea, they thē selues shall punish the according to theyr owne iudgement. I will put my gelousy vpon the, so ꝑ they shal deale cruelly with the. They shall cut of thy nose and thyne eares, and the remnaunt shal fal thorowe the swearde. They shal cary awaye thy sonnes, & daughters, & the residue shalbe brent in ꝑ fyre. They shal strippe the out of thy clothes, and cary thy costly iewels away with thē. Thus wyl I make an ende of thy fylthynesse and whordome, whiche thou hast brought out of the lande of Egypte: so that thou shalt tourne thyne eyes nomore after them, and cast thy minde nomore vpon Egypt. For thus saith the Lorde: beholde, I will delyuer the into the handes of them, whō thou hatest: yea, euen into the handes of them with whom thou hast fulfilled thy lust, which shal deale cruelly with thee. All thy labour shall they take with thē, and leaue the naked & bare: & thus ꝑ shame of thy fylthy whordome shal come to lyght. All these thynges shall happen vnto the because of thy whordō which thou hast vsed amonge the Gentiles, with whose ydolles thou hast defiled thy selfe.

Thou hast walked in the waie of thy sister, therfore wil I geue thee her cup in thy hād. Thus sayeth the Lorde God: Thou shalte drynke of thy sisters cuppe, howe depe and farre soeuer it be to ꝑ botome. Thou shalt be laughed to scorne, and had as greatly in derysion, as is possible. Thou shalt be full of dronkennesse and sorowe, for the cuppe of thy syster Samaria, is a cuppe of destruccion & wastynge: the same shalt thou drynke, & supp it out euen to the dregges: yea, thou shalt eate vp the broken pieces of it, and so teare thyne owne brestes. For euē I haue spoken it, sayeth the Lorde GOD.

Therefore thus sayeth the Lord God. ℣ For somoche as thou hast forgotten me & caste me alyde behynde the, so beare nowe thine owne filthinesse and whordome. The Lord sayed moreouer vnto me: Thou sōne of man, wilt thou not reprouc Oholah and Oholibah? & hewe them theyr abhominacions, namely, that they haue broken theyr wedlocke, and stayned theyr handes with bloude: yea, euen with theyr ydolles haue they committed aduoutry * and offered thē by the fyre theyr owne childrē (to be deuoured) whom they had borne vnto me. Yea, & this haue they done vnto me also: they haue defiled my sanctuary in that same day, and haue vnhalowed my Sabboth. For whē they had slayne theyr children for theyr ydolles, they came ꝑ same daye into my sanctuary to defyle it. Lo, thys haue they done in my house: Beside all thys, thou hast sent thy messengers for men oute of farre countreyes: and when they came thou hast bathed and paynted thine eyes with colours, trymmed and set forth thy selfe of the beste fashion: thou satest vpō a goodly bed and a table spred before the, wherupō thou hast set mine * incense and myne oyle. Then was there greate cheare w̄ her to obtayne peace, & though with those men many men came, yet were there also brought men of Saba from ꝑ wildernesse: which gaue thē bracelettes vpon theyr handes, and set glorious crownes vpon theyr heades: & I sayde vnto her: that seyng she was stryken in age in her whordomes, nowe shall her fornicacyons come to an end with her. And they wēt into her as vnto a commen harlot. Euen so went they (I say) to Oholah and Oholibah those fylthy women. O all ye that loue vertue and ryghteousnesse, iudge them, punyche them, * as aduouterers and murtherers, oughte to ber iudged and punished. For they are breakers of wedlocke, and the bloud is in theyr handes.

4. Reg. 21. a
Exec. 16. f
Leui. 20. b
Exec. 16. d

Wherfore

Wherefore thus sayeth the Lorde God: I will bring a great multitude of people vpō them, & make them be scatred and spoyled: these shall stone them, and gore them with theyr swerdes. They shal slaie their sōnes & daughters & burne vp theyr houses with fyre. Thus will I destroy all suche filthynesse out of the lande: that all women may learne, not to do after youre vnclennesse. And so they shall layr your filthinesse vpon yourr owne selues, & ye shalbe punished for the synnes that ye haue committed with youre idols: and ye shall know that I am the Lorde GOD.

The.xxiii. Chapter.

He prouyth the tyrynge of Ierusalem by a parable of a seethynge pot. The parable of Ezechiels wyfe dyenge dead, whiche he after expounderth.

IN the nynthe yeare, in the tenthe moneth, the tēth daye of the moneth, came the word of the Lord vnto mē, saying: O thou sonne of man, wryte vp the name of thys day: yea, euen the houre of this present day, whē the kinge of Babilon set him selfe agaynst Ierusalem. Shewe that obstinate housholde a *a parable, and speake vnto them. Thus b sayeth the Lorde God: Set ther a pot, set it on, and poure water into it: put all ỳ peces together in it, all ỳ good peces: ỳ loyne and the shoulder, and fill it with the beste bones. Take one of the best shepe, and an heape of bones withall: let it bolle well, and let the bones seethe well therin. With B that sayed the Lord God on this maner.

Mat. 23. c. Luc. 11. b. *Woe be vnto the bloudy citie of the pot, where vpon the rustinesse hangeth, & is not yet scoured away. Take out the peces that are in it one after another: there neade not lottes be cast therfore, for the bloude is yet in it. Upon a playne drye stone hathe she poured it, and not vpon the ground, that it might be couered with duste. And therfore haue I letten her poure her bloude vpon a playne drye stony rocke, because it shoulde not be hid, & that I might bring my wrathful indignacion and vengeaunce vpon her. C Wherfore thus sayeth the Lorde God: O woe be vnto ỳ bloudthyrstie citie, for whō euen I my selfe wyll make a greate fyre & set moche wood, and kyndle the fyre, and seeth the flesh, and spyce the pot, so that the very bones shalbe brent. Moreouer, I will set the pot emptye vpon the coles, so that his metal shalbe brent, and molten also for heate, and the filthinesse of it shalbe molten in it, and the drosse of it shalbe consumed. Thou tohelt great paine thus to defyle thy selfe. And it will not be pourged from the exceadyng drosse in it: but thorowe fyre shal ỳ drosse of it be purifyed. In thy filthinesse, euen in thy mischeuous dedes thou dost cō- D tynue, and because thy filthinesse is abhominable, for I haue clēsed the, but thou art not clensed: Thou shalt not bee purged frō thyne vncleanesse, till I haue poured my wrathful indignacion vpon the. Euen I ỳ Lorde haue so decreed. Yea, it is come thereto alreadye that I will do it: I wil not go backe, I wil not spare, I wil not be entreated: but accordyng to thy wayes and ymaginacions thou shalt be punished, sayeth the Lord god. And the word of the Lord came vnto me, saying: Thou sōne of mā, behold, E I wil take awaye ỳ pleasure of thyne eyes with a plage: yet shalt thou neither mourne nor wepe, nor water thy chekes therfore: thou mayest mourne by thy selfe alone, but vse no deadly lamentacion. Hold on thy bonet, and put on thy shoes vpon thy feete, couer not thy face, & eate no mourners bread. So I spake vnto the people betymes in ỳ mornynge, and at euen my wyfe dyed: then vpon the nexte morowe, I dyd as I was commaunded, and the people sayde vnto me: wylt thou not tell vs what this signifieth F to warde vs, for this thou dost for oure sake. I answered thē, the word of the Lord came vnto me, saying: Tel the house of Israel, thus sayeth the Lorde God: behold, I wyll suspende my Sanctuarye, euen the glory of youre power, the pleasure of your eyes, & the thyng that ye loue: youre sōnes and doughters whom ye haue left shall fall thorowe the swerde. Like as I haue done, so shall ye do also: ye shall not hyde your faces, ye shall eate no mourners bread: youre bonettes shal ye haue vpon your heades, & shoes vpon youre feete. Ye shall neyther mourne nor wepe, but in youre synnes ye shalbe sorowfull, & one repent wh another. Thus Ezechiel is your shewtokē. For loke G as he hath done, so (whē this commeth) ye shal do also: ỳ ye maye learne to know that I am ỳ Lord God. But behold, O ỳ sonne of mā: In the day whē I take frō thē their power, their ioye & honour, the lust of their eyes, ỳ burthen of theyr liues, namely theyr sonnes and daughters, shall not thys be knowē. Then shal there one escape, & come vnto the for to shewe the. In that daye shal thy mouthe be opened to him whiche is escaped, ỳ thou mayest speake, & bee nomore dumme. Yea, & thou shalt be theyr shewtoken ỳ they may know how ỳ I am ỳ Lord.

The

The.xxv.Chapter.

The worde of ꝯ Lord vpō the sonnes of Ammō, which reioyced at the fal of Jerusalē. Against Moab & Seyr, against Idumea, against ꝯ Philistynes.

THe woorde of the Lorde came vnto me, saying: Thou sonne of man, set thy face against the * Ammonites, prophecy vpon them, & say vnto the Ammonytes: heare the woorde of the Lorde God. Thus sayth the Lorde God: Forasmuche as thou speakest ouer my sanctuarye: Aha, I trow it be now suspended: and ouer the land of Israel: I trow it be now desolate: yea, and ouer the house of Juda, I trow they be now led away prysoners: Behold, I wil deliuer thee to the people of the east, ꝯ they may haue the in possession: these shal set theyr castels and houses in the. They shall eate thy frute, & drynke vp thy mylke. As for Rabath, I wyll make of it a stall for camels, & of Ammon a shepefold, & ye shal know that I am the Lord. For thus sayth the Lord God: In somuche as thou haste clapped with thyne handes, & stamped with thy feete: yea, reioyced in thine herte ouer the land of Israel wt despite: behold, I will stretch out myne hand ouer the also, and deliuer the to be spoyled of the heathen, & rote the out from among the people, and cause the to be destroyed out of all lādes: yea, I wil make the to be layd waste, that thou mayst knowe that I am the Lorde. Thus sayth the Lord God: Forasmuche as * Moab & Seyr do say: As for ꝯ houle of Juda, it is but lyke as all other Gentyles be. Therfore behold, I wil open the syde of Moab, & take away their strēgth, their cities, & cheefe coastes of their lande, which are the pleasures of the countrey. As namely, Bethiesimoth, Baalmeon, & Cariathaim, these wil I open vnto them of the east, that they maye fall vpon the Ammonites, and wil geue it them in possession, so that the Ammonytes shall nomore be had in remembraunce amōg the heathen. Euen thus wil I punish Moab also, that they maye knowe howe that I am the Lorde. Moreouer thus sayeth the Lorde God. Because that * Edom hath auenged and eased hymselfe vpon the house of Juda, and hathe done greate offence, and auenged hymselfe vpon thē, therefore thus sayeth the Lorde: I will reache out my hande vpon Edom, and take awaye manne and beast out of it. From Theman vnto Dedā will I make it desolate, they shall be slayne with the swearde: * thorowe my people of Israel wyll I auenge me agayne vpon Edom: they shall handle hym accordyng to my wrathe and indignacion, so that they shall knowe my vengeaunce, sayeth the Lord God. Thus sayeth the Lord God: Forasmuche as the * Philystines haue done thys: namelye taken vengeaunce wyth despytefull stomackes, and of an olde euyll wyll sette themselues to destroy, therfore thus sayth the Lord God: Beholde, I wyll stretch out my hande ouer the Philistines, and destroye the destroyer, and cause all the remnaunt of the sea coaste to perish. I great vengeaunce will I take vpon them, and punish them cruelly: that they maye knowe howe that I am the Lorde whiche haue auenged me of them.

The.xxvi.Chapter.

He prophecyeth that Tyrus shalbe ouerthrowen, bycause it reioyced at the destruction of Jerusalē. The wondryng & astonyshmēt of the marchaūtes for the desolation of Tyrus.

IT happened that in ꝯ eleuenth yere, the first day of the moneth, the woorde of the Lorde came vnto me, sayinge: Thou sonne of manne, because * that Tyre hath spoken vpon Jerusalem: Aha, nowe I trowe the portes of the people bee broken, and she turned vnto me: for nowe that she is destroyed, I shalbe fylled. yea, therefore sayeth the Lorde God: Beholde, O Tyre, I wyll vpon thee, I wyll bryng a greate multytude of people againste thee, lyke as when the sea aryseth with his waues: These shall breake the walles of Tyre, and caste downe her towers. I wyll scrape the grounde from her, and make her a bare stone: yea, as the dryinge place where the fyshers hange vp theyr nettes by the sea syde. Euen I haue spoken it sayth the Lord God. The Gentyles shal spoyle her: her doughters vpon the fielde shall perysh wyth the swearde, that they may knowe howe that I am the Lorde.

For thus sayeth the Lorde God: Behold, I wyll bryng hyther Nabuchodonozor (whiche is the kyng of Babylon, and a kyng of kynges frō the north, vpon Tyre: wyth horses, charettes, horsemenne, and wyth a greate multitude of people. Thy doughters that are in the lande shall he slaye wyth the swearde, but agaynst thee he shall make bul-

bulwoꝛkes, and graue vp dyches about thee, and lyft vp his shylde agaynst thee. His stynges and batelrammes shall he ꝓpare foꝛ thy walles, & with his weapons breake downe thy towers. The dust of his hoꝛses shall couer thee, they shall be so manye: thy walles shall shake at the noyse of the hoꝛsemenne, charettes, and wheles, when he commeth to thy poꝛtes, as menne dooe into an open cytye. With the houres of his hoꝛse feete C shall he treade downe all thy stretes. He shall slay the people with the sweard, and breake downe the pillers of thy strength. They shall waste awaye thy ryches, and spoyle thy marchaundyse. Thy walles shall they breake downe, and destroy thy houses of pleasure. Thy stones, thy tymbꝛe and foundacions shal they cast in the Xere. 7. b. water. * Thus will I bꝛyng the melody of thy songes, and the voyce of thy mynstrelsye to an ende, so that they shall no moꝛe be heaꝛde. I will make a bare stone of thee: yea, a dꝛying place foꝛ nettes, and thou shalt neuer be buylded againe: Foꝛ euen I the Loꝛde haue spoken it, sayeth the Loꝛd God. Thus hath the Loꝛd God spoke concerning Tyꝛe. The yles shalbe moued at the noyse of thy fall, and at the cꝛye of the slayne that shalbe murthered in thee. All kynges of the sea shall come downe from theyꝛ seates regall: they shal lay awaye their roobes, and put of their costly clothing. yea, with trembling shal they be clothed, they shall sytte vpon the grounde, they shall be afrayed at thy sodayne fall, and be abashed at thee.

D They shall mourne foꝛ the, and say vnto * Xer. 1. a. Apoc. 18. c thee: * O thou noble citie, that haste been so greatly occupyed of olde, thou that hast been the strongest vpon the sea, with thyne inhabytours, of whom all menne stode in feare: Howe art thou nowe so vterly destroyed? Nowe at the tyme of thy fall, the inhabytours of the yles, yea, and the yles themselues shall stande in feare at thy ende. Foꝛ thus sayeth the Loꝛde God: when I make the a desolate cytie (as other cyties be, that no manne dwell in) and when I bꝛyng the deape vpon thee, that great waters maye couer thee: Then will I cast the downe vnto them that descende into the pytte, vnto a people that hath been long dead, and sette the in a lande that is beneth, lyke the old wyldernesse, with them which go downe to theyꝛ graues, so that no manne shall dwell moꝛe in the. And I will make the to be nomoꝛe in honoure in the lande of the lyuing. I will make an ende of thee, and thou shalt be gone. Though thou be sought foꝛ, yet shalt thou not be founde foꝛ euermoꝛe: sayeth the Loꝛde God.

The. xxvii. Chapter.

The Prophete is moued to bewayle the desolacion of Tyrus. He setteth out the prayse of Tyrus, foꝛ the hauntyng of marchauntes thereto.

THe woꝛde of the Loꝛde came vnto me, saying: O thou sonne of manne, make a lamentable complaynte vpon * Tyꝛe, & say vpon Tyꝛe: thou whiche art a poꝛte of the sea, that occupieth with muche people, and many yles: thus speaketh the Loꝛde God. O Tyꝛe, thou haste sayde: what, I am a noble cytie: thy boꝛders are in the myddest of the sea, and thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypꝛes trees of the mounte Sanyr. From Libanus haue they taken Cedꝛe trees, to make the maستes and the okes of Basan to make the towers. Thy boꝛdes haue B they made of yuory, and of costly wood out of the yle of Cethym. Thy sayle was of dyuers colours: smal nedle woꝛke out of the lande of Egypte, to hang vpon thy maste, and thy hangynges of yelowe sylke, purple, oute of the yles of Elisah. They of Sydon and Arnad were thy maryners, and the wyseste in Tyꝛe were thy shypmasters. The eldest and wyseste at Gebal were they that amended and stopped thy shyppes. All shyppes of the sea wyth theyꝛ shyppmenne occupyed theyꝛ marchaundyse in thee. The Perses, Lidians and Phutens were in thyne hoste, and helped thee to fyght, these hanged vp theyꝛ shyldes and helmettes wyth thee, these sette foꝛthe thy beautye. They of Arnad were with thine hoste rounde aboute thy walles: and C the Pygmenians were thy watchmenne vpon thy towers: these hanged vp theyꝛ quyuers rounde aboute thy walles, and made the meruelous goodlye. Tharsis occupyed wyth thee in all maner of wares, in syluer, yꝛon, tynne and leade, and made thy markette greate. Iauan, Tubal, and Meseth were thy marchauntes, which bꝛought the menne and oꝛnamentes of metall foꝛ thy occupyinge. They of the house of Thogarma, bꝛought

brought vnto the at the tyme of thy marte, horsmen & rulers. They of * Dedā
were thy marchauntes: & many other yles that occupyed with ther, brought the wethers, Elephant bones, and Pecockes, for a present. The Syrians occupyed with the because of thy diuers workes, & increased thy marchaundyse, with Smaragdes, with scarlet, with nedle worke, with white lynen clothe, with sylke, and with christall.
D Juda and the lande of Israell occupyed with the, and brought vnto thy marketes wheat of Minnith, and Panag, balme, hony, oyle, and triacle. Damascus also vsed marchaundise with ther in the best wyne of Helbō, & with woll, because thy occupying was so greate, and thy wares so many.
Dan, Jauan, and Meusal, haue brought vnto thy marketes, yron redy made, with Cassia and Calamus, accordyng to thyne occupying. Dedan occupyed with the in kayre tapestry worke, and cushyns. Arabia, and all the princes of Cedar haue occupied with the, in shepe, wethers, and goates. The
E marchaūtes of Seba and Rema, haue occupyed also with the, in all costly spyces, in al precious stones, and golde, whiche they brought vnto thy marketes. Harā, Chene, and Edē, the marchauntes of Saba, Assria, and Chelmad were all doers with the, & occupyed with the: In costlye raymēte of yelow silke, & nedle worke (verie precious, & therefore packt and bounde together with ropes. Yea, and in cedre wood, at the time of thy marketes. The shippes of Tharsis were þ chefe of thy occupying. Thus thou art full, and in greate worshyppe, euen in þ myddest of the sea. Thy robbers shal bring
F the into greate waters, the east wynde shal ouer beare the in to the myddest of þ sea, so that thy wares, thy marchaundyse, thy rychesse, thy maryners, thy shypmasters, thy buylders of thy broken places, thy occupiers (that brought the the thynges necessarye) the mē of warre that are in thee, & al thy cōmens shal perishe in the middest of þ sea, in þ daye of thy fal: The suburbes shal shake at the loude crie of thy shypmen. All whirymenne, and all maryners vpon the sea, shall leape out of theyr boates, & set them selues
G vpon the land. They shal lift vp theyr voice because of the, and make a lamentable crie. They shall cast dust vpon theyr heades, & lie downe in the asshes. They shal shaue thē selues, and put sackecloth vpon them for thy sake. They shall mourne for thee with heartful sorowe, and heuy lamētacion: yea, they also shall wepe for the. Alas, what cite hath so bene destroyed in the sea, as Tire is? When thy wares and marchaundyse came from the seas: thou gauest all people ynough. The kynges of the earthe haste thou made ryche, thorow the multitude of thy wares & occupying. But thou art now cast downe into the deepe of the sea, all thy resorte of people is perysshed with thee. All they that dwell in the yles are abasshed at thee, and all theyr kynges are afrayed: yea, theyr faces haue chaunged colour. The marchāntes of the nations wondre at the: In þ thou art so cleane brought to nought, and commest nomore vp.

The.xxviii. Chapter.

The worde of God agaynste the kynge of Tyrus, for his pryde. Daniel the prophet is moued to bewaile the kynge of Tyrus. The worde of the Lorde against Sidon. The Lord promyseth that he will gather together the children of Israell.

THe worde of the LORDE came vn- I
to me sayinge: thou sonne of man, tell
the prynce of * Tyre. Thus sayeth the Ezech.26.
Lord GOD: because thou haste a proud and.27.
Esay.14.c
heart, and haste sayed: * I am a GOD,
I haue my seate in the myddest of the sea lyke a GOD, where as thou arte but a mā and not GOD, and yet standeste in thyne owne conceyte, that thou arte GOD: Beholde, thou thynkeste thy selfe wyser than
* Daniel, that there is no secretes hid from Dani.1.d.
thee. With thy wysdome and thy vnderstandyng thou haste gotten the greate worshipfulnesse, and gathered treasure of syluer and golde. With thy greate wysdome and occupyinge haste thou increasid thy power, & because of thy greate rychesse thyne heart is proude. Therefore thus sayeth the
Lorde GOD: For so moche as thou hast B
lyft vp thyne heart as though thou were GOD: beholde, I wyll bringe enemyes vpon the, euen the tyraunes of the heathen: these shall drawe out theyr swerdes vpon thy beauty and wysdome, and shal defyle thy glory. They shall caste the downe to the pyt, so that thou shalte dye in the middeste of the sea, as they that bee slayne. Let see, yf thou wylte saye then (before them that slaye the) I am GOD, where as thou arte but a manne and not GOD, in the handes of them that sleye the. Dye shalte thou, euen as the vncircumcysed in the handes of the ennemyes, for I my selfe haue spoken it, sayeth the LORDE God.

More-

Moreouer the worde of the Lorde came
C vnto me, saying: Thou sonne of man, make
a lamentable complaynt ouer the kynge of
Tyre, and tell hym: Thus sayeth the Lorde
God: thou art a seale of a lykenesse, full of
wisdome and excellent beautye. Thou hast
bene in the pleasaunt garden of God: thou
art deet with al maner of preyous stones:
with Rubye, Topas, Christal, Jacynct, Ony-
er, Jaspis, Saphir, Smaragde, Carbun-
cle, & gold. The beauty and the holes that
be in the, were set forth in ỳ day of thy crea-
tion. Thou art a fayre Cherub, exalted by
the annoynting, stretched wyde out for to
D couer. I haue set the in this dignitie vpon
the holy mount of God, there hast thou bē,
and walked amonge the faire glystrynge
stones. From the tyme of thy creacion thou
hast bē right excellent til wickednesse was
Chap. 2. b founde in the. * Because of thy greate mar-
chaundyse, thyne hearte is ful of wicked-
nesse, and thou hast offēded. Therefore wil
I cast the from the mount of God (O thou
couerynge Cherub) & destroye the among ỳ
glysterynge stones. Thy heart was proud in
thy fayre beautie, and thorow thy beauty ỳ
hast destroyed thy wysdome: I wyl cast the
downe to the grounde and that in the sight
E of kynges. Thou hast defyled thy sanctua-
ry with the greate wyckednesse of thy vn-
ryghteous occupying. I will brynge a fire
frō the myddest of thee, to consume thee: and
will make the to asshes, in the syght of all
them that loke vpon thee. All they ỳ haue
bene acquaynted with thee amonge ỳ hea-
then shal be abashed at the, seyng thou arte
so cleane brought to nought, and commest
nomore vp. And the worde of ỳ Lorde came
F vnto me, saying: Thou sōne of man, set thy
Jere. 1. a. face agaynst Sydon: * Prophecy vpon it,
Zacha. 9. a. and speake. Thus sayeth the Lorde God:
Beholde, O Sydon, I will vpon the, and
ge: me honoure in thee: that it maye bee
knowen, howe that I am the LORDE:
when I punyshe her, and get me honoure
in her. For I wyll sende pestylence and
bloudeshedynge into her streates, so that
those whiche bee slayne with the swearde,
shall lye rounde aboute in the myddeste of
her: and they shall knowe that I am the
LORDE. She shall nomore bee a pry-
G kynge thorne, and an hurtynge bryer vnto
the house of Israell, nor vnto them that lye
rounde aboute her, and hate her: and they
shall knowe, that I am the LORDE.

Thus sayeth the Lorde God: when I
gather the housholde of Israel together a-
gayne from the nacyons, amonge whom
they bee scatred, then shall I bee sanctifyed
in them in the syght of the Gentyles: and
they shall dwell in the lande, that I gaue to
my seruaunt Jacob. They shall dwell safe-
ly therin, buylde houses, and plant vyne-
yardes: yea, safely * shall they dwell therin, Ezec.
when I haue punished al those that despise Eze.
them rounde aboute: and then shall they
knowe, that I am the Lord their GOD.

The .xxix. Chapter.

Be prophecyeth agaynst ỳ Pharao. The prophecyeth the desolacion of Egipt, and the sparkelynge ayde of the Egipcians. The Lorde promyseth that he wil restore Egipt agayne after .xl. yeares. Egipt is the rewarde of kynge Nabuchodonozor for the labour whiche he toke agaynst Tyrus.

IN the tenthe yeare, vpon the J
twelueth daye of the tenth mo-
neth, the worde of the Lorde came
vnto me, saying: * O thou sonne Ezech.
of man (set nowe thy face agaynst Pharao Jere.
the kinge of Egipt: Prophecy against him, Ezech.
& against ỳ whole land of Egipt. Speake, Ezech.
& tel him: thus sayeth ỳ Lord God: beholde,
O Pharao thou kynge of Egypte, I wyll
vpon thee, thou great dragon that lyest in
the waters, thou that layest: the water is
myne, I haue made it my selfe. I wyll put
an hooke in thy chawes, and hange all the
fysshe in thy waters vpon thy scales: after
that, I will drawe thee out of thy waters:
yea, and all the fysshe of thy waters that
hange vpon thy scales. I will cast the oure
vpō the drie land, with ỳ fysshe of thy wa-
ters, so that thou shalt lye vpon the felde. B
Thou shalt not bee gathered nor taken vp,
but shalt bee meate for the beastes of the
felde, and for the fowles of the ayre: that all
they whiche dwell in Egypt, may knowe
that I am the Lord: because thou hast ben
a * staffe of reede to ỳ house of Israel. When 4. Reg. 18.
they toke hold of the with their hand, thou Esa. 36.
brakest and pyckedst them on euery syde:
and yf they leaned vpon thee, thou brakeste
and hurtedest the reynes of their backes.
Therefore thus sayeth the Lorde God: be-
holde, I wil brynge a swearde vpon thee,
& roote out of the both man & beaste: yea,
the lande of Egypte shall be desolate and
waste, and they shall knowe, that I am the
Lord. Because he sayed: the water is mine,
I my selfe haue made it: Beholde therfore,
I will vpon the, and vpon thy waters: I
will make the lande of Egypt waste & de- C
solate, and in abashmente, from the towre
of Syenes, vnto ỳ borders of the Moris

lande:

lande: so that in fourtye yeares there shal no fote of man walke there, neyther fote of cattel go there, neyther shall it be inhabyted. I wyll make the lande of Egypte to be desolate among other waste countryes, and her cyties to lye voyde fourty yeares among other voyde cyties: And I wyl scatter the Egyptians among the heathen and nacions, and strow them in the landes aboute. Agayne, thus sayeth the Lorde God: * when the .xl. yeares are
xl. expyred, I wyll gather the Egyptians togyther againe, out of the nacions, among whome they were scattred, & wyll bryng the prysoners of Egypte agayne into the lande of Pathures their owne natyue countrey, that they maye be there a lowly smal kyngdome: yea, they shalbe the smallest among other kyngdomes, lest they exalt themselues aboue the Heathen: for I wil so mynishe them that they shal nomore rule the heathen. They shal nomore be an hope vnto the house of Israel, neyther prouoke them any more to wyckednesse, to cause them turne backe, and to folowe them: and they shall know, that I am the Lorde God. In the .xxvii.
D yeare, the fyrste daye of the fyrste moneth, came the woorde of the Lorde vnto me, saying: Thou sonne of man, Nabuchodonozor the king of Babylon, hath made his hoste, with great trauaile and labour to come before Tyre, that euery head may be balde, and euery shoulder bare. Yet hath Tyre geuen neyther hym nor hys hoste any rewarde, for the great trauayle that he hath taken there. Therfore thus sayeth the Lorde God: beholde, I wyll geue the lande of Egypte vnto Nabuchodonozor the king of Babylon, that he may take away all her substaunce, robbe her treasures, and spoyle her spoyles, to paye his hooste theyr wages withall. I wyll geue hym the lande of Egypte, for his labour that he tooke for me before Tyre. At the same tyme will I cause the horne of the house of Israel to growe forth, and open thy mouth agayn among them: that they may knowe, howe that I am the Lorde.

The. xxx. Chapter.

The destruction of Egypte and of his cytyes, is bewayled.

THe woorde of the Lorde came moreouer vnto me, saying: thou sonne of manne, prophecye and speake: thus sayeth the Lorde God. Mourne, woe worthe this daye, for the daye is here, the daye of the Lorde is come, the darke daye of the heathen: the houre is at hande, the swearde commeth vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundacions are destroyed, the Moryans lande shalbe afrayed: yea the Moryans lande, Lybia and Lidia, all theyr common people, and Chub, and all that be confederate vnto them, shall fall with them thorowe the sweard. Thus sayeth the Lord: B
The mayntayners of the land of Egypte shall fall, the pryde of her power shall come downe, euen vnto the towre of Syenes shall they be slayne downe with the swearde, sayeth the Lorde God: amonge other desolate coūtryes they shalbe made desolate, & among other waste cyties they shalbe wasted. And they shall know that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed. At that tyme shall theyr messengers goe forthe from me in shyppes, to make the careles Moryans afrayed and sorowe shall come vpon them, accordyng to the daye of Egypte, for doubtlesse it shall come. Thus sayeth the Lord God: C
I wyll make an ende of the people of Egypte thorowe the hande of Nabuchodonozor the kyng of Babylon. He and hys people with hym, yea, and the cruell tyrauntes of the heathen shall be brought to destroy the lande. They shall drawe out theyr swordes vpon Egypte, and fyll the lande full of slayne men. I wyll drye vp theyr floudes of water, and sell the lande into the handes of wycked people. The land and al that is therein, wyll I destroye thorowe the enemyes. Euen I the Lord haue sayde it. And thus sayth
D the Lorde God: * I wyll destroye the
Zach. 13. 2. ydols, and bryngе the ymages of Noph to an end. There shal nomore be a prince of Egypte, and a fearfulnesse will I send into the Egyptians lande. As for Pathures, I wyll make it desolate, and kyndle a fyre in Zoan the cytte. No, I will punyshe and powre my wrathfull indignacion vpon Syn, whiche is the strength of Egypte. All the substaunce of Alexandria wyll I destroy, and kyndle a fyre in Egypte. Syn shall bee in greate beaunesse, Alexandria shall bee rooted out, and Noph shall haue daylye sorowe.

E sorowe. The best men of Heliopolys and Bubasto, shalbe slayne with the sweard, and caryed awaye captyue. At Caphnis the daye shall be darke, when I breake there the scepter of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloude shall couer her, and her doughters shalbe led away into captiuitye. Thus wil I punishe Egypte, that they maye knowe howe that I am the Lorde. It happened in the eleuenth yeare, vpon the seuenth daye of the fyrste moneth, that the Lordes worde came vnto me, saying: Beholde, thou sonne of
F man, I wyll breake the arme of Pharao kyng of Egypte: and loe, it shall not be bounde vp to be healed, neyther shall any plaister be layde vpon it, for to ease it, or to make it so stronge, as to holde a sweard. Therfore thus sayeth the Lorde God. Beholde, I wyll vpon Pharao the kyng of Egypte, and breake his stronge arme (yet is it but a broken one) and wyll smyte the sweard out of hys handes.

As for the Egyptians, I wyll scattre them among the heathen, & strowe them in the landes aboute. Agayne, I wyll
G strength the arme of the kyng of Babylon, and geue hym a sweard in his hand: but I will breake Pharaos arme, so that he shal hold it before him pyteously lyke a wounded man. Yea, I wil stablish ꝑ kinge of Babylons arme, & the armes of Pharao shal fall downe: ꝑ it may be knowen that I am the Lorde, whiche geue the king of Babilon my sweard in his hãde, that he may drawe it out vpon the lande of Egypte: and that when I scattre the Egyptians among the Gentyles, and strowe them in the landes aboute, they may knowe, that I am the Lorde.

The.xxxi. Chapter.

A comparyson of the prosperite of Pharao with the prosperite of the Assirians. He prophecyeth a lyke destruction vnto them both.

A Moreouer, it happened in the eleuenth yeare, the fyrst day of the thyrde moneth, that the worde of the Lorde came vnto me, saying: thou sonne of man, speake vnto Pharao the kyng of Egypte, and to all his people. Whome art thou lyke in thy greatnesse? Beholde, Assur was lyke a Cedre tree vpon the mount of Libanus, with fayre braunches: so thycke, that he gaue shadowes, and shotte out verye hye: hys toppe reached vnto the cloudes. The waters made hym greate, and the depe set hym vp on hye. Rounde aboute the rootes of him, ranne there floudes of water: he sente out hys litle ryuers vnto al the trees of the fielde.
B Therfore was he hyer then all the trees of the fielde, and thorowe the multytude of waters that he sente from hym, he obtayned many long braunches. All foules of the ayre made their nestes in his braunches: vnder his boughes gendred all the beastes of the fielde, and vnder his shadowe dwelt all people. Fayre and beutyfull was he in hys greatnesse and in the length of hys braunches, for his roote stode besyde great waters, no Cedre tree myght hyde hym. In the pleasaunt garden of God there was no fyrre tree lyke
C his braunches, the plane trees were not lyke the boughes of hym. All the trees in the garden of God myght not be compared vnto hym in his beuty, so fayre and goodly had I made hym with the multitude of his braunches. In so muche that all the trees in the pleasaunt garden of God, had enuye at hym. Therfore thus sayeth the Lorde God: forasmuche as he
D hath lyft vp hymselfe so hye, & stretched his toppe into the cloudes, and seeyng his harte is proude in his hyghnesse, I wyll delyuer him into the handes of the myghtiest amonge the heathen, whiche shall roote hym out. Accordyng to his wyckednesse will I cast him awaye, the enemy shall destroy hym, and the mighty menne of the heathen shall so scattre hym, that his braunches shall lye vpon all mountaynes, and in all valeys: hys boughes shall bee broken downe to the
E grounde, thorowe out the lande. Then al the people of the lande shall goe from his shadowe, and forsake hym. When he is fallen, all the foules of the ayre shall syt vpon him, and all the wylde beastes of the fielde shall goe aboute amonge hys braunches, so that from hence forthe, no tree in the water shall attayne to hys hyghnesse, nor reache his toppe vnto the cloudes, neyther shall any tree of the water stande so hye as he hath done. For vnto death shal they all be delyuered vnder the earth, & go downe to the graue lyke other menne. Moreouer thus sayeth the
F Lorde God: In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made: I wyll couer the depe vpon him, I will staunche his floudes, &

the

the great waters shalbe restrained. I shal
cause Libanus to be sorowful for his sake,
and all the trees of the fielde shal be smitten.
I wyll make the heathen shake at the sound
of his fal, when I cast hym down to * hel,
with them that descend into the pyt. All the
trees of Eden, with al the chosen and beste
trees of Libanus, yea, and al they that are
planted vpon the waters, shal mourne wt
him also in the lower habitacions: for they
shall goe downe to hell wyth hym, vnto
them that be slaine with the sworde, which
dwelt afore vnder the shadow of his arme
among the Heathen. To whom shalt thou
be likened, that art so glorious and great,
among the trees of Eden? Yet art thou cast
down vnder the earth (among the trees of
Eden) where thou must lye among vncir-
cumcised, with them that bee slayne with ꝑ
sworde. Euen thus is it with Pharao and
all his people, sayth the Lorde God.

¶ The .xxxii. Chapter.

The prophete is commaunded to bewayle Pharao
the kyng of Egypt. He propheneth that destruction
shall come vnto Egypt through the kyng of Babilo.

IN the eleuenth yeare, the fyrste daye
of the .xii. moneth, the worde of the lorde
came vnto me, sayinge: thou sonne of
mã, take vp a lamentacion vpon * Pharao
the kyng of Egypte, and saye vnto hym: ꝑ
art reputed as a Lyon of the Heathen, and
as a whalfyshe in the sea. Thou castest thy
waters aboute thee, thou troublest the
waters with thy feete, & stampest in theyr
floudes. Thus sayth the Lorde God: * I
wyl spred my net ouer the, namely, a great
multitude of people, these shall dryue thee
into my yarne, for I wyl cast the vpon the
lande: and let the lye vpon the field, that all
the fowles of the ayre maye sit vpon thee. I
will geue al the beastes of the field inough
of the. Thy flesh will I cast vpõ the hilles,
and fyl the valleyes with thy hyghnesse. I
wil water the land with the aboundaunce
of thy blond, euen to the mountaines, and
the riuers shalbee full of thy blonde.
When thou art putte out, I wil couer the
heauen, and make his starres dymme, * I
wyl spreade a cloude ouer the Sunne, and
the moone shall not geue her lighte. All the
lightes of heauen wyl I put out ouer the,
and bryng darkenesse vpon thy land, sayth
the Lorde God. I will trouble the heartes
of many people, when I bring thy destruc-
tion among the Heathen and countreyes,
whome thou knowest not. Yea, I wyll
make many people with theyr kinges so a-
fraid through the, ꝑ theyr herre shal stande
vp, when I shake my sworde at theyr fa-
ces. Sodainly shal they be astonyed euery
man in himselfe, at the daye of thy fall. For
thus sayth the lorde God: the kynge of Ba-
bylons sworde shal come vpon the: wyth
the swordes of the worthyes wil I smite
downe thy people. All they that bee migh-
ty amõg the Gentiles shal wast the proud
pompe of Egypt, and bryng downe al her
people. All the cattell also of Egypte wyll
I destroye, that they shal come no more v-
pon the waters, so that neither mans foote,
nor beastes claw, shal styrre thẽ anye more.
Then wyl I make theyr waters depe, and
cause theyr floudes to runne like oyle, sayth
the Lorde God. When I make the lande
of Egypt desolate, and when the countrey
with al that is therein, shalbee layed wast,
and when I smite all them which dwel in
it, that they maye know that I am ꝑ lorde.
This is the mourning that the daughters
of the Heathen shall make, yea, a sorowe &
lamentacion shall they take vppe vpon E-
gypt, and al her people, sayth the lorde God.
In the twelue yeare the fyftene day of the
moneth, came the worde of the Lorde vn-
to me, saying: Thou sonne of mã: Take vp
a lamentacion vpon the people of Egypt,
and cast them downe: yea, them I say, and
the mighty people of the Heathen also, e
with them * that dwell beneth: and wyth
them that goe downe into the graue.
Down (how fayre so euer thou be) and lay
the with ꝑ vncircumcised. Among those ꝑ
be slaine with ꝑ sworde, shal they lye. To ꝑ
sworde is she already deliuered: therefore
plucke down to ꝑ ground, her & al her mul-
titude. The mighty worthies shal speake
to him out of ꝑ hel, & to his helpers that be
gone down & lye vncircumcised, & with thẽ
ꝑ be slaine with the sworde. Assur is there
also with his companye, and their graues
round about, which wer slain & fel al with
the sworde, whose graues lie beside him in
ꝑ low pit. His commens are buried round
about his graue, altogether wounded and
slaine with ꝑ sworde, which men afore time
brought feare into the lande of the liuing.
* There is Elam also with all his people,
and theyr graues rounde about: whiche al
beyng wounded & slaine with the sworde,
are gone downe vncircumcised vnder the
yearth, whyche neuertheles sometyme
brought feare into the lande of the liuyng:
for the which they beare theyr shame, with
the other that be gone down to the graue.
Theyr buriall is gruen them, and al theyr

people, among them that be slaine. Their graues are rounde about all them whiche bee vncircumcised, and with them that bee slaine through the sworde: for seeyng that in tymes past, they made the land of the liuyng afrayde, they muste nowe beare their owne shame, with them that go downe to the pit, and lye among them that be slaine.

There is Meschech also and Tuball, and their people, and their graues rounde about. These al are among the vncircumcised, & them that be slaine with the sworde, because afore tyme they made the lande of the liuing afrayd. Should not they then lye also among the worthies and vncircumcised gyauntes, which with their weapons are gone downe to hel, whose swordes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies they haue brought feare into the land of the liuing. Yea, among the vncircumcised shalte thou bee destroyed, and G slepe with them that perished through the sworde. There is the land of * Edom with her kynges and princes also, whiche wyth their strength are layed by them that were slayne with the sworde, yea, among the vncircumcised, and they which are gone downe into the pit. Moreouer, ther be al the princes of the north, wyth all the Sydonyans, whiche are gone downe to the slaine. With their feare and strength they are come to confusyon, and lye there vncircumcised among those that be slaine with the sworde, and beare their owne shame, with them that be gone downe to the pitte. Nowe when Pharao seeth this, he shalbe coumforted ouer all his people that is slayne wyth the sworde, both Pharao and all his hooste, sayeth the Lorde God. For I haue geuen my feare in the lande of the liuing. But Pharao and all his people shall lye among the vncircumcysed, and among them that bee slayne with the sworde, sayth the lord god.

The.xxxii. Chapter.

He setteth out the office of a minister that preacheth the gospell. He strengtheneth them that dispayre, & boldeneth them with the promise of mercye. The woorde of the Lorde against the remnaunte of the people. Against the mockers of the woordes of the prophete.

AGayne the woorde of the Lorde came vnto me, saying: Thou sone of manne. Speake to the children of thy people, and tel them: Whe I sende a sworde vpon a lande, if the people of the lande take a man of their countrey, and set hym to be their * watcherman, * Heb. 1
the same man (when he seeth the sworde come vpon the lande) shall blow the trompet, and warne the people. If a man nowe heare the noyse of the trompet and wil not be warned, and the sworde come and take him away, his bloud shalbe vpon his own heade: for he heard the sounde of the trompet, and wouldе not take hede, therfore his bloud be vpon hym. But yf he wyl receyue warnynge, he shall saue hys lyfe. Agayne, yf the watchman see the sworde come and blowe it not with the trompette, so that þ B people is not warned: yf the sworde come then and take any man from among them, the same shalbee taken awaye in his owne synne, but his bloude wyll I require of the watchmans hande. * And nowe (O thou sonne of mã) I haue made the a watchman vnto the house of Israell, þ where as thou heareste any thyng out of my mouth, thou mayeste warne them on my behalfe. If I say vnto þ wicked: thou wicked, thou shalt surely dye, and thou geueste him not warnyng, that he maye be ware of his vngodlye waye: then shall the wicked dye in hys owne synne, but hys bloude wil I require of thy hand. Neuertheless, yf thou warne the wycked of hys waye, to turne from it, where as he yet wyl not be turned from it, then shall he dye because of hys synne, but thou hast deliuered thy soule. Therfore (O thou sonne of man) speake vnto the house C of Israell. Yea, saye thus: Our offences & sinnes lye vpon vs, & we be corrupt in thẽ, how should we then be restored vnto lyfe? Tel them: * As truly as I liue saith þ lord god, I haue no pleasure in þ death of þ wicked, but much rather that the wicked turne frõ his way, & liue. Turne you, turne you, frõ your vngodly wayes, O ye of þ house of Israel. Oh, wherfore wil ye dye? Thou sonne of man, tel the children of thy people. * The righteousnes of the ryghteous shal not saue him, whensoeuer he turneth away vnfaythfully. Again, the wickednes of the wicked shall not hurte him, whensoeuer he conuerteth from hys vngodlynesse.

And the ryghteousnesse of the ryghteous shall not saue hys lyfe, whansoeuer he synneth. If I saye vnto the righteous þ he shall surely lyue, and so he truste to his owne righteousnesse, and do synne, thẽ shal his righteousnes be no more thought vpõ, but in the wickednes that he hath done, he D shall dye. * Againe, yf I say vnto the wicked: thou shalt surelye dye, and so he turne

* Ezech. 3.b
Ezech. 33.b
and 33.a

* Ezech. 3.a

* Ezech. 18.a

* Ezech. 18.a

from

from his synnes, and do the thyng that is lawfull and ryghte: Insomuche that the same wicked man geueth the pledge again, restoreth that he had take away by robbery, walketh in the commaundementes of lyfe, and doth no wrong: The shall he surely lyue, and not dye. Yea, the synnes that he hath done, shall neuer bee thoughte vpon. For insomuche as he doth nowe the thyng that is lawful and right, he shall lyue. And yet the children of thy people saye: Tushe, the waye of the lord is not ryght, but they lye, whereas theyr owne waye is rather vnryght. When the righteous turneth fro his righteousnes and doth ỳ thyng that is wicked, he shal die therfore. But yf the wicked turne from hys wickednesse, doing the thynge that is lawfull and ryghte, he shall lyue therfore. Yet ye saye: *the way of the lorde is not equall: O ye house of Israell * I will iudge euerye one of you after hys waies. In the twelueth yeare, the fyfte day of ỳ x. moneth of our captiuity, it happened, that one whych was fled out of Ierusalem, came vnto me, and sayde: the cyty is destroyed. Now the hande of the Lorde had bene vpō me, the euening afore this mā (which was escaped) came vnto me, & had opened my mouth, vntil ỳ morning that he came to me: yea, he opened my mouth, so ỳ I was no more dum. Thē came the word of ỳ lord vnto me, and said: Thou sonne of mā, these ỳ dwel in the wasted land of Israel, say: Abraham was but one man, & he had ỳ land in possessiō: now are we many, & the lande is geuen vs to possesse also. And therfore tel thē: Thus saith ỳ lord god. * In the bloud haue ye eaten, your eyes haue ye lift vp to ydols, * and haue shed bloude: shall ye then haue the land in possession? Ye leane vpon your sweordes, ye worke abhominacions, euery one defileth his neighbours wife: & shal ye then possesse ỳ lande? Saye thou these wordes vnto thē. Thus saith ỳ lord god. As truly as I lyue, al ye ỳ dwel in this wildernes, shalbe slayne with ỳ sweord: whatso euer is vpō the field, wil I geue vnto the beastes to be deuoured: these that bein strong holdes & dennes, shal dye of ỳ pestilence. For I wil make the lād so desolate and wast, and the pompe of her strength shal come to an ende. The mountaines of Israel shalbe so wast, that no mā shall trauayle therby. * Then shall they learne to know that I am the Lord, whē I make the lande waste and desolate, because of al theyr abhominacions, that they haue wrought. And thou sonne of manne, the children of thy people that talke of thee by the walles & in the doores of their houses, saying one to another: Come, lette vs heare what worde is gone forth from the Lorde: These come vnto the, after the maner of a greate people: yea, as who sayeth they wer my people: they sit down before the, and heare thy wordes, but they do not therafter: for in their mouthes they make a iest of thē, & theyr hart goeth after theyr own couetous lucre, & as a balet that hath a swete tune, and is pleasaunte to synge, so shalt thou be vnto them: thy wordes shall they heare, but they wil not doe therafter.

When this commeth to passe (for loe, it commeth in dede) then shall they knowe ỳ there hath bene a Prophete among them.

The. xxxiiii. Chapter.

Against Bishops and curates that despise the flocke of Christ, and seke theyr owne. The lord sayeth that he wyll visit his dispersed flocke, and gather them together. He reproueth the malice of certeine of the flocke. He promiseth the true shepeharde Christ, and wyth hym peace.

AND the word of the lord came vnto me, saying: thou sonne of manne, prophecye agaynste the shepeheardes of Israell, prophecy and speake vnto them. Thus sayeth the Lorde God. * Woe bee vnto the shepeheardes of Israell, that fede themselues. Should not ỳ shepeherdes fede ỳ flockes? Ye haue eaten vp the fatte, ye haue clothed you with the woll: the beste fedde haue ye slaine, but the flocke haue ye not nourished. The weake haue ye not holden vp, * ỳ sicke haue ye not healed: the broken haue ye not bounde together, the out castes haue ye not broughte agayne: the losse haue ye not sought, but * thurlishely and cruelye haue ye ruled them. Thus are they scatered here and there without a shepeheard: yea, all the beastes of the fielde deuoure them, and they goe astray. My shepe goe wandring vpon all mountaynes, and vpon euerye hye hyll: yea, they bee scatered abroade in all fieldes, and there is no manne that careth for them, or seketh after them. Therefore O ye shepeheardes, heare the woorde of the Lorde. Thus saieth the Lord God: As truelye as I liue, forsomuche as my shepe are robbed, and deuoured, of all the wilde beastes of the field, hauing no shepeheard: & seeing that my shepeheardes take no regarde of my shepe, but fede themselues only, and not my shepe: Therefore heare ỳ

woord of the Lord (O ye shepheardes.)
C Thus sayth the lorde god: Beholde, I my
selfe will vpon the shepheardes: and require
my shepe from theyr handes, and make thē
cease frō feding of my shepe: yea the shepe-
heardes shall fede themselues nomore. For
I will deliuer my shepe out of theyr mou-
thes, so that they shall not deuoure them
after this: For thus sayth the Lorde God:
* Ioh.10.a Iacob.15.b 1.Pet.5.a * Beholde, I will loke to my shepe my selfe
and seke thē. Like as a shepeheard among
the flocke seketh after the shepe that are sca-
tered abroad, euen so wyl I seeke after my
shepe, and gather them together out of all
places, where they haue bene scatered in the
cloudy and darke daye. I wyl bringe them
out from al people, and gather them toge-
ther out of all landes. I wyll bryng them
D in to theyr owne land, and fede them vpon
the mountaynes of Israel, by the ryuers,
and in all the places of the countrye. I wyl
fede them in ryght good pastures, and vp-
on the hye mountaynes of Israell shall
theyr foldes bee. There shall they lye in a
good fold, & in a fat pasture shal they fede:
euen vpon the mountaynes of Israell. I
will fede my shepe my selfe, & bring them to
* Luk.4.b Ioh.10.a their rest, saith the Lord god. * Suche as
be lost will I seke: such as go astray, will I
bring again: such as bee wounded, wyll I
bind vp: suche as bee weake, will I make
strong: such as be fat & strong, those will I
roote out, & fede thē with the thing that is
C lawful. And as for you (O my shepe) saith
*mat.25.c the lord god, * I wil put a difference among
the shepe, among the wethers and the goates.
Was it not inough for you to eate vp the
good pasture, but ye must tread down the
residue of your pasture with your fete al-
so? & as it not ynough for you to drincke
clere water, but ye must trouble the residue
also with your fete? Thus my shepe must
be faine to eate the thing, the ye haue troden
down wt your feete, & to drinke it, that ye
with your fete haue defiled. Therfore thus
saith the lord god vnto them: Behold, I will
seuer the fat shepe frō the leane: forsomuch
as ye haue shot the weake shepe vpon the
sides and shoulders, and runne vpon them
wyth your hornes, so long tyl ye haue bt-
terlye scatered them abroade. I wyll helpe
my shepe, so that they shal no more be spoi-
led: yea, I wyll discerne one shepe from an
other. I wyll rayse vp vnto them one one-
lye shepeheardе, euen my seruaunte * Da-
* Ye.34.b & Acte.3.c. uyd, he shall fede them, and he shall bee
Iere.3.a. theyr shepeheardе. I the Lorde wyll bee
theyr God, and my seruaunte * Dauid shal
bee theyr prynce. Euen I the Lorde haue I
spoken it. Moreouer, I wyl make a cou-
naunte of peace with them, and dryue all
euyll beastes out of the lande: so that they
maye dwell safelye in the wyldernesse, and
slepe in the woodes. Good fortune and
prosperitye wyll I geue them, and vnto * Da-
all that bee rounde aboute my hyll. * I uid.a
prosperous showre, and rayne, wil I send
them in due season, that the trees in the
wood maye bringe foorth theyr fruites,
and the grounde her encrease. They shal be
safe in theyr lande, and shall knowe, that
I am the Lorde, whiche haue broken their
yocke, and deliuered thē out of the handes G
of those that held them in subiection. They
shall nomore be spoyled of the Heathen, nor
deuoured with the beastes of the lande:
but safely shall they dwell, and no manne
shal fraye them. I will set vp an excellente
plante for them, so that they shall suffer no
more hunger in the land, neither beare the
repryse of the heathē any more. Thus shal
they vnderstand, þ I the lord their God am
with thē, and þ they (euē þ house of Israel)
are my people, sayeth the Lord God. Ye *ps.95.a and.99.b
mē are my flocke, * ye are þ shepe of my pa-
ture: and I am your god, saith þ lord god.

The.xxxv. Chapter.

The destruction that shall come on the hyll Seyr, that is, on the Idumeans, because they troubled the people of the Lorde.

MOreouer, þ word of the lorde came I
vnto me, saying: Thou sonne of mā, Eze.4.a
turne thy face toward the mounte * Ieremy.
Seyr, prophecie vpon it, and said vnto it. Eze.6.
Thus saith þ lorde god: Beholde (O thou 9.11.12.
mount Seyr) I wil vpō the. I will reache and.36.
out my hand ouer the, yea, wast & desolate
wil I make thee. Thy cityes will I breake
down, & thou shalt lye voide: that þ maiest
know, how that I am the Lord. * Forso- * Mala.
much as thou beareste an olde enemitie a- Dyu.14
gainst the children of Israel, & hast drawen
the chyldren of Israell vpon the swoorde,
what time as they were troubled and pu-
nyshed for theyr synne. Therefore as tru-
lye as I lyue, sayth the Lorde God: I wyl
prepare the vnto blonde, yea, blonde shall
folow vpon the: * seyng thou layest waite B
for blonde, therefore shall blonde persecute Mat.26.
thee. Thus will I make the mounte Seyr
desolate and waste, and bringe to passe, þ
there shall no manne goe thyther, nor come
from thence. Hys mountaynes wyll I
fyll with his slayne menne: thy hilles, val-

leyes,

tries, and riuers, shal lye ful of them that are slayne with the sweorde. I wil make thee a perpetual wildernes, so that thy cityes shall not returne to theyr former estate, that ye may know how that I am the Lorde. And because thou hast said: what, both these nacions, and both these lãdes, must be mine, & I will haue them in possession * where as the Lorde was there: Therfore, thus sayth the Lord God: as truly as I liue, I wil handle thee according to thy wrath and gelousye, lyke as thou hast delt cruelly with them: that I may be knowen among thẽ, how I haue punished thee. Yea, & that thou also maist be sure, that I the lord haue heard al thy despytefull wordes, whiche thou haste spoken agaynste the mountaynes of Israel, saying: Loe, they are made waste, & geuen vs to deuoure. Thus with youre mouthes ye haue made youre boaste against me, yea, & multiplied your proud wordes against me, which I haue heard altogether. Whereunto, thus sayeth the Lord god: to the ioy of al the world wil I make thee waste. * And like as thou (O mount Seyr) wast glad, because the heritage of ỹ house of Israel was destroyed: euen so wil I do vnto thee also, that thou and whole Edom shalbe destroied, and knowe that I am the Lorde.

The.xxxvi. Chapter.

The prophete sheweth deliuerance from the Gentiles vnto Israel. The benefites done vnto ỹ Iewes are to be ascribed to the mercye of God, not vnto theyr desertinges. God renueth our hartes that we may walke in his commaundementes.

THou sonne of man, prophecy vpon the mountaynes of Israel, & speake: * heare the worde of the lorde, O ye mountaynes of Israel. Thus sayeth ỹ lord god: because your enemy hath said vpon you: Aha, the hye euerlastyng places are nowe become ours: Prophecye therfore, and speake: thus sayth the lord God. Seeyng ye bee wasted and troden downe on euery syde, and become a possession vnto the residue of the Gentiles: whiche haue broughte you into mennes mouthes, and vnto an euill name among the people: Therfore, heare the woorde of the Lorde God, O ye mountaynes of Israel. Thus sayeth the Lorde God vnto the mountaynes and hilles, valleyes, and dales, to the voyde wildernesse and desolate cityes, whiche are spoyled, and had in derision on euery syde, among the residue of the heathen: yea, euen thus sayeth the Lord God. In the fyre of my gelousy haue I taken a deuyse agaynste the residue of the Gentiles, and agaynste all * Edom: which haue taken in my land vnto themselues for a possession: whiche also reioyced from theyr whole hearte with a despiteful mynde, to waste it, & to spoyle it. Prophecy therfore vpon the lande of Israell, speake vnto the mountaines and hilles, to valleyes and dales, thus sayeth the Lorde God. Beeholde, this haue I deuysed in my gelousye and terrible wrath. For so muche as ye haue suffered reprofe of the heathen, therfore thus sayth the lord god: I haue sworne that the Gentiles which lye aboute you, shall beare theyr confusion themselues. And as for you (O mountaynes of Israel) ye shal shote out your braunches, & bring furth your fruite to my people of Israel, for it is hard by that it wil come. Behold, I come vnto you, and vnto you will I turne me, that ye may be tilled and sowen. I will sende you muche people, whiche shalbe al of the house of Israell, the cities shalbee inhabited, and the decayed places shalbe repayred agayne: I will prouyde you with muche people and cattel, which shal encrease and bring fruite: I will restore you also to youre olde estate, and shewe you more kindnes then euer ye had before, wherby ye shall knowe that I am the Lorde: yea, people wil I sende vnto you (O my folke of Israel) whiche shall haue ther in possession, and thou shalte be theyr inheritaunce, so that thou shalte no more be without thẽ. Agayne, thus sayeth the Lord God: For so much as they say vnto you: thou arte an eater vp of men, and a waster of thy people: therfore thou shalt eate no more menne, neyther destroye thy people any more, sayeth the Lorde God. And I wil not suffre thee for to heare thyne owne confusion, amonge the Gentiles from henceforth. Thou shalt not beare the reprofe of the nacions, nor caste out thyne owne people any more, sayeth the Lord God. Moreouer, the woorde of the lorde came vnto me, saying: O thou sonne of man, when the house of Israell dwelt vpon theyr owne grounde, they defyled themselues with theyr own wayes and ymaginacions: so that in my syght theyr way was lyke the vncleannesse of a menstruous woman. Wherefore I powred

my wrathful displeasure vpon them, because of the blonde that they had shed in the lande, and because of theyr ydoles, wherwith they had defyled themselues. I scatered them also among the heathē, so that they were strowed aboute in the landes. Accordyng to theyr wayes and after theyr owne inuencions, so did I punishe them. * Now when they were gone vnto the Heathen, and come in amonge them, they dishonored my holye name: so that it was sayde of them: Are these the people of god, and must goe out of their owne land. Thē I spared my holy name which the house of Israell had dishonored among the Gentiles, to whome they came. Therfore tell the house of Israell. Thus sayth the lord God: I do not this for your sakes (O house of Israell) but for my holy names sake, which ye dishonored among ꝑ heathē, when ye came to them. Therfore, I will halow my great name agayn, which among the Gentiles is euil spoken of: for ye your selues haue dishonored it among thē. And ꝑ gentiles shal know that I am ꝑ lord, when I am honored in you before theyr eyes, sayth the lord god. As for you, I wil take you from amōg the Heathen, and gather you together out of al countreyes, and bring you agayne into your owne lande. * Thē wil I powre clere water vpon you, & ye shalbe cleane: yea, from all your vnclennes, and from al your idols shal I clense you. A new heart also wil I geue you, & a new spirite wil I put into you. As for ꝑ stony heart, I will take it out of youre body & geue you a fleshy hearte. I will geue my spirite among you * & cause you to walke in my cōmaundemēres, to kepe my lawes, & to fulfyl thē. And so ye shall dwel in the land, ꝑ I gaue to your forefathers, and ye shal be my people, and I wil be your God. I wil helpe you out of all your vnclennesse. I will call for the corne, and will encrease it, and lette you haue no hunger. I wil multiply ꝑ frutes of the trees, and the increase of the fielde for you, so that ye shal beare no more reproue of hūger among the Heathen. Thē shal ye remēbre your owne wicked waies and your ymaginacions, which were not good: so that ye shal thinke that ye were worthy to be destroyed, for your sinnes and abhominacions.

But I wil not doe this for your sakes (sayeth the Lorde God) be ye sure of it. Therfore, O ye house of Israel, be ashamed of your synnes. Moreouer, thus sayeth the Lorde God: What tyme as I shall clense you from all youre offences, then wil I make the cities to be occupyed agayne, and will repayre the places that be decayed. The desolate lande shal be builded agayn, which afore time laye waste in the syghte of all them that went by. Then shall it bee sayde: thys waste lande is become lyke a gardyne of pleasure, and the voyde, desolate, and broke downe cities, are nowe strong and defenced agayne. Then the residue of the Heathen that lye rounde about you, shal knowe that I am the Lorde, whiche repayre that that was broken downe, and plant againe that that was made waste. Euen I the Lorde haue spoken it, and wil doe it in dede. Thus sayeth the lord God: I wil yet once be founde agayn of the house of Israel, & doe this for them: * I shal encrease them as a flock of men: Lyke as the holy flocke and the flocke of Jerusalē are in the hye solemne feastes: so shall also the wylde wasted cities be fylled with flockes of men: and they shal know that I am the Lorde.

The. xxxvii. Chapter.

The prophecieth the bringing agayne of the people, bring in captiuitie. She sheweth the vnion of the ten trybes with the two.

The hand of the lord came vpon me, and caried me oute in the spirite of the lord, & let me down in a playne field, that lay ful of bones, and he led me round about by them: & behold, ꝑ bones that lay vpon the fielde, were very many and maruelous drye also. Then sayde he vnto me. Thou sōne of mā: thinkest thou these bones may liue againe? I answered: O Lorde God, thou knowest. And he said vnto me. Prophecy thou vpō these bones, and speake vnto them. Ye drye bones, heare ꝑ word of the lorde. Thus sayeth the lorde God vnto these bones: Beholde, I wyll put breathe into you, ꝑ ye may liue: I will geue you sinowes and make fleshe grow vpon you, and couer you ouer with skinne: & so geue you * brieth, that ye may lyue, and know that I am the lord. So I prophecied, as he had cōmaunded me. And as I was prophecying, there came a noyse and a great mocion, so that the bones ran euery one to another. Now when I had loked, beholde, they had sinowes, and fleshe grew vpon

vpon them:and aboue they were couered with skinne,but there was no brethe in them. Then sayde he vnto me. Thou C sonne of man,prophecy thou toward the winde:prophecy and speake to the wind. Thus sayeth the Lorde God.Come (O thou ayre) from the foure wyndes,and blow vpon these slayn,that they may be restored to lyfe. So I prophecied as he had commaũded me:then came the brethe into them,& they receiued life,& stode vp vpon their fete,a meruelous great sort. Moreouer,he sayd vnto me:Thou sõne of man,these bones are the whole house of Israel.Behold,they saye:Our bones are dryed vp,oure hope is gone, we are cleane cut of. Therfore prophecy thou,& D speake vnto them:thus sayeth the lorde god.Behold,I wil open your graues(o my people)and take you out of your sepulchres,and bring you into the land of Israel agayne. So shal ye knowe that I am the lorde,when I open your graues and bryng you out of them.My spirite also wil I put in you,and ye shall liue: I wil set you agayne in your owne lande, and ye shal knowe that I am the Lorde whiche haue sayde it, and fulfylled it in dede.

The woorde of the Lorde came vnto me,saying:thou sonne of manne,take a sticke, and write vpon it:Vnto Juda and to the childrẽ of Israel his companions. Then take another sticke and write vpõ E it:Vnto Joseph the stocke of Ephraim, and to all the householde of Israell hys companyons.And then take bothe these together in thyne hande, so shal there bee one sticke thereof. Now if the children of thy people saye vnto the, wilte thou not shewe vs what thou meanest by these? Then geue them this answere:thus saith the Lorde:beholde, * I will take the Ezech.37.b. stocke of Joseph, whiche is in the hande of Ephraim,and of the tribes of Israell hys felowes, and wyll put them to the stocke of Juda, and make thẽ one stocke, and they shalbe one in my hande.And the two stickes whereupon thou writest, shalt thou haue in thyne hande,that they may se,and shalt say vnto them.

F Thus sayth the lord God:beholde, I wil take away the children of Israell from among the Heathen, vnto whome they be gone,and will gather them together on euerye syde, and bryng them agayne into theyr owne lande:yea, I will make one people of them in the lande,vpon the mountaynes of Israel,and they all shal haue but one kyng. They shall no more be two peoples from henceforth, neither be deuided into two kingdomes, they shal also defyle thẽselues no more with theyr abhominacions, Idols,and al theyr wicked dooynges. I will helpe them out of all theyr dwellyng places, wherin they haue synned:and wil so clẽse them,that they shalbe my people,and I theyr God.

Dauyd my seruaunte shall be theyr G kyng, and they all shall haue one shepeheard onelye. They shall walke in my lawes,and my commaundementes shal they both kepe & fulfill. They shal dwell in the lande,that I gaue vnto Jacob my seruaunte, where as your fathers also haue dwelte:yea,euen in the same lande shal they,theyr chyldren, and theyr childres children dwel for euermore,and my seruaunt Dauid shalbe their euerlasting prince.Moreouer, I will make a bonde of peace with them, whiche shalbe vnto them an euerlasting couenant. I wil sette them also, and multiply them, my Sanctuary wil I sette among them for Leu.26.b euermore. * My dwellyng shall be with them:yea,I will be theyr God, and they shalbe my people. Thus the Heathen also shall knowe, that I the Lorde am the holy maker of Israell, when my Sanctuary shalbe among them for euermore.

The.xxxviii.Chapter.

The prophecieth that Gog and Magog shal come with an appoynted hoost into the lande of promes. Theyr entent. He rehearseth that the cummyng of Gog was before prophecied of the prophetes. The destruccion of hym.

AND the woorde of the Lorde came I vnto me,saying: Thou sonne of mã, turne thy face toward Gog ꝓ lande of Magog,whiche is the chiefe prince at Mesech and Tuball:prophecy agaynste hym, and saye: Thus sayeth the Lorde God:* O Gog thou chiefe prince of Me- Eze.39.b. sech and Tubal: beholde, I will vpon Apoc.20.c thee,and will turne thee aboute, and put a bytte in thy chawes: I will bryng thee foorth and all thy hooste,both horse and horsemen,which be all weaponed of the beste fashion:a great people,that handle altogether speares,shyldes,and sweordes:the Perses,Mozians,and with thẽ the Libyans, which all beare shyldes & helmettes:Gomer and all hys hoostes:

the house of Thogozma out of ꝑ nozth-
quarters, and all hys hooſtes: yea, and
muche people with thee.

B Therfoze prepare thee, ſet thy ſelfe
in araye with all thy people, that are
come vnto thee by heapes, and bee thou
theyr defence. After manye dayes thou
ſhalt bee viſyted, and in the latter yeres
thou ſhalt come into the lande that hath
beene deſtroyed with the ſwoꝛde, and
nowe is replenyſhed agayn with dyuerſe
people vpon the mountaynes of Iſrael,
whiche haue long lyen waſte: yea, they
be brought out of the nations, and dwel
all ſafe. Thou ſhalte come vp lyke a ſtoꝛ-
my wether, to couer the lande, and as it
were a darke cloude, thou with al thyne
hooſtes, and a great multitude of people
with thee.

Moꝛeouer, thus ſayeth the Loꝛde
C God: At the ſame time ſhal many thinges
come into thy mynde, ſo that thou ſhalte
ymagin miſchiefe, and ſaye: I will vp to
yonder playne lande, ſeeing they ſytte at
eaſe, and dwell ſo ſafely (foꝛ they dwel
al without any walles, they haue neither
barres noꝛ doꝛes) to ſpoyle thē, to robbe
thē, to lay hand vpō their ſo wel inhabi-
ted wildernesſes: agaynſte that people,
that is gathered togethet from among
the heathen, whiche haue gotten cattell
D and good, and dwel in the middeſt of the
lande. Then ſhall Saba, and Dedan, and
the marchantes of Tharſis with al their
woꝛthies, ſay vnto thee: Arte thou come
to robbe? haſt thou gathered thy peo-
ple together, becauſe thou wilt ſpoyle?
to take ſyluer and golde, to cary awaye
cattel and good, & to haue a great pray?

Therfoze, O thou ſonne of man, thou
E ſhalt prophecy, and ſay vnto Gog. Thus
ſayth the Loꝛde God: In that day thou
ſhalt knowe that my people of Iſraell
dwelleth ſafe: and ſhalt come from thy
place out of the Nozth partes: thou and
much people with thee, which ryde vpon
hoꝛſes, wherof ther is a great multitud,
& an innumerable ſoꝛte. yea, thou ſhalt
come vpon my people of Iſraell, as a
cloud to couer ꝑ land. This ſhal come to
paſſe in ꝑ latter dates: I will bring the vp
into my land, that the heathē may know
F me when I get me honour vpon thee (O
Gog) beforꝛe theyr eyes. Thus ſayth the
lord God: Thou art he of whom I haue
ſpoken afoꝛe tyme by my ſeruantes the
prophetes of Iſrael: which prophecied
in thoſe dayes and yeres, that I ſhoulde
bring thee vpon them. At the ſame time,
when Gog cummeth vp into the lande of
Iſrael (ſayeth the Loꝛde God) ſhall my
indygnacion go furth in my wꝛath. Foꝛ
in my gelouſye and hote dyſpleaſure, I
haue denyſed ✻ that there ſhalbe a greate Dan.
trouble in the land of Iſrael at that time, mat.
The verye fyſhes in the ſea, the foules Luke.
of the ayꝛe, the beaſtes of the fielde, and
al the men that are vpon the earthe, ſhall
tremble foꝛ feare of me. The hilles alſo
ſhalbe turned vpſyde doꝛwn, the ſtayꝛes G
of ſtone ſhal fal, and al walles ſhal ſynke
to the grounde. I will call foꝛ a ſwoꝛde
vpon them in all my mountaynes, ſayeth
the Loꝛde God: ſo that euerye mannes
ſwoꝛd ſhalbe vpō another. With peſti-
lence and bloud will I puniſhe hym: ſtoꝛ-
my raine, & hayle ſtones, fyꝛe and bꝛym-
ſtone will I cauſe to rayne vpon him, and
al his heape: yea, and vpon al that great
people that is with hym. Thus will I
be magnifyed, honoꝛed, and knowen a-
mong the heathen: that they may be ſure
howe that I am the Loꝛde.

The. xxxix. Chapter.

Deſcꝛibeth the deſtruction of Gog and Magog. The graue of Gog and of his hoſte. The prophecieth that Gog and hys companye ſhall bee deuoured of byꝛdes and beaſtes: wherfoꝛe the houſe of Iſrael is waſted: Theyr bꝛyngyng agayne from captiuitie, is promiſed.

Therfoze, o thou ſonne of man, I
prophecy agaynſte Gog, and
ſpeake. Thus ſayeth the loꝛde Ezek.
God: Beholde, ✻ O Gog, thou
chiefe pꝛynce at Meſech and Tubal, I
will vpon thee, and puniſhe thee with vi
plagues, and leade thee from the nozth
partes, and bꝛyng thee vp to the moun-
taynes of Iſraell. As foꝛ thy bowe, I
will ſmyte it out of thy lefte hande, and
caſt thine aꝛowes out of thy ryght hand.
Thou with all thyne heape, and all the
people that is with thee, muſt fall vpon
the mountaynes of Iſrael. Than will I
geue thee vnto foules and wilde beaſtes
of the fielde, to be deuoured: there muſt
thou lye vpon the fielde, foꝛ euen I the
Loꝛde haue ſpoken it, ſayeth the Loꝛde B
God. Into Magog, and, among thoſe
that ſit ſo careles in the yles, will I ſend
a fyꝛe, and they ſhall knowe, that I am
the Loꝛde: I will make alſo the name of
my holyneſſe to bee knowen among my
people

people of Israell: and I will not let my holy name be euyl spoken of, anye more: but the very Heathen also shall knowe, that I am the Lorde the holy one of Israell. Beholde, it cummeth, and shall be fulfilled in dede, sayeth the Lorde God. This is the day wherof I haue spoken. They that dweil in the cities of Israell, shall goe furth and set fyre vpon the weapons, & burne them: shieldes & speares, bowes, and arowes, billes and clubbes: seuen yeres shal they be burning therof, so that they shall cities bryng no stickes from the field, neither haue nede to hewe down any out of the wood. For they shal haue weapons ynough to burne. They shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord god. At the same tyme wil I geue vnto Gog, a place to be buried in Israel, euen the valley, where thorowe men goe from the east to the sea ward. Those that trauayle therby, shall stoppe theyr noses for stenche. There shall Gog and all hys people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes long shall the house of Israel be burying of them, þ they may clēse þ land: yea, al þ people of the land shal bury thē. O, it shal be a glorious day when I get me þ honour, sayth the lorde God. They shal ordeine men also to be dead buriers, euer going thorow the land: & appoynte them certayne places to burye those in, whiche remayne vpon the fielde, that the lande may be clensed. From ende to ende shall they seeke, and that seuen monethes long. Nowe those that goe thorowe the lande, where they see a mans bone, they shall set vp a token by it, til the dead buriers haue buryed it also in the valley of the people of Gog. And the name of the citye shall bee called Hamonah (that is, a multitude.) Thus shall they make the lande cleane.

And thou sonne of man, thus sayth the lord god. Speake vnto al the fowles and euery byrd, yea & to al þ wild beastes of þ field: heape you together and come gather you rounde about vpon my slaughter, that I haue slayne for you, euen a great slaughter vpon the mountaynes of Israel: eate flesh and drynke bloude. ye shall eate the flesh of the woorthies, and drinke the bloud of the prynces of þ lande: of the wethers, of the lambes, of the goates, and of the oxen that bee all slayne at Basan. Eate the fat your belly full, and drinke bloud, till ye be dronken, of þ slaughter which I haue slayne vnto you. Fil you at my table with horses and strong horsemen, with captaynes & men of warre, saith the lord god. I wil bring my glory also among the Gentiles, that al the Heathen may see my iudgemente, þ I haue kept, and my hand which I haue layd vpon them: that the house of Israel may know, how that I am the Lorde theyr God from that daye furth. And the Heathen shall knowe, that where as the house of Israell were ledde into captiuitie: it was for theyr wickednes sake, because they offended me.

For the whiche cause I hyd my face from them, and deliuered them into the handes of their enemies, that they might all be slayne with the sweord. According to theyr vnclenneſſe and vnfaythful dealynges, so haue I entreated them, and hyd my face from them.

Therfore thus sayeth the Lorde God: Now wil I bryng agayne the captiues of Iacob, & haue mercy vpon the whole house of Israell, and bee gelous for my names sake. All theyr confusion and offence that they haue doone agaynste me, shall be taken awaye: and so safely shall they dwell in theyr lande, that no manne shall make them afrayde. And when I haue brought them agayne from among the people, when I haue gathered them together oute of theyr enemyes landes, and am prayſed in thē beefore many Heathen: Then shall they knowe, that I am the Lorde theyr God, whiche suffered them to bee ledde into captiuitie among the Heathen. But nowe haue I brought them agayne into theyr owne lande, and haue not lefte one of them ponder. After that, will I hyde my face no more from them, *but will powre oute my spiryte vpon the house of Israell, sayeth the Lorde God. *Ez.16.b

The.xl. Chapter.

The restoryng of the cyties and of the temple that was to come, is shewed vnto the Prophete.

In the.xxv. yere of oure captiuitye, in the beegynnyng of the yere, the tenth daye of the moneth: that is, the xiiii. yere after þ the citie was smitten downe, the same day came the hand of the lord vpon me, & caryed me furth: euē into þ land of Israel brought he me in þ visions of god: & set me

ſette me downe vpon a meruelous hye mountayn, wherupon there was a buil-
ding (as it had beene of a citie) towarde the north. Thither he caryed me, and be-
hold there was a man, whoſe ſimilitude was lyke braſſe, which had a threede of flaxe in his hand, and a meterod alſo. He ſtode in the doze, and ſayd vnto me: thou ſonne of man, marke wel with thine eies, harken to with thyne eares, and faſten it in thine heart, whatſoeuer I ſhal ſhewe the: for to that intent that they might be ſhewed thee, therfore art thou broughte hither. And whatſoeuer thou ſeeſt, thou ſhalt certify the houſe of Iſraell therof.
B Behold, there was a wal on the outſide round about the houſe: the meterod that he had in his hande, was .vi. cubites lõg and a ſpan. So he meaſured the bredth of the building, whiche was a meterod, and the heigth alſo a meterod. Then came he vnto the eaſte dooze, and went vp the ſtayres, and meaſured the poſtes of the dooze, wherof euery one was a meterod thicke. Euery chaumbre was a meterod long and brode: betweene the chaumbres were fyue cubites. The poſt of the doze within the porche, was one meterod. He meaſured alſo the porch of the innermer doze, which contayned a meterod. Then meaſured he the entry of the dooze, that contayned eyghte cubites, and hys pyl-
lers two cubites, and thys entry ſtoode
C inwarde. The chaumbres of the dooze eaſtward, were .iii. on euery ſyde: a lyke brode and longe. The pyllers alſo that ſtode on both the ſydes, were of one meſ-
ure. After thys, he meaſured the wyde-
nes of the dooze, whiche was tenne cu-
bites, and the heyghte of the dooze thyr-
teene cubites. The edge before the cham-
bres was one cubite broade vpon both the ſydes, and the chambres ſixe cubites wyde of eyther ſyde. He meaſured the dooze from the ridge of one chambre to another, whoſe wideneſſe, was .xxv. cu-
bites, and one dooze ſtode agaynſt ano-
ther. He made pyllers alſo .lx. cubites hie, round about the courte doze. Before the inwarde part vnto the foze entree of the innermoze dooze, were fifty cubites. The chambres and theyr pyllers within roũde about vnto the dooze had ſyde windowes. So had the foze entries al-
ſo, whoſe windowes went round about within. And vpon the pillers there ſtode date trees. Then brought he me into the foze court, where as were chambres and paued woozkes, made in the foze courte round about. xxx. chaumbres vpon one paued woozke. Now the paued woozke was along beſyde the dozes: that was the lower paued woozke. After thys he meaſured the bredthe from the lower dooze, vnto the innermoze courte of the outſyde, which had an hũdreth cubites vpon the eaſt and the northpart. And the doze in the vttermoſt court toward the northe, meaſured he after the length and bredth: hys three chambres alſo on either ſyde with hys pyllers and foze entries, which had euen the meaſure of the firſte doze. Hys heygthe was .l. cubites, the bredth .xxv. cubites, his windowes and porches with hys date trees, had euen like meaſure as the doze toward ꝑ eaſt: there were ſeauen ſteppes to go vp vpõ, and theyr porche before them. Now the dooze of ꝑ innermer court ſtode ſtreight
D ouer agaynſt the doze, that was toward the northeaſt. From one doze to another he meaſured an .C. cubites. After that, he brought me to the ſouthſyde wher there ſtode a doze toward ꝑ ſouth: whoſe pil-
lers & porches he meaſured, theſe had ꝑ firſte meaſure: & with theyr porches they had windowes round about, like ꝑ firſte windowes. The heygth was .l. cubites, the breadth .xxv. with ſteppes to goe vp vpon: his porche ſtoode before with hys pillers & date trees on eyther ſyde. And ꝑ doze of ꝑ innermer court ſtode towarde ꝑ ſouth, & he meſured frõ one doze to an-
other, an .C. cubites. So he brought me into the innermer courte, thorow ꝑ doze of the ſouthſyde whiche he meſured: & it had the meſure afore ſayd. In like maner his chambres, pyllers, & forentries, had euẽ the foreſaid meſure alſo. And he had wt his porches round about windowes of .l. cubites heygthe, and .xxv. cubites brode. The porches round about were xxv. cubites long, and .v. cubites brode: and hys porche reached vnto the vtter-
moſt court: vpon his pillers, there were date trees, & .viii. ſteppes to go vp vpon.

He brought me alſo into the inmoſt
E courte vpon the Eaſteſyde, and meſured the dooze accordyng to the meſure afore ſaid, his chambres, pillers and porches had euen the ſame meaſure, as the firſte had: and with his porches he had win-
dowes rounde about. The heigth was .l. cubites, ꝑ bredth .xxv cubites: his porch

reached

reached vnto the vtermoſt courte: hys pillers alſo had date trees on either ſide and.viii.ſteppes to goe vp vpon. And he brought me to the nozth dooze, and meaſured it, whiche alſo had the fozeſayde meaſure. His chaumbers, pillers, & pozches had windowes roũdabout: whoſe heygth was.l.cubites, and the bzeadth xxv. His pillers ſtode towarde ꝑ vtmoſt courte, and vpon them both were date trees, and.viii.ſteppes to goe vp vpon. There ſtode a chaumbze alſo, whoſe entraunce was at the dooze pyllers, and there the burnte offringes were waſhed.

F In the dooze pozch there ſtoode on either ſyde, two tables foz the ſlaughtynge, to ſlaye the burnt offeringes, ſinofferinges, and treſpaceofferinges therupon. And on the outſide as men go furth to the nozth dooze, there ſtode two tables. Foure tables ſtode on eyther ſyde of the dooze, ꝑ is.viii.tables: wherupon they ſlaughted. Foure tables were of hewen ſtone foz the burntofferinges, of a cubite and a halfe long and bzode, and one cubite hye: wherevpon were layed the veſſelles and ornamentes which were vſed to ꝑ burnt and ſlayne offerynges, when they were ſlaughted. And within there were hokes, foure fyngers bzoade, faſtened round about to hang fleſhe vpon, and vpon the tables was layde the offering fleſhe. On the outſyde of the innermoze dooze, were the ſyngers chaumbzes, in the inwarde courte beſyde the nozthe dooze ouer againſt the ſouth. There ſtode one alſo beſyde the eaſt dooze nozthwarde. And he

G ſayde vnto me: Thys chaumbze on the ſouthe ſyde beelongeth to the ꝓpieſtes, that kepe the habitaciõ: and this toward the nozth, * is the ꝓpieſtes that wayte vpon the aulter, whiche be the ſonnes of *Sadoch, that dooe ſeruice beefoze the Lozde in ſteade of the childzen of Leui. So he meaſured ꝑ fozecourt, which had in lengthe an.C.cubites, and aſmuche in bzedth by the foure cozners. Nowe the aulter ſtoode beefoze the houſe. And he brought me to the foze entry of ꝑ houſe, and meaſured the walles by the entrye dooze, which were fyue cubites long on eyther ſyde. The thyckeneſſe alſo of the doze on eyther ſyde, was thzee cubites. The length of ꝑ pozche was.xx.cubites: the bzedth.xi.cubites, and vpon ſteppes went menne vp to it: by the walles alſo were pillers, on eyther ſyde one.

The.xli.Chapter.

The diſpoſition and dreſſe of buildyng agayne the temple, & of the other thinges therto belonging.

A Fter this he brought me to the temple, and meſured the poſtes, which were of bothe ſydes ſyxe cubites thicke, accozdyng to the wydenes of the tabernacle. The bzedth of the dooze was ten cubites, and the walles of the dooze on either ſide fyue cubites. He meaſured the length therof, which conteyned.xl.cubites, and the bzedth.xx. Then wẽt he in and meaſured the dooze poſtes, whiche were.ii.cubites thycke: but the dooze it ſelfe was.vi.cubites, and the bzedth of ꝑ dooze was ſeuen cubites. He meaſured the length & bzedth therof, which wer euery one twenty cubites, befoze the temple. And he ſayd vnto me this is the holyeſt of all. He meaſured alſo the wall of the houſe, whiche was.vi.cubites. The chambzes ꝑ ſtode roũd about the houſe, wer euery one foure cubites wide: & one ſtode harde vpon an other, wherof there were.xxxiii. Ther ſtode poſtes bevveth by the walles roũd about ꝑ houſe, to beare them vp, but in ꝑ walle of the houſe they were not faſtened. The ſyde chaumbzes were the hyer the wyder, & had ſteppes thozow the round about ꝑ houſe. Thus

B was it wyder aboue, that from the loweſt, men might goe to the hyeſt by the mid chambzes. I ſaw alſo that the houſe was very hye round about. The foũdacion of the ſide chambzes was a metrod, that is.vi.cubites, bzode. The thickneſſe of the ſyde wall without, contayned.v. cubites, & ſo did the outwal of the chambzes in the houſe.

Beetweene the chaumbzes was the wydenes.xx.cubites, rounde aboute the houſe. The chaumbze doozes ſtoode ouer agaynſte the outewall, the one dooze was toward ꝑ nozthe, the other toward the Southe: and the thyckeneſſe of the outwalle was fyue cubites roumde about. Now the building that was ſeparated towarde the weſte, was.lxx.cubites wyde: the walle of the buildynge was.v.cubites thycke, rounde aboute, and the lengthe, foure ſcoze cubites and teme. So he meaſured the houſe, which was an.C.cubites long: and the ſeparated building with the walle, were an.C. cubites long alſo. The widnes befoze ꝑ houſe, and of it that was ſeparated toward the eaſt, was an.C.cubites.

And

C And he measured the lengthe of the buildyng before and behynde, with the chaumbres vpon both the sydes, and it contayned an. C. cubites. The innermer temple, the porche of the fore courte, the syde postes, these three had syde wyndowes, and pyllers rounde about ouer against the postes, from the grounde vp to the windowes. The windowes them selues were syled ouer with boordes: and thus was it aboue the doore vnto the inmost house, and without also. Yea, ꝑ whole walle on euery syde, both within & without, was syled ouer with great boordes. There were cherubyns and date trees made also, so ꝑ one date tree stode euer betwixt two Cherubins. One D Cherub had two faces, the face of a man loking aside towarde the date tree, and a Lyons face on the other syde. Thus was it made round about in al ꝑ house. Yea the Cherubins and date trees were made from the grounde vp aboue the doore, and so stoode they also vpon the wall of the temple.

The poposites of the temple were foure squared, and the fashyon of the Sanctuarye was * euen as it appeared vnto me afore in the visyon. The table was of wood iii. cubites hye, and ii. cubites long: hys corners, the lengthe, and the walles were of wood. And he sayde vnto me. This is ꝑ table that shal stand before the Lord. The temple, and the holiest of all had either of them two doores, and euerye doore had two litle wicketes which were folden in, one vpon an other, on euery side two. And vpon the doores of the temple there were made Cherubins and date trees, lyke as vpon the walles: and a great thick balke of wood was before on the outsyde of the porche. Vpon both the sides of the walles of the porche, ther were made depe windowes and date trees, hauing beames & balkes lyke as the house had.

The xlii. Chapter.

Of the chambres of the temple for the preestes, and the holy thinges.

I Then caried he me oute into the fore court toward the north, & brought me into ꝑ chambre that stode ouer against the backebuilding northwarde, which had the lengthe of an. C. cubites, whose doore turned toward ꝑ north. The wydnes contayned. l. cubites: ouer against the. xx. cubites of the innermer court and against the paued worke that was in the court, besyde all these three, there stoode pillers, one ouer against another. And before this chaumbre there was a walking place of. x. cubites wyde, and within was a waye of one cubite wyde, and theyr doores toward the north. Thus ꝑ hyest chambres were alwaye narrower then the lowest and myddelmost of the buildyng, for they bare chaumbre vpon chaumbre, & stode three together one vpon an other, not hauing pillers lyke the fore courte: therefore were they smaller then those beneth, and in the middest, to reken from the grounde vpward. The wal B without that stode by the chaumbres toward the vttermost court vpon the foreside of ꝑ chambres, was. l. cubites long, for the length of the vttermost chambres in the fore courte was. l. cubites also: but the lēgth therof before ꝑ temple, was an. C. cubites. These chaumbres had vnder them an entraūce of ꝑ eastside, whereby a man might go into thē out of ꝑ fore court thorow the thicke wall of ꝑ fore courte toward the east, right ouer against ꝑ separated building. Before the same building vpon thys syde, there were chaumbres also, which had a waye vnto them, lyke as the chambre on the northsyde, of the same length and wydenes. Theyr entrance, fashion, & doores, were also of the same maner. Yea, euen lyke as the other chambre doores were, so were those also of the southsyde. And before the way toward the syngers steppes on the eastsyde, there stode a doore to go in at. The sayd he vnto me: The chambres toward the north and the south whiche stand before the backe building: those be holy habitacions, wherin the preestes that doo seruice before the lord, must eat the most holy offerynges: and there must they lay ꝑ most holy offeringes: meate offeringes synneofferinges, and trespace offeringes, for it is an holy place. When the preestes come therin, they shal not go out into the fore courte: but (seing they be holy) they shal leaue the clothes of theyr ministracion, and put on other garmentes, when they haue any thing to do with ꝑ people. Nowe when he had measured all the in- D nermer house, he broughte me foorthe thorowe the easte porte, and measured the same rounde about. He measured the east side with the meterod, which rounde aboute contayned. v. c. meterodes: And

the

the northside measured he, whiche conteyned rounde aboute euen so muche. The other two sides also toward the south and the west, whiche he measured, conteined either of them .v. hundred meterods. So he measured al the .iiii. sides, wher ther went it wall round about, v. hundred meterods long, and as broade also, which seperated the holy from the vnholy.

The .xlui. Chapter.

He seeth the glory of God going into the Temple from whēce it had before departed. He mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to nought: he is commaunded to call them agayne to repentaunce.

AFter he brought me to the dore þ turneth toward the Este. Behold, then came þ glory of þ god of Israel, from out of the East, whose voice was like a great noyse of waters, & the yearth was lightened with hys glory. His sight to loke vpon was * like the sight that I sawe, when I wente in, what time as þ city shoulde haue bene destroyed: * and like the visyon that I sawe by þ water of Cobar. Then fel I vpō my face: but the glory of the lorde came into the house, through þ East dore. So a wind toke me vp, & brought me into the innermer court: & behold, the house was ful of the glory of þ lord. I heard one speakyng vnto me out of the house, & ther stode one by me, þ sayde vnto me: O þ sonne of man, * thys rouine is my seat, and the place of my sote steps, whereas I wil dwel among the children of Israel for euermore: so that the house of Israel shal no more defile my holye name: neither they, nor their kinges through their whordome, through their hye places, and through the deade bodies of their kynges: whiche haue builded theyr thresholdes in maner harde vpon my thresholdes, & theyr postes almost at my postes, and a wal betwixt me and them. Thus haue they defiled my holy name with their abhominacions, þ they haue committed. Wherfore I haue destroyed thē in my wrath. But now they shal put away their whordom, & the deade bodyes of their kynges oute of my sight, that I may dwel among them for euermore. * Therfore O thou sonne of man, shew þ the houshold of Israel a temple þ they male be ashamed of their wickednes, & measure themselues an example thereat. And when they bee ashamed of all theyr workes, then shew thē the fourme & fashion of the temple, þ comming in, the goinge out, all the maner and description thereof. yea, al the vses and ordinaunces of it, that they may kepe and fulfil al the fashions and customes therof. This is the description of the house. Aboue vpon the mount rounde about al þ corners, it shalbe þ holiest of all. Beholde, þ is the description & fashion of the house. This is the measure of the alter, after þ true cubite, whiche is a span longer thē another cubite: his bottom in the middest was a cubite long and wide, and the ledge þ went round about it, was a span broad. This is the heigth of the alter. Frō the ground to þ lower steps, the length is two cubites, and the bredth one cubite: and from the lower steps to the higher, are .iiii. cubites and the bredth but one cubite.

* The alter was foure cubytes hye, and from the alter vpwarde stoode foure hornes, and it was twelue cubites longe, and twelue cubites broade vpon the foure corners: the couering of the alter was .xiiii. cubytes longe, and broade vpon the foure corners, and the ledge that wente rounde aboute hadde halfe a cubyte, and the bottome thereof rounde aboute one cubite: his steppes stode towarde the East. And he sayde vnto me: Thou sonne of man, thus saith the lord god: these are the ordinaunces and lawes of the alter in the daye when it is made to offer burnte offeringes, and to sprinkle blonde therupon. To the priestes, to the Leuites that bee of the sede of Sadoch, * & treade before me to do me seruice, sayeth the Lorde God: Unto these geue þ a yonge bullocke for a sinne offering: & take the blonde of him, and sprinkle his foure hornes withal: & the .iiii. corners of þ alter couering, with þ ledge that goeth rounde aboute herewith shalte thou clense it, and reconcile it. * Thou shalt take the bullocke also of the synne offering, and burne him in a seuerall place without the Sanctuarye. The next daye, take a gote bucke, without blemishe, for a synne offeryng, to reconcile the Alter withal, lyke as it was reconciled with þ bullocke. Nowe when thou haste made it cleane, then offer a yong bullocke * without blemish, & a ram out of the flocke without blemish also. Offer thē before the Lorde, and let þ priestе cast * salt therupon, and geue them so vnto the lord for a burnt offering. Seuen dayes shalt thou bryng euery day a goate bucke for synne. A yonge bullocke & a ram of þ flocke, both without blemish, shal they offer. Seuen dayes shal they reconcyle and clense the Alter, and offer

* Ez.27.c

* Ez.44.c and.45.b

* Leu.16.f

* Leu.22.c

* Leu.2.b

ker vpon it. When these dayes are expyred, then vpon the eyght daye and so forth, the Priestes shall offer their burnte offeringes, and their hofferinges vpon the alter: so I wyll be mercifull vnto you, sayth the Lorde God.

The.xliii. Chapter.

Declareth what doore of ỳ temple is shut. He is commaunded to vpbrayde the people with their offence. The vncircumcised in hearte, and in the flesh. Who are to be admitted to the seruyce of the temple, and who to be refused. Declareth what presentes he would haue admitted into the holye place, and also their ordre.

A Fter thys he brought me againe to ỳ outward doore of the Sanctuary on the East side, and that was shut. Thē said the Lord vnto me, this doore shalbe still shut, and not opened for any manne to goe throughit, but only for ỳ lord god of Israel: yea, he shal go throughit, els shal it be shut still. The Prince himself shal come thoroughit ỳ he may eat bread before ỳ lord. At the porch shal he come in, & ther shal he goe out again. Then brought he me to the doore vpon the north side of the house. And as I loked about me, beholde, * the glorye of the lord filled the house, & I fel down vpon my face. So the lorde spake vnto me: O thou sonne of man, laiken this to thyne heart, behold, and take diligent hede to al ỳ I wil say vnto the concernyng al the ordynaunces of the lord, and al his lawes: ponder wel with thine hearte the commyng in of the house and the goinge foorth of the Sanctuary, and tell that obstinate household of Israel. Thus saith the Lord God: O house of Israell, ye haue nowe done ynough with al your abhominacions, seing that ye haue brought into my Sanctuary straungers, hauinge vncircumcised hartes and flesche, where through my Sanctuary is defiled, when ye offer me bread, fat, and blonde. Thus with al youre abhominacyous ye haue broken my couenaunte, and not kept the holy ordinaunces of my Sanctuary: but sette keepers of my Sanctuary, euen after youre owne mynde. Therefore thus sayeth the Lorde God: of all the straungers that dwell among the childrē of Israell, no straunger whose hearte and flesche is not circumcysed, shall come wythin my Sanctuarye: No, nor the Leuites that be gone backe fro me, and haue disceiued the people of Israell with all errours, goyng after their Idolles: therefore shall they beare their own wickednes. Shoulde they be sette and ordeyned to minister vnder the doores of the house of my Sanctuary? And to doe seruice in the house, to slay burnt offeringes & sacrifices for the people, to stande before them, and to serue them, seeinge the seruice ỳ they do them, is before their ydols, & cause the house of Israell to stumble through their wickednes? For ỳ which cause I haue pluct out mine hand ouer them, saith the lord god: so ỳ now they must beare their owne iniquity, and not to come nye me to serue me with their priesthode i my Sanctuary, & most holiest of all: that they maye beare their own shame and abhominations, whiche they haue done. Shoulde I vse them to bee porters of the house, & to all the seruice ỳ is done therein? But the priestes, the Leuites, the sōne of Sadoth, ỳ kepte the holye ordinaunces of my Sanctuary, whē the childrē of Israell wer gone frō me, shal come to me, to do me seruice, to stād before me, & to offer me ỳ fat & the bloud, saith ỳ lord god. They shal go into my Sanctuary, & treade before my table: to doo me seruice, and to wayte vpon myne ordinaunces. Nowe when they goe in at the doores of the innermer courte: they shal put on linnen clothes, so ỳ no wolleyne come vpon thē whyle they do seruice vnder the doores of the innermer courte, & within. Thei shal haue faire linen bonets vpō their heades, & linen brethes vpon their loynes, which i their labor they shal not put about thē. And whē they go forth to the people in to the outward court, they shal putte of the clothes, wherin thei haue ministred, & laye thē in the habitacion of the Sanctuary, & put on other apparel, lest they vnhalow ỳ people with their clothes. * They shal not shaue their heades, nor norish the bushe of their heere, but rounde their heades only. * All the priestes that go into the inmoste courte, shall drynke no wyne. & They shal mary no widow, neither one that is putte from her housbande: but a mayde of the seed of the house of Israel, or a widowe ỳ hath had a priest before. * They shal shew my people the difference betwene the holy & vnholy, betwixte ỳ cleane & vncleane. & yf any discord arise, thei shal discerne it: & geue sentēce after my iudgmētes. My solemne feastes, my lawes & ordinaunces shal thei kepe, & halow my Sabbothes. * Thei shal come at no dead perso to defile themselues, excepte it bee father or mother, sonne or daughter, brother or sister, that hathe had yet no housbād, in such maye thei be defiled.

And

And when he is clensed, there shalbee reke-
ned vnto hym seuen dayes: and yf he go in-
to the Sanctuary agayne to doe seruice, he
shall bryng a synne offeryng, saith the lord
God.* They shal haue an herytage, yea, I
my selfe wyl bee theyr heritage, els shal ye
geue them no possessiō in Israell, for I am
theyr possession. The meat offerynges, sin-
offering, & trespasse offering shal they eate:
and euery dedicate thyng in Israel, shalbee
theyrs. The fyrstlynges of all the fyrste
fruites, and all frewyll offeringes shall be
the priestes. ye shal geue vnto the priest al-
so all the fyrst fruite of your fyrste bozne, al
I saye, and al that is seperated vnto God:
al your heue offerynges (I saye) shalbe ỳ
priestes, & also ỳ firstlinges of your dough,
ỳ god may prosper ỳ residue.* But no dead
caryon shal the Priest eate, nor such as is
deuoured of wild beastes, foules, or cattell.

The.xlv.Chapter.

Out of all the lande of promise are ther seperate.iii. portions, of which the fyrst is geuen to the priestes vnto the temple, the seconde to the Leuites, the thyrd to the citye. the fourth to the prince. An exhortation vnto the heades of Israel: Of iust weyghtes and measures. Of fyrst fruites. &c.

When ye deuide the lande by ỳ lot,
ye shall put aside one* parte for
the Lord, to be holy from other
landes, namelye. xxv.M. metes
rods long, & x.M. broade. Thys shalbee
holye, as wyde as it is rounde aboute. Of
this part ther shal belong vnto the Sanc-
tuary.v.C. meteroddes, in al ỳ.iiii. corners,
and.l. cubites wide round about to the sub-
urbes. And from this measure, namely of
xxv.M. meteroddes long, & x.M. broade,
ỳ shalt measure, wherein the Sanctuarye &
the holyest of al may stand. The residue of
ỳ holy ground shalbe ỳ priestes which doe
seruice in ỳ Sanctuary of the lorde, & go in
before the lord to serue him, that they may
haue roume to dwel in. As for the Sanc-
tuarye, it shall stande for it selfe: and to the
Leuites that serue in the house, there shalbe
geuen twenty habytacions, of the.xxv.M
length, and ten thousande bredth: ye shall
geue also vnto the citye a possessyon of fiue
thousande mete rods broade, and fyue and
twenty thousande longe, beside ỳ parte of
the Sanctuary: that shalbee for the whole
house of Israel.* Upon both the sides of ỳ
Sanctuaries part, & by the citie, there shal
be geuen vnto the prince whatsoeuer lyeth
ouer against the Citie: as far as reacheth
westwarde and Eastwarde, whiche shall
be as longe as one part, from the west vn-
to the East. This shalbe his owne land in
Israel, that my princes be no more char-
geable vnto my people. And suche as re-
maineth yet ouer in the land shalbe geuē to
the house of Israel, accordynge to theyr
tribes. Thus sayeth the Lorde God: O ye
Princes, ye haue now oppressed & destro-
yed ynoughe: now leaue of, handle nowe
accordyng to the thynge that is equall and
lawfull: and thrust out my people nomore
sayth the lorde God.* Ye shall haue a trew
weight, a true Ephah, and a true bath.
The Ephah & the bath, shalbee a like. One
bath shall conteyne the tenth part of an ho-
mer, and so shal one Ephah do: theyr mea-
sure shalbe after the homer. & One sicle ma-
keth twentye geras. So twentye sicles, &
xxv. & xv. sicles make a pound. This is the
heue offeringe that ye shall geue to be hea-
ued: namely, the sixtene part of an Ephah,
out of an homer of wheate, and the sixtene
part of an Ephah, out of an homer of bar-
ley. The oyle shalbe measured with ỳ bath:
euen the.x. parte of one bath out of a Cor.

Ten bathes make one homer: for one
homer fylleth tenne bathes. And one lambe
from two hundreth shepe out of ỳ pasture
of Israell, for a meat offering, burnte offe-
ryng, and heithoffering, to reconcile them,
sayth the Lorde God: All the people of the
land shall geue this heue offerynge with a
free wyl, for the people of Israel. Agayne,
it shal bee the princes parte to offer burnte
offerynges, meat offerynges, and dryncke
offeringes vnto the lorde, in the holy daies,
new mones, Sabbothes, and in all the hye
feastes of the house of Israel. The sin offe-
ring, meat offering, burnt offering, & heith
offering, shal he geue to reconcile ỳ house of
Israel. Thus saith ỳ lord god: The fyrste
day of ỳ firste moneth ỳ shalt take a yonge
bullocke without blemish, & clense ỳ Sanc-
tuary. So the priest shall take of ỳ bloude
of the sin offeringe, and sprincle it vnto the
postes of ỳ house, & vpō the.iiii. corners of
the auiter, with ỳ doze postes of the inner-
mer court. And thus shalt thou do also the
vii. day of ỳ moneth* (for such as haue sin-
ned of ignorauce, or being discerned) to reco-
cile ỳ house withal.* Upō the.xiiii. day of ỳ
firste moneth, ye shall kepe Easter. Seuen
daies shal ỳ feast cōtinue, wherin ther shall
no sowre nor leuened bread be eaten. Upon
the same day, shal the Prynce geue for him-
self and al the people of the land a bullocke,
for a synofferyng. And in the feast of the se-

uen

*Le.16.g Deut.25.f
Is.10.29.b
Ezro.30.b Leui.27.b Num.3.g

uen dayes, he shal offer euerye daye a bullocke and a ramme, that are without blemishe, for a burnt offering vnto the Lord: and an he gote dayly for a sinne offeringe. For the meate offeringes he shall geue euen an Ephah to a bullocke, an Ephah, to a rā, and an hyn of oyle to an Ephah. Upon the xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy, one after another, euē as the other seuen dayes, with the sinne offeryng, burnt offering, meat offering, and with the oyle.

The. xlvi. Chapter.

The sacrifices of the Sabboth and of the new mones. Through which doores they muste goo in, or come out of the temple. &c.

THus saith the lord god: the doore of the innermer court toward ꝑ East, shalbe shut ꝑ. vi. worlinge dayes: but in the Sabboth, & in the daye of the new mone, it shalbe opened. Then shal the prince come vnder the doore porteh, and stand stil without by the doore cheke. So ꝑ prestes shal offer vp his burnt and helth offeringes. And he shal worshipp at the doore poste, and goe his waye foorth agayne, but the doore shall nomore bee shut tyl the euenyng. On the same maner shal ꝑ people of the lande also doe theyr worshyp before the Lorde without thys doore, vpō the Sabbothes and newe mones. This is now the burnt offering, that the prince shal bryng vnto the Lord vpon the Sabboth: syxe lambes without blemishe, and a ram wythoute blemishe, and an Ephah for a meat offering with the ramme. As for the lambes, he maye geue as many meate offeryngs to them as he will: and an hyn of oyle to an Ephah. In the daye of the newe moneth, it shalbe a yonge bullocke without blemishe: syxe lambes and a ram also without blemish: & ith the bullocke he shal geue an Ephah, and with the ramme an Ephah also for a meat offering, but to the lambes, what he maye come by. And euer an hin of oyle to an Ephah. Whē the prince cōmeth, he shal goe vnder the doore porche, and euē there departe forth againe. But when the people of the lande come before the Lord in the hye solemne feaste, as many as come in by the north doore to do woorshipp, shall go out againe at the south doore. And they that come in at the south doore shall goe forth agayne at the north doore. There shal none go out at the doore, wher he came in, but shal go right forth ouer on the other side and ꝑ prince shall goe in and out among the. Upon the solemne and hye feaste dayes, this shalbe the meate offering. An Ephah to a bullocke, & an Ephah to a ram, and to the lambes, as many as he wil: but euer an hin of oyle to an Ephah. Now whē the prince bringeth a burnt offering, or an helthoffering with a free will vnto the lord, the East doore shalbe opened vnto him, ꝑ he maye do with his burnt and helthofferinges, as he doth vpon the Sabboth: & when he goeth forth, ꝑ doore shal be shut after him againe. He shal daily bring vnto ꝑ lord a lamb of a yere old without blemish, for a burnt offering: this shal he do euerye morning. And for a meat offering, he shal geue ꝑ. vi. part of an Ephah, and the thirde part of an hyn of oyle, to mingle with ꝑ cakes euery morning. Yea, this shalbe a daily meat offering vnto ꝑ lord, for an euerlasting ordinaūce: & thus shal ꝑ lamb, the meat offering, & oyle be geuen euery morning, for a daily burnt offering. Moreouer thus saith ꝑ lord god: If the prince geue a gyfte vnto any of hys sonnes, then shal it bee his sonnes heritage perpetual, ꝑ he maye possesse it. But yf he wil geue one of his seruaūtes some of his heritage, it shalbe his to the free yere, & then to returne againe vnto the prince: for hys heritage shal bee his sonnes onelye. & The prince also shal take none of the peoples inheritaunce nor put them from theyr possession: but to his own sonnes shal he giue his possession, that my people be not scattered abroad, but that euerye man maye haue his owne. And he brought me through the entraunce at the side of the doore, to the habitaciō of the Sanctuary, that belongeth to the prestes & stode toward ꝑ north: & behold, there was a place vpon the west side, then said he vnto me. This is the place wher the prestes shal digest the trespasse & sin offeringes, & bake the meate offeringes, ꝑ they neede not beare them into the outwarde court, and so to vnhalowe the people. So he brought me into the vtmost court rounde about al the foure corners. Behold, in euery corner of the court, there was yet a lytle court. Yea, in al ꝑ. iiii. corners of the court, there was made a litle court of fourtye cubites long, and thirty cubites broad: these foure litle courtes wer of one like measure, and there went a ridge wal rounde about them all foure, vnder the wyche there wer harthes made rounde about. Then said he vnto me. This is the kytchen wher the ministers of the house shall dyght the same offeryngs of the people.

The

The.xlvii. Chapter.

The vision of the waters that came oute of the temple. The coastes of the land of promcise, and the prision therof by trybes.

AFter thys he broughte me agayne before the doze of the house: and beholde, there gushed out waters from vnder ꝑ postes of the house eastwarde, for the house stode toward the easte, that ran downe vpō the tyghte syde of the house, whyche lyeth to the aultar southwarde. Then caryed he me out to the nozth doze, and broughte me forth there round aboute by the vtmost doze that turneth eastewarde. *Beholde, there came forth the water vpon the tyghte syde. Nowe when the man that had the metrod in hys hande wente vnto the east doze, he measured a thousand cubites, and then he broughte me thorowe the water, euen to the ancles: so he measured yet a thousand, and brought me thorowe the water agayne vnto the knees: yet measured he a thousande, and brought me thorowe the water vnto the loynes. After thys he measured a thousande agayne, then was it suche a ryuer, ꝑ I might not wade thorow it. The water was so depe, that it was nedefull to haue swymmed, for it might no be waded ouer. And he saide vnto me: haste thou sene this, O thou son of man? and wyth that he broughte me to the ryuer banke agayne. Nowe when I came there, there stode many trees vpō ether syde of the ryuer banke. Thē said he vnto me: This water ꝑ floweth out toward the easte, & runneth downe into the playne felde, commeth into the sea: and from the sea runneth out and maketh the waters whole. Yea, all that lyue and moue whereunto thys ryuer commeth, shal recouer. *And where this water cōmeth there shalbe muche fysh. For al that trō̄eth to thys water, shall be lusty and whole. By thys ryuer shall the fyshers stande from Engaddi vnto En Eglaim, and ther spreade out theyr nettes: for there shall be greate heapes of fyshe, lyke as in the mayne sea. As for hys clayе and pyttes, they shall not be whole: for why? it shall be occupied for salte.

By thys ryuer vpon both the sydes of the shore, there shal growe al maner of frutteful trees, whose leaues shall not fall of, nether shall theyr frute perysshe, but euer be rype at theyr monethes, for theyr water runneth out of theyr Sanctuarie, & his frute is good to eate, and hys leafe profytable for medecyne. Thus sayeth the Lorde God. Let thys be ꝑ border wherein ye shall deuyde the lande vnto the twelue trybes of Israell, wyth the lyne. Parte it indifferently vnto one as vnto another: *of the whych lande I swore vnto your fathers, that it shoulde fall to your inheritaunce. Thys is the border of the lande vpō the nozth syde, from the mayn sea, as mē go to Zadada: namely, Hemath, Berotha, Sabarim, from the borders of Damascus and Hemath, vnto Hazer, Tichon, and that lieth vpon the costes of Hauran. Thus the borders from the sea forth, shall be Hazar, Enan: the border of Damascus the nozth: and the borders of Hemah, that is the nozth parte. The easte syde shall ye measure from Hauran and Damascus, from Galead and the land of Israel by Jordane, and so forth from the sea coaste, that lyeth eastward: and thys is the east parte. The south side is from Thamar forth to the *waters of stryfe vnto Cades, the ryuer to the mayne sea: and that is the south parte. The west parte, namely the greate sea from the borders therof, tyll a man come vnto Hemath, thys is the weste parte. *Thys lande shall ye parte amonge you, according to the trybes of Israell, and deuyde it to be an heritage for you, and for the straungers that dwell among you, and beget chyldren. For ye shal take the among the chyldren of Israell, lyke as though they were of your owne housholde, and cōtrey: and they shall haue heritage wyth you among the children of Israel. Loke in what tribe the straunger dwelleth, in the same tribe shal ye geue hym his heritage, sayeth the Lorde God.

The.xlviii. Chapter.

The lottes of the seuen trybes. The partes of the pollessyon of the prestes, and of the temple, of the Leuites, of the cytye, of the prince, & ther offices. The lottes of the other trybes. & the gates of the cytye.

THese are the names of the tribes that lye vpon the nozthsyde, by ꝑ way of Hetlon, tyl thou commest vnto Hemath and Hazar Enam, ꝑ borders of Damascus toward the nozth beside Hemath: Dan shall haue hys portiō from the easte quarter vnto the west. Upon the borders of Dan from the easte side vnto the weste, shall Asser haue hys portyon. Upon the borders of Asser from the easte parte vnto the weste, shall Nephtaly haue hys portyon. Upon the borders of Nephtaly frō the east quarter vnto the west, shal Manasses haue his portyon. Upon ꝑ borders of Manasses frō the east syde vnto ꝑ west shal Ephraim

haue hys porcion. Upon the borders of Ephraim, from ꝑ east parte vnto ꝑ west, shal Ruben haue his porcion. Upon the borders of Ruben, from the easte quarter vnto the west, shall Juda haue his porcion. Upon ꝑ borders of Juda, from ꝑ east part vnto the west, ye shal set aside one portiō of .xxv.M. metroddes longe and brode, lyke as another porcyon from the easte syde vnto the weste, wherin the sanctuary shall stande.

Ex.41.2 * Is for the porcyon that ye shall seperate out for the lord, it shalbe .xxv.M. long, and .x.M. brode: whyche seperated holy porcyon shal belōg vnto these, namely to ꝑ preastes: towarde the north .xxv.M. and toward the west .x.M. brode, toward ꝑ east .x.M. brode also and toward the south. xxv.M. longe, wherin the sanctuary of ꝑ lorde shal stande. Yea, thys same place shalbe the prestes that Ez.40.46 are of the chyldren of * Sadoch, and haue and.44.15 kept my holy ordinaunce: whyche wente not B astray in the errour of the chyldre of Israel, lyke as the Leuytes are gone astraye: and thys seperated piece that they haue of land, shall be the most holy, harde vpon the borders of the leuites. And nexte vnto ꝑ prestes shall the Leuites haue .xxv.M. longe, and .x.M. brode. Thys shalbe on euery syde .xxv.M. longe end .x.M. brode. Of thys porcion they shal sel nothyng, nor make any permutacyon thereof, lest the chefe of the lande fal vnto other, for it is halowed vnto the lorde. The other .v.M. after ꝑ bredeth that lyeth by the .xxv.M. shalbe comen: it shal belong to the citye, & to the suburbes for habitaciōs, and the Cytye shall stande in the myddest therof. Let thys be the measure: toward the north part .v.C. and .iii.M. toward ꝑ south parte .v.C. & .iii.M. towarde the east parte .v.C. and .iii.M. towarde the west parte. v C. and .iii.M. The suburbes harde vpon ꝑ citye shall haue towarde the north fyftye & ii.C. towarde the south .l. and .ii.C. towarde the easte .l. and .ii.C. towarde the weste also l. and .ii.C. As for the residue of the length, that lyeth harde vpon the seperated holye grounde: namely .x.M. toward the east, and .x.M. towarde the weste, nexte vnto the holy porcyon: & the increase therof shal serue for theyr meate, that labour in the Cytye.

C They that labour for the welth of the citye, shall mayntayne thys also out of what tribe soeuer they be in Israel. All that is seperated of the .xxv.M. longe and .xxv.M. brode on the four partes, that shall ye put aside for ꝑ seperated porcyon of the sanctuary, and for the possessyon of the cytye.

The residue vpō both ꝑ sides of the sanctuary and possession of the citte, shal belong to the prynce, before the place of the .xxv.M. vnto the east ende, and before the place of ꝑ .xxv.M. westwarde vnto the borders of the cytye, thys shall be the Prynces porcyon. Thys shal be the holye place, and the house of the sanctuary shall stande in the myddest. Moreouer from the Leuites and the cityes possession, that lye in the midst of the princes parte: loke what remayneth betwyxte the border of Juda, & the border of Ben Jamin, it shalbe the Prynces.

Nowe of the other trybes. From the easte parte vnto the west, shal Ben Jamin haue hys porcyon. Upon the borders of Ben Jamin from the easte syde vnto the weste, shall Symeon haue hys porcyon. Upon ꝑ borders of Symeon frō the east parte vnto the west shall Jsaker haue hys porcyon. Upon the borders of Jsakar from the east D syde vnto the west shall Zabulon haue hys porcyon. Upon the border of Zabulon from the east parte vntō the west shall Gad haue hys porcion. Upō the borders of Gad southwarde, the costes shal reache from Thamar forth vnto the waters of stryfe to Cades, & to the floude, euen vnto the mayne sea.

This is the lande with his * porcions, which Jos.13.4 ye shal dystrybute vnto the tribes of Jsrael, Num.34 sayth the lord God. Thus wyde shal ꝑ citye reache vpon the north parte .v.C. and .foure M. measures. The portes of the cytye shall haue ꝑ names of the trybes of Jsraell. Thre portes of the northsyde: one Ruben, another Juda, the thyrd Leui. Upon the eastsyde, v C. and .iii.M. measures, wyth thre portes: ꝑ one Joseph, another Ben Jamin, the thyrde Dan. Upon the southsyde .v.C. and .iii.M measures, wyth thre portes: the one Symeō, another Jsakar, the thyrd Zabulon. And vpon the westsyde .v.C. and .iii.M. measures, wyth thre portes also: the one Gad, another Aser, the thirde Nephtali. Thus shal it haue .xviii.M. measures rounde aboute. And from that tyme forth, ꝑ name of the cytye shal be: the lord is there.

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The ende of the prophecie of Ezechiel.

The

The booke of the prophet Daniel.

The fyrst Chapter.

The prophet sheweth the captiuite of Iehoakim kyng of Iuda. Of ꝑ sonnes that were in captiuitye: the kynge commaundeth to chose whych of them should be taught the learnyng and language of the Caldees. They are alowed ꝑ kynges feadyng. Daniel abstayneth from the meate of the kyng of Babilon.

IN the thyrde yere of the reigne of Iehoakim kyng of Iuda, came Nabuchodonosor kyng of Babylon vnto Ierusalem, and beseged it: * and the lord deliuered Iehoakim the kynge of Iuda into hys hande, wyth certayne ornamentes of the house of God, whyche he caryed awaye vnto the lande of Sennar, to the house of hys god, & there he brought them into his goddes treasury. And the kynge spake vnto Aſphanaz the chefe chamberlayne, that he shoulde bringe hym certayne of the chyldren of Israel, that were come of the kynges seede & of princes, yong spryngaldes wythout any blemish, but fayre & welfauored, instructe in al wisdome, connynge and vnderstandynge, whych were able to stand in the kynges palace, to reade and to learne for to speake Caldyshe.

Unto these the kynge appoynted a certayne porcion of hys owne meate: and of the wyne, whyche he dranke hym selfe, so to norysshe them thre yere: that afterwarde they myghte stand before the kynge. Amonge these nowe were certayne of the childre of Iuda: namely Danyel, Ananias, Misael, and Azarias. Unto these the chefe chamberlayne gaue other names and called Daniel, Balthasar: Ananias, Sidrach: Misaell, Misach: and Azarias, Abednago. But Danyel was at a poynte wyth hym selfe, * that he would not be defyled thorowe the kynges meat, nor the wyne whyche he dronke. And thys he desired of the chefe chamberlayne, lest he shoulde defyle hym selfe. So God gaue Danyell fauour & grace before ꝑ chefe chamberlaine, that he sayd vnto him: I am afrayde of my lord ꝑ kynge, whyche hath appoynted you your meat & drynke, leest he spye your faces to be worse lyking the the other spryngaldes of your age, & so ye shall make me loose my heade vnto ꝑ kyng. Then Daniel answered Melassar, whom the chefe chamberlain had set ouer Daniel, Ananias, Misael, & Azarias, and sayde: O proue but ten dayes wyth thy seruauntes, & let vs haue pottage to eate, & water to drynke, then loke vpō our faces, & theyrs that eate of ꝑ kinges meate: And as thou seest, so deale wyth thy seruauntes. So he consented to them in this matter, & proued them .x. dayes. And after the ten dayes, theyr faces were better lyking & fatter, then all the yong spryngaldes, which did eat of ꝑ kinges meate. Thus Melassar toke awaye theyr meate and wyne, and gaue the pottage therfore. God gaue nowe these four spryngaldes connynge and learnyng in all scripture and wisedom: but vnto Daniel specially, he gaue vnderstandyng of all visions and dreames. Now when the tyme was expired, ꝑ the kyng had appoynted to bryng in these yong spryngaldes vnto him, the chefe chamberlaine brought the before Nabuchodonosor, & the king comoned wᵗ them. But among them all were founde none such as Daniel, Ananias, Misael, & Azarias. Therfore stode they before the king, which in al wisdome, & matters of vnderstādyng, ꝑ he enquired of the, founde the .x. times better, the al ꝑ southsayers & charmers, that were in al his realme. And Daniel abode still, vnto the fyrst yere of king Cirus.

The seconde Chapter.

The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them both the dreame and the interpretacyon therof. They answer that they cannot shew it. The kyng commaundeth all the wyse men of Babylon to be slayne. Danyel requyreth tyme to solue the question. The Lorde openeth the mistery vnto Daniel. Daniel is brought vnto ꝑ king, & sheweth him his dreame, & the interpretacō therof. Of the euerlastyng kyngdome of Christ.

IN ꝑ seconde yeare of the reigne of Nabuchodonosor had Nabuchodonosor a dreame, * wherethorowe his spirite was vexed, & his slepe brake from him. Then the kyng commaunded to call together all the sothsayers, charmers, witches, and Caldees, for to shewe the kinge his dreame. So they came and stode before the kynge. And the king sayde vnto them: I haue dreamed a dreame, & my spirite was so troubled therwyth, that I haue cleane forgotten what I dreamed. Upon this the Caldees aunswered the kyng in ꝑ Syryans speche: O king, God saue thy lyfe for euer. Shewe thy seruaūtes the dreame, & we shal shewe the, what it meaneth. The king gaue ꝑ Caldees their answer & said: It is gone fro me. Yf ye wil not make me vnderstand ꝑ dreame wᵗ the interpretacō therof, ye shal die, & your houses shal be prised. But yf ye tel me ꝑ dreame & the meaning therof, ye shal haue of me giftes, rewardes &

greate honour: onely shewe me the dreame & Þ̄ sygnifycacō of it. They answered againe and sayde: the kynge muste shewe hys seruauntes the dreame: and so shall we declare what it meaneth. Then the kyng answered, sayinge: I perceyue of a truth that ye doe but prolonge the tyme, for so muche as ye se that the thyng is gone from me. Therfore yf ye wyll not tell me the dreame, ye shall all haue one iudgemente. But ye fayne and dissemble wyth vayne wordes, whyche ye speake before me to put of Þ̄ tyme. Therfore tell me the dreame, and so shall I knowe yf ye can shewe me what it meaneth. Upō this, the Caldees gaue answere before the kyng, and sayde: there is no man vpon earthe, that can tell the thynge, whyche the kynge speaketh of: yea there is nyther kinge, prince nor Lorde, that euer asked suche thinges at a sothsayer, charmer or Caldee: for it is a very harde matter, that the kyng requyreth. Nyther is there any, that can certyfye the kynge therof, excepte the goddes: whose dwellyng is not amonge the creatures.

For the whyche cause the kyng was wroth wyth great indignacyon, and commaunded to destroye all the wyse men at Babylon: & the proclamacyon went forth, and the wyse men were slayne. They sought also to slaye Daniell wt hys companyons. The Danyell enquired of Arioch the kynges stewarde, of the iudgemente and sentence that was gone forth alreadi to kyll suche as were wyse at Babylon. He answered and sayde vnto Arioch being then the kinges deputye. Why hath Þ̄ kyng proclamed so cruel a sentence? So Arioch tolde Daniel the matter. Upon thys went Daniel vp and desyred the kyng that he might haue leysure to shewe the kyng the interpretacyon: and then came he home agayne & shewed the thynge vnto Ananias, Misael, and Azarias hys companyons: that they shoulde beseche the God of heauen for grace in thys secret, that Danyell and hys fellowes wyth other suche as were wyse in Babylon, perysshed not. Then was Þ̄ mistery shewed vnto Daniel in a vysyon by nyghte. And Daniel praysed the God of heauen.

Danyel also cryed loude, and sayde: O that the name of God might be praysed for euer and euer, for wysdome and strength are hys owne, *he chaungeth the times and ages, he putteth downe kinges, he setteth vp kinges, *he geueth wysdome vnto the wise, and vnderstandynge to those that vnderstande, he openeth the depe secretes: he knoweth the thyng that lyeth in darknesse, for the lyghte dwelleth wyth hym. I thanke the, and prayse the, o thou GOD of my fathers, that thou haste lente me wysdome and strengthe, and haste shewed me the thynge, that we desyred of the, for thou haste opened the kynges matter vnto me. Upon thys wente Danyel in vnto Arioch, whom Þ̄ kyng had ordained to destroye the wyse at Babylon, he wente vnto hym, and sayde: destroye not suche as be wyse in Babylon, but bryng me in vnto the kynge, and I shall shewe the kyng the interpretacō. Then Arioch brought Daniel in to the kynge in all the haste, and saide vnto hym: I haue founde a man amonge the prysoners of Juda, that shall shewe Þ̄ kyng the interpretacyō. Then answered the kyng, and sayde vnto Daniel, whose name was Balthazar. Arte thou he that canste shewe me the dreame whyche I haue sene, and Þ̄ interpretacyon therof? Danyel answered the kyng to hys face, & sayde: As for thys secret, for the which the kynge maketh inquisicion: it is nyther the wyse, the sorcerer, Þ̄ charmer, nor the deuell coniurer, that can certifye the kynge of it. *Onely God in heauen can open secretes, and he it is that sheweth the kyng Nabuchodonosor what is for to come in the latter dayes. Thy dreame, and that whyche thou hast sene in thyne heade vpon thy bed, is thys: O kynge, thou dyddest cast in thy mynde what should come hereafter. So he that is the opener of mysteries telleth the, what is for to come. As for me, thys secrete is not shewed me, for any wysdome that I haue, more then any other lyuyng: but onely that I myght shewe the kyng the interpretacyon, and that he myght knowe Þ̄ thoughtes of hys owne harte. Thou kynge sawest and beholde, there stode before the a great ymage whose syghte was maruelouse greate & hys vysage grym me. The images heade was of fyne golde, hys brest & armes of syluer, his body & loynes were of copper, hys legges were of yron, hys fete were parte of yron, and parte of earth.

*Thys thou sawest, tyll the tyme that without any handes, there was hewen of a stone, whyche smote the ymage vpon the fete, that were both of yron and earth, and brake them to poulder: then was the yron, the earthe, the copper, the syluer and golde broken al together in peces: and became like the chaffe of corne, that the wynde bloweth awaye from the sommer floures, that they can no more be founde. But the stone

that

that smote ꝑ ymage, became a greate moũtayne, which fulfilleth ꝑ whole earth: This is the dreame. And nowe will we shewe before the kynge what it meaneth. *O kyng, thou arte a kynge of kynges. For the God of heuen hath geuen ꝑ a kyngdome, riches, strength, & maiestie: and hath deliuered thee al thynges, that are amonge the children of men: the beastes of the feelde, and the foules vnder the heauen, and geuen the dominion ouer them all: Thou art that golden heade. After thee there shall aryse another kyngdome, whiche shalbe lesse then thyne. The thyrde kyngdome shalbe lyke copper, and haue dominacion in all landes. The fourth kyngdome shalbe as strong as yron. For lyke as yron bruseth & breaketh al thinges: Yea, euen as yron beateth euery thynge downe: so shal it beate downe and destroye. Where as thou sawest the fete & toes, parte of earth & parte of yron: that is a deuided kyngdome, whiche neuertheless shall haue some of the yron grounde myxte with it, for so muche as thou haste seene the yron myxte with ꝑ clay. The toes of the fete that were parte of yron and parte of clay: sygnifieth that it shall be a kyngdom partely stronge & partely weake. And where as thou sawest yron mixt with clay, they shall mingle them selues with the sede of simple people, and yet not continue one with another, lyke as yron will not be souldered with a potteshearde.

In the dayes of these kynges, shal the God of heaue̅ set vp an *euerlastyng kyngdome which shall not perishe, and his kyngdome shal not be geuen ouer to another people: yea, the same shall breake, and destroye all these kyngdomes, but it shall endure for euer. And where as thou sawest ꝑ without any handes there was cut out of the *moũte & a stone, whiche brake the yron, the copper, the earth, the siluer and golde in peces: by ꝑ hath the great God shewed the kyng, what wil come after this. This is a true dreame, and the interpretacion of it is sure. Then ꝑ kyng Nabuchodonosor * fell downe vpon his face, and bowed him selfe vnto Daniel, and commaunded that they shoulde offer meatofferynges & swete odoures vnto him. The kyng answered Daniel, and sayd: yea, of a trueth youre God is a God aboue all goddes, a lord aboue all kynges, and an opener of secretes: seyng thou canst discouer this misterie. So the kyng made Daniel a great mã, & gaue him many & great giftes. *He made him rular of all the countries of Babylon, & lord of al the nobles, that were at Babylon. Now Daniel intreated ꝑ kyng for Sidrach, Misach, and Abednago, so ꝑ he made them rulars ouer all the officers in ꝑ land of Babilon: But Daniel him selfe remayned still in the courte by the kynge.

The. iii. Chapter.

The kyng setteth vp a golden ymage, whyche he cõmaundeth to be worshipped. Sidrach, Misach, and Abednago are accused, because they despised the kynges commaũdement. They are broughte vnto the kynge, and commaunded to worshyp the ymage, they refuse to do it, and are put into a burnyng ouē. By beleefe in God they are deliuered from the fyre. Nabuchodonosor confesseth the power of God after the syght of the miracle.

NAbuchodonosor the kyng caused a golde̅ ymage to be made, which was. lx. cubites hye, & syxe cubies thicke. This he made to be set vp in the celde of Dura, in the lande of Babylon, and sent oute to gather together the dukes, lordes and nobles, the iudges & officers ꝑ debities and shreues, with all the rulers of the lande: that they might come to ꝑ dedicacion of the ymage, whiche Nabuchodonosor the kyng had set vp: So ꝑ dukes, Lordes and nobles, the Iudges and officers, debities and shreues with al the rulers of ꝑ lande, gathered them together & came vnto the dedicating of the ymage ꝑ Nabuchodonosor the kynge had set vp. Nowe when they stode before the ymage, whyche Nabuchodonosor set vp, the bedel cried out with all his myght: O ye people, kynreddes & tonges, to you be it sayde: ꝑ when ye heare the noyse of the trompettes, whiche shalbe blowen, with the harpes, shawmes, Psalteryes, Symphonyes & al maner of Musyke: ye fall downe and worshyppe the golden ymage, that Nabuchodonosor the kynge hath set vp. Whoso then falleth not downe and boweth hym selfe, shall euen the same houre be cast into an hote burnyng ouen. Therfore when all the folke heard ꝑ noyse of the tro̅pettes that were blowen, with the harpes, shawmes, Psalteryes, Symphonies, and all kynde of melody, the all ꝑ people, kynreds & nacions, fel down, and bowed them selues vnto the golden ymage that Nabuchodonosor the kynge had set vp. Now were there certayne men of the Chaldees, that wēt euē then & accused the Iewes, and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beyng kyng hast geuē a commaundemente, that all men when they heare the noyse of the trompets, harpes, shawmes, Psalteryes, symphonies, and all the other

melodyes shall fall downe and bowe them selues towarde the golden ymage: who so then fell not downe and worshypped not ꝑ he shulde be cast into an hote burnyng oue.
Dani.2.g. Now are there certayne Iewes * whome ꝑ hast set ouer the officers of ꝑ lande of Babilon: namely, Sidrach, Misach, and Abednago. These men (O kyng) regarde not thy commaundement, yea they wil not serue thy goddes, nor bowe them selues to the golden
D ymage that thou hast set vp. Then Nabuchodonosor in a cruell wrathe and displeasure commaunded that Sidrach, Misach, and Abednago shuld be brought vnto him. So these men were brought before ꝑ kyng. Then Nabuchodonosor spake vnto them, and sayde: what? O Sidrah, Misach, and Abednago, will not you serue my goddes, nor bowe your selues to the golden ymage, that I haue set vp? Wel, be redy hereafter. When ye heare the noyse of the trompettes blow, with the harpes, shawmes, psalteries, symphones, and al the other melodies: that ye fall downe and worshyp ꝑ ymage which I haue made. But yf ye worshyp it not, ye shalbe caste immediatly into an hote burnyge ouen. Let se what God is there, that maye deliuer you oute of my handes. Sidrach, Misach, and Abednago answered ꝑ kyng and sayde, O Nabuchodonosor, we oughte not to consent vnto the in this matter:
Mat.16.g. for why? oure God whome we serue * is able to kepe vs from the hote burning oue, (O kynge) & can ryght well deliuer vs out of thy handes. And though he will not, yet
E shalt thou know (O kynge) that we will not serue thy goddes, nor do reuerence to the Image, whiche thou hast set vp. Then was Nabuchodonosor full of indignacion, so ꝑ the countenaunce of his face chaunged vpō Sidrach, Misach, & Abednago. Therfore he charged and commaunded that the ouen shulde be made seuen tymes hotter then it was wonte to be: and spake vnto the strongest worthies that were in his hoste, for to bynd Sidrach, Misach, and Abednago, & to cast them into the hote burnynge ouen. So these men were bounde in their coates, hosen, shoes, with their other garmētes, and caste into the hote burnynge ouen: for the kynges commaundement was so strayte, & the ouen was exceadynge hote. As for the men that put in Sidrach, Misach, and A-
F bednago, the flame of the fyre destroied thē.
And these thre men, Sidrach, Misach, and Abednago fell downe in the hote burnynge ouen, beyng fast bounde. Then Nabuchodonosor the kyng marueyled & stode vp in al hast: he spake vnto his counsayle, & sayd: dyd not you cast these thre men bounde vnto ꝑ fyre? They answered and sayd vnto the kynge: Yea, O kyng. He answered and sayde: loe, for all that yet do I se foure men goyng lense in the myddest of the fyre, and nothing corrupte, and the fourth is like the sonne of god to loke vpon. Upon this went Nabuchodonosor vnto the mouth of ꝑ hote burnynge ouen, he spake also and sayde: O Sidrach, Misach, & Abednago, ye seruauntes of ꝑ hye god, go forth, and come hyther. And so Sidrach, Misach and Abednago went out of the fyre. Then ꝑ dukes, lordes, and nobles, and the kynges cōsayle came together to se these men, * vpon whome the Esa.43.c
fyre had no maner of power in their bodies. In somuche that the verye heere of their heade was not burnte, and their clothes vnchaunged: yea, there was no smell of fyre
G felte vpon them. Then spake Nabuchodonosor, and sayd: Blessed be the God of Sidrach, Misach, and Abednago: * whiche *Ps.34.
hath sent his angell, and defended his ser- Dani.6.
uauntes that put their truste in him: ꝑ haue Actes.5.
aultered the kynges commaundement and leoparde their bodyes there vpon, rather then they wouldе serue or worshyppe any other God, excepte their owne God only. Therfore I will and commaunde, that all people, kynreddes, and tōges, which speake any blasphemye agaynste the God of Sidrach, Misach, and Abednago, shal dye, and their houses shalbe pyled: Bicause * there *Esa.44.
is no God that maye saue as this. So the Dan.3.h.
kynge promoted Sidrach, Misach and Abednago in the lande of Babylon.

The.iiii. Chapter.

Nabuchodonosor dreameth agayn, Daniel interpreteth it. Nabuchodonosor is put oute of his realme, and eateth with beastes. He confesseth the power of God, and is restored vnto his kyngdome.

I

NAbuchodonosor * kyng vnto all *Dan.4.
people, kynreddes, and tounges that dwel vpon the whole earth: peace be multiplied amōg you. I thought it good to shewe the tokens and maruelouse workes, that the hye god hath wrought vpon me. O howe greate are his tokens, and howe myghty are his wonders! *His kyngdome is an euerlastynge kyng- *Ps.145.
dome, and his power lasteth for euer and e- Dan.7.d.
uer. I Nabuchodonosor beynge at reste in Luke.1.d.
myne house, and flourishynge in my palace, saw a dreame, which made me afrayed: and

the

the thoughtes that I had vpon my bed, with the visions of myne heade, troubled
21.1.a. me. * Then sente I out a commission, that all they which were of wysedome at Babylon, shoulde be brought before me to tel me the interpretation of the dreame. So there came the sothsayers, charmers, Caldees, and conturers of deuels: to whome I tolde the dreame, but what it betokened, they coulde not shew me: til at ỳ last, ther came one Daniel (other wise called Balthazar, according to the name of my God) which hath ỳ spyte of the holye goddes in hym, to whome I
B tolde the dreame, sayinge: O Balthazar, thou prince of sothsayers: For so muche as I knowe, that thou hast ỳ spyte of the holy goddes, and no secrete is hyd from the, tell me therfore, what the vision of my dreame (that I haue sene) maye signifye. I sawe a vision in my heade vpon my bed: and beholde, there stode a tree vpon the grounde, whiche was verye hye, great and myghtye: the heygth reached vnto ỳ heauen, and the bredth extended to all the endes of ỳ earthe: his leaues were fayre, he had verye muche frute so that euery man had ynough to eate therin. The beastes of the felde had shadowes vnder it, & the foules of ỳ ayre dwelt in ỳ boughes therof. Shortly, al creatures fed of it. I sawe in my heade a vision vpon my bed: and beholde, a watcher and a holye one came downe from heauen, and cryed myghtelye, sayinge: Hewe downe the tree, breake of his braunches, shake of his leaues, and scatre his frute abrode: that all the beastes maye get them awaye from vnder him, and the foules from his braunches. Neuertheless leaue the grounde of hys rote stil in the earth, and bynde hym vpon the playne feld with cheynes of yron and stele. With ỳ dewe of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wilde beastes. That mans harte
C of his shalbe taken from hym, and a beastes harte shalbe gyuen him, tyll seuen yeares be come and gone vpon hym. This crande of the watcher, is a commaundement groũded and sought out in the councell of hym, that is moost holy: to learne men for to vnderstande, that the hyest hath power ouer the kyngdomes of men, and gyueth them to whome it lyketh hym, and bryngeth ỳ verye outcastes of men ouer them. This is the dreame, ỳ I kynge Nabuchodonosor haue sene. Therefore O Balthazar, tell thou me what it signifieth: for so muche as all the wyse men of my kyngdome are not able to shew me what it meaneth. But thou cãst do it, for the spyrite of the holy goddes is in the. Then Daniel (whose name was Balthazar) held his peace by the space of an houre, & hys thoughtes troubled hym. So the kyng spake, and sayd: O Balthazar, let neyther ỳ dreame nor the interpretacion therof feare the. Balthazar answered, saying: O my lord, D
this dreame happen to thyne enemies, and the interpretacion to thyne aduersaryes.
As for the tree that thou sawest whiche was so great and mighty whose heygth reached vnto the heauen, and his bredth into all the worlde, whose leaues were fayre, and ỳ frute muche, vnder the whiche the beastes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd sytte: Euen thou, O kyng, arte the tree great and strong. Thy greatnesse encreaseth, and reacheth vnto ỳ heauen, so doth thy power to ỳ endes of the earth. But where as the kynge sawe a watcher, euen an holye angell, that came downe from heauen, and sayde: hewe downe the tree, and destroye it: yet leaue the grounde of the roote in the earth, and bynde hym vpon the playne feld with cheynes of yron and stele: he shalbe wet with the dewe of heuen, and his part shalbe with the beastes of the felde, tyl .vii. yeares be come and gone vpon hym: This (O kynge) is the in- E
terpretacion, yea it is ỳ very decree of him that is hyest of all, and it toucheth my lorde the kynge. Thou shalt be cast out from mẽ, and thy dwellynge shalbe with the beastes of ỳ felde, with grasse shalt thou be fed lyke an ore. Thou muste be wette with the dewe of the heauen: yea, seuen yeares shall come and go vpon the, tyll thou knowe * that the * Dan. 2. E
hyest hathe power vpon the kyngdomes of Ecc. 17. a.
men, and gyueth them to whome he lyst.
Moreouer, where as it was sayde, that the roote of the tree shoulde be lefte still in the grounde: it betokeneth that thy kyngdome shall remayne whole vnto thee, after ỳ hast learned to knowe, that the power commeth from heauen. Wherfore O kyng, be cõtente with my counsel, that thou mayst redeme thy synnes with almesse, * & thyne offences with * Ecc. 19. I
mercye to poore people: for this shalbe an healynge of thyne errour. All these thinges touch the kynge Nabuchodonosor. So af- F
ter .xii. monethers, the kyng walked vp and downe in the palace of ỳ kyngdome of Babilon, and sayde: This is the greate cyte of Babilon, whiche I my selfe (with my power and strengthe) haue made a kynges courte, for the honoure of my maiesty. While these

hꝛdes were yet in the kynges mouth, ther
fell a voyce from heauen, sayinge: O kyng
Nabuchodonosoꝛ, to the be it spoken: Thy
kyngdom shall departe from the, ꝑ shalte
be cast out of mens company: thy dwellyng
shalbe with the beastes of the feld, so that ꝑ
shalt eate grasse as an oxe, till seuen yeares
be come and gone ouer the: euen vntil thou
knowest that the hyest hath power vpon ꝑ
kingdomes of men, and that he maye gyue
them vnto whome it pleaseth hym. The
very same houre was thys matter fulfilled
vpon Nabuchodonosoꝛ: so that he was cast
oute of mens company, and dyd eate grasse
lyke an oxe. Hys bodye was wet wyth the
dewe of heaue, till his heares were as great
as Iegles fethers, and his nayles lyke hyꝛ-
des clawes. When this tyme was paste, I
Nabuchodonosoꝛ lyft vp mine eyes vnto
heauen, and myne vnderstandynge was re-
stoꝛed vnto me agayn. Then gaue I thãkes
vnto the hyest. I magnified and praysed
hym that liueth foꝛ euermoꝛe * whose power
endureth al waye, and his kyngdome from
one generacion to another: in comparison
of whom all they that dwell vpon the erth,
are to be reputed as nothing. * He handleth
accoꝛdyng to his will amonge the powers
of heauen, and amonge the inhabitours of
the earthe: and there is none that maye re-
syste hys hande, oꝛ saye: what doest thou? *
At the same tyme was myne vnderstanding
geuẽ me agayne, and I was restoꝛed to the
honoure of my kyngdome, to my dignitye,
and to myne owne shape agayn. All ꝑ great
estates and princes sought vnto me, and I
was set in my kyngdome agayne, so that I
had yet greater woꝛshyp. Then dyd I Na-
buchodonosoꝛ, loue, magnifye and prayse
the kynge of heauen: foꝛ all his woꝛkes are
true, and hys wayes ryght. As foꝛ those
that go on proudlye, he is able to bꝛynge
them downe.

The.v. Chapter.

Balthasar kynge of Babilon, abusynge the
vessels of the temple, seeth an hand wꝛytyng on the
wall. The soth sayers, called of the kynge, can not
expounde the wꝛytyng. Daniel is called, which rea-
deth it and interpreteth it also. Balthasar beynge
slayne, Darius succeadeth in his rowme.

KYnge Balthasar made a great
banket to his thousande lozdes:
with all these thousande he made
greate chere, and when he was
dronken with wine, he cõmaunded to bꝛing
hym the golden and syluer vessels * whyche
his father Nabuchodonosoꝛ had taken out
of the temple at Ierusalem: that the kynge
and his lozdes, with his quene and concu-
bynes myght dꝛynke therout. So they
bꝛought the golden vessel, that was taken
oute of the temple of the Lozdes house at
Ierusalem. Then the kyng and his Lozdes
with his quene and concubynes, dꝛonke out
of them. They dꝛonke wyne & praysed their
Idols of golde, syluer, copper, yron, wood
and stone. In the very same houre there ap-
peared fyngers, as it had bene of a mans
hande wꝛyting, ryght ouer agaynst the can-
dlestycke vpon the playn wal in the kinges
palace: and the kynge saw the palme of the
hande that wꝛote. * Then chaunged the
kyng his countenaunce, and his thoughtes
troubled him, so that ꝑ ioyntes of his bodye
shoke, and his knees smote one agaynst the
other. * Wherfoꝛe the kynge cryed myghte-
lye, that they shoulde bꝛynge hym the char-
mers, Caldees, and coniurers of deuels.
The kynge spake also to the wyse men of
Babylon, and sayd: Whoso can reade this
wꝛytyng, and shew me the playne meanyng
therof, shalbe clothed with purple, haue a
cheyne of golde aboute his necke, and rule
the thyꝛde parte of my kyngdome. Upon
this came all the kynges wyse men: but they
coulde neither reade the wꝛytyng, noꝛ shewe
the kynge what it signified. Then was the
kynge soꝛe afrayed, in so muche, that his co-
loure chaunged, and his lozdes were soꝛe
vexed. So by reasõ of this matter, that had
happened to the kynge and his Lozdes, the
Quene wente vp her selfe into the banket
house and spake vnto the kynge, saying: O
kynge, God saue thy lyfe foꝛ euer. Let not
the thoughtes trouble the, and let not thy
countenaunce be chaunged. Foꝛ why, there
is a man in thy kyngdome, that hathe the
spꝛite of the holye goddes wythin him, * as
it was sene in thy fathers dayes. He hathe
vnderstandynge & wysedome lyke the god-
des. Yea the kynge Nabuchodonosoꝛ thy
father, made this man cheefe of ꝑ sothsayers,
charmers, Caldees, & readers of deuynes:
because that suche an aboundaunt spꝛite,
knowlege and wysedom (to expounde dꝛea-
mes, to open secretes, and to declare harde
doubtes) was founde in hym: yea, euen in
Daniell, whom the kynge named Balthā-
zar. Let this same Daniel be sent foꝛ, and he
shall tell what it meaneth. Then was Da-
niel bꝛought before the kyng. So the kyng
spake vnto Daniell, and sayde: Art thou
that Daniel, one of the pꝛisoners of Iuda,

whome

whome my father the kynge brought oute of Iewrye I haue heard speake of thee, þ thou hast the spryte of the holye goddes, experience and vnderstanding, and that there hath bene great wysedome founde in the.

Nowe haue there bene broughte me wyse & connynge charmes, to reade thys wrytyng, and to shewe me the meanynge therof. But they coulde not tel me what this matter signified. Then heard I saye, that thou canst expounde darke thinges, and declare harde doubtes. Wel then, yf thou canst reade this wrytyng, and shewe me the meanyng therof, thou shalt be clothed with purple, haue a cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome. Daniell answered, and sayde before the kynge: * As for thy rewardes, kepe them to thy selfe, or gyue thy riche gyftes to another: yet not the les, I wil reade the wrytyng vnto the king, and shewe hym the interpretacion therof,

* O kynge heare, God the hyest gaue vnto Nabuchodonosor thy father, the dignitie of a kyng with worshyp and honoure: so that all people, kynredes and tonges stode in awe and feare of hym, by reason of the hye estate, that he had lente hym. For why, he slewe whome he woulde: he smote whome it pleased him. Agayn, whom he woulde he set vp: and whom he lyst he put downe. * But because his harte was so proude, and hys stomack set so fast vnto wylfulnesse: he was deposed from his kingly trone, and his maiesty was taken from hym. He was shut out from amonge men, his hearte was lyke a beastes hearte, and his dwellynge was with the wilde asses: he was fayne to eate grasse lyke an ore, and his bodye was wet with the dewe of the heauen, tyll he knewe, that the hyest had power vpon the kyngdomes of men, and setteth ouer them, whom he lyste.

And thou his sonne (O Balthazar) for all this, hast not submitted thyne hart, thoughe þ knewest all these thynges: but haste magnified thy selfe aboue the Lorde of heauen, so that þ vessels of his house were brought before the: that thou and thy Lordes, wyth thy quene & thy concubynes, myght drynke wyne therout. And hast praised the Idoles of syluer and golde, copper & yron, of wood and stone: whiche neyther see, heare nor vnderstande. As for the God * in whose hande consisteth thy breath, and al thy wayes: thou hast not loued hym. Therfore is the palme of thys hande sente hyther fro him, to token vp this wrytyng. And this is the scripture, that is written vp: Mane, Thetell, Phares. Now the interpretacio of the thinge is this. Mane, God hath numbred the kyngdome, and brought it to an ende: Thetell, thou art wayed in the balaunce, and arte founde to lyght: Phares, thy kyngdome is delte in partes, and gyuen to the Medes & Perses.

Then commaunded Balthazar to cloth Daniell with purple, to hange a chayne of golde about his necke, and to make a proclamacion concernynge hym: that he should be the ruler of the thyrde part of hys kyngdome. * The verye same nyght was Balthazar the kyng of the Caldees slayne, and Darius out of Media toke in þ kingdom, beyng .lxii. yeares of age.

The.vi. Chapter.

Daniell is made ruler ouer the lordes. The Imagynacion of an acte agaynste Daniell. The proclamacion of the acte, wherof Daniell is accused vnto the kynge as a transgressour. He is put into a dene of Lyons by the commaundemente of the kyng. He is delyuered by fayth in God: Daniels accusers are put vnto the Lyons to be torne in sonder. Darius by the proclamacio of a decree, magnifieth the God of Daniell.

IT pleased Darius to set ouer his kyngdom an. C. and .xx. Lordes, which should be in all his kingdome about. Aboue these he set thre princes (of whome Daniell was one) that the Lordes might gyue accoptes vnto them, and the kynge to be vndiscased. But Daniell exceaded all these princes and lordes, for the spryte of God was plentcouse in him: so that the kynge was myuded to sette him ouer the whole realme. Wherefore the princes and lordes sought, to pycke out in Daniel some quarel agaynst the kyngdom: yet coulde they fynde none occasio nor faute vpon hym. For why, he was so fayethfull, that there was no blame nor dishonestye founde in hym. Then sayde these men: we can get no quarell agaynst this Daniel, except it be in the law of his God. Upon this, went the princes and lordes together vnto the kynge, and sayd thus vnto hym: Kynge Darius, God saue thy lyfe for euer. All the greate estates of the realme, as the Princes, Dukes, Senatours, and Judges, are determed to put out a commaundement of the kyng, & to make a sure statute: namely, that whoso desireth any petition, either of anye God or man (within these .xxx. dayes) excepte it be only of thee, O king: þ same perso may be cast into the Lyons denne. Wherfore, O kyng, confirme þ this statute, & make a wrytyng: þ the thing whiche the Medes & Perses haue ordeyned, be not altered nor broke.

Do

So Darius made the wrytynge and confirmed it. Nowe when Daniell vnderstode that the wrytynge was made, he went into his house: and the wyndowes of his walle towarde Jerusalem stode open. There kneled he down vpon hys knees, thre tymes a day: there he made hys petition and prayed his God, lyke as hys maner was to do afore tyme. Then these men made searche, and founde Daniel makynge his petition, and prayinge vnto hys God. So they came to the kynge, and spake before hym concernynge his commaundemente, sayinge: O kynge, hast thou not subscribed the statute, that wythin. xxx. dayes who so requyreth hys petition of anye God or man but onely of thy selfe, O kynge: he shalbe cast into the denne of the Lyons? The kynge answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken. Then answered they, and sayde vnto the kynge: Daniell one of the prisoners of Juda, O kynge, regardeth neyther thee, nor the statute that thou hast made: but maketh his petition thre tymes a daye. When the kyng heard these wordes he was sore grieued, and wolde haue excused Daniell, to delyuer him, and put of the matter vntill the Sunne wente downe, to the intente that he myght saue hym. These men perceyuyng the kynges mynde, sayd vnto him: knowe this (O kynge) that the lawe of the Medes and Perses is, that the commaundement and statute whiche the kynge maketh, maye not be altered. * Then the kynge bad them bringe Daniel, and they cast him into the Lyons denne. The kyng also spake vnto Daniell, and sayde: thy God, whome thou alwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kynge sealed with hys owne ringe, and with the sygnet of his princes: that the kynges commaundement concernynge Daniel shoulde not be broken. So the kynge went vnto his palace, and eate no meate that nyght, neither was there any mynstrelsye brought in before hym, neyther coulde he take any slepe. But betymes in the morninge at the breake of the daye, the kynge arose, and went in all haste vnto the denne of the Lyons.

Bel.r.

Nowe as he came nye vnto the denne, he cryed with a pyteous voyce vnto Daniell: yea, the kynge spake and sayde vnto Daniell: O Daniell thou seruaunte of the lyuynge God is not thy God (whom thou alwaye seruest) able to delyuer thee from the Lyons? Daniell sayde vnto the kynge: O kyng God saue thy life for euer. * My God hath sent hys angell: whiche hath shut the lyons mouthes, so that they might not hurte me. For why? myne vngyltynesse is founde oute before hym. And as for the, O kynge, I neuer offended the. Then was the kynge exceadyng glad, and commaunded to take Daniell out of the denne. So Daniel was brought out of the denne, and no maner of hurt was founde vpon him. For he put hys trust in hys god. And as for those men which had accused Daniel, the kyng commaunded to bryng them, and to cast them in the lions denne: them, their children, and their wyues. * So the lyons had the maistery of them, and brake all their bones asonder, or euer they came at the grounde. * After thys, wrote kynge Darius vnto all people, kynredes, and tonges, that dwelte in al landes: peace be multiplied with you. My commaundemente is, in all my dominion and kyngdome, that men feare and stande in awe of Daniels God. * For he is the lyuynge God, whiche abydeth euer: his kyngdome shall not fayle, and his power is euerlastinge.

* It is he that delyuereth and saueth: he dothe wonders and meruaylous workes in heauen and in earth: he hath preserued Daniel from the power of the lyons. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

The. vii. Chapter.

A vision of foure beastes is shewed vnto Daniell. The vision is interpreted of foure kyngdomes of the worlde. Of the power and encrease of Antichrist. Of the euerlastynge kyngdome of Christ.

IN the firste yeare of Balthazar kynge of Babilon, sawe Daniel a dreame, and a vision was in his head vpon hys bedde. Whych dreame he wrote, and the summe of the matter is thys. Daniel spake and sayd: I sawe in my vision by nyght, and behold: the foure wyndes of the heauen stroue vpon the sea, and foure great beastes came vp from the sea, one vnlyke another. The first was as * a lion, and yet had her egles wynges. I sawe, that his wynges were pluckte from hym, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was gyuen hym a mans hearte. Beholde, the second beast was lyke a * Bear, and stode vpon the one syde. Amonge his teeth in hys mouthe he had. iii. greate longe teeth, and

it was

it was sayd vnto him: Aryse, eate vp muche flesshe. Then I loked, & beholde, there was an other lyke vnto a Leoparde, this had wynges as a foule, * euen foure vpon the backe. This beaste had foure heades, and there was power gyuen hym. After this I saw in a vysió by night: & beholde, the fourth beast was grymme and horrible, and marueleous stronge. It had greate yron teath, it deuoured and destroyed, & stamped the residue vnder his fete. It was farre vnlyke the other beastes that were before it: for it had *ten hornes, wherof I toke good hede.

And beholde, there came vp amonge them another lytle horne, before whom there were thre of the fyrst hornes pluckt awaye. Beholde, this horne had eyes lyke a man: and a mouthe speakyng prelúptuous thynges.

* I loked tyl the seates were prepared, and tyll the olde aged sat hym downe. His clothyng was as white as snowe, & the heeres of his head lyke the pure wooll. His throne was lyke the fyrye flame, and his wheles as the burnyng fyre. There drewe forth a fyrye streme, and wente oute from hym. * I thousande tymes a thousande serued him. & M. tymes ten thousande stode before him. The iudgement was set, and the bokes opened.

Then toke I hede there vnto, bycause of ỹ voyce of the proude wordes, which ỹ horne spake. I beheld tyll the beast was slayne, and his body destroyed, * geuen ouer to be brente in the fyre. As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I saw in a vision by nyghte, and beholde, * there came one in ỹ cloudes of heauen lyke the sonne of a man, whiche wente vnto the olde aged, before whome they brought hym. Then gaue he hym * power and dignitie regall, that all people, tribes & tonges should serue him. * His power is an euerlastyng power which shal neuer be put downe: and his kyngdome endureth vncorrupte. My hart was vexed, * & I Daniell had a troubled spryte within me, & ỹ visions of my head made me afrayed, tyl I gat me vnto * one of them that stode by, to knowe the truth concernynge all these thynges. So he tolde me, and made me vnderstande the interpretacion of the thynges. These foure great beastes, are foure kynges which shall arise out of the earthe. These shal take in the kyngdome of the saintes of the moste hyest, & possesse it still more and more for a longe season. After this I required diligétlye to know the truth, concernyng the fourth beast, whiche was so farre vnlyke the other beastes, and so horrible, whose teeth were of yron, and his nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete: I desired also to knowe the truth, as touchyng the * ten hornes that he had vpon his heade, and this other whiche came vp afterwarde, before whose face there fell downe thre, which horne had eyes and a mouthe that spake presumptuous thynges, and loked with a grymmer visage then his felowes. I beheld, & the same horne made batell agaynst the saintes: yea, and gat the victorye of them vntill the tyme that ỹ olde aged came, that the iudgement was gyuen to the chefeste saintes: and tyll the tyme that the saintes had the kyngdom in possession. He gaue me this answer. That fourth beast shalbe the fourthe kingdome vpon earth: it shalbe more thé al other kyngdomes, it shal deuoure, treade downe, and destroy al other landes. * The ten hornes are ten kynges, that shall arise out of the kyngdome, after whom there shall stande vp another, which shalbe greater then the first. He shal subdue thre kynges, & shal speake wordes agaynst the hyest of all: he shall destroye the saintes of the moost hyest. * & thynke that he maye chaunge tymes & lawes. They shalbe gyuē vnder his power, * vntill a tyme, two tymes and halfe a tyme. But the iudgemēt shalbe kepte, so that his power shalbe taken from him, for he shall be destroyed, and perysh at the last. As for the kyngdome, power, and al myghte that is vnder the heauen: it shalbe gyuen to the holy people of the moost hiest, * whose kyngdome is euerlastynge: yea, all powers shall serue and obeye him. Thus farre extende the wordes. Neuertheless, I Daniel was so vexed in my thoughtes, that my countenaūce chaunged, * but the wordes I kept still in my heart.

The.viii. Chapter.

A vision of a stryke betwene a Ramme and an he goate. The vnderstandyng of the vision is of ỹ battel betwene the kynge of Persia, and the kyng of the Grecians. Of the shamelés kynge Antichrist.

IN the thyrde peare of the reygne of kyng Balthazar, there appeared a vision vnto me Daniel, after that I had seue the * fyrst. I saw in a vision (and when I sawe it, I was at Susis in the chiefe citie, whiche lyeth in the lande of * Elam) and in the vision, me thought I was by the ryuer of Ulai. Then I loked vp, & sawe: and beholde there stode before the ryuer, a ramme, whiche had two hornes;

hornes: and these two hornes were hye, but one was hyer then another, & the hyest came vp behynde. I sawe ꝑ thys ramme pushed with his hornes against the west, against the north, and against the south: so that no beastes might stande before hym, nor defende them from his power: but he dyd as him lusted and waxed greatlye. I toke hede vnto this, and then came there an he goate from ꝑ west ouer the whole earth, and touched not the grounde. This goate had a maruelous wyghe horne betwyxte his eyes, and came vnto the Ramme that had ꝑ two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with his myght. I sawe hym drawe nye, vnto the Ramme, beynge very fearce vpon him: yea, he gaue him fiue a stroke, that he brake his two hornes. Neither had the Rãme so much strength as to stande before him: but he cast him downe, trode hym vnder his fete, and no man was able to deliuer the Ramme out of his power. The goate waxed exceadyng greate, and when he was at the strongeste, hys greate horne was broken also. * Then grew there other foure such lyke in ꝑ stede, towarde the foure wyndes of ꝑ heaue. Yea, oute of one of the least of these hornes, there came yet vp another horne, whiche waxed maruelous greate toward ꝑ south, toward the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen, wherof it dyd cast some down to ꝑ grounde, and of the starres also and trode the vndre fete. Yea, it grewe vp vnto the prince of the hoost, from whom the dayly offryng was take, and the place of his Sanctuarye caste downe. And a certayne season was gyuen vnto it, agaynste the dayly offryng (because of wickednes) that it myght cast downe the veritie to the grounde, and so to prospere in all thynges that it went about. Upon thys I hearde one of the saintes speakyng, which saint sayd vnto one that asked this question. Howe longe shall this vision of the dayly sacrifice, and of the wastynge abhominacion endure, that the Sanctuary and the power shall so be troden vnder foote? And he answered hym: Unto the euenynge and the mornynge, euen two thousande and thre hundreth dayes: than shall the Sanctuary be clensed agayn. Now whe I Daniel had sene this vision and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I heard a mans voice in the ryuer of Vlay whyche cryed, and sayd: O Gabriel, make this man to vnderstande the vision. So he came and stode by me. But I was afrayed at his comynge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man marcke well, for in the last tyme shall this vision be fulfilled. Nowe as he was speakyng vnto me, I waxed faynt, so that I sanke downe to the grounde. But he toke hold vpon me, & set me vp agayne, sayinge: Beholde, I will shewe the what shall happen in the last wrath: for in ꝑ tyme appointed it shalbe fulfilled. The Ramme whyche thou saweste with the two hornes, is ꝑ kyng of the Medes and Perses: but the goate is ꝑ kyng of Greke lande: the great horne that stode betwyxte his eyes, that is the principall kyng. But where as it brake, and foure other rose vp in the stede: it signifieth, that out of this people shall stande vp * foure kyngdomes, but not so myghtye as it. After these kyngdomes (whyle vngodlynes is a growyng) there shal aryse a kyng of an vnshamefaste face, whiche shall be wyse in darcke speakynges. He shalbe myghty and stronge, but not in hys owne strength. He shall destroye aboue measure, and all that he goeth aboute shall prospere: he shal slaye the stronge and holye people. And thorow his craftynes, falshed shal prospere in his hande: his herte shalbe proude, and many one shall he put to death in his welthynesse. He shall stande vp agaynste the prince of princes, * but he shall be destroyed without hande. And this vision ꝑ is shewed vnto the, is as sure as the euenyng and the mornynge. * Therfore wryte thou vp this syghte, for it will be lõge or it come to passe.

Upon this was I Daniel verye faynt, so that I laye sycke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and marueled at the vision, neuertheles noman knew of it.

The .ix. Chapter.

Daniel desireth to haue that performed of God, whiche he had promysed concernynge the returne of the people from their banysshmente in Babylon. A true confession. Daniels prayer is heard. Gabriel the angell expounded vnto hym the vision of the lxx. weekes. The anoyntyng of Christe. The buyldyng agayne of Jerusalem vnder Nehemiah. The death of Christ.

In the firste yeare of Darius the sone of Ahaluerus, * whiche was of the seade of the Medes, and was made kyng ouer the realme of the Caldees: yea euen in the firste yere of hys reygne I Daniel desired to knowe the yearly numbre out of the bokes, wherof the lorde

Lorde spake vnto * Jeremy the prophete: þ
Jerusalem shoulde lye waste. lxx. yeares: a
I turned me vnto God the lord for to praye
and make myne intercession, wyth fastynge,
sackecloth and asshes: I prayed before the
Lord my God, and knowleged sayinge.
* O lord, thou greate and fearful God, thou
that kepest couenaunt and mercy with the,
wheych loue the, & do thy commaundementes:
* We haue synned, we haue offended, we
haue bene dysobedyente and gone backe:
yea we haue departed from al thy preceptes
and iudgementes. We would neuer folowe
thy seruauntes the prophetes, that spake in
thy name to oure kynges and prynces, to
our forefathers, and to all the people of the
lande. * O lorde, ryghteousnes belongeth
vnto the, vnto vs pertayneth nothynge but
open shame: as it is come to passe this day
vnto euery man of Juda, and to them that
dwell at Jerusalem. Yea, vnto all Israell,
whether they be farre or nye, thorowout all
landes, wherin thou haste strowed them,
because of the offences, that they had done
agaynste the. Yea, O Lorde, vnto vs, to our
kynges, and prynces, to our forefathers, eue
to vs al, * that haue offended the, belongeth
open shame. But vnto the, O lord our God,
pertayneth mercye and forgeuenesse. As for
vs, we are gone backe from hym and haue
not obeyed the voyce of the lord oure God,
to walke in hys lawes, * wheych he layd be-
fore vs by hys seruauntes the prophetes:
yea all Israell haue transgressed, and gone
backe from thy lawe, so that they haue not
harkened vnto thy voyce.
Wherfore the curse and oth * that is wrytte
in the lawe of Moses þ seruaunt of God (a-
gaynst whom we haue offended) is powred
vpon vs. * And he hath performed hys
wordes, wheych he spake agaynste vs, and
agaynste oure iudges that iudged vs: to
bryng vpon vs such a great plage, as neuer
was vnder heauen lyke as it is nowe come
to passe in Jerusalem. Yea, all thys plage,
as it is wrytte in the lawe of Moses, is come
vpō vs. Yet made we not our prayer before
the lorde oure God, that we myghte turne
agayne from our wyckednesse, and to be
learned in thy veryte. Therefore hath the
Lord made hast to bryng thys plage vpon
vs, for the lorde oure God is ryghteous in
all hys workes wheych he doth: for why? we
woulde not herken vnto hys voyce.
* And nowe, O lord oure God þ wyth
a myghty hande hast brought thy people
out of Egypt, to get the selfe a name which
remayneth this day, we haue synned O lord,
and done wickedly agaynste all thy righte-
ousnes: yet let thy wrathfull displeasure be
turned awaye (I beseche the) from thy cytye
Jerusalem thy holy hyll. And why? for
oure synnes sake, and for the wickednesse of
our forefathers, is Jerusalem and thy people
abhorred, of all them that are aboute vs.
Nowe therfore, O oure God, heare þ prayer
of thy seruaunte, and hys intercession: O let
thy face shyne ouer thy Sanctuary, that
lyeth waste: for the lordes sake. O my God
enclyne thyne eare, and herken (at the leaste
for thyne owne sake) open thyne eyes, behold
howe we be desolate, yea, and the cytye
also, wheych is called after thy name: for we
do not caste our prayers before thee in oure
owne ryghteousnes: no, but only in thy great
mercyes: O Lorde heare: O forgyue Lord,
O lord consider, tary not ouer long: but for
thyne owne sake do it. O my God, for thy
cytie, & thy people is called after thy name.
As I was yet speakyng at my prayers,
knowlegynge myne owne synnes, and the
synnes of my people, makynge so myne
intercessyon before the Lorde my God, for
the holy hylles sake of my God: yea, whyle
I was yet speakyng in my prayer, beholde, * Dan. 7.
the man Gabriel, (* whō I had sene before and 9. a
in the vysyon) came flyenge to me, & touched
me aboute the offrynge tyme in þ euenynge.
He informed me, and spake vnto me: O
Daniell sayd he, I am nowe come to make
the vnderstande it. For as soone as thou
begannest to make thy prayer, it was so
decreed, and therefore am I come to shewe
the. And why? * For thou art a man greatly
beloued. Wherfore, pondre the matter well, Dan. 10. c.
that thou mayest learne to vnderstande the
vysyon. lxx. weakes are determined ouer thy
people and ouer the holy cytye: that the
wickednesse may be consumed, that the sinne
maye haue an ende, that the offence maye be
reconciled, and to bryng in euerlastyng righ-
teousnesse, to fulfyll the vysions and the
prophetes, & to annoynte the moost holy one.
Vnderstande thys then, and marke it well,
þ from the tyme it shall be concluded * to go 1. Esd. 1. 16.
and repayre Jerusalem agayne vnto Christ 1. Esd. 1. 1.
(or the anoynted prynce) there shalbe seuen
wekes. Then shall the stretes and walles be
buylded agayne lxii. weakes: but wyth hard
troublous tyme. After the. lxii. wekes shall
Chryste be slayne, and they shall haue no
pleasure in hym. Then shall there come a
people wyth the prynce, and destroye the
cytye and the Sanctuary: and his ende shal
come

come as the water floude. But the desolacio shall continue tyll the ende of the battell.
He shall make a stronge bonde wyth many
for the space of a weeke: and whe the weeke
Mat. 24. b is halfe gone, he shall put downe the slayne
Dan. 11. b and meatoffrynge. * And in the temple there shalbe an abhominable desolacio, til it haue destroyed all. And it is concluded, that thys wastyng shal continue to the ende.

The. x. Chapter.

There appeareth vnto Daniell a man clothed in lynnen, wyche sheweth hym wherefore he is sente.

IN the thyrde yeare of kyng Cirus of Persia, there was shewed vnto Daniel otherwise called Baltha- I
zer a matter yea a true matter but it is yet a longe tyme vnto it. He vnderstode the matter wel and perceyued what the visio was. In the same tyme I Daniell mourned for the space of thre weekes, so that I had no lust to eate breade: as for flesshe and wine there came none wythin my mouthe: also I dyd not once anoynte my selfe, tyl the whole thre weekes were out. Upon the xxiiii. day of the fyrste moneth I was by the great floud,
* Dan. 7. a called * Tygris, I lyfte vp myne eyes and
Apoca. 1. a loked: and beholde, a man clothed in lynen, whose lomes were gurded vp with fine golde of Arabye, hys body was like the Chrysolite stone, hys face (to loke vpon) was like lyghtenynge, hys eyes as the flame of fyre, hys armes and fete were lyke tayre glysterynge metal, but the voice of his wordes was like
B the voice of a multitude. * I Daniel alone sawe
* Dan. 1. c thys vysion, the men that were wyth me,
* Acte. 9. a sawe it not: but a great fearfulnesse fell vpo them, so that they fled awaye and hyd themselues. I was lefte there my selfe alone, and sawe thys great vision, so longe tyl there remayned nomore strength wythin me.
Yea, I loste my coloure cleane, I wasted awaye & my strength was gone. Yet hearde I the voice of his wordes: and as soone as I hearde it, fastnesse came vpo me, and I fel downe flat to the grounde vpon my face. And beholde, an hande touched me, whyche set me vp vpon my knees, & vpo the palmes of my handes, saying vnto me: * O Daniel,
Dan. 9. b thou well beloued man, take good hede of the wordes that I shal saye vnto the, and stand tyghte vp, for vnto the am I nowe sente.
And when he had said these wordes, I stode
C vp trembling. The said he vnto me: feare not Daniel: for whyle thou fyrste daye thou dyddest set thyne harte to vnderstande, and dyddest chasten thy selfe before thy God: thy wordes haue bene heard. And I had come vnto the, when thou begannest to speake, had not the prynce ouer the kyngdome of the Perses wythstande me. xxi. dayes. But Lo,
* Michael one of the chefe prynces, came to Dan. helpe, and I was left to continue there with the kinges of Persia, and, am come to shewe the what shall happen vnto thy people in the latter dayes. For it wylbe longe yet or the vision be fulfilled. Nowe when he had spoke these wordes vnto me, I caste downe my head to the grounde and helde my tonge.
Beholde, there touched my lyppes one very like vnto a man. Then opened I my mouth, and sayde vnto hym that stode before me: O D
my Lorde my joynctes are lensed in the visio and there is nomore strength wythin me.
Howe may my Lordes seruaunte then talke wyth my Lorde: seynge there is no strengthe in me, so that I can not take my breathe vpon thys there touched me agayne one
* Dan. muche like a man * & comforted me, saying:
O thou man so well beloued, feare not: be contente, take a good hart vnto the and be stronge. So when he had spoke vnto me, I recouered, and sayde: Speake on my Lord, for thou haste refreshed me. Then sayde he: knowest thou wherfore I am come vnto the? nowe wil I go againe to fight wyth the kyng & the prince of the Perses. As soone as I go forth, lo, the prince of Grekeland shal come. Neuertheles I wyl shewe the that thynge, that is faste noted in the scripture of truth. And as for al ponder matters there is none that helpeth me in the, but Michael youre prince.

The. xi. Chapter.

A prophecie of the kinges of Persia. Of the kingdome of Grece. Of the kyngdome of Egipt, & of the bonde therof, and of the battell wyth the kyngdome of Syria. Of the Jewes that flye vnto the kynge of Egypte, whome Antiochus the kynge of Syria persecuteth, whych figureth vnto vs Antichrist. The pryde of Antiochus.

AND in the fyrste yeare of Darius of I
Media, I stode by hym, to comforte hym and to strength hym, and nowe wyl I shewe the the truth. Behelde, there shal stande vp yet thre kinges in Persia, but the fourth shall be farre rycher then they all.
And when he is in the chefest power of hys ryches, he shall prouoke euery man againste the realme of Grekeland. * Then shal there Dan. 7. d
aryse yet a mightye kyng, that shal rule with greate dominion, and do what hym luste.
* And as soone as his kingdome cometh vp, 11. Mac. 3
it shalbe destroied, & deuided toward the foure

kyndes of the heauen. They that come after hym, shal not haue suche power & dominion as he: but his kingdome shalbe scattered, yea, euen among other then those. And the kinge of the south shalbe myghtyer, then hys other prynces. And one shall be stronger then he, and shall rule hys dominyon wyth greate power. And in the ende of yeares, they shalbe ioyned together, and the kynges daughter of the south shal come to the king of the North, for to make frendshyp, but she shal not obtayne the power of that arme, nether shall she be able to endure thorowe hys myghte: but she, and suche as broughte her (yea and he that begat her, and comforted her for hys tyme) shall be delyuered vp. Out of the braunches of her roote, there shal one stande vp in hys steade, whyche wyth power of armes shall go thorowe the kynges lande of the north, and handle hym accordyng to hys strength. As for theyr Idols & pryces, wyth theyr costly Jewels of golde & syluer, he shall carye them awaye captiues into Egipt, and he shall reygne more yeares then the king of the North. And when he is come into the kynges realme of the south, he shal be fayne to turne againe into his owne land. Wherefore his sonnes shalbee displeased, & shall gather together a myghtye greate hoste of people: and one of them shal come, & goe thorough lyke a water floude: then shall he returne, and goe forth wyth defynge and boastynge, vnto hys owne lande. Then the kynge of the south shalbee angrye, and shall come forth to fight agaynst the kinge of the north: yea, he shal bring a great multitude of people together, and a great heape shall bee geuen into his hand: these shal be cary away with great pryde, forsomuch as he hath cast down so manye thousandes: neuertheles, he shal not preuayle. For the kynge of the northe shall gather (of the newe) a greater heape of people then afore, & come forth (after a certain time & yeares) with a mighty hoost, and exceading greate good.

At thesame tyme there shall manye stand vp agaynste the kynge of the south, so that the wicked chyldren of thy people also shall exalt themselues (to fulfyll the vysion) and the fall. So the kyng of the north shall come to lay sege, and to take the strong fensed cities: And the power of them of the south shal not be able to abyde hym, and the best menne of the people shall not be so strong as to resiste hym. Howbeit, when he commeth, he shall handell hym as he lyste, and no man shalbee so hardye as to stande agaynste hym.

He shal stande in the pleasaunt countrie, which thorowe hym shalbe destroyed. He shall set hys face wyth all hys power to obtayne hys kyngdome, and to be lyke it. Yea, that shall he do, and geue hym vnto the daughters amonge wemen to destroye hym. But he shal fayle, nether shall he obtayne hys purpose. After this shall he set his face vnto the Iles, and take many of the. A pryncc shal stoppe him to do him a shame, beside the confusion yt els shal come vnto him. Thus shal he turne agayne to his owne lande, stomble and fal, and be nomore founde: so he that came vpō hym and dyd hym vyolence, shall stande in his place, and haue a pleasaunte kyngdom: and after fewe dayes he shall be destroyed, & that neyther in wrath, nor in battell. In his steade there shall aryse a vyle persone, not holden worthye of a kynges dygnitie: this shal come in peaceably, & obtayne the kingdome with fayre woordes: he shall fyght agaynste the armes of the myghtye (and destroye them) yea, & agaynst the pryncc of the couenaunt. So after that he hath take truce with hym, he shall handle dyscentfullye that he may gette vp and ouercome hym wyth a small flocke, and so with craftynelle to gette hym to the fattest place of the lande, and to deale otherwyse, then eyther his fathers or graundfathers dyd. For he shall destroy the thing that they had robbed & spoyled yea, & al theyr substaunce, ymagynyng thoughtes agaynst the strong holdes, & that for a time. His power and heart shalbe stiered vp with a great army agaynst the king of the south, where thorow the king of the south shalbe moued then vnto battel with a great & mighty hoste also. Neuertheleſſe he shall not be able to stand, for they shal conspyre against him. Yea, they that eate of his meate shall hurte him: so that his hoste shal fall, & many be slayne downe. These two kynges shalbe minded to do mischefe, and talke of dyscey le at one table, but they shall not prospere: for why? the end shal not come yet, vnto the time appointed. * Then shal he goe home agayn vnto his owne lande with great good, and sette hys hearte agaynste the holy couenaunt: he shal be busy agaynste it, and then returne home. At the tyme appointed, he shall come agayn and goe towarde the south. So shall it happen otherwyse then at the fyrste, yet once agayne. And why? the shyppes with Italians shall come vpon hym, that he maye bee smytten, and turne agayne: that he maye take indygnacyon agaynste the couenaunte of holynesse, to medle agaynste it.

* 1. Mac. 8.

Yea,

Yea, he shal turne him, and draw such vnto
I hym as leaue the holy couenaunte. He shall
set mighty me to vnhalowe the Sanctuary
of strength, to put downe the dayly offryng,
and to set vp the abhominable desolacion.
And suche as breake the couenaunt, shall he
flatter wyth fayre wordes. But the people
that wyll knowe theyr God, shall haue the
ouerhande & prosper. Those also that haue
vnderstandyng among the people, shall en-
courme the multitude: and for a long season
they shall be persecuted wyth swearde, wyth
fyre, with captiuite, & with the taking away
of theyr goodes. Nowe when they fal, they
shall be set vp wyth a lytle helpe: but many
shall cleaue vnto them fayndelye.
Yea some of those which haue vnderstãding
shall be persecuted also, that they maye be
tryed, purified and clensed, tyll the tyme be
out: for there is yet another tyme appointed.
a. The kyng shall do what hym lyst * he shall
exalte and magnifye hym selfe agaynste all
that is God. Yea, he shal speake marueilous
thynges agaynste the God of all goddes,
a wherein he shall prosper, so longe tyll * the
wrath be fulfylled for the conclusion is de-
ursed already. He shal not regarde the God
of hys fathers, but hys luste shall be vpon
women. Yea, he shal not care for anye God,
for he shall magnifye hym selfe aboue all.
In hys place shall he worshyp the myghtye
stout God: and the God whom hys fathers
knewe not, shall he honoure wyth gold and
syluer wyth precious stones and pleasaunt
Jewels. Thus shal he do thorowe his strõg
G fensed places, setting vp hys straunge God
whom he confesseth, & increasyng his glory.
Suche as wyll receaue hym and take hym
for God, he shal geue them greate worshyp
and power: yea, and make them lordes of the
multitude, and gyue them the lande wyth
rewardes. In the latter tyme shal the kynge
of the south stryue wyth hym, and the kynge
of the north in like maner shal come agaynst
hym wyth charettes, horsemen and wyth a
greate naup of shyppes. He shall come into
the landes, destroy and go thorowe: he shall
enter also into the fayre pleasaunte lande.
Many cyties and countreys shall decaye
Apoc. 12. * excepte Edom, Moab and the beste of the
children of Ammon, whyche shall escape
from hys hande. He shall stretch forth hys
handes vpon the countreys, and the lande
of Egypt shall not escape hym. For thorowe
his goinge in, he shal haue dominion ouer &
treasures of syluer and golde, and ouer all
the precious Jewels of Egypte, Libia, and
Ethiopia: * Neuertheles, & tidinges out of &
East and & north shall trouble hym, for the * Apo.
whyche cause he shall go forth to destroye &
roote out a greate multitude. The tentes of
hys palace shalbe pitched betwixt the two
seas, vpon the hyl of the noble Sanctuary:
for he shal come to his death, * and the shal * Apo.
no man helpe hym. and.

The.xii. Chapter.

The prophecyeth the resurrection of the deade. The darkenesse of the prophecy of Daniell.

THe tyme wyl come also, that the great
prynce * Michaell, whyche standeth I
on thy peoples syde, shal aryse vp: for * Apo.
* there shall come a tyme of trouble, such as * Mat.
neuer was, sence there began to be any
people vnto that same tyme. Then shal thy
people be deliuered, yea, all those & be foũde
wrytten in the booke. * Many of them that * Jo.
slepe in the dust of & earth shall awake, some *
to the euerlastyng lyfe, some to perpetuall
shame & reproue. * The wyse (suche as haue *
taught other) shall glyster, as the shynyng
of heauen: and those that haue instruct the &
multitude vnto godlynesse, shall be as the
starres, worlde wythout ende. And thou O
Daniel, shut vp these wordes, and seale the
boke tyl the laste time. Many shal go about
here and there, and then shall knowlege
encrease. So I Daniel loked, and beholde,
there stode (as it were) other two, one vpõ this C
shore of the water, the other vpon yonder
syde. And one of them sayd vnto hym, whych
was clothed in lynnen, and stode aboue vpõ
the waters of the floude: Howe longe shal it
be to the ende of these wonderous workes?
* The herde I the man with the linnen clo- * Apo.
thes, whych stode aboue vpon the waters of
the floude, when he helde vp hys eyght and
left hande vnto heauen, and sware by hym
whyche lyueth for euer, * that it shal tarye *
for a tyme, two tymes and halfe a tyme: and
when the power of the holy people is cleane
scattred abrode, then shall all these thynges
be fulfylled. I hearde it well, but I vnder-
stode it not.

Then sayde I: O my Lorde, what shall
happen after that? He answered: Go thy way D
Daniell, for these wordes shalbe closed vp,
and sealed, tyl the laste time: and many shal-
be purifyed, clensed and tryed (as it were vnto
fyre.) But the vngodly shall lyue wyckedly,
* and those wycked (as many of thẽ as they * Mat.
be) shall haue no vnderstandyng. As for
suche as haue vnderstandyng, they shall
regarde it. And from the time forth that the
dayly

daply offering shalbe put downe, and the abhompnable desolacion sette vp, there shalbe a.M.ccxx.dayes.* O well is hym that wayteth and commeth to the.M.iii. C.and.xxxv. dayes. Goe thou thy waye now tyll it be ended: take thy rest and a byde thy lot, tyll the dayes haue an ende.

¶ The ende of the prophecye of Danyel.

The booke of the prophete Oseas.

¶ The first Chapter.

The tyme wherein Oseas prophecyed. Oseas by takyng an harlot to his wyfe, sygnifyeth the ydolatry of the people. The destruccion of the offspryng of Iehu, and of the Israelytes, is prophecyed.

THis is the woorde of the Lord that came vnto Oseas the sonne of Beery* in the dayes of Oseas, Joathan, Ihas, and Ezekias kinges of Juda, & in the time of Jeroboā the sonne of Joas king of Israel. Fyrst whē the Lord spake vnto Oseas, he sayd vnto him: *Go thy way, take an harlot to thy wyfe, & get chyldrē by her, for the land hath cōmytted greate whoredom against the Lord. So he wēt & tooke Gomer, the doughter of Deblaim, which conceiued and brought forth a son. And the Lord sayd vnto him: call his name Jezrael, for* I will shortly auenge the bloud of Jezrael, vpon the house of Jehu, & will bryng the kyngdome of the house of Israel to an ende. Then will I breake the bow of Israel in the valley of Jezrael. She conceiued yet agayne, and bare a doughter: And he sayd vnto hym: Call her name Loruhamah (that is, not obtayning mercye:) * for I will haue no pitie vpon the house of Israel, but forget them, and put them cleane out of remembraunce.* Neuertheles, I wil haue mercy vpon the house of Juda, and wil saue them euen thorowe the Lord their God. But I wyll not delyuer them thorowe any bowe, swearde, battayle, horses, or horsemenne. Nowe when she had wayned Loruhamah, she conceyued agayne, and bare a sonne. Then sayde he: call his name Loampe. For why* ye are not my people: therefore wyll not I be your God. And though the numbre of the children of Israel be as the sande of the sea, which can neyther be measured nor told, yet in the place where it is sayde vnto them: *ye be not my people: euen there shall it be thus reported of them: *they be the children of the lyuyng God. ‡ Then shall the children of Juda, and the children of Israel, be gathered together agaīne, and chose themselues one head, and then depart out of the land: for great shalbe the daye of Israel.

*Ro. 9. c.
*1 John. 1. a
*Ezec. 37. a

The. ii. Chapter.

The people is called vnto repentaunce.

TEll your brethren that they are my people: and your systers, that they haue obtayned mercye. As for your mother ye shall chyde with her, and reproue her, *for she is not my wyfe, neyther am I her husbande: onelesse she put awaye her whoredome out of my syght, and her aduoutrye from her brestes. Yt no, I shall strippe her naked, and set her *euen as she came into the worlde: yea, I shall laye her waste, and make her lyke a wyldernesse, and slay her for thyrst. I shal haue no pytie also vpō her children: *for they be the chyldren of fornicacion.

*Jerem. 3. a.
*Ezec. 16. a
*Iohn. 8. b

Their mother hathe broken her wedlocke, and she that bare them *is come to confusyon. For she sayde: I wyll go after my louers that geue me my water and my bread, my woll and flare, myne oyle and my drynke. But I wyll hedge her way with thornes, and stoppe it, that she shall not fynde her fore steppes: & though she runne after her louers, yet shall she not gette them: she shall seke them, but not fynde them. * Then shall she saye: well, I will go turne agayne to my firste husbande: for at that time was I better at ease then nowe. But this woulde she not know, whereas I yet gaue her corne, wyne, oyle, syluer, and golde, * whiche she hath hanged vpon Baall.

*4. Reg. 16. a
*Leui. 15. c
*Ezec. 16. b

Wherfore nowe wyl I go take my corne and wyne agayne in their season, and fette agaīne my woll and my flare which I gaue her to couer her shame. * And nowe wyll I discouer her foolyshnesse euen in the syght of her louers, & no man shall delyuer her oute of myne handes. Moreouer, I wyll take awaye all her myrth *her holy dayes, her new moones, her Sabbothes, and all her solemne feastes: I wyll destroy her vynеyardes

*Jerem. 13. d
*Deu. 16. d

and frytrees, though she sayth: lor, here are my rewardes þ my louers haue geuē me. I wil make it a wood, & wyld beastes shall eate it vp: I wil punish her also for
Iudic. 2. b and. 10. b the dayes of Baall * wherein she censed him, decking him with her earynges and chaynes, when she folowed her louers, and forgat me, sayeth the Lorde. Therfore behold, I will call her againe, bryng her into a wildernesse, and speake frendly vnto her: there will I geue her her vineyardes again: yea, and the * valley of Achor also, to shew her hope and comforte.
Iosu. 7. b Then shall she synge there * as in the time
* Iud. 2. a & 2 Esd. 15. a of her youth, and lyke as in the day whē she came out of the land of Egypt. Then (sayeth the Lorde) she shall say vnto me: O my husband, and shall call me nomore Baall: for I will take away those names of Baall frō her mouth: yea, she shall neuer remembre their names any more.
Leui. 26. a * Then will I make a couenaunte wyth them, wyth the wylde beastes, wyth the foules of the ayre, and with euery thyng
Esay. 2. a that creepeth vpon þ earth. * Is for bowe, sweard and battaple, I wil destroy suche out of the land, & will make them to slepe
Exo. 33. b safely. * Thus will I marye the vnto myne owne selfe for euermore: yea, euen to my selfe will I marye thee in ryghteousnesse, in equitie, in louyng kyndnesse and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyll I shew my selfe frendly and gracious vnto the heauens, sayeth the Lorde: and the heauens shall helpe the earth, and the earth shall helpe the corne, wyne, and oyle, and
1. Pet. 2. b they shall helpe Jezrael. * I wyll sowe them vpon earth for a sede to mine owne
* Rom. 9. c selfe: and wil haue mercy vpon her, that was without mercy. And to them whiche were not my people, I wyll saye: thou art my people: and he shall saye: thou art my God.

The. iii. Chapter.

Of the loue of God towarde the people.

THen sayd the Lorde to me. * Go
Esa. 54. b yet thy waye and wowe an aduoutrous woman, whome thy neyghboure loueth, as the Lorde doeth the children of Israel: howbeit, they haue respect to straunge Gods,
Esa. 16. g. * and loue the wyne cannes. So I gate
Amos. 5. a her for fyftene syluerlynges, and for an homer and an halfe of barlye, and sayde vnto her: Thou shalt abyde wyth me a long season, but see that thou playest not the harlotte, and looke thou medle wyth none other manne, and then wyll I kepe my selfe for thee. * Thus the children of
Hose. 3. a Israel shall syttе a great whyle without kyng and prynce, without offeryng and auiter, wythout priest and reuelacion. But afterwarde shall the children of Israel conuerte, and seke the Lorde their God, and * Dauid their kyng: and in the
Hose. 3. b latter dayes they shall worshyppe the Lorde, and his louyng kyndnesse.

The. iiii. Chapter.

A complaynt agaynst the people, and the priestes, of Israel.

HEare the worde of the Lorde, O ye children of Israel. For the Lorde must punyshe them that dwell in the lande. And why? there is no trueth, there is no mercye, there is no knowledge of God in the lande: but swearyng, lying, manslaughter: theft & aduoutry haue gotten the vpper hand, & one bloud giltynes followeth another. Therfore shall the lande be in a miserable case, and all they that dwell therein shall bee rooted out. The beastes in the field, the foules in the ayre, and the fyshes in the sea, shall dye: Yet is there none that wyll chasten nor reproue an other. For * thy people rebuketh þ priestes,
Hose. 4. c whiche shoulde refourme other menne.

Therfore stombiest thou in the daye tyme, and the Prophete with thee in the night. I wil bryng thy mother to silence: and why? * my people perysshe, because
Hose. 4. a they haue no knowledge. Seeyng then
Ezech. 44. a that thou haste refused vnderstandyng, therefore wyll I refuse thee also: so that thou shalt nomore be my priest. And for somuche as thou haste forgotten the law of thy God, I wyll also forget thy children. The more they increased in the multytude, the more they synned against me: therfore wyll I chaunge their honoure into shame. * They eate vp the synnes of
Leui. 6. d my people, and courage them in their
Ezech. 44. d wickednesse. * Thus the priest is become
Ezech. 44. d lyke the people. Wherfore I will punishe them for their wycked wayes, and rewarde them accordyng to their owne imaginations. * They shall eate and not
Leui. 26. d haue ynough. They haue vsed whoredome, therefore shall they not prospere: and why? they haue forsaken the Lorde, and not regarded hym.

Whoredome, wyne, and dronkennesse, taketh

taketh the hert awaye. * Myne people aske counsayle at theyr stockes, theyr staffe muste tell them. For a whorysshe mynde hath deceyued them, so that they commit fornicacion agaynst theyr God. * They make sacrifyces vpon the hye mountaynes, and burne theyr incense vpon the hylles: yea, among the okes, groues, & bushes, for there are good shadowes. Therfore youre doughters are become harlottes, and your spouses haue broken theyr wedlocke. I will not punysh your doughters for beeyng defyled, and your bydes that became whores: * seeyng the fathers themselues haue medled wyth harlottes, and offred with vnthryftes: but the people that will not vnderstande, must be punyshed. Though thou Israel arte disposed to playe the harlotte, yet shouldest not thou haue offended, O Juda: thou shouldeste not haue runne vnto Gilgal, * nor haue gone vp to Bethauen: nor haue sworne, the Lorde lyueth. For Israel is gone backe lyke a wanton cowe. The Lorde therfore shall make her fede as the lambe that goeth astray. And whereas Ephraim is become partaker of idols, well, let hym goe: theyr dronkennesse hath put them backe, and brought them to whoredome. Theyr rulers loue rewardes, bryng (say they) to theyr owne shame. A wynde shall take holde of theyr fethers: and they shall be confounded in theyr offrynges.

The.v. Chapter.

Against the priestes and rulers of Israel.

Ye priestes, heare this, take hede, O thou housholde of Israel: geue eare, O thou kyngly house, for it were your parte to see iudgemente done: but you are become a snare vnto Mysphah, and a spred nette vnto the mounte of Thabor. They kyll sacrifyces by heapes: and turne farre from the Lorde, and I haue been a rebuker of them all. * I knowe Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlotte, and Israel is defyled. They are not mynded to turne vnto theyr God, for they haue an whorish hart, so that they cannot knowe the Lord. * But the pryde of Israel will be rewarded him in his face: yea, both Israel & Ephraim shal fal for their wickednesse, & Juda with them also. * They shal come with theyr shepe & bullockes to seke the Lorde, but they shall not fynde hym, for he is gone fro them. As for the Lord, they haue refused hym, and brought vp bastard chyldren: a moneth therfore shall deuoure them with theyr portyons.

Blowe with the trawmes in Gibea, and with the trompette in Ramah: crye out at Bethauen vpon the pondesyde of Benjamin. In the tyme of the plage shall Ephraim be layde waste, therefore dyd I faythfully warne the trybes of Israel. Yet are the pynces of Juda become lyke them * that remoue the lande markes: Therefore will I powre oute my wrath vpon them lyke water. Ephraim is oppressed, and can haue no right of the law: for why, they folowe ỹ doctrynes of vngodly men. Therfore will I be vnto Ephraim as a mothe, & to the house of Juda as a caterpiller. When Ephraim saw his sycknesse and Juda his disease, * Ephraim wet vnto Assur, & sent vnto king Jareb: yet coulde not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I wil spoyle them, and go my waye. I will take them with me, and no man shall rescue them: I will goe, and returne to my place, tyll they knowledge that they haue synned, and seke me.

The.vi. Chapter.

Affliccyon causeth a man to turne to God. The wyckednesse of the priestes.

In theyr aduersytie, they shall earlye seke me, and saye: come, lette vs turne agayns to the Lord * for he hath smytten vs, and he shall heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shall he quycken vs, in the thyrd day he shall rayse vs vp so that we shal lyue in his sight. Then shal we haue vnderstanding, and endeuer oure selues to knowe the Lorde. He shall go forth as the spryng of the day, and come vnto vs as the euenyng and mornyng rayne vpon the earth. O Ephraim, what shall I doe vnto thee? O Juda, howe shal I entreate thee? seyng youre loue is lyke a mornynge cloude, and lyke a dewe that goeth earlye awaye. Therefore haue I cut downe the Prophetes, & let them be slaine for my wordes sake: so that thy punishmẽt shall come to light. * For I haue pleasure in louing kyndnes, & not in offryng: yea, in the knowledge of God more then in burnte sacrifyce. But euen

Gene. 3. h. lyke as * Adam dyd, so haue they broken
C my couenaunte, and sette me at nought.
Gilead is a cytie of wycked doers, of ma-
licyous people, and bloudshedders. And
as theues armed wayte for him that pas-
seth by the waye: suche is the counsayle
of the prestes, whiche with one agreed
counsayle, murther cruelly suche as kepe
the waye: yea, they dare doe all vnspea-
Jere. 23. b kable myschefe. * Horyble thynges haue
I sene in the house of Israel: there play-
eth Ephraim the harlot and Israel is de-
fyled: yea, & thou Juda heapest an har-
uest for thy selfe, when I returne the cap-
tiuytie of my people.

The. vii. Chapter.

Of the vyces and wantonnesse of the people.

I When I vndertake to make Is-
rael whole, then ỹ vngratiousi-
nes of Ephraim, and the wyc-
kednes of Samaria, commeth
to lyght: then go they about wyth lyes:
therefore the theefe robbeth within, and
without the spoyler destroyeth. They cō-
syder not in they' hearttes that I remem-
bre all they' wickednes. Now they' owne
inuencions haue beset them, which I see
Rom. 1. a well ynough. * They make the kyng and
B the Pynces, to haue pleasure in they'
wyckednesse & lyes. All these burne in ad-
uoutry, as it were an ouen that the baker
heateth when he hath left knedyng, tyll ỹ
dowe be leauened. Euen so goeth it this
daye with our kynges & pynces: for they
begyn to be wood dronken thorowwyne,
they vse familyaritie with suche as de-
ceyue them. They wyth the ymagination
of they' herte are lyke an ouen, their slepe
is all the nyght lyke the slepe of a baker,
in the morning is he as hote as the flame
of fyre: they are altogether as hote as an
C ouen. They haue deuoured their owne
iudges, all they' kynges are fallen: yet is
there none of them that calleth vpon me.
Therfore must Ephraim be mixt among
the Heathen. Ephraim is become lyke a
cake that no manne turneth, straungers
haue deuoured his strength, yet he re-
gardeth it not. He wareth full of grayc
Osee. 7. a heeres, yet will he not knowe it: * and the
pryde of Israel is cast downe before their
face, yet wyll they not turne to the Lorde
they' God, nor seke hym for all this.

Ephraim is lyke a doue that is begy-
led, and hath no hearte. * Nowe call they
4. Reg. 16. b vpon the Egypcyans, nowe goe they to
the Assyryans: but whyle they be goyng
here and there, I will spredc my net ouer
them, and drawe thē downe as the foules
of the ayre: & accordyng as they haue bem
warned, so will I punish them. * Woe be
vnto them, for they haue forsaken me.
They must be destroyed, for they haue set
me at nought: * I am he ỹ haue redemed
them, & yet they dissemble ỹ me. They
call not vpon me with they' hartes, but
lye houling vpō they' beddes. Where as
they come together, it is but for meates
& drynke, and me they wil not obey. I haue
taught them, and defended they' armes
yet doe they ymagine mysscheefe agaynste
me. They turne themselues, but not to
the moste hyest, and are become as a bro-
ken bowe. They' pynces shall be slayne
with the swearde, for the malyce of they'
tonges, suche scornes shall they haue in
the lande of Egypte.

The. viii. Chapter.

The destruction of Juda and Israel, because
of they' ydolatrye.

Set the horne to thy mouth, and I
blowe: swyftly (as an Egle) shal
the enemye come agaynste the
house of the Lorde: for they haue
broken my * couenaunt, and transgressed Deu.
my lawe. Israel shoulde haue sayde vnto
me: thou art my God, we knowe the, but
he hathe refused the thyng that is good,
therefore shall the euemye folowe vpon
hym. * They haue ordeyned kynges, but 1. Reg.
not thorow me: they haue made pynces, Esa.
and I muste not knowe of it. * Of they'
syluer and golde haue they made them y-
mages, to bryng themselues to destruc-
cion. * Thy calfe, O Samaria shalbe ta- 1. Reg.
ken away, for my wrathfull indignacion
is gone forth against the. Howe long wyl
it be, or they can be clensed? For the calfe B
came from Israel, the workeman made
it, therefore canne it bee no God, but e-
uen in pieces shall the calfe of Samari-
a bee broken. They haue sowed wynde,
therfore shall they reape a storme. They'
seede shall beare no corne, there shall no
meale be made of they' increase: though
they reape, yet shall straungers deuoure
it vp. Israel shall perishe, the Gentyles
shal entreate him as a foule vessel. Since
they wente vp to the Assyryans, they are
become lyke a wylde Asse in the deserte. C
* Ephraim geueth rewardes to get lo- 4. Reg. 17.
uers, & though they hyre thē amonge the Esa. 46.
heathen, yet now will I gather them vp.

Ther

They shall begyn to bee wery̌ed with the
burthen of kynges and prynces. Ephraim
hathe made many aultars to do wycked-
nesse, his aultars (I saye) he had to his syn.
Thoughe I shewe them my lawe neuer so
moch, they counte it but straunge doctrine.
D where as they do sacrifice, offeryng the
fleshe, and eatyng it, the Lord will haue no
pleasure therein: but will remembre theyr
wyckednesse, and punysshe theyr synnes.
17.d * Israel turneth agayne into Egypte, they
17.d haue forgotten hym that made them, they
buylde fayre palaces, & Juda maketh ma-
12.15.d ny stronge cities: * therefore wyll I sende a
fyre into theyr cities, and it shall consume
theyr palaces.

The.ix. Chapter.

Of the hunger and captiuyte of Israel.

REioyce not thou, O Israel, make no boastyng ouer ioyous
thynges as do the Heathen: for
thou hast committed aduoutrye
agaynst thy God: whoryshe rewardes hast
thou loued, more then all the corne floores.
r.2.c * Therefore shall they nomore enioye the
corne floores and wyne presses, and theyr
swete wyne shall fayle them. They wil not
4.4.d dwell in the Lordes lande: * but Ephraim
tourneth agayne into Egipte, and eateth
vncleane thynges amonge the Assirians.
They poure oute no wyne for a drynke-of-
fering vnto ỹ Lord, neyther geue they him
theyr slayne offrynges: but they be vnto thẽ
as mourners meates, wherein all they that
eate them, are defyled. For the breade that
they haue suche luste vnto, shall not come
into the house of the Lorde. What wyll ye
do thẽ in the solemne dayes, and in the feast
of the Lorde? Lo, they shal get them away
D for the destruccyon. Egipt shal receyue thẽ,
and Noph shall bury them. The nettles
shall ouergrowe theyr pleasaunt goodes,
and burres shalbe in theyr tabernacles. Be
ye sure (O Israel) the tyme of visytacion is
come, the dayes of recompensynge are at
hand: And then shal Israel know, that they
were deceyued by a prophet, foolysshe,
mad, & in a frensy: for ỹ multitude of thyne
iniquitie, God shall multiplye enemyes a-
gaynste the. Ephraim hath made hym selfe
a watcheman of my God, a prophet that
is become a snare to do hurt in euery strete,
a abhomynacion in the house of hys God.
They be gone to farre, and haue destroyed
themselues, like as they dyd afore tyme * at
Gabaa: therefore theyr wyckednesse shal-
be remembred, and theyr synnes punyshed.

I founde Israel lyke grapes in the wil-
dernes, and sawe theyr fathers as the fyrst C
* figges in the roppe of the figge tree. But Ie.2.4.a
they are gone to Baal Peor, and runne a- * Nu.25.d
waye fro me to that shamefull ydoll, & are
become as abhomynable as theyr louers.
Ephraim flyeth lyke a byrde, so shall theyr
glorie also: Insomuche ỹ they shal neyther
beget, conceyue, nor beare children. And
though they bryng vp any, yet wil I make
them childles amonge men. Yea, woe shall
come to them, when I departe from them.
* Ephraim (as me thinke) is plãted in wel- Ez.28.a.
thynesse, lyke as Tyrus: but nowe muste
he brynge her owne children forth to the
murtherar. O Lorde thou shalt geue them: D
what shalt thou geue them? geue them an
vnfrutefull wombe, and drye breastes. All
theyr wickednes is done at * Gilgal, there Iosu.4.d
do I abhorre thẽ. For the vngratiousnesse
of theyr owne inuencions, I wyl dryue thẽ
oute of my house. I will loue them nomore,
for all theyr princes are vnfaithfull. Ephra-
im is hewen downe, theyr roote is dryed
vp, so that they shall brynge nomore frute:
yea, & though they brynge forthe anye, yet
will I slaye euen the beste beloued frute
of theyr body. My God shall caste them a-
waye, for they haue not bene obedyent vn-
to hym: therefore shall they go astraye a-
monge the Heathen.

The.x. Chapter.

Agaynste Israell and hys ydoles.

ISraell was a goodly, * fyne, I
but he hathe brought forthe vn- Esa.5.a.
profytable frute: yea, the more
frute he had, the moe aultares
he made: ỹ more good I did to theyr lande,
the more frendshyp shewed they to theyr y-
mages. Theyr heart is deuided, therefore
wyll they bee destroyed. The Lorde shall
breake downe theyr ymages, he shall de-
stroye theyr alters. Then shal they saye: we
haue no kynge, for why? we haue not fea-
red the Lord. And what shall then the king
do to vs? They commune together, and
sweare bayne othes: they bee confederate
together, therefore groweth their punysh-
mente as the wedes in the forowes of the
lande. They that dwell in Samaria haue B
worshypped the calfe of Bethauen: there-
fore shall the people mourne ouer them.
Yea, and the prestes also that in theyr wel-
thynesse reioyced with them: and why? it
shall passe awaye from them. It shalbee
brought to the Assiryan, for a present vn-
to kyng Jareb. Ephraim shall receyue ful

punyshemente. Israel shalbe confounded for his owne imaginacions. Samaria with hys kynge shall vanyshe awaye, as the scomme in the water. The hye places of Auen, where Israel do synne, shal be caste downe: thystles and thornes shall growe
Luke.23.c. vpon theyr alters. * Then shall they saye
Apoc.6.c. to the mountaynes: couer vs, and to the
C hylles, fall vpon vs. O Israell, thou hast
Iud.19.a. synned as * Gabaa dyd afore tyme where they remayned: shoulde not the battayle them come vpon the wycked chyldren, as well as vpon the Gabaonites? I wyl chasten them, euen after myne owne desyre: the people shalbe gathered together ouer the, when I punyshe them for theyr great wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therfore I loued hym, and set vpon hys fayre necke: I drowe Ephraim, Iuda plowed, and Iacob played the housbande manne. Sowe vnto righteousnesse, and reape the frutes of welldoyng: plowe vp youre fresshe lande, for it is tyme to seke the Lorde, tyll he come & rayne righteousnesse vpon you. But you haue
D plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the frute of lyes.
Seyng thou puttest thy confidence in thine owne wayes, & leanest to the multitude of thy worthyes: there shall growe a sedicyon amonge thy people. All thy stronge cytyes shalbe layde waste, euen as Salmana was destroyed with his complices, thorowe hym that was auenged of Arbell, in the daye of battayle, where the mother perished with her chyldren: Euen so shal it go with you, O Bethel, because of youre maliciyous wyckednes. Lyke as the morowyng goeth awaye, so shall the kynge of Israell passe.

The.xi. Chapter.

Agaynste the vnkyndnesse of Israel.

When Israell was yonge I loued him, * and called my sonne out of the lande of Egypte. But the more they were called, the more they wente backe, to offeryng vnto yools of Baal, and censyng ymages. I learned Ephraim to go, & bare them in myne armes, but they regarded not me that would haue holpen them. I led them with cordes of frendshipp, and with bandes of loue. I was euen he that layed the yocke vpon theyr
Exo.16.c. neckes. * I gaue theyr fodder my selfe, that they shoulde not go agayne into Egypte. And nowe is Assur theyr kynge. For they woulde not turne vnto me. Therfore shall the swerde beginne in theyr cities, the store that they haue laydc vp, shalbe destroyed and eaten: and that because of theyr owne ymaginacions: and my people shall stande
B in a doubte whither to turne them, for whē the propheetes called them to the moste hyest, not one yet woulde geue him his glory.
What great thinges haue I geuen the, O Ephraim? howe faythfully haue I defended thee O Israell? haue I dealt with
Gen.19.d. Deu.29.d. thee as with * Adama? Or haue I entreated thee lyke Seboim? No, my hearte is otherwyse mynded. Yea, my mercie is to feruent: therefore haue I not turned me to destroye Ephraim in my wrathefull displeasure. For I am God and no man, I am euē that holy one in the myddest of the, though I came not within the citye. The Lorde roreth lyke a lyon, that they maye folowe
C hym: yea, * as a lyon roreth he, that they Apoc.
may be afrayde lyke the chyldren of the sea, & they maye be scattred awaye frō Egipt, as men scatre byrdes: and frayde away as doues vse to bee from the Assirians lande: and that because I woulde haue them tary at home, sayeth the Lorde. But Ephraim goeth about me with lyes, and the house of Israell dyssembleth: Only Iuda holdeth hym vp God, & with the true holy thinges.

The.xii. Chapter.

Agaynste the vayne trustes of the people.

Ephraim is fed with ayre, and folowyth after the easte wynde; he is euer increasynge lyes and destruccyon. They be confederate with & Assyrians. * Theyr oyle is caryed into Egypte. The Lord hath a courte 4.Re.
to holde with Iuda, and will punyshe Iacob. After theyr owne wayes, & accordyng to theyr owne inuencyons, shall he recompence them. * He toke hys brother by the Gen.
heele, when he was yet in hys mothers wombe: and in hys strengthe he wrestled with God. He * stroue with the Angel, & Gen.
gat the victory: so that he prayde and desyred hym. * He founde hym at Bethel, and Gen.
there he talketh with vs: yea, & Lord God
D of hoostes, euen the Lorde hym selfe remembred hym. Then turne to thy God, kepe mercye and equytie, and hope styll in thy God. But thou art like the marchaunt, that hath a false wayght in hys hande, he hathe a pleasure to oppresse extorcyon. Ephraim thynketh thus: * Tushe, I am ryche, I Gen.
haue goode ynough: in all my workes shall

not

not one fault her founde, that I haue offended. yet am I the Lorde thy God, euen as
when I brought the out of the land of Egipte, and set the in thy tentes, and as in the
the feaste dayes. I haue spoke thorow the
prophetes, and shewed dyuerse visions, and
declared my selfe by the mynistracyon of
the prophetes. But at Gilead is the abhominacyon, they are fallen to vanitie. At
Gilgall they haue slayne oxen: as manye
heapes of stones as they had in theyr landforowes, so many aulters haue they made.
* Jacob fled into the lande of Syria. and
Israel serued for a wyfe, and for a wyfe he
kept shepe. By a prophet ỹ Lord brought
the out of Egypt, and by a prophet he preserued them But Ephraim hath prouoked
hym to displeasure thorow his abhominacyons, therefore shall hys bloud be poured
vpon hym selfe, and the Lord his God shall
rewarde hym hys blasphemyes.

The.xiii. Chapter.

Of the abhominacion of Israel.

When Ephraim spake, the heathe
trembled: and he was exalted a-
monge the Israelites, but he is
gone backe, to Baal: therefore
muste he dye. And nowe they synne moze
& moze: * of theyr syluer they make the molte
ymages, after the ymaginacyons of theyr
owne brayues, that is very dols, and yet
all is nothing, but the worke of the crafteman. Not withstandyng, they preache of ỹ
same to suche as there sacrifyceth: whoso
wyll kysse the calues, offreth perfectly.
Therefore they shall be as the morninge
cloude, and as the dewe that early passeth
awaye: and lyke as dust that the whirlewind taketh away from the flooze, and as
smoke that goeth out of the chymney.
* I am the Lorde God, whiche brought
the oute of the lande of Egypte: that thou
shouldest knowe no God but me onely, and
that thou shouldest haue * no sauyeur but
onely me. I toke dylygent hede of the in the
wyldernesse, that drye lande. But whe they
were well fedde, & had ynoughe, they waxed proude, and forgat me: * therefore wyll
I be vnto them as a lyon and as a leopard
in the waye to the Assirians. I will come
vpon them, as a she Beare that is robbed
of her whelpes, & I wil breake that stubburne harte of theyrs. There wyll I deuoure the as a lyon: yea, the wylde beastes
shall teare them. * O Israel, thyne iniquitie
hathe destroyed ther, but in me onely is thy
helpe. Where are thy kynges nowe, that
shoulde helpe the in all thy cities? Yea, and
thy Judges, of whome thou saidest * giue
me a kynge and Prynces: (well) I gaue
the a kyng in my wrath, and in my displeasure will I take him from the agayne. The
wyckednesse of Ephraim is bounde togethee, and hys synne lyeth hyd. Therefore
shall sorowes come vpon hym, as vpon a
woman that trauayleth. An vndiscrete sõne
is he, for he consydreth not that he shoulde
not haue bene bayle to haue endured in the
tyme of hys byrthe, had not I defẽded him
from the graue, and delyuered hym from
deathe. * O deathe, I will bee thy death: O
hell, I wyll bee thy stynge: yet can I see no
counsoure, for when he is nowe the goodlyest amonge the brethren, the eastewynde
(euen the wynde of the Lorde) shall come
downe from the wyldernesse, and drye vp
hys condytes, and dryuke vp hys welles:
he shall spoyle the treasure of all pleasaunt
vessels. As for Samaria, they shalbe layde
waste: and why? they are disobedient vnto
theyr GOD. They shall perysshe with the
swerde: theyr children shalbe slayne, & theyr
wemen great with chylde shalbee rypte vp.

The.xiiii. Chapter.

The destruccion of Samaria.

O Israel, * turne thee nowe vnto the
Lorde thy God: for thou hast
taken a greate fall thorowe thy
wickednesse. Take these wordes
with you when ye turne to the Lorde, and
saye vnto him: O forgeue vs al our sinnes,
receyue vs graciously, * and than wyll we
offer the bullockes of our lyppes vnto the.
Assur shal bee nomore oure helper, neyther
will we ryde vpon horses any more. As for
the workes of our handes, we wyl nomore
call vpon them: for in it is thou that art oure
GOD: thou shewest euer mercy vnto the
fatherlesse. O (yf they would do thys) I
shoulde heale theyr sores: yea, with al my
harte would I loue the: so that my wrath
shoulde cleane bee tourned awaye from
them. Yea, I would be vnto Israel as the
dewe, and he shoulde growe as the lylye, &
hys roote shoulde breake out as Libanus.
His braunches should spreade out abrode,
and ber as fayre as the olyue tree, and smell
as Libanus. They that dwell vnder hys
shadowe shoulde come agayne, and growe
vp as the corne: and flozysshe as the vyne.
He should haue as good a name as ỹ wine
of Libanus. O Ephraim, what haue I to
do with ydols any more? I wyll graciously heare hym, and leade hym forthe.

I wyll bee vnto thee as a grene fyrre tree: vpon me shalt thou finde thy frute. * Who-
Jere. 9. b. so is wyse shall vnderstande thys: and he
* Psa. 18. e that is ryght instruct, will regarde it. † For the wayes of the Lorde are ryghtrous, suche as bee godly will walke in them. As for the wycked, they wyll stombie therein.

¶ The ende of the Prophetie of Oseas.

The booke of the Prophet Joell.

The firste Chapter.

A prophecye against the Jewes. He exhorteth the priestes to prayer and fastynge, for the miserye that was commynge at hande.

THis is the worde of ꝑ Lord that came vnto Joell ꝑ sone of Phatuell. Heare, O ye elders: ponder this well, al ye that dwell in the lande: Pf euer there happened suche a thing in youre dayes, or in ꝑ dayes of your fathers. Tell your children of it, and let thē shewe it vnto theyr children, and so they to certifye theyr posterytie thereof. Loke what the caterpyller hath left, that hath ꝑ grashopper eaten vp: what the grashopper left, that hath the locuste eaten vp: & what the locust hath left, that hath the blastynge consumed. Wake vp ye dronkerdes, and wepe, mourne al ye wine suppers, because of youre swete wyne: for it shalbe taken away from youre mouthe. Yea, a myghtie & innumerable people shall come vp into my lande: these haue teeth lyke the teeth of lyons, and chawbones lyke the lionesses.
Deu. 32. d * They shall make my vyneyarde waste, they shall pyl of the barkes of my fygtrees, stripe them bare, caste them away, & make the braunches whyte. Make thy mone as a virgin dothe that gyrdeth her selfe with sacke, because of her brydegrome. For the meate and drynke offrynge shalbe taken away from the house of the Lorde, and the priestes, ꝑ Lordes ministers shal mourne. The fielde shalbe wasted, the lande shall be in a myserable case: for the corne shalbe destroyed, the swete wyne shall come to con-
¶ fusyon, and the oyle vterly desolate. The husband men and the wyne gardeners shall loke pyteously, and make lamentation for the wheate, wyne and barley, and because the harueſt vpō the field is so clene destroyed. The grape gatherers shall make greate mone, when the vyneyarde and fygtrees be so vterly wasted. Yea, al the pomgranates, palmtrees, apple trees, & the other trees of the field shal wyther awaye. Thus the mery chere of the chyldren of menne shal come to confusyon. Gyrde you, and make youre mone, O ye priestes, mourne ye ministers of the aultar: go yourr waye in, and slepe in sackeclothe, O ye officers of my God: for
D the meate and drynke offrynge shalbee taken awaye from the house of your GOD. Proclayme a fastyng, call the congregacyon, gather the elders, * and all the inhabytours of the lande together into the house Joel. 2. of the Lorde youre God, and crye vnto the Lord: alas, alas, for thys daye. And whye the daye of the Lorde is at hande, and commeth as a destroyer from the almyghtye. Shall not the meates bee taken away before oure eyes, the myrth also and ioye frō the house of oure God? The sede shal perish in the grounde, the garners shall lye waste, the floores shalbe broken downe, for the corne shall bee destroyed. O what a syghynge make the kyne? the bullockes are in verye euell lykynge, because they haue no pasture: and the shepe are famyshed away.

O Lord, to thee will I crye: for the fire hath consumed the goodly pastures of the wildernes, and the flame hathe burnt vp al the trees of the field. Yea the wild beastes crye also vnto thee, for the water ryuers are dryed vp, & the fyre hath consumed the pastures of the wildernesse.

¶ The. ii. Chapter.

¶ The prophecyeth the comynge and crueltye of theyr enemyes. An exhortation to moue them to repentaunce.

BLowe oute ꝑ trompet in Syon, I and crye vpon my holye hyl, that all suche as dwell in the lande, may tremble at it: * for the daye Daye of the Lorde commeth, and is harde at the lord. hande: a darke daye, a glomynge daye, a cloudye daye: yea, and a stormy daye, lyke as the morynge spreadeth out vpon the hylles. Namely, a great and myghtye people: suche as haue not bene sence the begynnynge, neyther shalbee after them for euermore. Before hym shall bee a consuming fyre, and behynde hym a burnynge flame. The lande shalbee as a garden of pleasure before hym: but behynde hym shall it bee a verye waste wyldernesse, and there is no man that shal escape hym: They are to loke

vpon

vpon lyke barbed horses, and runne lyke horsemen. They skyppe vp vpon the hilles as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a myghtye people redy to the battayle. The folke shalbee afrayde of hym, al faces shal bee as blacke as a potte. These shall runne lyke Gyauntes, and leape ouer the walles lyke men of warre. Euery man in hys going shall kepe hys araye, and not go oute of hys pathe. There shall not one dryue an other, but eche shall kepe hys owne waye. They shall breake in at the wyndowes, and not bee hurte. They shall come into the citie, & runne vpō the walles. They shall clyme vp vpon the houses, and skippe in at the windowes lyke a theefe. The earth shall quake before hym: yea, the heauens shalbee moued. * The Sunne and the moone shal be darkened, and the starres shall withdrawe theyr shyne. The Lorde shall shewe hys voyce before hys hoaste, for hys hoost is greate, stronge and mightye, to fulfyll hys commaundement. Thys is that greate and marueylous fearefull daye of the Lord. * And who is able to abyde it? Nowe therefore sayeth the Lord: † Turne you vnto me wt all your heartes, with fastynge, weppynge and mournynge: rent youre heartes and not youre clothes. Turne you vnto the Lorde youre GOD, *for he is gracyous and mercyfull, longe suffrynge, and of greate compassyon: and ready to pardon wyckednesse. Then (no doubte) he also shall turne and forgeue, & after hys chastenynge he shall let youre encrease remayne for meate and drynke offringes vnto the Lorde your God. * Blow out with the trompet in Syon, proclayme a fastyng, call the congregacyō, and gather the people together: warne the congregacyon, gather the elders, bryngе the chyldrē and sucklynges together. Lette the bryde grome go forthe of hys chamber, and the bride out of her closet. Let ꝑ priestes serue the Lorde bet wyxte the porche and the aulter, weppynge, and sayinge: her fauourable, O Lorde, her fauourable vnto thy people, let not thyne heritage bee brought to suche confusyon, lest the Heathen be lordes thereof. * Wherefore shoulde they saye amonge the Heathen: where is nowe theyr God? ‡

Then shal the Lorde be gelouse ouer his lande and spare hys people: yea, the Lord shall answere and saye vnto hys people: Beholde, I wyll sende you corne, wyne, and oyle, so that ye shall haue plentye of them: and I will nomore geue you ouer, to bee a reprofe amonge the Heathen. Agayne, as for hym of ꝑ northe, I shal dryue hym farre from you: and shutte hym oute into a drye and waste lande, hys face towarde the easte sea, and hys hynder partes towarde the vttermoste sea. The stinke of hym shall goe vp, and hys fylthy corruptyon shall fall vpon hym selfe, because he hath dealt so proudely. Feare not (O land) but be glad, and reioyce: for the Lord will doo greate thynges. Be not ye afrayde neyther (O ye beastes of the felde) for the pastures shalbe grene, and the trees shal beare theyr fruite: the sygtrees and vyneyardes shall geue theyr increase. Bee glad then (O ye chyldren of Syon) and reioyce in the Lorde youre GOD, for he hath geuen you a teacher of ryghteousnesse: *and he it is that shall sende you downe shoures of rayne, earlye and late in the fyrste moneth: so that the garners shalbee full of corne, and the presses plenteous in wine and oyle. And as for the eares that the grashopper locuste, blastynge, and caterpyller, (my greate hoste whyche I sente amonge you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynoughe to eate, and bee satysfyed: and prayse the name of the Lorde youre GOD, that so marueylously hathe dealte with you.

And my people shall neuer bee confounded any more. Ye shall well knowe, that I am in the myddeste of Israell, and that I am the Lorde youre GOD, yea, and that there is none other: and my people shall nomore bee brought to confusyon.

* After thys wyll I poure oute my spryte vpon all fleshe: and youre sonnes and youre doughters shall prophecye: youre olde men shal dreame dreames, and youre yong men shall see visyons: yea in those dayes I wil poure oute my spryte vpon seruauntes and maydens. I wyll shewe wonders in heauen aboue, and tokens in the earth beneth: bloude and fyre, and the vapoure of smoke. The sunne shalbee turned into darkenesse, and the moone into bloud, before the great and notable daye of the Lorde come. And the tyme shall come, that * whosoeuer calleth on the name of the Lorde, shall bee saued. For vpon the mounte Syon, and at Jerusalem, there shall bee a saluacyon, like as the Lorde hathe promysed: yea, and amonge the other remnaunte, whome the Lorde shall call.

The

The.iii. Chapter.

Of the iudgement of God agaynste the enemyes of hys people.

FOr take hede: in those dayes & at the same time, whē I turne a-gayne the captiuytie of Juda & Jerusalem: I shal gather al people togrether, and bringe them in the valley of Josaphat: and there will I reason with them because of my people and herytage of Israell, whom they haue scatred about in the nations, and parted my lande: yea, they haue caste lottes for my people, the younge men haue they set in the bordell house, and sold the damsels for wyne, that they might haue to drynke. * Thou Tyrus and Sydō, and all ye borders of the Philistines: what haue ye to do with me? Will ye delye me Ioel. 3. a. and. 2. 3. Amos. 1. b
B wel, yf ye wyll nedes delye me, I will recōpence you euen vpon youre heade, and that right worthely: for ye haue taken away my syluer & golde, my tayre and goodlye iewels, and broughte them into youre goddes houses. The children also of Juda and Jerusalē haue ye solde vnto the Grekes, that ye myght bringe them farre from the borders of theyr owne countreyes. Beholde therefore I will rayse them out of the place
Jere. 50. c. Abdi. 1. c
where ye haue solde them * and wil reward you euen vpon youre heade. Your sonnes & youre daughters wyll I sell thorowe the handes of the childrē of Juda, and so they shall geue them forthe to sell vnto them of Saba, a people of a farre countrey, for the Lorde hym selfe hathe sayde it. Crye oute these thynges amonge the Gentyles, proclayme warre, wake vp the gyauntes, let them drawe nye, let them come vp all the
Ioel. 3. a
lusty warryeurs of them. * Make you
C swerdes of your plowshares, and speares of youre sickles and sythes: Let the weake man saye: I am stronge. Muster you and come all ye heathen rounde about, gather you together: there shall the Lorde laye all thy gyauntes to the grounde. Let the people aryse, and get them to the valley of Josephat, for there will I syt, & iudge al hea-
Apoc. 14. d
then rounde about. * Laye to youre sythes, for þ harueste is ripe: come get you downe, the wyne pressle is full: yea, the wynepressles runne ouer, for theyr wickednesse is waxen great. In the valley appointed there shalbe many many people: for þ dare of the Lord
Joel. 2. b Esa. 13. b. Jere. 51. b
is nye, in the valley appointed. * The sunne and moone shall be darkened, and the starg shall withdrawe theyr lyght. * The Lorde shal roze oute of Sion, and crye oute of Jerusalem, that the heauens and the earthe shall quake withall. But the Lorde shalbe D
a defence vnto hys owne people, & a refuge for the children of Israell. Thus shall ye knowe that I the Lorde youre God dwell vpon my holy mount of Syon. Then shal Jerusalem be holy, and there shal no straūgers gothorowe yer any more. * Then shal Amos. 9. the mountaynes droppe swete wyne, and the hylles shall flowe with mylke. All the ryuers of Juda shall haue water ynoughe, and out of þ Lordes house there shal flow a spryng, to water the brooke of * Sittim: but Egypt shalbe layde waste, and Edom Jere. 49. Jer. 49.
shalbe desolate: because they haue deale so cruelly with the children of Juda, and shed innocente bloude in theyr lande. Agayne, Juda shalbee inhabyted for euermore, and Jerusalem from generacion to generacion: for I will not leaue theyr bloud vnauēged. And the Lorde shall dwell in Syon.

C The ende of the prophecye of Joell.

The booke of the Prophete Amos.

The first Chapter.

The tyme of the prophecye of Amos. The wordes o. the Lorde agaynste Israh, agaynst Tyre, agaynst Edom, and agaynste the sonnes of Ammon.

THese are the sermons I that were shewed vn-to Amos, (which was one of the shepheardes at Thecua) vpō Israel, in the tyme of * Ozias kynge of Juda, & Amos. 7. 4. Reg. 15.
in the tyme of * Jeroboam the sonne of Joas kynge of Israell, 4. Reg. 14.
two yeare before the earthe quake. And he sayde: * The Lorde shall roze out of Sion, Jere. 25.
and shewe hys voyce from Jerusalem, so þ Joel. 3.
the pastures of the shepherdes shall be in a myserable case, and the top of C Carmel dryed vp. Thus sayeth the Lord: for thre and foure wyckednesses of * Damascus, I will Esa. 17.
not spare her: because they haue thresshed Jere. 49.
Galaad with yron flayles. But I will sende a fyre into the house of Hazael, þ same shall B
consume the palaces of Benadab. Thus will I breake the barres of Damascus, and roote out the inhabyter from the feld of

Aun,

Iuen, and him that holdeth the scepter out
B of the pleasaunte house: so that the people
shalbe dryuen out of fayre Syrya, sayeth
the Lord. Thus sayeth the Lorde: for thre
and foure wyckednesses of *Gaza, I wyll
not spare her: because they make the pryso-
ners yet more captyue, and haue dryuen the
into the lande of Edom. Therefore wyll I
sende a fyre into the walles of Gaza, which
shall deuoure her houses. I will rote oute
them that dwell at Asdod, and him that
holdeth the scepter of Ascalon, and stretche
oute myne hande ouer Iccaron, that the re-
naunt of the Philistines shall perysshe, saith
the Lorde. Thus sayeth the Lord: for thre
C and foure wyckednesses of the Cityе of
*Tyre, I will not spare her: because they
haue encreased the captiuytie of the Edo-
mites, and haue not remembred the *bro-
therly couenaunte. Therefore wyll I sende
a fyre into the walles of Tire, that shal con-
sume her palaces. Thus sayeth the Lorde:
for thre and foure wyckednesses of *Edō,
I will not spare hym, because he perse-
ted hys brother with the sweard, destroyed
hys mothers wombe, bare hatered very
longe, and so kepte indignacion alway by
him. Therefore wil I send a fyre into The-
man, whiche shall deuoure the palaces of
D Bosra. Thus sayeth the Lorde: for thre
and foure wickednesses of the childrē of *Am-
mon, I wyll not spare them: because they
rypte vp the wemen greate with childe in
Galaad, to make ꝓ borders of theyr lādes
the wider. Therfore I wyll kyndle a fyre in
the walles of Rabbath, that shall consume
her palaces, with a greate crye, in the daye
of battayle, in tempeste and in the daye of
storme: so that theyr kyng shall go into cap-
tiuitie, he and hys prynces together, sayeth
the Lorde.

¶ The ii Chapter.

Agaynste Moab, Juda, and Israel.

Thus sayeth the Lorde: For thre
and foure wickednesses of Moab,
I wyll * not spare hym: because
he brent the bones of the kyng of
Edom to asshes: Therefore will I sende
a fyre into Moab, whiche shal consume the
palaces of Carioth: so that Moab shal pe-
rysshe with noyse, & the sounde of a shawme.
I will rote oute the Iudge from amonge
them, and slaye all hys prynces with hym,
sayeth the Lorde. Thus sayeth the Lorde:
for thre and foure wyckednesses of *Juda,
B I will not spare him: because he hath caste
alyde the lawe of the Lorde, and not kepte
hys commaundementes: for why ** they Jere.44.
woulde nedes bee dyscyued with the lyes Ezec.20.c
that theyr forefathers folowed. Therfore
wyll I sende a fyre into Juda, whiche shall
consume the palaces of Jerusalem. Thus
sayeth the Lorde: For thre and foure wyc-
kednesses of Israell, I will not spare hym, C
because he hath solde ꝓ ryghteous for mo-
ney, and the poore for shoes. They treade
vpon poore mens heades, in the dust of ꝓ
earthe, and crooke the wayes of the meke.
The sonne and the father go to the harlot,
to dishonoure my holy name: they lye be-
syde euery aultare, vpon clothes taken to
pledge, and in the house of theyr gods they
drynke the wyne of the oppressed. Yet de-
stroyed I the Amorye *before them, that Num.13.c
was as hye as the Cedre trees, & as strong
as the okes: not withstandyng I destroy-
ed his frute from aboue, and hys rote from
vnder. *Agayne, I brought you out of the Exo.14.c
lande of Egypte, and led you fourty yeres Deu.1.a.
thorowe ꝓ wildernes, that ye myght haue
the Amorites lande in possession. I rayled
vp prophetes amonge youre children, and
aduoteyners amonge youre yonge men. Is
it not so, O ye children of Israel, sayeth the D
Lorde? *But ye gaue the aduoteyners wine Num.6.a
to drynke: yea, ye cōmaunded ꝓ prophetes, + Jere.11.a
saying: Prophecy not. Behold, I wil crasshe
you in sōder, lyke as a wayne crasheth that
is ful of sheaues, so that the swifte shal not
escape, nether the stronge be able to do any
thynge: no, the Giaunt shall not saue hys
owne lyfe. The archer shall not abyde, and
the swyfte of fote shal not escape. The horse-
man shall not saue hys lyfe, and he that is
as manly of stomacke as a gyaunte, shall
in that daye bee fayne to runne hys waye
naked, sayeth the Lorde.

The.iii. Chapter.

He reproueth the house of Israel of wickednesse.

Heare what the Lorde speaketh I
vnto you (O ye children of Israe-
ell,) namely, vnto al the tribes,
whom I brought out of Egipt,
and sayde: *you onely haue I excepted frō Deu.4.c.
all the generacions of the earth: therefore and.32.b.
wyll I visit you in al youre wyckednesses.
Maye twayne walke together, except they
bee agreed amonge them selues? *Dothe Iob.6.a.
a lyon roze in the woode, except he haue a
praye? Or cryeth a lions whelpe out of his
den, except he haue gotte somethyng? Doth
a byrde fal in a snare vpon the earth where B
no fouler is? Taketh a man hys snare vp
from the grounde, afore he catche sowhat?

Crye

Crye they out Alarum with the trompet in the cite, and the people not afrayed? Cõmeth there any plage in a Cite, without it bee the Lordes doynge? Nowe doth the Lorde God no maner of thynge, but he telleth hys secret before vnto hys seruauntes the prophetes. When a Lyon roareth who wyll not bee afrayed? Seyng then that the Lorde God hym selfe speaketh who wyll not prophecie? Preache in ỹ palaces at Asdod, & in the palaces of the lande of Egipt, and saye: gather you together vpon ỹ mõtaynes of Samaria, so shall ye see greate murther and violente oppression amonge them: for why? they regarde not the thyng ỹ is ryght, sayth ỹ Lord: they gather together ruel gotté goodes, & lay vp robbery in theyr houses. Therefore, thus sayth ỹ lord God. This lande shall be troubled and besieged rounde aboute, thy strength shalbee pluct from ther, and thy palaces robbed.

D Thus sayeth the Lorde, lyke as an heardman taketh two legges or a pece of an eare out of the Lyons mouthe: Euen so the chyldren of Israel (that dwell in Samaria hauyng theyr couches in the corner, theyr bedds at Damascus shalbe pluct away. Heare, and beare recorde in the house of Jacob, (sayeth the Lorde God of Hostes) that when ỹ begynne to vysit the wickednesse of Israell, I will vysit the Iultares at Bethell also: so that the hornes of ỹ Iultare shalbe broken of, & fall to the grounde.

As for the wynter house and sommer house, I wyll smyte them downe: and the houses of yuory, yea, and many other houses shal perishe, and be destroied, sayeth the Lorde.

The.iiii. Chapter.

¶ Agaynste the gouernours of Samaria.

HEare this worde ye fat kine, that be vpon the hill of Samaria: ye that do poore men wrong, & oppresse the nedy, ye that saye to youre lordes: bringe hyther, let vs drinke. Therfore, the Lord hath sworne by his holynesse: The dayes shall come vpõ you, that ỹ enemies shal cary you away in shippes, & your posterytie shalbe carred awaye vpon fyshers hokes. Ye shall get you out at the gappes one after another, euen the kinges palace shal you ouerthrow, to make a way to escape, sayeth the Lord. Ye came to * Bethel for to worke vngraciousnes, and haue encreased youre synnes at * Gilgall: ye bringht youre sacrifyces in the morynge, and youre tythes vnto the thyrde daye. Ye made a thanckeofferyng of leuen, ye proclayme & preache free will offrynges and proclayme them. Suche lyste had ye, O ye chyldren of Israel, sayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre Cyties, & scarcenesse of breade in all youre places, yet wyll ye not turne vnto me, sayeth the Lord. Yhe there were but thre monethes vnto the harueste, * I withholde the rayne from you: yea, I rayned vpon one Cite, & not vpon another: one pece of grounde was moysture with rayne, and ỹ ground that I rayned not vpon, was dry. Wherefore two, yea, thre cities [illegible] to drynke water, but they [illegible] yet wyll ye not turne [illegible] the Lorde. I haue [illegible] and blastyng: and loke how [illegible] gardes, vineyardes, fygtrees and oliue trees ye had, the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, sayeth the Lorde. Pestylence haue I sente among you, * as I dyd in Egypte: youre yonge menne haue I slayne with the sweard, and caused youre horses to bee taken captiue: I made the stynkynge sauoure of youre tentes, to come vp into your nostrels. Yet wil ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowen * as I ouerthrewe Sodome and Gomorre: so that ye were as a brande pluct out of the fyre. Yet wyll ye not turne vnto me, sayeth the Lorde. Therefore, thus wyll I handle thee agayne, O Israel: yea eurn thus wyll I handle ther. Make the redy then to mete thy GOD, O Israel. For lo, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is aboute to do: he maketh the morynge and the darkenesse, he treadeth vpõ the hye places of the earth: the Lorde GOD of Hostes is hys name.

The.v. Chapter.

¶ A complaynt of the captiuite of Israel.

HEare this worde, O ye house of Israel: and why? I muste make thys mone for you. The virgyn Israell shall fall, and neuer ryse vp agayne: she shalbe caste downe vpon her owne ground, and no manne shall helpe her vp. For thus sayth ỹ Lord god: Where as there dwelt a thousand in one citie, there shalbe lefte scarce an hundred therin: and where there dwelt an. C. there shall scarce ten be lefte, in the house of Israel. Neuertheles thus sayth the Lord vnto the house of Israell: Seke after me, and ye shall lyue, but seke not after Bethel,

Come

Come not at Gilgal, and go not to Ber-
saba: for Gilgal shall bee caryed awaye
captyue, & Bethell shall come to nought.
Seke the Lorde that ye maye lyue: leste
the house of Joseph bee brente with fyre
and consumed, and leste there be none to
quenche Bethell.

Ye turne the lawe to wormewood, and
caste downe ryghteousnesse vnto the
grounde. * Ye forsake the Lorde that ma-
keth the seuen starres, and the Orions,
that turneth the nyght into daye, and of
the daye he maketh darknesse. * He cal-
leth the waters of the sea, and poureth
them out vpon the playne grounde: the
Lorde is his name. He rayseth destruccio
vpon the myghtye people, and bryngeth
downe ỳ strong holde. But they owe him
euil wil, ỳ reprooueth them openly: & who-
so telleth thẽ the plaine truth, they abhor
him. For so muche then as ye oppresse the
poore, & rob him of his best sustenaunce:
* therfore wheras ye haue builded houses
of square stone, ye shal not dwell in them.
Maruelous pleasaunt vyneyardes shall
you plant but the wyne of thẽ shal ye not
drynke: and why? as for the multitude of
your wickednesses & your stout sinnes, I
know thẽ right wel. Enemyes are ye of ỳ
righteous, * ye take rewardes & oppresse
the poore in iudgement. Therfore ỳ wyse
must now be fayne to holde his tong, so
wicked a time is it. Seke after the thyng
that is good, and not euil so shal ye lyue:
yea, the Lorde God of hostes shalbe with
you, accordyng to youre owne desyre.
* Hate the euill, & loue the good: & set vp
right again in the porte: & (no doubt) the
Lord god of hostes shalbe merciful vnto
the remnaunt of Joseph. If no (sayth the
Lorde God, ỳ God of hostes) there shalbe
mourning in al stretes: yea, they shal say
in euery strete: alas, alas. They shal call
the housbandmã to lamentacion, & suche
as can mourne to mourning. In al vine-
yardes there shalbe heuynesse, for I wyll
come amõg you, sayth the Lorde. Woe be
vnto them that desyre the day of ỳ Lord.
Wherfore would ye haue it? Is for the
day of the Lord, it shalbe darke and not
cleare. Yea, lyke as when a man runneth
frõ a Lyon & a Bear meteth with him: or
when he cõmeth into the house, & leaneth
his hande vpon the wall, a serpente by-
teth hym. Shall not the day of the Lorde
be darke * and not cleare? shall it not bee
cloudye, and no shyne in it? I hate and
abhorre your holy dayes: and where as
ye cense me when ye come together, I wil
not accepte it. And though ye offer me
fyent offeringes and meatofferinges, yet
haue I no pleasure therein. Is for youre
fatte thanke offerynges, I wyll not loke
vpon them. Away with that noyse of thy
songes. I wyll not heare thy playes of
musycke: but see that equitye flow as the
water, and ryghteousnesse, as a myghtye
streame. O ye house of Israel, * gaue ye
me offerynges and sacrifices those foure
yeares long in the wyldernesse? yet haue
ye set vp tabernacles to youre * Moloch,
and ymages of your ydols: yea, and the
starre of youre God Rempha, fygures
whiche ye made to worshyp them. Ther-
fore will I cause you to be caryed awaye
beyonde Damascus, sayeth the Lorde,
whose name is the God of hostes.

The. vi. Chapter.

Against ỳ pryuces of Israel lyuing in pleasures.

Woe bee to the proude welthy in
Syon, to suche as thynke them so
sure vpon the mount of Samaria:
which hold themselues for the best of the
world, and rule the house of Israel, euen
as they lust. Go vnto Calne, and see: and
from thence get you to Hemath the great
citie, & so goe downe to Gath of the Phi-
listines: bee they better at ease then these
kyngdomes, or the border of they? lande
wyder then youres? ye are taken out for
the euill daye, euen ye that syt in the stole
of wylfulnes. Ye that lye vpon beddes of
yuorye, and vse your wantonnesse vpon
your couches: ye that eate ỳ best lambes
of the flocke, and the fattest calues of the
droue: ye that synge to the lute, & in play-
ing of instrumẽtes compare your selues
vnto * Dauid: ye that drynke wyne out
of gobletes, & anoynt your selues wyth
the best oyle, but no man is sorye for Jo-
sephs hurte. Therfore, now shal ye be the
fyrste of them, that shalbe led awaye cap-
tyue, & the lusty chere of the wilfull shall
come to an ende. * The Lorde God hathe
sworne euen by himselfe (sayth the Lorde
God of hostes) I hate ỳ pryde of Jacob,
and I abhorre his palaces: I wyll geue
ouer the cytie, with all that is therein: so
that though there remayne ten menne in
one house, they shall dye. So they? nerre
kynsfolkes and the dead buryers shall
take them, and carye awaye they? bones,
and saye vnto hym, that is in the inner-
mer house: is there yet any moe by thee?

And

And he shall answere: they are all gone, holde thy tounge (shall he saye) * for they wolde not remembre the name of the Lorde. Beholde, the Lorde is mynded to smyte the great houses, so that they shall decaye: and the lytle houses, that they shall cleaue a sunder. Who canne runne wyth horses, or plow with oxen vpon the hard rockes of stone? For why, ye haue turned true iudgemente into bytternesse, and the frute of righteousnesse into wormewood. Yea, euen ye that reioyce in vayne thinges, ye that saye: haue not we obtained hornes in oure owne strength? Well take hede, O ye house of Israel, saieth the Lorde God of hoostes: I wyll bryng a people vpon you, which shall trouble you from the waye that goeth toward Hemath vnto the broke in the medowe.

The. vii. Chapter.

Of the captyuitie of Israel and Iuda.

THe Lorde God shewed me suche a vysyon: beholde, there stode one that made Grashoppers, euen when the corne was shotyng forth, after the kyng had clypte his shepe. Nowe when they vndertooke to eate vp all the grene thynges in the lande, I sayde: O Lorde God, be mercyfull, I beseeche thee, who shoulde els helpe vp Iacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be. Agayne, the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punishe withall, and it deuoured the greate depe: yea, it consumed a parte alreadye. Then sayde I: O Lorde God, hold thyne hand: for who shoulde els helpe vp Iacob that is brought so lowe? So the Lorde was mercyfull therein, and the Lorde God sayde: well, it shall not bee. Moreouer he shewed me this vysyon: beholde, the Lorde stode vpon a plastered wall, and a masons trowell in his hande. And the Lorde sayde vnto me: Amos, what seest thou? I answered: a masons trowell. Then sayde the Lorde: beholde, I wyll lay the trowel amonge my people of Israel, and wyll nomore ouersee them, but the hye bychapels of Isaac must be layd waste, and the churches of Israel made desolate: * and as for the house of Ieroboam, I wyll stande vp against it wyth the swearde. Vpon this sente Amasiah the priest to Bethell vnto Ieroboam the kyng of Israel, saying: * Amos maketh the house of Israel to rebell against the: the lande cannot away with his wordes. For Amos sayeth: Ieroboam shall dye with the sweard, and Israel shalbe led away captyue out of their owne lande. And Amasiah sayd vnto Amos. Get the hence * (thou that canst see so well) and flee into the lande of Iuda, gette the there thy lyuing & prophecy there: and prophecy nomore at Bethel, for it is the kinges chappel, & the kinges court. Amos answered, & sayd to Amasiah: Ie * for me I am neither Prophete, nor Prophetes son, but a keper of catel. Now as I was breakyng downe molberyes, & goyng after the catel, the Lorde tooke me, & sayde vnto me: Go thy waye, & prophecy vnto my people of Israel. And therfore heare thou nowe the worde of the Lorde: Thou sayest: prophecy not against Israel, and speake nothing against the house of Isaac. Wherfore thus sayth the Lorde: Thy wyfe shall bee defyled in the cytie, thy sonnes and daughters shalbe slaine with the sweard, and thy lande shalbe measured out with the lyne. Thou thy selfe shalt dye in an vncleane lande, * and Israel shall be dryuen out of his owne countrye.

The. viii. Chapter.

Against the rulers of Israel. The Lord sweareth that he wyll fulfyl the thynges which he hath determyned against Israel.

THe Lorde God shewed me this vision: and behold, there was a maund with somer frute. And he said: Amos what seyst thou? I answered: a maund with somer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll nomore ouersee them. In that daye shall the songes of the temple be turned into sorowe, sayeth the Lorde God: many dead bodyes shall lye in euery place, and be cast forth secretly. * Heare this, O ye that oppresse the poore, and destroye the nedye in the lande, saying: When wil the newe moneth be gone, that we maye sell vytayle, and the Sabboth, that we maye haue scarcenesse of corne to make the bushell lesse, and the sycle greater? We shall sette vp false weyghtes, that we may gette the poore vnder vs wyth their money, and the nedye also for shoes: yea, lette vs sell the chaffe for corne. * The Lorde hathe sworne agaynste the pryde of Iacob: these workes of theyrs wyll I neuer forgette. Shall not the lande

trem-

tremble, and all they that dwell therein, mourne for this? Shall not they? destruccyon come vpon them lyke a water streame, and flow ouer them as the floud of Egypte? * At the same tyme (sayeth the Lorde God) I shall cause the sunne to goe downe at noone, and the lande to bee darke in the clere daye. * Youre hye feastes wyll I turne to sorowe, and your songes to mournyng: I wyll bryng sackcloth vpon all backes, and baldnesse vpon euerye head: yea, suche a mournyng wyll I sende them, * as is made vpon an only begotten sonne, and they shall haue a myserable ende. Behold, the tyme commeth (sayeth the Lorde God) that I shall sende an hunger into the earthe, not the hunger of breade, nor the thyrste of water, but an hunger to heare the woorde of the Lorde: so that they shall goe from the one sea to the other: yea, from the north vnto the east, runnyng aboute to seke the woorde of the Lorde, and shall not fynde it. In that time shall the fayre bryngines and the younge men perysh for thyrste: yea, euen they that sweare in the detestable calfe of Samaria, and saye: as truelye as thy God lyueth at Dan, and as truelye as thy God lyueth at Berlaba. These shall fall and neuer ryse vp agayne.

The.ix. Chapter.

Threatnynges agaynste Israel. No manne can escape the hande of God.

I Sawe the LORDE standyng vpon the aultare, and he sayde: smyte the doore cheke, that ỹ postes may shake wythall. For they? couetousnesse shall fall vpon all they? heades, and they? posteryte shall be slayne with the swearde. * They shall nor flee away, there shall not one of them escape nor be delyuered. * Though they were buryed in the hell, my hande shall fetche them from thence: though they clyme vp to heauen, yet shall I cast them downe: though they hyde themselues vpon the toppe of Carmell, yet shall I seke them oute, and bryng them from thence: though they crepe downe from my syght into the depe of the sea, I shall commaunde the serpente, euen there to byte them. If they go awaye before they? enemyes into captiuytie, then shall I commaunde the swearde, there to slaye them. Thus wyll I sette myne eyes vpon them, for they? harme and not for they? wealth. For when the Lorde God of hoostes toucheth a lande, it consumeth awaye, and all they that dwell therein, muste nedes mourne: And whye they? destruccion shall aryse as euerye streame, and runne ouer them, as the floude in Egypte. * He that hathe hys dwellyng in heauen, and groundeth his tabernacle in the earth. * He that calleth the waters as the sea, and powreth them out vpon the playne grounde: his name is the Lorde. O ye chyldren of Israel, are ye not vnto me euē as ỹ Moryans sayth the Lorde? haue not I brought Israel out of the lande of Egypte? * The Philystynes from Captho?, and the Syryans from Cir? Beholde, the eyes of the Lord are vpō the realme that synneth to rote it cleane out of the earth: Neuertheles, * I wyll not vtterlye destroye the house of Jacob sayeth the Lorde.

For loe, this I promyse: though I sykte the house of Israel amonge all nacions (lyke as they vse to sykte in a syue) yet shall not the smalest grauell stone fal vpon the earth: But all the wycked doers of my people, that saye: Tushe, the plage is not so nye, to come so hastelye vpon vs: those shall perysshe wyth the swearde. * At that tyme wyll I buylde agayne the tabernacle of Dauyd, that is fallen downe, & hedge vp hys gappes, and looke what is broken, I shall repayre it: yea, I shall buylde it agayne, as it was afore tyme, that they may possesse the remnaunte of Edom: yea, and all suche people as cal vpon my name, with them sayeth the Lord whiche doeth these thynges. Beholde, the tyme commeth (sayeth the Lorde) that the plowmanne shall ouertake the mowar, and ỹ treader of grapes hym that soweth seede. * The mountaynes shall droppe swete wyne, and the hylles shall be frutefull, and I wyll turne the captyuitie of my people of Israel: they shall repayre the waste Cyties and haue them in possessyon, they shall plant vynegardes, and drynke the wyne thereof, they shall make gardens, and enioy the frutes of them. And I wil plant them vpon their owne ground, so that I wil neuer roote them out again from they? lande whiche I haue geuen them, sayeth the Lorde thy God.

¶ The ende of the prophecye of Amos.

¶ The

The booke of the Prophete Abdy.

¶ The first Chapter.

Agaynste Edom and the trust that they had in ryches.

THIS is the vysion that was shewed vnto Abdye. Thus hath the Lord God spoke vpon * Edom. We haue heard of ꝑ Lord that there is an embassage sente among the heathen: Vp, let vs aryse, and fyght agaynst them. Behold, * I wyll make the small amonge the heathen, so that thou shalt be vtterlye despysed. The pryde of thyne herte hath lyfte thee vp, thou that dwellest in the stronge holdes of stone, and haste made thee an hye seate. Thou sayest in thyne harte, who shall caste me downe to the grounde? * But though thou wentest vp as hye as the Iegle, and madest thy nest aboue among the starres: yet wouldе I plucke thee downe from thence sayeth the Lorde. ¶ If the theues and robbers came to the by nyght, thou takyng thy rest: should they not steale, tyll they had enough? ¶ If the grape gatherers came vpon thee, wouldе they not leaue the summe grapes? ¶ But howe shall they serche Esau, and seke oute his treasure? Yea the menne that were sworne vnto thee, shall dryue thee oute of the borders of thyne owne lande. They that be now at one wyth thee, shall dyscerue thee: and ouercome thee: Euen they that eate thy breade, shall betraye thee, or euer thou perceyue it. * Shall not I at the same tyme destroye the wysemenne of Edom, and those that haue vnderstandyng from the mounte of Esau? Thy gyauntes (O Theman) shall bee afrayde, for thorowe the slaughter, they shall bee all ouerthrowen vpon the mounte of Esau. Shame shall come vpon thee for the malyce that thou shewedste to thy *brother Iacob: yea, for euermore shalt thou perysshe, and that because of the tyme, when thou bydest sette thy selfe agaynste hym, euen when the enemyes caryed awaye his hoste, and when the gseauntes came in at his portes, and caste lottes vpon Ierusalem, and thou thy selfe waste as one of them. Thou shalt nomore see the daye of thy brother, thou shalt nomore behold the tyme of his captiuitie: thou shalt nomore reioyce ouer the chyldren of Iuda, in the daye of theis destruccion, thou shalt trymphe nomore in the tyme of theyr trouble. Thou shalt nomore come in at the gates of my people, in the tyme of theyr decay: thou shalt not see theyr miserye in the daye of theyr fall. Thou shalt sende oute no manne agaynst theyr hooste, in the daye of theyr aduersytie: neyther shalte thou stande waytyng any more at the corners of the stretes, to murther suche as are fled, or to take them prysoners, that remayne in the daye of theyr trouble. For the daye of the Lorde is harde by vpon all the heathen. * Lyke as thou haste done, so shalte thou be dealte wythall, yea, thou shalt be rewarded euen vpon thyne head. For lykewise as ye haue dronken vpon myne holy hyll, so shall all heathen drynke contynually: yea, drynke shal they & swalow vp, so that ye shall bee as though ye had neuer been. But vpon the mounte Syon shall the saluacion bee, and holynesse: these shall bee holy, and the house of Iacob shall possesse euen those, * that had themselues afore in possessyon. Moreouer, the house of Iacob shall bee a fyre, the house of Ioseph a flame, & the * house of Esau shall bee the strawe whiche they shal kyndle and consume, so that nothing shall bee lefte of the house of Esau: the Lorde hymselfe hathe sayde it. They of the southe shall haue the mounte of Esau in possessyon: and looke what lyeth vpon the grounde, that shall the Philystynes haue: the playne fieldes shall Ephraim and Samaria possesse: and the mountaynes of Galaad shall Beniamin haue: And this hooste shall bee the chyldren of Israels prysoners. Howe what so lyeth from Canaan vnto Zareptah, and in Sepharad, that shalbe vnder the subiection of Ierusalem, and the cyties of the south shall inherite it. Thus they that escape vpon the hyll of Syon, shall go vp to punish the mount of Esau, * and the kyngdome shalbe the Lordes.

Exo. 18.b. and 19.a Amos. 1.c

Iere. 49.c

Amos. 9.a Abac. 2.b

Psa. 79.c 1. Esd. 1.c

Gen. 27.c

Iere. 49.a

Ioel. 3.a Amos. 1.a

Ioel. 3.a

Iere. 49.a

Zach. 14.b

Amos. 1.a

Ioel. 3.a

Zach. 14.a

¶ The ende of the booke of the prophecye of Abdy.

¶ The

The booke of the Prophete Jonas.

The fyrste Chapter.

Of the flight of Jonas when he was sēt to preach. A tempest ariseth and casteth hym in the sea for his disobedience.

THe worde of the Lord came vnto * Jonas the sone of Amithay, saying: Arise, and get the to Ninyue ỳ * greate citie: and preache vnto thē, how that their wickednes is come vppe before me. And Jonas made him readye to flye vnto Tharsis from the presence of the Lorde, and gat him downe to Joppa: where he founde a ship ready for to goe vnto Tharsis. So he paid his fare, and went aboarde: that he might go with them vnto Tharsis, from the presence of ỳ lord. But the lorde hurled a great wynde into the sea, and there was a mightye tempest in the sea, so that the shyp was in ieopardy of going in pieces. Then the maryners were afrayde, and cried euery manne vnto his God: and the goodes that were in the shyp they caste into the sea, to lyghten it of thē. But Jonas gat him vnder the hatches, where he layed hym downe and slūbred. So the maister of the shippe came to hym, and saide vnto him: why slumbrest thou? Up cal vpon thy god: If God (happly) will thinke vpon vs, that wee perishe not. And they sayd one to another: come let vs caste lots, that we may know for whose cause we are thus troubled. * And so they caste lots, & the lot fell vpō Jonas. Thē said they vnto hym: tel vs, for whose cause are we thus troubled? what is thine occupacion? whence commest thou? (and whither goeste thou?) what countrey man art thou? and of what nacion? He aunswered them: I am an Ebrue, and I feare the Lorde God of heauen, whiche made bothe the sea and the dry lande. Then were the men exceadinglye afrayde, and sayde vnto hym: why dyde ste thou so? (for they knewe, that he was fled from the presence of the Lorde, because he had tolde them) and sayde moreouer vnto hym: what shall wee doe vnto the, that the sea maye ceasse from troubling vs? (for the sea wrought, and was troublous:) he aunswered them: take me, and caste me into the sea, so shall it lette you bee in reste, for I wotte it is for my sake, that thys greate tempeste is come vpon you. Neuertheles the menne assayed with rowyng to bryng the shippe to lande: but it would not be, because the sea wrought so: and was so troublous agaynst them. Wherefore they cryed vnto the Lord, and said: * O Lorde let vs not perishe for this mans death, neyther laye thou innocente bloude vnto oure charge: for thou, O Lorde hast done, euen as thy pleasure was. So they tooke Jonas & cast him into the sea, and the sea lefte ragyng. And the men feared the Lord exceadinglye, doynge sacrifices and makinge vowes vnto the Lorde.

The. ii. Chapter.

Jonas is swalowed of a whale. The prayer of Jonas

BVt the Lorde prepared a great fish to swalow vppe Jonas. * So was Jonas in ỳ belly of ỳ fish thre dayes and thre nightes.

And Jonas prayed vnto the Lorde hys God, out of the fishes bellye, and sayde: * In my trouble I called vnto the Lorde, & he hearde me: out of the belly of hell I cried, and thou heardest my voice. Thou haddest cast me downe depe in the middeste of the sea, and ỳ floud compassed me about: yea, all * thy waues and roules of water went ouer me. I thought that I had bene cast awaye out of thy syghte: But I wyll yet againe loke toward thy holye temple. The waters compassed me, euen to the verye soule: ỳ depe laye aboute me, and the wedes wer wrapt aboute mine heade. I wēt down to the botome of the hilles, and was barred in with earth for euer. But ỳ, O lord my god, hast brought vp my lyfe againe out of corrupcion. When my soule fainted within me, I thought vpon ỳ lord: & my prayer came in vnto the, euē into thy holy temple. They ỳ hold of vaine vanities, wil forsake his mercy. But I will doe the sacrifice with ỳ voice of thankesgeuinge, & wil paye that, ỳ I haue vowed: for why? saluacion commeth of the Lorde. And the Lorde spake vnto the fishe, and it caste out Jonas agayne vpon the drye lande.

The. iii. Chapter.

Jonas is sent agayne to Ninyue. The repentaunce of the kyng of Ninyue.

THen came the worde of the lorde vnto Jonas agayne, sayinge: * Vp and get thee to Ninyue that greate Citye, and preache vnto them the preaching which I bad thee. So Jonas arose and wente to Ninyue at the Lordes commaundemente. Ninyue was

a greate cytye vnto God, namelye of three
B dayes iourneye. And Jonas wente to and
entred into the city, euen a dayes iourney:
& cried, saying: Yet are yet foure dayes,
*Esa.37.a & then shal Ninive be ouerthrowen. * And
the people of Ninyue beleued God, & pro-
claimed fastyng, and arayed themselues in
sackecloth, as wel the great as the smal of
them. And the tidinges came vnto the king
of Ninyue, whiche rose out of hys state,
and dyd his apparell of, and put on sacke-
cloth, and sat hym downe in asshes.

C And it was cryed and commaunded in
Ninyue, by the auctoryte of the kyng and
Mat.11.b his lordes, saying: * se that neither manne,
Luke.17.c nor beast ore, or shepe, tast ought at all: &
that they neyther fede nor drynke water,
but put on sackecloth both man and beast:
Jere.18.a and crye mightely vnto God: * Yea, se that
euery man turne from hys euil waye, and
from the wickednes that he hath in hand.
Who can tell? God maye turne and repēt,
and cease from his fearce wrath, that wee
perishe not. And when God sawe theyr
workes how they turned from theyr wic-
ked waies: * he repented on the euil, which
*Esa.38.b he sayde he would do vnto them, and dyd
it not.

The.iiii. Chapter.

Jonas is reproued of God.

I Therefore Jonas was sore dis-
contente & angry. And he prayed vnto the Lorde, and saide: O
Lorde, was not this my saying
(I pray the) when I was yet in my coun-
trey? therefore I hasted rather to flye vn-
*Psa.86.a to Tharsis. * For I knowe wel ynough,
Joel.2.c that thou art a mercifull God, full of com-
passion, long sufferyng, and of great kynd-
nesse, and repentest when thou shouldest
3.reg.19.a. take punishemente. And nowe * O Lord,
take my lyfe from me (I beseche the) for I
hadde rather dye then lyue. Then sayde the
Lord: art thou so angry? And Jonas gat
hym out of the cytie, and sat downe on the
B East side therof: & there made him a booth,
& sat vnder it in the shadowe, til he might
see what shoulde chaunce vnto the cytye.

And the Lorde God prepared a wylde
vyne, whiche sprang vp ouer Jonas, that
he myght haue shadowe aboue his heade,
to deliuer hym out of his payne. And Jo-
nas was exceading glad of the wild vine.
But vpon the nexte morowe agaynste the
C sprynge of the daye, the Lorde ordeyned a
worme, whiche smote the wylde vyne, so
that it withered away. And whē the sunne
was vp, God prepared a feruente East
winde: and the sunne bet ouer the heade of
Jonas, that he fainted again, and wished
vnto his soule that he might dye, and said:
It is better for me to dye, then to liue. And D
God sayd vnto Jonas: Art thou so angry
for ỳ wilde vine? And he said: yea, very an-
gry am I, euē vnto the death. And the lord
sayd: thou hast compassion vpon a wylde
vine, whereon thou bestowedst no labour,
nor madest it grow, whiche sprange vp in
one nighte, and perysshed in another. And
should I not then haue compassion vpon
Ninyue that great cytye, wherein there are
aboue an hundred and.xx. M. persones, ỳ
knowe not their right hande from the left,
besides muche cattelle.

The ende of the pro-
phecie of Jonas.

The booke of the Prophete Micheas.

The fyrst Chapter.

Of the destruction of Samaria because of their
idolatry.

THis is the worde of ỳ lorde, I
that came vnto Micheas ỳ
Morasthite in the dayes of * 4.reg.15.
Jothā, Ahas and * Ezechi- 2.par.27.
ah kinges of Juda: which 29.32.
was shewed him vpō Sa- 2.reg.18.
maria and Jerusalē. * Heare all ye people, Esay.1.
marke this wel, O earth, and al that there-
in is. Yea, the lorde God hymself bee wit-
nes amonge you, euen the lorde from hys
holy temple. For why? * beholde, the lorde ỳ Esay.26.
shal goe out of his place, and come downe
and tread vpō the hye thinges of the earth.
The mountaines shal consume vnder him,
& the valleyes shall cleaue a sunder: lyke as
ware consumeth at ỳ fyre, and as the wa-
ters run downwarde. And al this shalbe
for the wickednesse of Jacob, & the synnes
of the house of Israell. But what is the 2.reg.21.
wickednes of Jacob? Is not * Samaria? B
Which are the hye places of Juda? Is 2.par.33.
not Jerusalem? Therefore I shall make 3.reg.12.
Samaria an heape of stones in the fyelde, 4.reg.17.
to laye aboute the vyneyarde: her stones and.19.
shal I cast into the valley, and discouer her
foundacions. All her ymages shalbe broke
downe, and all her garmentes shall bee
brente in the fyre: yea, all her ydols wyll I
destroye: for why? * they are gathered out 4.reg.23.
of the hyre of an whore, & into an whores
hyre

byde shal they be turned againe: wherefore I will mourne and make lamentacion, bare and naked wil I go. I must mourne like ỳ dragons, & take sorowe as the Estriches, C for their wounde is paste remedye. And why? It is come into Juda, & hathe touched the porte of my people at Jerusalem already. * Wepe not, lest they at Geth perceiue it. Thou at Bataphra, welter thy self in the dust and ashes. Thou that dwellest at Sephir, get the hence with shame. The proude shal bost no more for very sorowe: and why? her neighbour shal take from her what she hath. The rebellyous citie hopeth that it shall not bee so euil, but for all that the plage shal come from the lord euen into the port of Jerusalem. The greate noyse of the charettes shall feare them that dwel at * Lachis, which is an occasion of the sinne D of the daughter of Sion, for in thee came vp the wickednesses of Israel. Yea, she sent her courlers into the lande of Geth. The houses of lyes wyll disceyue the kinges of Israel. And as for the (O thou that dwellest at Mozalla) I shal bring a possessioner vpon the, & the plage of Israel shal reache vnto Odolla. Make thee bald, & shaue thee because of thy tender children. Make thee cleane bald as an Aegle, for they shal be caryed awaye captiue from thee.

The.ii. Chapter.

Threatnynges agaynst the synfull people.

A WO vnto them ỳ imagin to doe harme, & deuise vngraciousnesse vpō their beds, to perfourme it in ỳ clere day, for their power is agaynst god. When they couet to haue land, they take it by violence, they rob men of theyr houses. Thus thei oppresse a mā for his house, and euery man for his heritage. Therfore, thus saith ỳ lorde: Beholde, * agaynste this household haue I deuised a plage, wherout ye shall not plucke youre nechkes: ye shal no more go so proudly, for it wil be a perilous time. In ỳ day shall thys terme be vsed, & a mourninge shalbee made ouer you on this maner. We be vtterly desolate, ỳ portiō of my people is translated. B When wil he parte vnto vs the lande, ỳ he hath taken frō vs? Neuertheles, * ther shal be no mā to deuide the thy portion in ỳ congregacion of ỳ lord. Tush, hold your tong (say they:) It shal not fal vpō this people: we shal not come so to confusion, sayeth the house of Jacob. Is ỳ spirite of ỳ Lorde so cleane awaye? or is he so mynded? Truth it is, my wordes are frendly vnto them ỳ liue ri ghte: but my people dothe the contrarye, therefore must I take parte agaynst them: C for they take awaye both cote & cloke from the simple. Ye haue turned youre selues to fighte, ỳ wemen of my people haue ye shut out from theyr good houses, & take away mine excellent gifftes frō their children. Vp, get you hence, for here shal ye haue no rest. Because of their idolatry, thei are corrupt, & shal miserably perish. If I wer a fleshly felow, & a preacher of lies, & told them that they might sit bybbing and bolling, and be dronken, O ỳ were a prophet for this people. D But I wil gather the i dede, O Jacob, & driue ỳ remnaunt of Israel altogether. I shal cary them one with another, as a flocke in ỳ fold, & as ỳ cattel in their stalles, ỳ they maye bee disquieted of other men. Whoso breaketh the gap, he shall goe before. They shal breake vp the porte, and goe in and out at it. The kynge shall goe before them, and the lord shalbe vpon the head of them.

The.iii. Chapter.

Agaynst the tyranny of princes, and false prophetes.

AND I said: heare, O ye heades I of ỳ house of Jacob, & ye leaders of ỳ house of Israel: * Shoulde not ye know, what wer lawfull and right? But ye hate the good & loue ỳ euil: ye plucke of mennes skins, and the flesh frō their bones: ye eate the flesche of my people, and flaye of theyr skin: ye breake theyr bones, ye chop them in pieces as it wer into a caldron, and as flesh into a pot. Now the time shal come, * that when they cal vnto the lorde he shal not heare them, but hide his face from thē, because ỳ throughe theyr B owne imaginations, they haue delt so wickedly. And as concerning the prophetes ỳ disceyue my people, thus the Lorde sayeth agaynst them. * Whē they haue any thing to bite vpon, then they preach that al shall be wel: but if a man put not some thing into their mouthes, they preach of warre agaynst him. * Therfore youre vision shalbe turned to night, and your prophecynge to C darkenesse. The sunne shall go downe ouer those prophetes, and the daye shalbe darke vnto them. Then shal the vision seers be ashamed, and the sothsayers confounded: yea, they shal be fayne al ỳ packe of them, to stoppe their mouthes, for they haue not goddes woorde. * As for me, I am full of strength, and of the spirite of the Lord, ful of Judgemente and boldnes: to shewe the house of Jacob their wickednesse, and the house of Israell their sin. O heare this ye

rulers of ꝑ house of Jacob, and ye iudges
D of the house of Israell, ye t hat abhorre the
thyng that is lawfull, and wreste aside the
*Iba,.. b thynge that is streyghte. *Ye that builde
vp Sion with bloude, and Jerusalē with
‡Eze,.. b doyng wrong. ‡O ye iudges, ye geue sen-
tence for gifres. O ye prieſtes, ye teach for
*Jer.. b lucre *O ye prophetes, ye propheryе for
money. Yet wil they be taken as thoſe that
holde vpon god, and saye: Is not the lorde
among vs? Tush, there can no misfortune
*Jer.. b happē vs. * Therfore shal Sion for your
‡Jer.. b sakes ber plowed like a field: ‡ Jerusalem
Mich.. b shall become an heape of stones, and the hil
and.. a of the tēple shalbe turned to an hye wood.
Luk.. a

The.iii. Chapter.

Of the callinge of the gentils, and conuersyon of the Jewes.

IT t in the latter dayes it wyll
come to passe, that the hyl of the
lordes house shall be set vp hyer
then any mountaines or hylles:
yea, the people shall preace vnto it, and the
multitude of the Gentiles shall haste them
thither, saying: Come, let vs go vp to the
hill of the lorde, and to the house of the god
of Jacob: ꝑ he maye teache vs his waye,
and that wee maye walke in his pathes.
‡Psal.. a ‡ For the law shal come oute of Sion: and
Esai.. a the worde of God from Jerusalem, and
Luk.. b shal geue sentence amōg the multitude of ꝑ
heathen, and reforme the people of farre
countreyes: so that of their swordes they
shal make plough shares, & sythes of theyr
B speares. * One people shall not lifte vppe a
*Esa.. b sworde against another: yea, they shal no
and.. d more learne to fyghte, but euery man shall
sit vnder his vineyarde, and vnder his fig-
tree, and no man to fraye hym awaye: for
the mouth of the lorde of hostes hathe spo-
ken it. Therfore where as al ꝑ people haue
walked euery man in the name of his own
god, we will walke in ꝑ name of oure god
*Sop.. c for euer & euer. * At ꝑ same time saith ꝑ lorde,
wil I gather vp ꝑ lame & the outcastes, &
such as I haue chastened. & will geue ysshe
vnto ꝑ lame, & make of ꝑ outcastes a great
*Lub,.. c people: * and the lorde himself shalbee theyr
C king vpon the mount Sion, frō thys time
forth for euermore. And vnto the (O thou
*gen,.. d towre of * Eder ꝑ strong hold of ꝑ daugh-
ter Sion) vnto the shal it come, euē ꝑ lord-
ship & kyngdome of ꝑ daughter Jerusalē.
Why then art ꝑ now so heuye? is there no
kyng in the? are thy counsellers away, that
thou art so pained as a woman in her tra-
uaile? And now (O ꝑ daughter Sion) be so-
ry, let it greue the as a wife labouryng wt
child: for now must thou get the out of the
city, & dwel vpon ꝑ plaine fielde: yea, vnto
Babilō shalt ꝑ go, ther shalt ꝑ be deliuered,
*& ther ꝑ lord shall leuse thee from ꝑ hand *Esa.. c
of thine enemies. Now also are ther many D
people gathered together against the, say-
ing: what, Sion is cursed, we shal see our
luste vpon her. But they knowe not * the *Esa..
thoughtes of ꝑ lord, thei vnderstād not his
counsaile ꝑ shal gather them together as ꝑ
sheues in ꝑ barne. Therfore get the vp, O ꝑ
daughter Sion, & thresh out ꝑ corne: for
I wil make thy horne irō, and thy clawes
brasse, that thou mayeste gryude manye
people: theyr goodes shalte thou appro-
priate vnto the Lorde, and theyr sub-
staunce vnto the ruler of the whole world.

The.v. Chapter.

Of the destruction of Jerusalem.

AFter ꝑ shalt thou be robbed thy selfe,
O thou robbers daughter: they shall I
lay siege against vs, & smite the iudge
of Israel with a rod vpon the cheke. * And *mat..
thou Bethleem Ephrata, art litle amonge Joan..
the thousandes of Juda. Out of thee shall
come vnto me, which shal be the gouernour
in Israel: whose out going hath bene from
the beginning and frō euerlastinge. In the
meane while he plageth them for a season,
vntill the tyme that she (which shall beare)
haue borne: then shall the remnaunt of hys
brethren be conuerted vnto the children of *Eze..
Israel. He shal stand fast, * and geue foode in Jer..
ther strength of the lorde, and in the victo- Mich..
ry of the name of the lord his god: and whē B
they be conuerted, he shal be magnified vn-
to the furtheste partes of the world. Then
shall there bee peace, so that the Assirian
maye come into youre lande, and treade in
your houses. We shal bringe vp .vii. shepe-
heardes & .viii. princes vpon thē: these shall
subdue the land of Assur with the sworde, *gen..
and the land of * Nimrod with their naked Mich..
weapons. ‡ Thus shal he deliuer vs from
the Assirian, when he commeth within our
land, and setteth his foote within our bor-
ders. And the remnaunt of Jacob shalbee
amōg the multitude of people, as the dew
of the Lord, & as the drops vpon ꝑ grasse, C
that tarieth for no man, and waiteth of no Gen..
body. * yea, the residue of Jacob shalbe a-
monge the Gentiles, and the multitude of
people, as the lyon among the beastes of ꝑ
wood, & as ꝑ lions whelpe amōg a flocke
of shepe: whiche (whē he goeth throughe)
treadeth down, teareth i pieces, & ther is no

man that can helpe. Thyne hande shalbe lift vp vpon thyne enemies, and all thyne aduersaries shal perysche. The tyme shall come also, sayeth the Lorde, that I will take thy horses from thee, and destroye thy charets. I will breake downe the cities of thy lande, and ouerthrow all thy strong holdes. * All witchecraftes will I rote out of thine hand, there shal no moe soothsayinges be within the. * Thyne ydols and thine ymages will I destroye out of thee: so that thou shalt no more bow thy selfe vnto the woorkes of thyne own handes. Thy groues will I pluck vp by the rootes, and breake downe the cities. Thus will I be auenged also, vpon all the Heathen that will not heare.

The. vi. Chapter.

An exhortacion to heare the iudgement agaynste Israel beeyng vnkynde. What maner of sacrifices doe please God.

HEarken now what the Lord sayth: * Up reproue the mountaynes, and lette the hylles heare thy voyce. O heare the punyshement of the Lorde, ye mountaynes, and ye mighty foũdacions of the earth: for the lord will reproue his people, and reason with Israel. O my people, what haue I doone vnto thee? or wherin haue I hurt thee? geue me answer. * Because I brought thee from the land of Egipte, and deliuered thee out of the house of bondage. * Because I made Moses, Aaron, and Miriam to leade thee? Remembre (O my people) what Balach the king of Moab had imagined against thee, and what answere that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal, that ye may know the louyng kyndnesses of the Lorde. What acceptable thing shal I offer vnto the Lorde? shal I bow my knee to the hye God? Shal I come before hym with brent offeringes, and with calues of a yere olde? Hath the lord a pleasure in many thousande rammes, or innumerable streames of oyle? Or shal I geue my first borne for myne offences, and the fruite of my body for the synne of my soule? I wil shewe thee, O manne, what is good, and what the lord requireth of thee: namely, to do right, to haue pleasure in louyng kyndnes, to be lowly, and to walke with thy god. * The lordes voyce cryeth vnto the citie, and the man that shall be saued cõsidereth thy name (o lorde). Heare what is your rod, and heare him that warneth you. * Should I not be displeased for the vnrighteous good in the houses of the wicked, and because the measure is minished? Or should I iustify the false balances, and the bag of deceytfull weightes among those that be ful of riches vnrighteously gotten: where the citizens deale with falsehead, speke lyes, and haue dysceatful tonges in theyr mouthes? Therfore I will take in hande to punishe thee, and to make thee desolate, because of thy sinnes. * Thou shalt eate, and not haue inough: yea, thou shalte bryng thy selfe downe. Thou shalt fire, but not escape: and those that thou wouldest saue, wil I deliuer to the * sworde. Thou shalte sowe, but not reape: thou shalt presse out olyues, but oyle shalte thou not haue to anoynt thy selfe withal: thou shalt trede out swete must, but shalt drink no wine. ye kepe the ordinances of * Amri, and all the customes of the house of Ahab: ye follow their pleasures, therfore wil I make the waste, and cause thy inhabiters to be abhorred, O my people: and thus shalt thou beare thyne owne shame.

The. vii. Chapter.

A complaynt of the litle nombre of the righteous. Against the truely ought we not to holde with our greatest frendes.

WOe is me: I am become as one that goeth a gleanyng in the harueste. There are no moe grapes to eat, yet would I fayne (with al my hearte) haue of the best fruite. * There is not a godly man vpon earthe, there is not one righteous amõg men. They labor al to shede bloude, and euery man hunteth his brother to death: yet they say they doe well, when they doe euyl. As the prince will, so sayeth the Iudge, that he maye doe hym a pleasure agayne. The greate man speaketh what hys hearte desyreth: and the hearers alow hym. The best of them is but as a thistle, and the most righteous of them, is but as a bryer in the hedge. But when the daye of thy preachers cõmeth, that thou shalt be visited, then shall they be wasted away. * Let no man beleue his frend, nor put his cõfidence in a brother. Kepe the porte of thy mouth from her that lyeth in thy bosome, * for the sõne shall put his father to dishonoure, the daughter shal ryse against her mother, the daughter in law against her mother in law: and a mans foes shalbe euen they of his owne household. Neuertheles I will loke vp vnto the lorde, I wil patiently abide God my sa-

uiour: my God shall heare me: * O thou
Psal. 17. a enemye of myne, reioyce not at my fall,
for I shal get vp agayne: and though I
syt in darknes, yet the Lord is my light.
I will beare the punishement of the lorde
(for why, I haue offended hym) til he sit
in iudgement vpon my cause, and se that
I haue right. He will bring me forth to
the lyght, & I shall se his ryghteousnes.
She that is myne enemy shal loke vpon
it and be confounded, which now sayth:
C
Micha. 7. a * Where is thy Lorde God? Myne eyes
shal beholde her when she shal be troden
Amos. 9. c downe as the claye in the stretes. * The
tyme will come, that thy gappes shalbe
made vp, and the law shal goe abrode: &
at that tyme shall they come vnto thee
from Assur vnto ỳ strong cities, & from
the strong cities vnto the riuer: from the
one sea to the other, from the one moun-
tayne to the other. Notwithstandyng,
the land must be wasted because of them
that dwell therein, and for the frutes of
theyr own ymaginacions. Therfore fede
thy people with thy rodde, the flocke of
thyne heritage whiche dwell desolate in
the wood: that they may be fed vpon the
moume of Carmel, Basan, and Galaad,
as afore tyme. Meruelous thinges wil
Exo. 14. a * I shewe them, * lyke as when they came
D out of Egipt. This shal the heathen see,
Job. 39. d and be ashamed for all theyr power, * so
that they shal lay theyr hande vpon their
Gene. 3. c mouth, and stoppe theyr eares. * They
shal licke the dust like a serpente, and as
the wormes of the earth, that tremble
in theyr holes. They shalbe afrayde of
the Lorde oure God, and they shal feare
thee. Where is there such a god as thou
that pardonest wickednes, and forgeuest
the offences of the remnaunt of thyne
heritage? He kepeth not hys wrathe
for euer: and why? hys delyte is to
haue compassion: * he shall turne
Jerr. 9. b. agayne, and be mercifull to
vs: he shal put downe
our wickednesses,
& caste all our
synnes into
the
botome of the sea. Thou shalt kepe
thy trueth with Jacob, & thy mercye
for Abraham, lyke as thou hast
sworne vnto oure fathers
long agoe.

The ende of the prophecye
of Micheas.

The booke of the Prophete Nahum.

The first Chapter.

Of the destruccion of Niniue and of the deliuerance of Israel.

THis is the heauy bur-
then of Niniue, which
Nahũ of Elchos did
wryte as he saw it.
* The lord is a gelous
god, & a taker of ven-
geance is the lorde, &
wrothful. * The lord
taketh vengeaunce of hys enemies, & re-
serueth displeasure for his aduersaries.
* The Lord suffereth long, he is of great
power, and so innocent, ỳ he leaueth no
man faultles before him. The Lord go-
eth furth in tempest & stormy wether, the
cloudes are ỳ dust of his feete. When he
reproueth the sea, he dryeth it vp, & tur-
neth al ỳ floudes to drye lande: Basan is
desolate, Charmel & the plesure of Liba-
nus wasteth awaye. The mountaynes
tremble for him, ỳ hilles consume. At the
sight of him, ỳ erth quaketh: yea ỳ whole
world, & al that dwel therin. * Who may
endure before hys wrath? Or who is a-
ble to abide his grim displesure? His an-
ger taketh on like fyre: & the hard rockes
are clouen in sunder before him. Ful gra-
cious is ỳ lord, and a strong holde in the
tyme of trouble, he knoweth them ỳ put
their trust in him: when ỳ floude renneth
ouer, & destroyeth the place, & when the
C darknes foloweth stil vpon his enemies.
What do ye imagin thẽ against ỳ lord on
thys maner? (Tushe, when he hath once
made an ende, there shall come no more
trouble.) For lyke as ỳ thornes ỳ sticke
together, & as the drye straw: so shal the
dronkerdes be consumed together, euen
when they be ful. There come out of the,
such as imagine mischiefe: & geue vngra-
cious counsel against the lord. Therfore
thus saieth the lord: let them be as well
prepared, yea, & as many as they can, yet
shal they be hewen down, & passe awaye.
And as for thee, I wil vexe thee, but not
D vtterly destroye thee. And now we will I
breake hys rodde from thy backe, and
burst thy bondes in sundre. But the lord
hath geuen a commaũdement concerning
ther,

thee, that there shal come no more seede of thy name. * The carued and casten ymages will I roote out of the house of thy God. Thy graue shall I prepare for thee, and thou shalt be confounded.

The.ii. Chapter.

He describeth the victory of the Caldees against the Ninuites.

BEhold, * vpon the mountaynes come the fete of hym, that bryngeth good tidinges, & preacheth peace. O Iuda, kepe thy holye dayes, performme thy promises: for Belial shal come no more in thee, he is vtterly rooted out. The scatterer shal come vp agaynste thee, and lay siege to the castel. Loke thou wel to the stretes, make thy loynes stronge, arme thy selfe with al thy might: for the lorde shal restore agayne the glorye of Iacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred the vyne branches. The shylde of his gyauntes glistreth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forwarde: and hys speare shaftes are soked in venome. B The charets rolle vpon the stretes, and welter in the hye wayes. They are to looke vpon lyke cressets of fyre, and goe swiftly as the lightening. When he doeth but warne hys gyantes, they fal in theyr aray, & hastely they clime vp the walles: yea, the engins of the warre are prepared already. The water portes shalbe opened, and the kinges palace shal fal. The queme herselfe shalbe led away captiue, and her gentle womē shal mourne as the doues, and grone within theyr heartes.

* Ninive is like a poole ful of water, but then shall they bee fayne to flee. Stande, stande, (shal they crye) and there shal not one turne backe. Iwaye with the syluer, away with the golde, for here is no ende of treasure. There shalbe a multitude of all maner of costely ornamentes. Thus muste she be spoyled, emptied, and cleane strypped out: that theyr hearties may be melted awaye, theyr knees tremble, all C theyr loynes bee weake, and theyr faces blacke as a pot. Where is now the dwelling of the Lyons, and the pasture of the Lyons whelpes? where the Lyon and the Lyoneesse went with ỹ whelpes, and no man frayde them away? But the Lyon spoyled ynough for hys young ones, and deuoured for hys Lyoneesse: he filled his dennes with his pray, and his dwelling place with that he had rauished. Behold, I wil vpon thee, sayth the lord of hoostes, and wil sette fyre vpon thy charets that they shal smoke withal, and the sweorde shal deuoure the young Lyons. I wil make an ende of thy spoylyng from out of the erth, and the voyce of thy messengers shal no more be heard.

The.iii. Chapter.

Of the fall of Ninive.

WOe * to the bloudthirsty citie, which is al full of lyes and robberye, and will not leaue of from rauyshyng. There a man may heare scourging, ruthing, the noyse of ỹ wheles, the crying of ỹ horses, and the rollyng of the charettes. There the horsemen get vp with naked sweordes, and glystryng speares: there lyeth a multitude slayne, & a great heape of dead bodies: there is no ende of dead corses: yea, men fall vpon theyr bodies. And that for the greate and manyfolde whoredome, of the fayre and beautyfull harlot, which is a mastres of witchcraft: yea, and selleth the people thorowe her whoredom, and the nacions thorow her B witchcraft. * Behold, I will vpon thee (sayeth the lord of hoostes) and will pul thy clothes ouer thy head, ỹ I may shew thy nakednesse among the Heathen, and thy shame among the kingdomes. I wil cast durte vpon thee, to make thee be abhorred, and a gasyng stocke: yea, all they that looke vpon thee, shal starte backe, & say: Ninive is destroyed. Who wil haue pitie vpon thee? where shal I seeke one to comforte thee? Art thou better then the great citie of * Alexandria that lay in the waters, and had the waters rounde about it? whiche was strongly fenced and walled with the sea? Ethiopia & Egipte were her strengthe, and that exceadyng great, aboue measure. Iphrica and Libia were her helpers, yet was she driuen away, and broughte into captiuitye: her young children were smytten downe at the head of euery streete, the lottes were cast for the most auncient men in her, and al her mighty men were boūd in chaines. Euen so shalt thou also be dronken, and hyde thy selfe, & seke some helpe againste C thyne enemy. All thy strong cities shalbe lyke fygtrees with rype fygges: whiche when a mā shaketh, they shal fal into the mouth of the eater. Behold, thy people within thee, are but weomen, the portes of thy land shalbe opened vnto thyne ene-

mies, & the fyre shal deuoure thy barres. Drawe water now agaynste thou be besieged, make vp thy strong holdes, goe into the claye, temper the mortar, make
† Esa. 10. a strong bricke: yet the fyre shal consume
Ier. 9. 21. b thee, the sworde shall destroye thee: yea,
Zach. 10. b as the locust doeth, so shal it eate the vp. It shal fal heauily vpon thee as the locustes: yea, ryght heauily shal it fal vpon thee, euen as the grashoppers. Thy marchauntes haue beene numbred with the starres of Heauen, but nowe shall they spreade abroade as the locustes, and flee theyr way. Thy lordes are as the grashoppers, and thy captaynes as the multitude of grashoppers: which when they be colde, remayne in the hedges: but whē the Sunne is vp, they flee away, and no man can tel where they are become. Thy shepheardes are aslepe (O king of Assur) thy worthies are layd downe, thy people is scattered abroade vpon the mountaines, and no man gathereth them together agayne. Thy wounde cannot be hid, thy plage is so sore. All they that heare this of thee, shal clap theyr handes ouer thee. For what is he, to whom thou hast not alway bene doing hurte?

The ende of the prophecie of Nahum.

The booke of the Prophet Abacuc.

The first Chapter.

A complaynt agaynst Israel.

THis is the heauye burthen, whiche ỳ Prophete Abacuc, dyd see. O Lorde,
*Psa. 22. a *howe long shal I crye, and thou wilte
Job. 19. a not heare? *Howe longe shall I complayne vnto thee, suffering wrong, and thou wilt not helpe? Why letteste thou me
† Ecc. 4. a see wickednesse and labour? *Tiranny and violence are before me, power ouergoeth right: for the lawe is torne in pieces, and there can not ryght iudgemente goe
B furth. And why? the vngodly is more set by then the ryghteous: thys is the cause
† Act. 13. b that wrong iudgement procedeth. *Beholde among the Heathen, and loke wel, wonder at it, and be abashed: for I will doe a thing in your tyme, which though it be tolde you, ye shall not beleue. *For lo, I wil raise vp the Caldees, ỳ bitter & swift people: which shal go as wyde as the land is, to take possessiō of dwelling places, that be not theyr owne. A grim & boystreous people is it, these shal sit in iudgement, & punishe. Theyr horses are swifter then the cattes of ỳ mountayne, and byte sorer then *the wolues in ỳ euening. Theyr horsemenne come by greate C heapes frō farre, they flye hastely to deuour as ỳ Egle. They come al to spoyle out of them cūmeth an eastwinde, which bloweth and gathereth their captyues, lyke as the sande. They shall mocke the kinges, and laugh the princes to skorne. They shal not set by any strong hold, for they shal lay ordinaunce against it, & take it. Then shall they take a freshe courage vnto thē, to goe furth & to do more euil, and so ascribe ỳ power vnto *theyr god. But thou, O lord my god, my holy one, thou art from ỳ beginning, therfore shal we not dye. O lorde, thou hast ordayned them for a punishemente, and set them to reproue ỳ mighty. Thyne eyes are clene, thou mayst not se euil, thou canst not be- D hold ỳ thing that is wicked. † Wherfore then dost thou loke vpon the vngodly, & holdest thy tong whē the wicked deuoureth the man that is better then himself? Thou makest men as the fishe in the sea, and like as the creping beastes, that haue no guide: they take vp all with their angle, they catche it in theyr nette, and gather it in their yarne: wherof they triolce and are glad. Therefore offer they vnto theyr nette, and doce sacrifice vnto theyr yarne, because that thorow it, their portion is become so fat, and theyr meate so plenteous. Wherfore they cast out theyr net again, and neuer ceasse to slay the people.

*Deu. 28. c
*Hab. 1. c
*Gen. 18. c
† Jer. 4. a
Psa. 73. a

The. ii. Chapter.

Of the vision of the Prophete. Agaynst pollings, courtousnes, and Idolatry.

I Stoode vpon my watche, and set me vpon my bulwoorke, to loke and see what he would say vnto me, and what answer I shoulde geue hym that reproued me. But the Lorde answered me and sayde: Wryte the vision playnely vpon thy tables, that whoso cūmeth by, may reade it, † for the vision is yet farre of for a time, but at the laste it shall come to passe, and not

Dan. 8

not fayle. ‡ And thoughe he tarye, yet
Hab.2.b wayte thou for hym, for in very dede he
will come, and not bee slacke. Beholde,
the vnrygh teous thynketh hymselfe in
saue garde, as in a strong holde: but the
prou.1.b iuste shall lyue by hys fayth e. Lyke as
Gala.3.b the wyne discaueth the dronkarde, euen
Deu.16.b so the proude shal fayle, and not endure.
B He openeth hys desyre wyde vp as the
prou.30.b hell, * and is as vnsaciable as death. All
heathen gathereth he to hym, and hea-
peth vnto hym all people.

But shal not al these take vp a prouerbe
agaynst hym, and mocke hym with a bye
woorde, and saye: Woe vnto hym that
heapeth vp other mennes goodes. How
long wyll he lade hymselfe with thycke
clay? O how sodenly wil they stande vp,
that shal byte, and awake, that shal teare
thee in pieces? yea, ỹ shalt be theyr praye.
Hab.2.c * Seeyng thou hast spoyled many hea-
then, therfore shal the remnaunt of ỹ peo-
ple spoyle the, because of mens bloude, ‡
for the wrong done in the lande, in the ci-
tie, and vnto al them that dwel therein.
* Esa.5.b
Hab.2.a * Woe vnto him, that couetously gathe-
C reth euill gotten goodes into hys house,
that he may set hys nest on hye, to escape
from the power of myshortune. Thou
haste deuysed the shame of thyne owne
house, for thou hast slayne to much peo-
ple, and hast wilfullye offended: so that
Lab.19.d. the very * stones of the wal shal crye out
of it, and the tymbre that lyeth betwixte
the ioyntes of the building, shal answere.
Leui.24.a ‡ Woe vnto him that buildeth the towne
Num.1.a with bloude, and mayntayneth the citie
Mich.3.c with vnrighteousnes. Shal not the lord
of hooستes bryng thys to passe, that the
labourers of the people shall bee brente
with a greate fyre, and that the thyng
wherupon the people haue weried them-
Ier.9.c. selues, shalbe lost? for the earth shalbe
Nu.14.c full of knowledge of the lordes honour,
Esay.11.b lyke as the waters that couer the sea.

D Woe bee vnto hym that geueth hys
neyghbour dryncke, puttyng in gall, and
Gene.9.d makyng hym dronken, * that he maye see
his priuities. Therfore with shame shalt
thou bee fylled, in steade of honoure.
Drinke thou also, til thou stombre with-
all: for the cuppe of the Lordes ryghte
hande shall compasse thee aboute, and
shamefull spuyng in steade of thy wur-
Ier.51.c. shyppe. * For the wrong that thou haste
Ezech.1.c. done in Libanus shal ouerwhelme thee,
and the wylde beastes shall make thee
afrayde, because of mennes bloude, and
for the wrong doone in the lande, in the
citie, and vnto all suche as dwell therin.

What helpe then wyll the ymage
doue, whome the woorkemanne hath
fashioned? Or the vain cast image, wher-
in because the crafte smanne putteth hys
trust, therfore maketh he dumme idols.
Woe vnto hym that sayeth to a piece of
wood, arise: and to a dume stone, stande
vp: for what instruccyon may suche one
geue? Beholde, it is layde ouer with
golde and syluer, and there is no breath
in it. * But the Lorde in hys holye temple Psa.11.a
is he, whome al the world should feare.

The.iii. Chapter.

A prayer of the Prophete Abacuc for the ignorannce.

I Lorde, when I heard speake
of thee, I was afrayde. The
woorke that thou haste taken
in hande, shalt thou perfourme
in hys tyme, O Lorde: and when thy
tyme cummeth, thou shalt declare it. In
thy verye wrathe thou thynkeste vpon
mercye. God cummeth from Theman,
and the Holye one from the mounte of
Pharan. Selah.

Hys gloryе couereth the heauens,
and the earthe is full of hys prayse. Hys
shyne is as the Sunne, and beames of
lyghte goe oute of hys handes: there is
hys power hydde. Destruccyon goeth
beefore hym, and a pestylente syckenesse
Amo.9.a goeth from hys feete. * He standeth and
measureth the yearthe. He looketh, and
B the people consume awaye, the mount-
aynes of the worlde fall downe to poul-
drie, ‡ the hylles are fayne to bowe them
selues, for hys goynges are euerlasting
and sure.

I sawe that the pauilyons of the Mo-
rians and the tentes of the lande of Ma-
dian were vexed for werynesse. Was
thou not angry, O Lorde in the waters?
was not thy wrathe in the floudes, and
thy displeasure in the sea? yes, when
thou satteste vpon thy horse, and when
thy charettes hadde the victorye. Thou
shewedst thy bowe openlye, lyke as thou
*Gen.46.c hadst promysed with an othe * vnto the
trybes. Selah.

Thou didst deuyde the waters of the
earthe. When the mountaynes sawe
thee, they were afrayd, the waterstreme
went away, the depe made a noyse at the
C lyftyng vp of thyne hande. The * Sunne
*Ios.10.a
and

and moone remayned still in theyr habi-
tacion: thine arowes went out glistring,
and thy speares as the shine of the light-
Iosu. 11. a ning. * Thou trodest downe the lande in
thyne angre, and didst threshe the heathē
in thy displesure. Thou camest furth to
helpe thy people, to helpe thyne annoyn-
ted. Thou smotest down the head of the
house of the vngodlye and discoueredst
hys foundacions, euen vnto the necke of
him. Selah.

Thou didst stryke thorowe with hys
sceptre the heades of hys playne people,
whiche come as a stormy wynde to scat-
ter me abroade, and are glad when they
maye eate vp the poore secretlye. Thou
makest a way for thyne horses in the sea,
euen in the mudde of greate waters.
When I heare thys, my bodye is vexed,
my lyppes tremble at the voyce thereof,
my bones corrupt, I am afrayde where
I stande. O that I might rest in the daye
of trouble, that I might go vp vnto our
people, whiche are all readye prepared.
For the figtrees shall not be greene, and
the vynes shall beare no fruite. The la-
bour of the olyue shalbe but lost, and the
lande shal bryng no corne: the shepe shall
be taken out of the folde, and there shall
be no cattel in the stalles. But as for me,
I wil be glad in the lord, and will reioyce
* Psal. 42. b in God my sauiour. * The Lord God is
my strengthe, he shall make my feete, as
the feete of hartes: and he which geueth
the victory shall bring me to my hye pla-
ces, singing vpon my Psalmes.

The ende of the prophecy
of Abacuc.

The booke of the
Prophete Sophony.

The first Chapter.

The ammynges agaynst Juda and Jerusalem, be-
cause of theyr idolatry.

THys is the woorde of the
lorde, whiche came vnto
Sophonye, the sonne of
Chusy, the sonne of Ge-
dolia: the sonne of Amari-
4. Reg. 21. a. and 22. 23. 24. 25. b ah, the sonne of Hezekiah,
in the tyme of * Iosiah, the sonne of A-
mon king of Juda. I will gather vp all
thynges in the lande, (sayeth the Lord) I
wil gather vp man and beaste: I wil ga-
ther vp the fowles in the ayre, & the fishe
in the sea, (to the great decay of the wic-
ked) and will vtterly destroye the menne
out of the lande, sayeth the Lorde. I wil
stretche oute myne hande vpon Juda, B
and vpon al such as dwel at Jerusalem.
Thus will I roote oute the remnaunte
of Baal from thys place, and the names
of the * Kemarims and priestes: yea, and
4. Reg. 23. Dcut. 17. Jer. 48. such as vpon their house toppes wur-
shyppe and bowe themselues vnto the
hooste of heauen: whiche sweare by the
lord, and by their Malchom also: which
starte abacke from the Lorde, and ney-
ther seeke after the Lorde, nor regarde
hym. * Be styll at the presence of the lord
* Iere. 48. God, for the day of the lord is at hande:
yea, the Lord hath prepared a slayne of-
feryng, and called hys geastes thereto.
And thus shall it happen in the daye of
the Lordes slayne offeryng. I will vi-
4. Reg. 23. sit the princes * the kinges children: and
Iere. 11. 36. all suche as weare straunge clothynge.
In the same day also will I visit al those
that treade ouer the threshold so proud-
ly, whiche fyll theyr Lordes house with
robbery and falsehead. At the same time
(sayeth the Lorde) there shalbe heardes
* 1. Reg. 18. great crye from the * fyshe poore, and an
howelyng from the other poore, and a
greate murther from the hylles. Howle
ye that dwel in the mylle, for all the mar-
chaunt people are gone: and al they that
were laden with syluer, are rooted oute.

At the same tyme will I seeke tho-
rowe Jerusalem with lanternes, and vi-
syte them that continue in their dregges,
and saye in theyr hearte: * Tushe, the * Iere. 5. Deu. 30. Iere. 5. Lorde will dooe neyther good nor euil. Iere. 12. Amos. 6. Theyr goodes shall bee spoyled, and
theyr houses layd waste: they shal build
houses, and not dwell in them, they shal
plante vineyardes, but not drynke the
wyne thereof. D

For the greate * daye of the Lorde * Iere. 30. is at hande, it is harde by and cummeth
on apace. Horrible is the tydynges of
the Lordes daye, then shall the Graunte
crye oute: for that daye is a daye of
wrathe, a daye of trouble and heauynes,
a daye of vtter destruccyon and misery,
a darke and glomyng day, a cloudye and
stormy daye, a day of the noyse of trum-
pets & chawmes, agaynst þ strong cities
and hye towers. I wil bryng the people
into

into such veracyon, that they shall goe about lyke blyndemen, because they haue sinned against the lord. Theyr blond shal be shed as the dust, and theyr bodyes as the myre. * Neither their siluer nor their golde shalbe able to delyuer them in that wrothful day of ỹ lorde, but the * whole land shalbe consumed thorow the fyre of his gelousy: for he shal soone make cleane riddaunce of all them that dwell in the lande.

The.ii. Chapter.

He moueth to returne to god, prophecying vnto the one, destruction, and to the other deliuerance.

EXamine your selues and searche, O thou nacion, that hast no desyre to the law, or the thing go furth that God hath concluded, ỹ or the tyme come wherin man shal passe away as the dust: or the fearefull wrath of the lorde come vpon you: yea, or the day of the Lordes sore displeasure come vpon you. Seke the lord all ye meke hearted vpon earth, ye that worke after his iudgemente: seke ryghteousnes, * seeke lowlinesse, that ye may be defended in the wrothfull day of the lorde: ỹ For Gaza shalbe destroyed, ỹ Ascalon shalbe layde waste. They shall cast out Asdod at the noone day, and Ecaron shalbe pluct vp by ỹ rotes. Woe vnto you that dwel vpon the sea coaste, ye murtherous people: the worde of the Lorde shall come vpon you. O Canaan, thou lande of the Philistines, I will destroye the, so that there shal no man dwel in the any more: and as for the sea coast, it shalbe hardnens cotages and shepefoldes: yea, it shalbe a portion for suche as remayne of the house of Juda, to fede therupon. In the houses of Ascalon shal they rest toward night: for the lord their god shal visit them, ỹ turne away theyr captiuitie. * I haue heard the despyte of Moab, and the blasphemyes of the children of Ammon, how they haue shamefully intreated my people, and magnifyed themselues within the borders of their land. Therfore, as truely as I liue (sayeth the Lord of hoostes the God of Israell) Moab shalbe as Sodome, and Ammon as Gomorra: euen dyre thorne hedges, salt pittes, and a perpetual wildernesse: The residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession. * This shal happen vnto them for theyr pryde, because they haue dealt so shamefully with the Lord of hoostes people, and magnyfyed themselues aboue them. The Lord shalbe grimme vpon them, * and destroy all the goddes in the lande. And all the Iles of the heathen shall worshyp him, euery manne in hys place.

Ye Mozians also shal perysshe with my swerde: yea, he shal stretche out his hande ouer the north, and destroy Assur. * Is for Ninive, he shall make it desolate, dyre and waste. The flockes and al the beastes of the people, shall lye in the myddeste of it: Pelicanes and storkes shall abyde in the vpper pooles of it, foules shall syng in the windowes, and rauens shall sytte vpon the balkes, for the borders of Cedre shalbe rine down. This is the proude ỹ careles citye, that sayde in her hearte. * I am, and there is els none. O howe is she made so waste, that the beastes lye therein? Whoso goeth by, mocketh her, and poynteth at her with hys fynger.

The.iii. Chapter.

Against the gouernors of Jerusalem, of the tallyng of al the gentiles. I comforte to the residue of Israel.

WOe to that abhominable, fylthye, and cruel citie: whiche wil not heare nor be reformed. Her trusteth not in the Lord, neyther wil she holde her to her God. Her rulers within her, are as roaryng * Lyons: her iudges are as ỹ wolues in the euenyng, which leaue nothyng behynde them tyl the morow. Her Prophetes are lyghte persones, and vnfaythful men: her priestes vnhalowe the Sanctuary, and doo wrong vnder the pretence of the lawe. But the iust Lord that doeth no vnright, was among them euery morenyng, shewing them hys law clearely, and ceassed not. But the vngodly will not learne to bee ashamed. Therfore will I roote out thys people, and destroye theyr towers: yea, and make theyr streates so voyde that no manne shall goe therein. Theyr cities shal bee broken downe, so that no bodye shal bee lefte nor dwell there any more

I said vnto the: O feare me, ỹ bee content to be reformed. That their dwelling should not be destroyed, ỹ ỹ there should happe vnto them none of these thinges, wherwith I shal visite them. But neuertheles, they stand vp early, to folow the fylthynes of their owne ymaginacyons.

Therfore

Therfore ye shal wayte vpon me (saith ỹ lord) tyll ỹ time ỹ I stand vp: for I am determined to gather the people, and to bring the kingdomes together, ỹ I may powre out mine ãger, yea all my wrathful displeasure vpon them. For all the world shalbe consumed with the fyre of my ielousy. And thẽ will I clẽse ỹ lippes of ỹ people, ỹ they may euerychone call vpon ỹ name of ỹ lord, & serue him with one shoulder. Such as I haue subdued, & my children also whome I haue scattered abrode, shal bring me presẽtes beyond ỹ waters of Ethiopia. In that time shalt thou no more be cõfoũded, because of al thy imaginations, wher thorow ỹ hadst offended me: for I will take away ỹ proude boasters of thyne honor from the, so ỹ thou shalt no more triumph, because of my holy hill. In thee also will I leaue a smal poore simple people, which shal trust in ỹ name of ỹ Lord. The remnant of Israel shal do no wickednes, nor speake lies, neither shal there any disceatful tong be found in their mouthes. For they shalbe fed, & take their rest, & no man shal make thẽ afrayde. Geue thankes, O daughter Syon, be ioyful, O Israel: reioyce & be glad from thy whole heart, O daughter Ierusalem, for ỹ lord hath takẽ away thy punishment, & turned backe thine enemies. The king of Israel, euen ỹ lord himself is with the: so that thou needest no more to feare any misfortune. In that tyme it shal be sayde to Ierusalem, feare not: & to Sion, let not thyne handes be slacke, for ỹ lord thy god is with the. It is he that hath power to saue: he hath a special pleasure in the, & a marueilous loue toward the: yea, he reioyseth ouer the with gladnes. Such as haue bene in bruines, will I gather together, and take out of thy congregacions: for ỹ shame & reproue that hath bene layd vpon thee, it shalbe farre from thee. And loe, in that time will I destroy al those that vexe the. I will helpe ỹ lame, and gather vp the castaway: yea, I will get them prayse and honoure in all landes, where they haue bene put to shame. At the same tyme will I bring you in, and at the same tyme will I gather you. I will get you a name and a good report among all people of the earth, when I turne backe your captiuitie before your eyes, sayeth the Lord.

The ende of the prophecy of Sophony.

The booke of the Prophete Aggeus.

The first Chapter.

The time of the prophecy of Aggeus. An exhortation to builde the temple againe.

In the seconde yere of kyng Darius, in the .vi. moneth, the first day of the moneth, came the woord of the lord (by the Prophet Aggeus) vnto Zorobabel the sonne of Salathiel the prince of Juda, and to Jesua ỹ sonne of Josedech the hye priest, saying: Thus speaketh the Lorde of hostes, and sayth. This people doeth say: The tyme is not yet come to builde vp the lordes house. Then spake ỹ lord by ỹ prophet Aggeus, and sayd. Ye your selues can fynd tyme to dwell in syled houses, and shall thys house lye waste? Considre now your own wayes in your hearte (sayeth the lorde of hostes.) Ye sowe much, but ye bring little in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke your selues, but ye be not warme: and he that earneth anye wages, putteth it in a broken purse. Thus sayeth the lorde of hostes. Considre your owne wayes in your heartes, get you vp to ỹ mountayn, fetche wood, & builde vp the house, ỹ it may bee acceptable vnto me, and that I may shew myne honour, sayeth the lord. Ye looked for much, and loe, it is come to little: and thoughe ye bring it home, yet doe I blow it away. And why so, sayeth the Lord of hostes? Euen because that my house lyeth so waste, & yet runne euery manne vnto hys owne house. Wherfore the heauen is forbydden to geue you any dewe, and the earth is forbidden to geue you increse. I haue called for a drouth both vpon the land and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thing that the grounde bringeth furth, vpon men & vpon cattel, yea, & vpon al handy labour. Now whẽ Zorobabel ỹ sonne of Salathiel, & Jesua the sonne of Josedech the hye priest with the remnaunte of the people, hearde the voyce of the Lorde theyr God, and the woordes of the prophete Aggeus (lyke as the Lorde theyr God had sent hym) the people dyd feare the Lorde. Then

Aggeus

Aggeus the Lordes aungell sayed in the lordes message vnto ꝑ people: I am with you saith the lord. * So the lord waked vp the spirit of zorobabel the prince of Juda, and the spirite of Jesua the sonne of Josedech the hye priest, and the spirite of ꝑ remnaunt of al the people: ꝑ they came & labored in ꝑ house of ꝑ lord of hostes their god.

The.ii. Chapter.

He sheweth that the goodlynes of the seconde temple shall exceade the fyrste, because of the comming of Christe.

In the .xxiiii. day of the syxte moneth, in the.ii. yeare of kyng Darius, the .xxi. day of the .vii. moneth, came the woorde of the lord by ꝑ prophet Aggeus, saying: speake to zorobabel the sonne of Salathiel, prince of Juda, & to Jesua the sonne of Josedech the hye priest, and to the residue of the people, and saye: * Who is left amonge you, ꝑ sawe this house in her firste bewtye? But what thinke ye now by it? Is it not i your eyes, euen as though it were nothing? Neuertheles, bee of good chere, O zorobabell (sayeth the lord) * be of good coumfort, O Jesua thou sonne of Josedech, the hye priest: take good heartes vnto you also, al ye people of the lande, sayeth the lorde of hoostes, and do according to the word (* for I am with you, sayeth the lorde of hoostes) lyke as I agreed with you, when ye came oute of the land of Egipt: and my spirit shalbee amonge you, feare ye not. For thus sayeth the lorde of hostes: * Yet once more wil I shake heauen and earth, the sea, and the dry lande; yea, & I wil moue al heathen, and the comfort of al heathen shal come, and so wil I fyl this house with honor, sayth the lord of hoostes. * The siluer is mine, & the gold is mine, saith the lord of hostes. Thus the glory of the last house shalbee greater then the fyrst, saieth the lorde of hoostes: and in this place wil I gene peace, sayth the lord of hostes. The .xxiiii. day of the.ix. moneth, in the seconde yeare of king Darius, came the word of ꝑ lord vnto the prophet Aggeus, saying: Thus saith the lord god of hostes. Aske the priestes concernyng the lawe, and saye: * yf one beare holy flesshe in his coate lap, and with his lap do touche the breade, potage, wine, oyle, or any other meat, shal he be holy also? The priestes answered and sayde: No. Then sayde Aggeus: Nowe yf one beyng defiled with a dead carcase touch any of these: shall it also be vncleane? The priestes gaue answere, and sayde: * yea, it shall be vncleane. Then Aggeus answered and said: euē so is this people and this nacion before me, saith the lord: and so are all the workes of their handes, yea, and all ꝑ they offer, is vncleane. And now (I praye you) consider frō this day forth, and howe it hathe gone wyth you afore or euer there was layde one stone vpon another in the temple of the Lorde: that when ye came to a corne heape of .xx. bushelles, there were scarce ten: * and ꝑ when ye came to ꝑ wine * Agg. 1.a presse for to power out .l. pottes of wine, there wer scarce .xx. For I smote you with heate, blasting and hayle stones, in all the labours of your hādes: yet was ther none of you, that would turne vnto me, saith the lorde. Consider then from this daye forth and afore: namely, from the .xxiiii. daye of the .ix. moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, * is not ꝑ sede yet in ꝑ barne? * Zach. 8.b haue not the vines, the figtrees, the pomgranates, and oliue trees ben yet vnfruitful? but from this daye forth, I shal make them to prosper. Moreouer the .xxiiii. daye of the moneth came the word of the Lorde vnto Aggeus agayne, saying: Speake to zorobabell the prince of Juda, and saye: I wil shake both heauen and yearth, and ouerthrowe the seate of the kingdoms, yea, and destroy the mighty kingdom of ꝑ heathen: I wil ouerthrow ꝑ charettes, & those that sit vpon them, so that bothe horse and man shal fal down, euery man through his neighbors sworde: and as for thee, O zorobabel (sayeth the Lorde of hostes) thou sonne of Salathiell my seruaunte: I wil take the (sayeth the lord) at the same time, and make the as a seale, for I haue chosen thee, sayeth the Lorde of Hoostes.

The end of the prophecye of Aggeus.

The

The booke of the Prophete zacharye.

The fyrste Chapter.

He moueth the people to returne to the Lorde, and to eschew the wickednes of their fathers. He prophesyeth Christe and hys Apostles.

A IN the eyght moneth of the seconde yeare of kyng Darius, came the worde of the Lorde vnto *zachary the sone of Barachias, the sonne of Iddo, ỹ Prophete, saying: The lord hath bene sore displeased at youre forefathers. And saye thou vnto them: thus sayeth the Lorde of hostes: * Turne ye vnto me (saith the lord of hooستes) and I wyl turne me vnto you, sayth the lorde of hostes. * Bee ye not lyke youre forefathers, vnto whome the Prophetes cried aforetime saying: Thus saith the lord god of hostes: * Turne you from your euil wayes, and from your wicked ymaginacyons. ‡But they would not heare nor regarde me, sayeth the lorde. What is nowe become of your forefathers, and the prophetes? are they yet styl aliue? But did not my wordes and statutes (which I cõmaunded by my seruauntes ỹ prophetes) touche youre forefathers? Upon this they gaue answere, and sayde: lyke as the lord of hostes deuised to do vnto vs, according to our owne wayes and imaginacions, euen so hath he delt with vs. Upon ỹ .xxiiii day of the .xi. moneth, which is the moneth Sebat, in ỹ seconde yere of Darius, came the woorde of the lorde vnto zacharye the sonne of Barachias, the sõne of Iddo, the prophete, saying: I sawe by night, and lo, there sat one vpon a red horse, and stoode styll among the myrte trees that were beneth vpon the grounde, and behynde hym were there red, speckled, and white horses. Then sayd I: O my lorde, what are these?

C And the angell that talked with me, sayde vnto me: I will shewe thee what these bee. And the man that stode amonge the myrte trees answered and sayde: These are they whome the lorde hath sente to go through the world. And they answered the angel of the lord, that stode among the myrte trees, and said: We haue gone through ỹ world: and beholde, all the worlde dwell at ease, and are careles.

Then the lordes aungell gaue answere, and sayde: O lorde of hooستes, howe longe wylt thou bee vnmercifull to Jerusalem, and to the cities of Juda? * with whome thou hast bene displeased nowe these three score and ten yeares. So the Lorde gaue a loning and a coumfortable answer vnto the angell that talked with me. And the angel ỹ comoned with me, sayd vnto me: Crye thou, and speake: Thus sayth the Lord of hostes. I am exceding gelous ouer Jerusalem and Sion, and sore displeased at the careles heathen: for wher as I was but a litle angry, they did their beste ỹ I might destroye them. Therefore thus sayeth the Lorde: * I wyll turne me againe in mercy toward Jerusalem, so that my house shall be buylded in it, sayth the lorde of hooستes: yea and the plummet shall be layde abrode in Jerusalem, saieth the Lord of hooستes.

D Crye also, and speake, thus saith the Lorde of hostes: My cities shalbe in good prosperitie agayne: the lorde shall yet comforte Syon, and chose Jerusalem. The lift I vp mine eyes and sawe, and beholde .iiii. hornes. And I sayd vnto ỹ angel that talked with me: what be these? he aunswered me. * These are the hornes whiche haue scattered Juda, Israell, and Jerusalem abrode. And the lorde shewed me foure carpenters. Then sayde I: what will these do?

He aunswered and sayde. Those are the hornes whiche haue so strowed Juda abrode, that no man durst lift vp his head: But these are come to fraye them awaye, & to cast out the hornes of the gentiles: which lyft vp their horne ouer the land of Juda, to scater it abrode.

The .ii. Chapter.

The renewyng of Jerusalem and Juda.

A LYft vp mine eyes agayne, and I loked: and behold, * a man with a measure line in his hand. Then sayd I: whither goest thou? he said vnto me: To measure Jerusalem, that I maye see howe longe and howe brode it is. And beholde, the angel that talked with me, wente his waye forth. Then wente there out another aungel to mete hym, and sayde vnto hym: Runne, speake to thys young man, and saye: Jerusalem shalbe inhabited without anye wall, for the verye multitude of people and cattell that shalbe therein: * Yea, I my selfe (sayeth the lorde) will bee vnto her a wall of fyre rounde about, and will be honoured in her. O gette you forth, O flie from the land of ỹ north, sayeth the lorde, ye * whome I haue scattered into the foure wyndes vnder heauen, sayth the Lord. Saue thy selfe, O Syon, thou

thou that dwelleste wyth the daughter of Babilon, for thus saith the lord of hostes. After ỳ glorious power hathe he sente me out to ỳ heathen, which spoiled you, * for whoso toucheth you, shal touche ỳ apple of his own eye. Behold, I will lift vp my hãd ouer them: so that they shal be spoyled of those, which afore serued them: and ye shal know wr ỳ the lorde of hostes hath sent me.

C Be glad, & reioyce, O daughter of Sion: for lo, * I am come to dwell in the middest of the, saith the lorde: at the same time there shal many heathen cleaue to the lord, & shal bee my people. This wyll I dwell in the middest of thee, and thou shalt know that D ỳ lord of hostes hath sent me vnto the. The Lorde shal haue Iuda in possession for his parte in the holye grounde, and shall chose Ierusalem yet agayne. * Let all flesche bee still before the lorde, for he is rysen oute of hys holy place.

The .iii. Chapter.

Of the lawes & tyme estate of Christe vnder the figure of Iesua the priest. A prophecye of Christe.

I AND he shewed me Iesua the hie priest standyng before the angell of the lorde: and Satan stode at hys right hand to resist him. And ỳ lord said vnto Satan: The lord reproue the (thou Satan) yea, the lorde that hathe chosen Ierusalem, reproue thee. Is not this a brande taken out of the fyre? Nowe B Iesua was clothed in vncleane raymente, and stode before the angel, which answered and sayde vnto those that stode before him: take away ỳ foule clothes from hym. And vnto hym he sayde: Behold, I haue taken awaye thy synne from the, and wyll decke the with chaunge of raymente. He sayde moreouer, sette a fayre myter vpon his heade. So they sette a fayre myter vpõ his head, and put on clothes vpõ him, and the angel of the lorde stode there. Then the C aungell of the lorde testifyed vnto Iesua, and spake: thus sayeth the Lorde of Hostes. If thou wilt walke in my wayes, and kepe my watche: thou shalte rule my house, and kepe my courtes, and I wyll geue the place among these that stand here. Heare (O Iesua) thou hye preyste, thou & thy frendes that dwel before thee, for they D are wonderous people. Behold, I wyll bryng forth * the braunche of my seruaũt: for loe, the stone that I haue layed before Iesua: vpon one stone shall be seuen eyes. Behold I wyll hewe hym out (sayeth the lorde of hostes) and take awaye the synne of the lande in one daye. Then shall euerye man call for hys neighboure vnder the vine & vnder the figtree, saith the lord of hostes.

The .iiii. Chapter.

The vision of the golden candlestyche and the exposition therof.

AND the angell that talked with me, came againe and waked me vp, as a man that is rayse out of his slepe, and sayde vnto me: what seest thou? And I said: I haue loked, and beholde a candlestiche all of golde with a boule vpon it, and his seuẽ lampes therin: and vpon euery lampe seuen stalkes. And * two olyue trees therby, one vpon the ryght side of the boule, & the other vpõ the lefte syde. So I aunswered, and spake to the angell that talked with me, sayinge: O my Lord, what are these? the angel that talked with me, answered and sayde vnto B me: knowest thou not what these be? and I sayd: No my lord. He answered and said vnto me: This is the worde of the Lorde vnto Zorobabel, saying: * Nether through an hoste of men, nor through strength, but through my spirit, saith the lord of hostes. What art thou thou greate mountain before Zorobabell? thou must be made euen. And he shall bryng vp the fyrst * stone, so ỳ C men shall crye vnto him: good lucke, good lucke. Moreouer, the woorde of the lorde came vnto me, saying. * The handes of Zorobabell haue layde the foundacion of this house: his handes shall also finishe it, * that ye maye knowe howe that the lorde of hostes hath sente me vnto you. For he that hathe bene despysed a lytle season, shall reioyce, when he seeth the tynne weyghte in Zorobabels hande.

The seuen eyes are the lordes whiche goe through the whole worlde. Then aunswered I, and saide vnto hym: what are these D two olyue trees vpõ the right and left syde of the candlestycke? I spake moreouer, and saide vnto hym: what bee these two olyue braunches, (whiche through the two golden pipes) empty themselues into the golde? He answered me, and sayde: knowest thou not what these be? And I said: no my lord. Then sayde he: * These are the two olyue braunches, that stande before the ruler of the whole earth.

The .v. Chapter

The vysyon of the flyenge booke, sygnifyenge the curse of theues, and suche as abuse the name of God: by the vysyon of the measure is sygnifyed ỳ bringyng of Iuda to Babylon.

A SO I turned me, lifting vppe mine eyes, and looked: and beholde, a flyynge boke. And he said vnto me: what seeste thou? I answered: I see a flying boke of .xx. cubites longe, and .x. cubites brode. Thē saide he vnto me: This is ꝑ curse ꝑ goeth forth ouer the whole earth: for al theues shalbe iudged after this boke, B & all swearers shalbe iudged according to the same: & I wil bring it forth (saith ꝑ lord of hostes,) to that it shal come to ꝑ house of the theefe, and to the house of him that falsly sweareth by my name: & shal remain in his house and consume it, with the timber and stones thereof. Thē the Angel that talked with me went forth, and said vnto me: lyft vp thine eyes, and se what is this that goeth forth. And I sayd: what is it? He answerd: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that dwel vpon the whole earth) to loke vpon: And beholde, there was lyft vp a talente of leade: and loe, a woman sate in the middest of the measure. And he said: this is vngodlines. So he cast her into the middest of ꝑ measure, and threw the lompe of leade into the mouth of the measure. Then lift I vp myne eyes, and looked: and beholde, there came out two women, and the winde was in theyr wynges (for they had wynges like the wynges of a Storke) and they lift vp the measure betwyxt the earth and the heauē. Then spake I to the angel that talked with me: whither wyll these beare the measure? *gen.10.b And he said vnto me: into the land of *Synear to buylde them an house, whiche whē it is prepared, the measure shalbe set there in his place.

The. vi. Chapter.

Ye the four charettes he betokeneth the prosperitye of foure kingdomes.

A MOreouer, I turned me liftynge vp mine eyes, and loked: and beheld, there came four charettes out from betwixte two hylles, whiche hylles were of brasse. In the fyrste charet were *redd horses, in the seconde charet were blacke horses, in the thyrde charet were white horses, in the fourth charet were horses of diuers colours, and strong. Thē spake I, and sayde vnto the Angel that talked with me: O lord, what are these? The B Angel answered, and sayde vnto me: *zach.1.b Apo.6.a * These are the .iiii. windes of the heauen, Jere.4.b whiche bee come forth to stande before the ruler of all the earth. That with the blacke horse wente into the lande of the north, and the white followed them: & the spekled horses went forth toward ꝑ south. These horses were very strong, & went out, & sought to go and take their iourney ouer ꝑ whole earth. And he saide: get you hence and goe throughe the worlde. So they wente throughout the world. Then cryed he vpon me, & spake vnto me, sayinge: beholde, these C that goe toward the north, shall stylle my wrath in the north country. And ꝑ worde of the Lord came vnto me saying: Take of the prisoners that are come from Babilō: namelye, Heldai, Tobiah, and Idaia: and come thou the same daye, and goe into the house of Josiah, the sonne of Sophony. Then take gold & siluer, and make crownes thereof, and sette them vpon the heade of Jesua, the sonne of Josedech, the hie priest, and speake vnto hym. Thus sayeth ꝑ lord of hostes: Beholde, the man whose name is *the braunche: and he that shall spryng vp *zach.3.b after hym, *shall buylde vp the temple of ꝑ *zach.6.a Lorde, yea, euen he shal buylde vp the temple of the Lorde. *He shal beare the praise, *zach.6.a he shall sit vpon the Lordes trone, & haue D the dominion. * A priest shall he be also vpon his trone, and a peaceable counsel shal *zach.6.b be betwixte them bothe. And the crownes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen, the sonne of Sophony, and suche as be far of, shall come and buyld the temple of the Lorde, that ye maye knowe how that the lorde of hostes hath sente me vnto you. And this shall come to passe, yf ye will hearken diligently vnto the voyce of the lorde youre God.

The. vii. Chapter.

The estimacyon of fastyng without mercie. the despysyng of charitye, and the obstinacy of the people.

IT happened also in ꝑ fourth yere of kyng Darius, that ꝑ A worde of the lord came vnto Zacharie in the fourth daye of the ninth moneth, whiche is called, Cassue: what time as Saracar and Rogomelech & the men ꝑ were wyth them, sente vnto Bethell for to praye before the lorde, and that they shoulde saye vnto the priestes, which were in the house of the lord of hooستes, and to the prophetes: Should I wepe in the *fyfth moneth, and abstaine *4.reg.25 as I haue done now certain yeares? Thē came the woorde of the Lorde of hooستes vnto me, saying: Speake vnto al the people

ple of the land, and to the prieſtes, and ſaye: B when ye faſted and mourned in the fyfth
Jere.41.a * and .vii. moneth (now this .lxx. yeares) did
4.kin.25.b. ye faſte vnto me, when ye dyd eate alſo and
dryncke, dyd ye not eate and dryncke for your
owne ſelues? Are not theſe the wordes, which
the lord ſpake by his prophetes afore tyme
whē Jeruſalem was yet inhabited and wel-
thy, ſhe and the cities rounde about her, whē
there dwelt men, both towarde ꝑ ſouth and
in the playne countries? C And the worde of
the lord came vnto Zacharye, ſaying: Thus
Exod.22.c ſayeth the Lorde of hooſtes: * Execute true
Leui.19.a iudgement: ſhew mercy and louynge kynd-
Jere.22.a nes, euery man to his brother. Do the wyd-
Jere.7.d. dowe, the fatherleſſe, the ſtraunger, ꝛ poore
no wronge: and let no man ymagyne euyll
Jere.7.c. againſte his brother in his herte. * Neuer-
theleſſe, they woulde not take hede, but turn-
ned their backes, and ſtopped their eares,
that they ſhoulde not heare: yea, they made
Zach.1.b their hertes as an adamant ſtone, leſte they
ſhoulde heare the lawe and wordes * which
the Lorde of hooſtes ſent in his holye ſpyrite
by the Prophetes afore tyme. Wherefore,
D the Lord of hooſtes was very wroth at thē,
Jer.11.b And thus is it come to paſs * that lyke as he
ſpake, ꝛ they woulde not heare, euen ſo they
cryed, and I woulde not heare (ſayeth the
Lord of hooſtes:) but ſcattered them amōg
all Gentyles, whom they knewe not. Thus
the lande was made ſo deſolate that there
trauailed no man in it, neither to nor fro: for
that pleaſaūt lande was vtterly layed waſt.

The.viii. Chapter.

Of the returne of the people vnto Jeruſalem, & of the mercie of God towarde thē. Of good wordes. The callynge of the Gentyles.

AND the worde of the Lorde came vnto me, ſaynge: Thus ſaith the lord of hooſtes. I was in a great gelouſy ouer Syon: yea, I haue bene verye gelous ouer her in a greate diſ-
pleaſure, thus ſayeth the Lorde of hooſtes.
Ezech.5.d I will turne me agayne vnto Syon, and will dwell in the myddeſt of Jeruſalem: * ſo that Jeruſalem ſhall be called a faythfull ꝛ true cytie, the hyll of the Lorde of hooſtes: Yea, an holy hill. Thus ſayth the Lorde of hooſtes. There ſhall yet olde men ꝛ women dwell agayne, in the ſtretes of Jeruſalem: Yea, and ſuche as go with ſtaues in their handes for very age. The ſtretes of the cy-
B tie alſo ſhall be ful of ponge boyes and dāſels, playinge vpon the ſtretes. Thus ſayth the Lorde of hooſtes: yf the reſydue of this people thynke it to be vnpoſſible in theſe dayes: * ſhoulde it therfore be vnpoſſible in my ſyght, ſayth the Lorde of hooſtes? Thus ſayth the Lorde of hooſtes: Beholde, I will deliuer my people from the lande of the eaſt and weſt, and will bringe them agayn: that they maye dwell at Jeruſalem. * They ſhal be my people, and I will be their God, in truthe and ryghteouſnelle. Thus ſayeth the Lord of hooſtes: let youre handes be ſtrōg, ye that now heare theſe wordes by ꝑ mouth of the prophetes whiche be in theſe dayes, that the foundacion is layed vpon the lord of hooſtes houſe, that the tēple may be buil-
ded. For why? * before theſe dayes neyther men, nor cattell coulde wynne any thynge, neyther myght any man come in and out in reſt for trouble: but I let euery man go a-
gaynſt his neyghboure. Neuertheleſſe, I will now intreate the reſydue of this people nomore as afore tyme, ſayth the Lorde of hooſtes: * but they ſhall be a ſeed of peace, ꝑ
Agg.2.c byneyarde ſhall gyue her frute, the grounde ſhall gyue her encreaſe, and the heauens ſhall geue theyr dewe: and I ſhall cauſe the remnaunt of this people to haue all theſe in poſſeſſion. And it ſhall come to paſſe, that lyke as ye wer a curſe amonge the Heathen: (O ye houſe of Juda, ꝛ ye houſe of Iſrael) Euen ſo will I deliuer you, that ye ſhalbe a bleſſyng: feare not but let your handes be C ſtronge. For thus ſayth the Lord of hoſtes: lyke as I deuiſed to puniſh you, what tyme as your fathers prouoked me vnto wrath, ſayth the Lorde of hooſtes, and ſpared not: Euen ſo am I determyned nowe in theſe dayes for to do wel vnto the houſe of Juda and Jeruſalem, therfore feare ye not. Nowe
Eph.4.c the thinges ꝑ ye ſhal do, are theſe: * Speake
zach.7.b euery man the truthe vnto his neyghbour,
Mala.2.b execute iudgement truly and peaceably within your portes, none of you ymagin e-
uil in his herte agaynſt his neyghbour, and loue no falſe othes: for all theſe are the thin-
ges that I hate, ſayth the Lorde. And the word of the lord of hooſtes came vnto me, ſaying: thus ſaith the Lord of hooſtes: The faſte of the fourth moneth, the faſte of the fyfth, the faſt of the ſeuenthe, and the faſt of the tenth, ſhall be ioye and gladneſſe, and proſperous hye feaſtes vnto the houſe of Juda: onely loue the truth and peace.
Thus ſayeth the Lorde of hooſtes: There D ſhall yet come people, and the inhabitours of manye cyties, and they that dwell in one
Eſay.2.a cytie ſhall go to an other, ſaynge: * Up let
pſal.122.a vs go and praye before the Lord, let vs ſeke
Jere.31.a the Lorde of hooſtes. I will go with you,

* mat.19.b

* Jer.3.f Apoc.21.f. Debit.9.f

yea, muche people and myghtye Heythen shall come and seke the lorde of hooſtes at Jeruſalem, and to praye before the Lorde. Thus ſayeth the lorde of hooſtes: In that tyme ſhall ten men (out of all maner of languages of the Gentyles) take one Jewe by the hemme of hys garmente, and ſay: we wil go with you, for we haue heard that God is amonge you.

The.ix. Chapter.

The conuerſion of the Gentiles. The comming of Chriſt ſyttyng on an aſſe.

THe worde of the lorde ſhal be receiued at Adrach, and Damaſcus ſhall bee hys offeryng: for the eyes of al menne & of the trybes of Iſrael, ſhal loke vp vnto the lorde. The borders of Hemath ſhall be harde there by: Tirus alſo and Sydon, for Joel.3.a they are very wyſe.* Tyrus ſhall make her ſelfe ſtronge, heape vp ſyluer as the ſande, & golde as the claye of the ſtreates. Beholde, the lorde ſhall take her in, and haue her in *Ezec.26.c poſſeſſiō: *he ſhal ſmyte down her power into the ſea, & ſhe ſhalbe conſumed with fyre: Jere.47.a Thys ſhall Aſcalon ſee, and be afrayed.* Amos.1.b Gaza ſhalbe very ſory, ſo ſhal Accaron alſo, becauſe her hope is come to confuſion. For the kyng of Gaza ſhall perysche: and at Aſcalon ſhall no man dwel. Straungers ſhal dwell at Aſdod, and as for the pryde of the Jere.25.d Philiſtynes, I ſhall roote it oute. *Theyr 1.Cor.5.a and.10.c bloud wil I take away from theyr mouth, & their abhommnacios fro among their teethe. Thus they ſhall bee lefte for oure God: yea, they ſhalbee as a prynce in Juda, and Accaron lyke as a Jebuſyte. And ſo wyll I compaſſe my houſe rounde aboute wyth my menne of warre, goyng to and fro: that no oppreſſoure come vpon them any more, For that haue I ſene nowe with myne eyes. *Eſa.62.c *Reioyſe thou greately, O daughter Syō, Zach.9.a be glad O daughter Jeruſalē. For lo, thy Joha.12.b kyng commeth vnto thee, euen þ tyghtous & Sauiour: lowly and ſimple is he, he rideth vpon an aſſe and vpon the foale of an aſſe.

C I wil rote out the charetes from Ephraim, and the horſe from Jeruſalem, the battaile bowes ſhalbe deſtroyed. He ſhall gyue the *pſa.72.b doctrine of peace vnto the Heathen,* and his dominion ſhalbe from the one ſea to the other, and from the floudes to the endes of the worlde. Thou alſo thorow the bloud of Eſai.42.a thy couenaunt, ſhalt let * thy priſoners out Apoc.9.a 1.Rom.8.c of the pitte wherein is no water. Tourne you nowe to the ſtronge holde ye that be in priſon and long ſore to be deliuered. And this daye I bryng thee worde, that I will rewarde thee double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy ſonnes O Syō, will I rayſe vp agaynſte the Grekes, and make the as a grauntes ſwerde: the Lorde God ſhalbe ſene aboue the, and his dartes ſhall go forth as the lyghtnynge. The lord God ſhall blowe the trompette, and ſhall come forthe as a ſtorme out of the ſouth.

The Lorde of hooſtes ſhall defend them, D they ſhall cōſume and deuoure, and ſubdue them with* ſlyng ſtones. They ſhall drynke Zach.9.a and rage as it were thorowe wyne. They 1.Esd.4.f ſhalbe fylled lyke þ baſens, & as þ hornes of the aulter. The Lorde their God ſhall deliuer them in the day, as the flocke of his people. For as precious ſtones of a diademe they ſhall be ſet vp ouer his lande. O howe proſperous and goodly a thyng ſhall that be? The corne ſhall make the yong mē cherfull, and the newe wyne the maydens.

The.x. Chapter.

The people is moued to require the doctrine of truthe of the Lord: The lord promiſeth to vyſit and comforte the houſe of Iſrael.

PRay the Lorde then betymes to I gyue you þ latter rayne: *ſo ſhal *Deu.11 the lord make bryghte cloudes, and gyue you rayne ynough for al the encreaſe of the fielde. For vaine is the anſwere of ydols. The ſothſayers ſee lyes, and tell but vayne dreames, the cōfort that they gyue is nothynge worth. Therfore go they aſtraye lyke a flocke of ſhepe, and are troubled, becauſe they haue no* ſhepeherde. Ezec.34 My wrathfull diſpleaſure is moued at the B ſhepherdes, and I will vyſyte the goates. For the lorde of hooſtes will graciouſly viſite his flocke, the houſe of Juda, and holde them as a goodly fayre horſe in þ battaile. * Out of Juda ſhall come the helmet & the *gen.49 naple, the battaylbowe, and all the princes Eſai.28 together. They ſhalbe as the giaūtes, which in the battaile treade downe the mire vpon the ſtretes. They ſhall fyghte, for the lorde ſhal be with the, ſo that the horſemen ſhalbe confounded. I will comfort the houſe of C Juda, and preſerue the houſe of Joſeph. I will turne them alſo, for I pute them, and they ſhalbe like as they were, when I had not caſt them of. For I the Lorde am their God, and will heare them. Ephraim ſhalbe as a giaunt, and their heart ſhall be cheareful as thorowe wyne: yea, theyr children ſhall ſe it, and be glad: and their herte ſhall reioyſe in the Lorde. I will blowe for them

and

and gather them together: for I wil redeme them. They shall increase, as they increased afore. I wyll sowe them among the people, that they maye thynke vpon me in farre countreys: they shal lyue with theyr children, and turne agayne. I wyl bringe the againe also from the lande of Egipt, and gather them out of Assiria. I wyll cary them into ꝑ lande of Galaad, and to Libanus, and they shall want nothynge. He shall go vpon the sea of trouble, and smyte the sea wawes, so ꝑ al the depe floudes shall be dryed vp. The proude boastinge of Assur shalbe cast downe, and ꝑ scepter of *Egipt shal be taken away. I wyll comforte them in the Lord, that they maye walke in hys name, sayeth the Lorde.

The .xi. Chapter.

The destruccion of the temple. The care of the faythfull is committed to Christ by the father. A grieuous vysyon agaynst Jerusalem and Juda.

OPen thy dores O Libanus, that the fire maye consume thy Cedre trees. Houle ye fyrre trees, for the Cedre is fallen: yea al the proude are wasted awaye. Houle (O ye okettrees of Baasan) for the myghty strong wood is cut downe. Men maye heare the shepherdes mourne, for theyr glorye is destroyed. Men maye heare the lyons whelpes roare, for the pryde of Jordan is wasted awaye.

Thus sayth ꝑ lord my God: Fede the shepe of the slaughter, whyche shall be slayne of those that possesse them: yet they take it for no synne, but they that sell them, saye: The lord be thanked, I am riche: yea, theyr owne shepeherdes spare them not. Therefore wyll I nomore spare those ꝑ dwell in the lande, (sayeth the Lord:) but lo, I wyl delyuer the people, euerye man into hys neyghbours hande, and into the hande of his kynge, that they maye smyte the lande: and out of theyr handes I wyll not delyuer them.

I my selfe fedde ꝑ slaughter shepe (a poore flocke verely) and toke vnto me two staues, the one is called louynge mekenesse, ꝑ other is called destroyer, and so kepte the shepe.

Thre shepherdes I put out of office in one moneth, for I myght not awaye with the, neither had they any delyte in me. The saide I: I wyll fede you nomore, *the thyng that dyeth, let it dye: and that that wyll perysshe, let it perysshe: and let the remnaunte eate, euerye one the flesshe of hys neyghboure.

I toke also my louynge meke staffe and brake it, that I myght disanull the *couenaunt whyche I made wyth all people.

And so it was broken in that day. Then the poore symple shepe that had a respecte vnto me, knewe thereby that it was the worde of the lorde. And I sayed vnto them: yf ye thinke it good, bryng hyther my price: yf no, then leaue. *So they weyed downe thirtye syluer pens, the value that I was prised at. And the Lorde sayde vnto me: caste it vnto the potter (a goodly price for me to be valued at of them:) and I toke the .xxx. syluer pens and cast them to the potter, in ꝑ house of the Lorde. Then brake I myne other staffe also, (namelye destroyer:) ꝑ I mighte leuse the brotherhead betwyxte Juda and Israel. And the Lord sayde vnto me: Take thee also the staffe of a foolysh shepherd: for lo, I wyl rayse vp a shepherde in the lande, whyche shall not sette after the thynges that be lost, nor care for suche as go astraye: he shal not heale ꝑ wounded, he shal not norish the thyng that is whole: but he shal eate the flesshe of suche as be fat, and teare theyr clawes in peces. O ydols shepeherde that leaueth the flocke: The swerde shall come vpon his arme and vpon hys ryghte eye. His arme shall be cleane dryed vp, and hys ryght eye shalbe sore blynded.

The .xii. Chapter.

Of the destruccyon and buyldynge agaynst of Jerusalem.

THe heuye burthen which ꝑ Lorde hath deuised for Israel. Thus sayth the Lorde * whyche spred the heauens abrode, layed the foundacion of the earth, and gyueth man the breath of lyfe. Beholde, I wyll make Jerusalem a cuppe or surkette, vnto all the people that are rounde aboute her. *Yea Juda hym selfe also shalbe in the siege agaynste Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone for all people, so ꝑ al such as lift it vp shalbe torne and rente: and all the people of the earthe shal be gathered togyther agaynste it.

*In that day, sayth the Lorde: I wyl make all horses abasshed and those that ryde vpō them to be out of theyr wyttes. I wil open myne eyes vpon the house of Juda, & smite all the horses of the people wyth blyndnesse. And the princes of Juda shal saye in theyr hertes: The inhabytours of Jerusalem shal gyue me consolacion in the lorde of hoostes theyr God. In ꝑ tyme wil I make ꝑ princes of Juda lyke an hote burnynge ouen wyth wood, and lyke a cressel of fyre amonge the strawe, so that they shall consume all

the people round about them both vpō the right hande and ꝓ left. Jerusalem also shal be inhabyted agayne: namely in the same place where Jerusalem standeth. The lorde C shall preserue the tentes of Juda lyke as a fore tyme: so that the glorye of the house of Dauid, and the glorye of the citizens of Jerusalem shalbe but litle regarded, in comparyson of the glory of Juda. In ꝑ day shal the lorde defende the cytizens of Jerusalem, so ꝑ the weakest then among them shalbe as 1.reg.17.f *Dauid: & the house of Dauid shalbe lyke as Gods house & as the Aungel of the lorde before thē. At the same tyme wyl I go about to destroy al suche people as come against Jerusalem. Moreouer, vpon the house of Dauid and vpon the cytizens of Jerusalē, Exec.36.d *wyll I poure out the spyryte of grace and Joel.2.f compassion, so that they shal loke vpon me, Luce.23.b whom they haue pearsed: and they shal be- Joh.19.b wepe him as men mourne for theyr only begotten sonne: yea and be sorye for hym as D Luke.23.c men are sorye for theyr fyrst chylde. *Then shal there be a great mourning at Jerusalē: Apoc.15.c lyke as the lamentacyon at Adremmon in the fielde of Maggadon. And the land shal bewayle euery kynred by them selues. The kynred of ꝑ house of Dauid thē selues alone, and theyr wyues by themselues. The kynred Gene.21.a. of the house of *Nathan them selues alone & theyr wyues by themselues. The kynred of the house of Leui them selues alone & theyr wyues by thē selues. The kynred of ꝑ house of Semei thē selues alone & theyr wyues by thē selues. In lyke maner al the other generacyons euery one by them selues alone, and theyr wyues by them selues.

The.xiii. Chapter.

Of the well of grace and truthe. Of the cleane ryghteousnes of ꝓclamyng: and of false prophetes.

A IN that tyme shal the house of Dauid & Exec.47.a the cytizens of Jerusalem haue an open Zech.14.b *well to wash of sinne and vnclennesse. Job.19.d. And then (sayth the lord of hoostes) I will Esai.2.c destroye the names of the ydolles out of the Exec.30.c lande, so that they shal nomore be put in remembraunce. *Is for the false prophetes Jere.14.c also and the vnclcane spyryte, I shall take thē out of the lande: So that yf any of them Deu.13.b. propherye anye more, *hys owne father and mother that begat him shal saye vnto hym. Thou shalt die, for thou speakest lies vnder the name of the Lorde: yea, hys owne father and mother ꝑ begat hym shal wounde him, B when he propheryeth. And then shal those propheres be confounded, euery one of hys vysion when he propheryeth: neyther shall they weare sackeclothes any more to disceaue men wythall. But he shal be fayne to saye: *I am no prophete: I am an husband mā, *Jere.28.c for so am I taught by *Adam fro my youth *gene.3.d vp. And yf it be sayde vnto hym: how came these woundes then in thine handes? he shal answere. Thus am I wounded in the house C of mine owne frendes. Aryse, O thou swerde, vpon my shepherde, and vpon the pryncc of my people sayeth the Lorde of hoostes. *Smyte the shepherd, and the shepe shalbe *Mat.26.c scattred abrode: and so wyll I tourne myne Mar.14.d hande to the lytle ones. And it shal come to passe (sayeth the Lorde) that in al the lande, *Jere.15.b two partes shal be rooted out, *but ꝑ thyrde *Joel.2.d parte shal remaine therin. & And ꝑ same third Esa.44.d parte wil I bryngc thorowe the fyre, and Psal.17.d wyl clense them as the syluer is clensed: yea 26.d.44.d & try them like as golde is tryed. *Thē shal 1.pet.1.d they call vpon my name, and I wyll heare *Sym.2.d them: I wyll saye: it is my people. And they Num.12.d shall saye: Lorde my God.

The.xiiii. Chapter.

The vnsayng of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

BEholde, the daye of the Lord commeth that thou shalt be spoyled and robbed, I for I wyll gather together al the heathen to fyghte agaynste Jerusalem, so that the cytie shalbe wonne, the houses spoyled, & the wemē defiled. The halfe of the citie shall go awaye into captiuitie, & the residue of the people shal not be caried out of ꝑ citie. After that shal the lord go forth to fyght against those heathē as men vse to fyght in ꝑ day of battel. Then shall his fete stande vpon the B mount Oliuete, that lyeth vpon the east syde of Jerusalem. And the mount Oliuete shall cleaue in two, east ward & westwarde, so that there shalbe a greate valeye and the halfe mount shall remoue toward ꝑ north, & ꝑ other toward ꝑ south. And ye shal flee vnto the valey of my hylles, for the valeye of the hilles shal reache vnto Asal. Yea, ye shal ye *like as ye fled for ꝑ earthquake in ꝑ dayes Amos.1.d of Osiah kynge of Juda. And the lorde my God shal come, and al sayntes with him. In that day shal it not be light, either cleare or dymme. *Thys shall be that special daye Ps.44.d whych is knowen vnto the lord, neither day nor nyght, but about the euenynge tyme it shall be lyghte. *In ꝑ same shall there waters of life runne Zach.14.d out from Jerusalem: the halfe parte of them Apoc.22.d towarde the east sea, and the other halfe towarde the vttermost sea, and shall continue bothe

both sommer and wynter. * And the lord him
Zach.14.b selfe shalbe kyng ouer al the earth.
C At that tyme shal there be one Lorde only, & hys name shall be but one. Men shall go aboute the whole earthe, as vpon a fielde, from Gibia to Rennon, & from the south to Jerusalem. She shall be set vp, & inhabited in her place: from Ben Jamins porte, vnto the place of the fyrste porte, and vnto the
2.Esd.1.a corner porte: & from ꝑ towre of *Hananeel,
Jer.31.f vnto the kynges wyne pressles.
There shal mẽ dwel, & there shalbe nomore cursyng, but Jerusalẽ shalbe safely inhabyted. Thys shall be the plage, wherwyth the lorde wyl smyte al people, that haue fought agaynste Jerusalem. Namely, theyr flesshe shal consume away, though they stande vpõ theyr feete, theyr eyes shalbe corrupt in theyr holes, and theyr tong shal consume in theyr mouth. In that daye shall the Lord make a great seditiõ among them, so that one man shall take another by the hande, & laye his handes vpon the handes of his neighbour.
Zach.14.a * Juda shal fyght also against Jerusalem, and the goodes of all the heathen shall be gathered together rounde about: gold and syluer, & a very greate multitude of clothes.
And so shall thys plage go ouer horses, mules, camels, asses, and al the beastes that shall be in the hoost, lyke as ponder plage was. Euery one that remayneth then of al ꝑ people, whyche came agaynste Jerusalem, shall go vp yeareiye, to worshyp the kynge (euen the Lord of hoostes) * and to kepe the
Leui.23.d feast of tabernacles. And loke what generacyon vpõ the earth goeth not vp to Jerusalẽ
Zach.14.b for to worshyp the kynge (euen the Lord of
1.Esd.5.e hoostes) vpon the same shal come no rayne.
Exod.34.d Yf the kynred of Egypte go not vp, and come not, it shal not rayne vpon thẽ nether.
D Thys shall be the plage wherewyth ꝑ lorde wyl smyte all the Heathen, that come not vp to kepe ꝑ feast of tabernacles: yea, this shal be the synne plage of Egypt, and the synne plage of al people that go not vp to kepe ꝑ feast of tabernacles. At that tyme shall the tydyng gere of the horses be holy vnto the lord, and ꝑ kettels in the lordes house shalbe lyke the basens before the aulter: yea, all the kettels in Jerusalẽ and Juda, shall be holy vnto the lord of hoostes, & all they that slaye offrynges, shall come and take of them, and dyght thẽ therein. And at that tyme there shall be no mo Canaanites in the house of the Lorde of hoostes.

C The ende of the prophecye of zachary,

The booke of the prophete Malachye,

The fyrst Chapter.

A complaynte agaynst Israel and her prestes.

THe heuye burthen whych the lord sheweth against Israel by Malachy. I haue loued you sayth the lord, and yet ye say: Wherin hast thou loued vs? * Was not Esau Jacobs brother, sayeth the lorde? * yet haue I loued Jacob, and hated Esau: * yea, I haue made hys hylles wast, and hys herytage a wildernesse for dragons. And thoughe Edom sayd: well, we are destroyed, we wyll go buylde vp agayne the places that be wasted, yet (sayth ꝑ Lord of hoostes) * what they buylded, that brake I downe: so that it was called a cursed lande, and a people whom ꝑ lord hath euer bene angry with all.
B Your eyes haue sene it, and ye youre selues must confesse, that ꝑ Lord hath brought the land of Israel to great honoure. * Should not a sonne honour his father, and a seruaũt hys master? * If I be now a father, where is mine honour? Yf I be the lord, where am I feared, sayth the Lorde of hoostes.
Now to you prestes that despise my name. And yf ye say: wherein haue we despised thy name? In thys, that ye offre vncleane bread vpon myne aulter. And yf ye wyl say: wherin haue we offred any vncleane thinge vnto the? In thys that ye saye: the aulter of the Lorde is not to be regarded. Yf ye offer the blynde, is not that euell? And yf ye offer the
C lame and syeke, is not that euell? * Yea, offer it vnto thy prynce, shall he be contente wyth the, or accepte thy person, sayth the Lord of hoostes? And nowe make youre prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. Shal he regarde youre persones thynke ye sayth the lorde of hoostes? Yea, what is he amonge you, that wyll do so muche as to shut the doores, or to kindle ꝑ fyre vpon myne aulter for nought?
* I haue no pleasure in you, sayth the Lorde of hoostes: * and as for the meatoffrynge, I wyll not accepte it at youre handes.
D * For from the rising vp of ꝑ sunne vnto ꝑ goyng downe of the same, my name is great among ꝑ Gẽtils: yea, in euery place shal there sacrifice be done, and cleane meatoffering offred vp vnto my name: for my name is great amonge

Mal.1.a * Gen.25.c * Rom.9.d * Iosue.24.a * 2.Esd.1.a * Exod.20.a * Deut.32.a * Psal.113.a

merg the Heathe, saieth the lord of hooſtes. But ye haue vnhalowed it, in that ye saye: ꝑ aulter of the lorde is not to be regarded, and the thyng that is set there vpon no worthye to be eaten. Now saye ye: It is but labour and trauayle, and thus haue ye thoughte scorne at it, (saieth the Lorde of hooſtes) offringe robbery, yea, the lame and the sicke. Ye haue broughte me in a meate offerynge: ſhoulde I accepte it of youre hande, saieth ꝑ Lorde? Curſed be the dyſſembler, whyche hath in his flocke one that is a male, & when he maketh a vowe offereth a ſpotted one vnto the lorde. For I am a greate kynge (saieth the lord of hooſtes) and my name is fearful amonge the Heathen.

The. ii. Chapter.

Threatenynges agaynſt the prieſtes, beynge ſeducers of the people.

AND nowe (O ye prieſtes) this commaũdemente toucheth you: yf ye wyll not heare it, nor regarde it, to gyue ꝑ glorye vnto my name, saieth the Lorde of hooſtes: * I wyll sende a curſe vpon you, & wyll curſe youre bleſſynges: yea, curſe them wyll I, yf ye do not take hede. Beholde, I ſhall corrupte youre ſede, and caſte donge in youre faces, euē the donge of youre ſolemne feaſtes, and it ſhal cleaue faſt vpō you. And ye ſhall knowe, that I haue ſente thys cōmaundement vnto you: ꝑ my * couenaũte whyche I made wyth Leui, myghte ſtande, saieth the Lorde of hooſtes.

I made a couenaunt of lyfe and peace with hym: thys I gaue hym, that he might ſtand in awe of me: and ſo he dyd feare me, and hadde my name in reuerence. The lawe of truth was in hys mouth, and there was no wickednesſe found in his lippes. He walked wyth me in peace and equitie, and did turne manye one awaye from theyr ſynnes. * For in the prieſtes lyppes ſhould be ſure knowlege, that men maye ſeke the lawe at hys mouth, for he is a meſſenger of the Lord of hooſtes. But as for you, ye are gone clene out of the waye, & haue cauſed ꝑ multitude to be offended at the lawe: * ye haue broken the couenaunte of Leui, saieth the Lorde of hooſtes. Therfore wyll I alſo make you to be deſpiſed & to be of no reputacyon among al the people: becauſe ye haue not kepte my wayes, but haue bene partiall in the lawe.

* Haue we not all one father? Hath not one God made vs? * why doth euery one of vs then deſpyſe hys owne brother, and ſo breake the couenaunt of our fathers? Nowe hath Juda offended: yea, the abomynacion is done in Iſraell and in Jeruſalem, * for Juda hath defyled the Sanctuary of the Lorde, whyche he loued, and hath kepte the daughter of a ſtraunge God. But the lorde ſhall deſtroye the man that doth thys, (yea, bothe the maiſter and the ſcholer) out of the tabernacle of Jacob, wyth hym that offreth vp meat offerynge vnto the lord of hooſtes. Nowe haue ye broughte it to thys poynte agaune, that the aulter of the lord is couered wyth teares, weping and mournynge: ſo ꝑ I wyl nomore regarde the meate offerynge, neyther wyl I receaue or accepte any thyng at youre handes. And yet ye saye: wherfore? Euen becauſe that where as the lorde made a couenaunte betwyxte the & the wyfe of thy youth, thou haſt deſpyſed. * Yet is ſhe thyne owne companyon and maryed wyfe.

So did not the one, and yet had he an excellent ſpyrite. What did the? the one? he ſought the ſeed promyſed of God. Therefore loke well to your ſpyrite, and let no man deſpyſe the wyfe of hys youth. Yf thou hateſt her, * put her awaye saieth the Lorde God of Iſrael, and geue her clothing for the ſcorne, saieth the Lorde of hooſtes. Loke well then to your ſpyrite, and deſpiſe her not. Ye greue the Lorde wyth your wordes, and yet ye saye: wherewythal haue we greued hym? In this that ye ſaye. All that do euell are good in the ſyght of God, and ſuche pleaſe hym. Or els where is the God that punyſhethe

The. iii. Chapter.

Of the meſſenger of the Lord, Iohn Baptyſt. Of the daye of the Lorde, and of Elias.

BEholde, * I wyl sende my meſſaũger, whyche ſhall prepare the wy before me: and the Lord whom ye would haue, ſhal ſoone come to hys temple, yea, euen the meſſenger of the couenaunt whom ye long for. Behold, he cōmeth saieth the lorde of hooſtes. But who maye abyde the day of hys commyng? Who ſhal be able to endure, when he appeareth? For he is lyke a goldſmythes fyre, & lyke waſhers ſope. He ſhall ſet hym downe to trye and to clenſe the ſyluer, he ſhall purge the chyldren of Leui, & purifye them lyke as gold & ſiluer: ꝑ they may bring meatofferinges vnto the Lord in ryghteouſnes. Then ſhall the offring of Juda & Jeruſalem be acceptable vnto the lord, lyke as from the begynnyng and in the yeares afore tyme. I wyll come & punyſhe you, and I my ſelfe wyll bee a ſwyfte wytneſſe agaynſte the wytches, agaynſte the aduouterers, agaynſte falſe ſweareres

swearers: yea, & against those that wrongeously kepe backe ỹ hyrelynges dewty: which vexe the wyddowes and the fatherlesse, and oppresse the straunger, & feare not me, saieth the Lorde of hooستes. For I am the Lorde that chaunge not, and ye (O children of Jacob) wil not leaue of: * ye are gone away from myne ordinaunces, and sence the tyme of youre forefathers haue ye not kept them.

* Turne ye now vnto me, and I will turne me vnto you, sayeth the Lord of hooستes: ye saye: wherin shall we turne? Shoulde a mã vse falshed and discett with God, as ye vse falshed & discette with me? yet ye say, wherin vse we discepte with the? * In Tythes and heaue offerynges. * Therfore are ye cursed with penury, because ye dissemble with me, all ỹ sorte of you. * Bring euery Tythe into my barne, that there maye be meate in my house: and proue me withal (sayeth the lord of hooستes) yf I will not open ỹ wyndowes of heauen vnto you, and poure you out a blessynge with plenteousnesse. Yea, I shall reproue the consumer for your sakes, so that he shal not eate vp the fruite of your ground, neyther shall the vyneyarde be baren in the feld, sayeth the lorde of hooستes: In so much that all people shall saye, that ye be blessed, for ye shalbe a pleasaunt lande, saieth the lord of hooستes. Ye speake harde wordes against me, sayeth the lorde. And yet ye saye: What haue we spoken against the? Ye haue sayd: It is but lost laboure, to serue God.

* What profite haue we for keppynge hys commaundementes, and for walkynge hũble before the lorde of hooستes? * Therfore maye we saye, that the proude are happye, & that they whiche deale with vngodlynesse, are set vp: for they tempte God, & yet escape. But they that feare God, saye thus one to another: The Lorde considereth & heareth it. Yea, it is before hym a memoriall booke wrytten for such as feare the Lorde, and remembre his name. And in the daye that I will make (sayeth the lorde of hooستes) they shalbe myne owne possession: and I wyll fauoure them, like as a man fauoureth hys owne sonne, that doeth him seruice. Turne you therfore, and consydre what difference is betwirte the ryghteous and vngodly, betwyxte him that serueth God, and hym that serueth hym not.

The.iiii. Chapter.

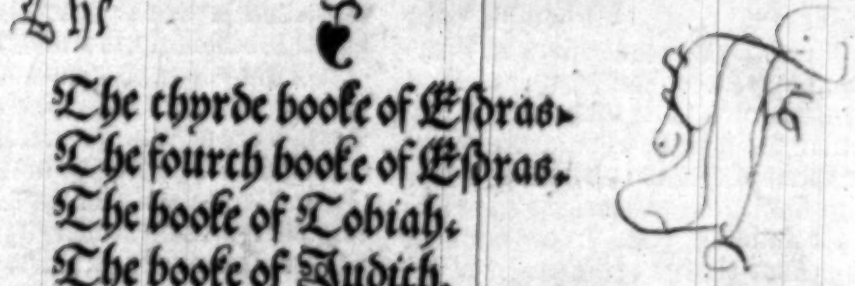
* Or marke, the daye commeth ỹ shall burne as an ouen: and al the proude, yea, and al such as do wickednes, shalbe strawe: and the day that is for to come, shal burne thẽ vp (sayeth the lorde of hooستes) so that it shal leaue thẽ neyther roote nor braunche. But vnto you that feare my name, shall that Sunne of ryghteousnesse aryse, and health shalbe vnder his wynges: ye shall go forth, and multiplie as the fat calues, ye shall treade down the vngodly: * for they shalbe lyke ỹ asshes vnder the soles of your fete, in the day that I shall make, sayeth the Lorde of hooستes. Remember the law of Moses my seruaunt, * whiche I cõmytted vnto him in Oreb for all Israel, with the statutes and ordynaunces. Beholde, I will sende you * Elias the prophet, before the commynge of the day of the great and fearfull lorde. * He shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not and smite the earth wyth curssynge.

The ende of the prophecie of Malachy, and consequently of all the Prophetes.

Apogrypha.

The fourth parte of the Bible:

contaynynge theſe Bookes.



The thyrde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobiah.
The booke of Judith.
The reaſt of the booke of Heſter.
The booke of wyſedome.
Eccleſiaſticus.
Baruch the Prophet.
The ſonge of the thre chyldren in the ouen.
The ſtory of Suſanna.
The ſtory of Bel, and of the Dragon
The prayer of Manaſſeh.
The fyrſt boke of the Machabees.
The ſeconde boke of the Machabees

The thyrd boke of Esdras

The fyrste Chapter.

¶ Josias holdeth Passeouer. After hys death is Jechonias hys sonne made kynge in his steade: whō the kynge of Egypte putteth out, and setteth in his brother Joachim. Jerusalem is destroyed. and Sedechias is taken.

AND * Josias held the feast of Easter in Jerusalem vnto the LORDE and slewe ẏ Passeouer the.xiiij. daye of the fyrste moneth. He set the preastes also in order (accordyng to theyr daylye curses) be ynge arayed in longe garmentes in the temple of the LORD. And he spake vnto the Leuites ẏ holye ministers of Israel that they shulde halowe them selues vnto the LORD, to set the holy Arke of ẏ LORDE in the house ẏ kynge Salomon the sonne of Dauid had builded, & sayde: ye shall nomore beare the Arke vpō youre shulders. Nowe serue your LORDE & take ẏ charge of his people of Israel, after your villages & your tribes accordinge as kynge Dauid ẏ kynge of Israel hath ordeyned, and accordynge as Salomon hys sonne hath honorably prepared: yee, loke ẏ ye al do seruice in ẏ temple accordynge to theyr ordrynge & distribution of the principall men whych are appointed out of the tribes, to do seruice for the chyldren of Israel. Exod.12.d *kyll ẏ Passeouer, and prepare offringes for youre brethren, & do accordyng to the commaundemente of ẏ LORDE, whyche was geuen vnto Moses. And vnto ẏ people ẏ was founde Josias gaue, rrr. thousande of shepe, lambes, kydes, & goates, & thre thousand orē. These ẏ kynge (of hys kyngly liberalite) gaue vnto the people, accordyng as he had promised: & to ẏ prestes for ẏ Passeouer, he gaue two thousāde shepe, & an hundred orē. Moreouer Jechonias, & Semeias, and Nathanael his brethrē, and Halabias, Jehiel, & Jolabab gaue them to the passeouer, fyue thousande shepe, and fyue hundred bullockes.

B And whē these thinges were brought to passe, the preastes & the Leuites stode goodly in theyr ordre, and had ẏ vnleuened bread thoroweout the tribes. And after the ordrynge of ẏ principall men in the tribes, they offered vnto ẏ LORDE in the syghte of the people accordynge * as it is wrytten in the boke of Moses, and so they rosted the Easter lambe as accordinge was. As for the thanckeoffrynges and the other, they dight in the kettelles and pottes, & set them before the people wyth good wyl, and afterwarde before thē selues and the preastes. For the preastes offerede ẏ fat vntyl the tyme was expired, but the Leuites prepareth for them selues & for theyr brethren the chyldren of Aaron. The holy syngers also, the chyldrē of Asaph stode in theyr order, accordinge as Dauid deuysed. So dyd Asaph, Zachary, and Jeduthū, which were appointed by the kynge. Moreouer ẏ porters & dore kepers stode by the doores and that diligently, so ẏ none went out of hys stādynge and seruice: for theyr brethrē (the Leuites) prepared for thē. Thus were all thinges perfourmed, ẏ belonged to the offeringe of the LORD. In that daye they helde the Passeouer and offered thanckeoffrynges beside the sacrifice of the LORD accordinge to the commaundement of kyng Josias.

So the chyldren of Israel whiche were thē present, helde an honorable Passeouer, and the feaste of swete breade seuen dayes longe. yee, suche a Passeouer was not kepte in Israel from the tyme of the Prophete Samuel. And all the kynges of Israel, helde not suche an Easter as thys, whych kinge Josias held, and the preastes, the Leuites the Jewes, and all Israel, & al them that were at Jerusalem. And in the eyghttene yeare of the raigne of Josias, was this Passeouer kepte. And wyth a perfecte herte dyd kynge Josias order all his workes before the LORD, and ẏ thinges ẏ were wrytte of hym in times paste, concernyng those ẏ synned and were vngodly agaynst ẏ LORD before al ẏ people: & that sought not the worde of the LORD vpon Israel. * After all these actes of kynge Josias, Pharao ẏ kynge of Egypt wēt vp & came toward Carchamin by Euphrates, & Josias went to mete hym. Then sent the kyng of Egypt to Josias, saying: what haue I to do with the, kyng of Juda: I am not sēt of ẏ LORD to fight

agaynst

agaynst the, for my warre is vpon Euphrates, go thou thy way home agayne in al ỹ haſt. And Joſias wolde not turne agayne vpon his charet, but vnder toke to fyght agayn̄ hym, & harkened not vnto ỹ wo3de of the pr3opht, whych he told hym out of the mouth of GOD, but pitched battayle agaynst him in ỹ felde of Mageddo. And ỹ princes pr3ealed to kynge Joſias. Then ſaide ỹ kynge vnto his ſeruantes. Cary me a way out of ỹ battayle, for Jā ſore wounded. And immediatly his ſeruantes toke hym away out of the fronte of the battayle. Then ſat he vp vpon the ſeconde charet, came to Jeruſalem, dyed and was buryed in hys fathe3s ſepulchre. And in all Juri they monrned for Joſias, yee, the rulers alſo w̄ they3 wyues made lamentatiō for him vntothis day. & this was done euer ſtyl in Iſrael

Thſe thynges are w3ytten in the boke of the ſto3ies of the kinges of Juda, namely al the actes and wo3kes of kynge Joſias, hys kyngly power & maieſty, hys vnderſtandyng in the lawe of GOD, & what he dyd, ye, thynges why- 4.Reg.
the are not w3ytten in the boke of the 23.c.
kynges of Iſrael and Juda. * And ỹ people toke Jechonias ỹ ſonne of Joſias, & made hym kynge in ſteade of Joſias his father, when he was .xxrrij. yere olde And he raygned ouer Iſrael .iij. monethes. An ỹ kynge of Egypte put hym downe, ỹ he ſhulde not raygne in Jeruſalem, and rayſe vp a tare of ỹ people: namely, an hundred talentes of ſyluer and one talent of golde. The kynge of Egypt alſo made Joachim his brother kynge of Juda, and Jeruſalem. As for them of the kynges counſell wythe ỹ kynge hem ſelfe and Zazaceles hys brother, he toke them and caryed them a waye preſoners into Egypte.

Fyue and twentye yere olde was Joachim when he was made kynge in the lande of Juda and Jeruſalem, and he 4.Reg.
dyd euel before the LORD. After this* 24.a.
Nabuchodonoſo3 the kynge of Babylon came vp, & bound hym with bandes of yron & caryed hym vnto Babylō. Nabuchodonoſo3 alſo toke al the veſſels ỹ were halowed in the temple of the LORDE, & all the Jewels, & caryed them vnto Babylon, & brought them into hys owne temple at Babylon. Of his vnclenes & vngodlines it is w3ytten in the boke of ỹ actes of the kinges. And Joachim hys ſoune raygned in his ſtead. He was māde kynge beynge .xviij. yere olde, and raygned but .iij. monethes & x dayes in Jeruſalem, and dyd euel before the LORDE. So after a yeare Nabuchodonoſo3 ſente and cauſed hym to be brought vnto Babylon wyth the holy veſſels of the LORDE and made Sedechias his brother kyng of Juda and Jeruſalem, when he was xxj. yeare olde, and he raygned .xj. yeare.

And he dyd euel alſo in the ſyght of ỹ LORDE and cared not for the wo3des ỹ were ſpokē vnto hym* by the pr3ophete Jeremy, at ỹ mouth of the LORDE. And Iere.36.d.
where he had mad an othe vnto kig Nabuchodonoſo3, he for ſwore hym ſelfe & fell frō hym, haunge a ſtyfnecke and a herte, & trāſgreſſed al ỹ ſtatutes & o3dinaunces of ỹ LORD GOD of Iſrael. The rulers alſo & ỹ heades of ỹ people of the LORD dyd muche euel, & became vngodly, moze thē the Heathē, beynge defyled in al maner of abominacions: yea, and defyled the holy tēple of the LORD at Jeruſalē. And ỹ GOD of they3 fathers ſent his meſſaungers vnto thē, to turne thē bake: & to cal thē agayne frō they3 ſynnes: for he wold fayne haue ſpared thē for hys holy tabernacles ſake. Neuertheles, they had hys meſſaūgers in derſion: & loke what GOD ſpake vnto them by hys pr3ophetes, they made but a ſpo3te of it. Thys drewe on ſo longe tyl the LORD was w3oth wyth hys people for they3 vngodlynes, & tyl he cauſed ỹ kynges of the Chaldees to come vp, whych ſlewe they3 yōge men w̄ they3 ſwearde yee, euē in the compaſſe of they3 holy tēple, & ſpared no body, nether yōg, nor olde, nether mayden nor yōg mā, but they were all delyuered in to the powze of ỹ kynges of ỹ Chaldees, & al the holy veſſels of the LORDE & the kynges treaſures toke they and caryed thē vnto Babylō. * As for the houſe of ỹ LORD, they Iere.39.b.
went vp in to it, & brent it, & brake dow- and.52.b.
ne the walles of Jeruſalē, ſet fyre vpon her towers, deſtroyed al her noble buildynges and brought them to naught, & the people ỹ were not ſlayne wyth the ſwearde, they caryed vnto Babylon.

Thus became they preſoners & bōdmen of the kyng of Babylon, tyll they were delyuered and raygned for them Iere.25.c.
ſelues* when the wo3des of the LORD and.29.c.

were fulfylled, whyche he promisid the by the mouth of the prophet Jeremy, & tyl the lande had her rest: namely al the tyme that it laye wast, had it rest and quietnes lxxvij. yeares

The ij. Chapter.

¶ Cyrus geueth licence to the Jewes to retourne to Jerusalem, and restoreth the the vessels of the temple. After that are there letters sente to Artaxerxes: whyche accuse the Jewes for buyldyng of the citie: and so to the buyldynge dryuen of vntyl the seconde yeare of Darius.

a.Per.36.d

NOw *when kyng Cyrus rayg ned ouer the Persians, & when the LORD wolde perfourme the woꝛde that he had promised by the mouthe of the prophet Jeremy: the LORDE rayſed vp the ſpꝛeite of Cyrus, the kyng of the Persians: ſo that he cauſed his wꝛitynge to be proclamed thoꝛow out hys whole realme, ſaying: Thus ſayth the kynge of Persians: The LORD of Israel that hye LORD hath made me kyng of the lande, and cõmaunded me to buyld hym an houſe at Jeruſalem in Jewry. yf ther be any nowe of your peple the LORDE be wyth hym, & go vp wt him to Jeruſalem. And all they that dwel rounde aboute the place ſhal helpe them, whether it be wt gold wyth ſyluer, with gyftes, wt hoꝛſes and neceſſary catel, & al other thynges that are bꝛought wt a fre wyl to the houſe of the LORD at Jeruſalẽ.

B Then the principal men out of the trybes & vyllages of Juda & Ben Jamin ſtode vp: ſo dyd the preaſtes alſo and the Leuites (whome the LORD had moued) to go vp, & to buyld the houſe of the LORDE at Jeruſalẽ. And they that were about thẽ helped them wt all maner of gold, & ſyluer, and catel alſo, & with many liberall gyfts, & thys dyd many one, whoſe mynde was ſtered vp therto. a.Eſd.1.c. *Cyrus alſo bꝛought foꝛth the veſſels, & oꝛnamentes, that were halowed vnto the LORD, which Nabuchodonoſoꝛ the kynge of Babylon had caryed awaye from Jeruſalẽ and cõſecrated them to hys Idol & image, and delyuered them to Mythꝛidatus, hys treaſurer, & by hym they were delyuered to Salamanaſar the debite in Jewry. And thys was the nombꝛe of them. ii. M. and. iiii. C. ſyluer boules. xxx. ſiluer baſens. xxx. baſens of gold. ij. M. & iiij. C. veſſels of ſyluer, and a. M. beſide All the veſſels of golde & ſyluer were. v M. viij. C. and lx. Theſe were nombꝛed vnto Salamana ſar, to them that were come agayne wyth him to Jeruſalem out of the captiuite of Babylon.* Nowe in the tyme of kynge Artaxerxes the kyng of Perſia theſe mẽ: Baleus and Mythꝛidatus, Sabellius, Rathimus, Balthemus, Semelius the ſcribe, and other that dwelt in Samaria and in other places vnder the dominion therof, wꝛote a letter vnto kyng Artaxerxes, wherin they cõplayned vnto the kynge of them in Jewry & Jeruſalẽ. The letter was made after thys maner. Syꝛ thy ſeruauntes Rathimus, the ſtoꝛy wꝛyter, Sabellius the ſcribe, & other iudges of the courte in Celoſyria, & Phenices. Be it knowen & manifeſt to our loꝛde the kynge, that the Jewes whyche are come vp frõ you vnto vs into the rebellious & wycked citie, begynne to buyld it agayne, & the walles about it, and to ſet vp the temple a newe. Nowe yf this citie & the walles there of be ſet vp agayne they ſhal not onely refuſe to geue trybutes & tares, but alſo rebel vtterly agaynſt the king. And for ſo moche as they take this in hãde nowe a boute the tẽple, we thoughte it reaſõ, to thincke no ſcoꝛne of it but to ſhewe it vnto our loꝛde the kynge, and to certifie hym therof: to the intente that yf it pleaſe the kynge, he maye cauſe it to be ſought te in the bookes of olde: & thou ſhalte fynde ſuch warnynge wꝛyten, and ſhalt vnderſtãde that thys citie hath alwaye ben rebellious and diſobediente, that it hath ſubdued kynges and cities, & that the Jewes which dwel therin, haue ben a rebellious, obſtinate vnfaythful, and fyghtynge people, foꝛ the whyche cauſe thys citie is waſted. Wherfoꝛe nowe we certifie oure loꝛde the kyng, that yf thys citie be buylded & occupyed agayne, and the walles therof ſet vp a newe, thou canſt haue no paſſage into Celoſyria and Phenices.

Then wꝛote the kynge to Rathimus the ſtoꝛy wꝛyter, to Balthemus, to Sabellius, the ſcrybe and to the other officers and dwellers in Syria, & Phenices, after thys maner: I haue red the epiſtle whyche thou ſenteſt vnto me, and haue commaunded to make diligent ſearche, and haue found, that the citie hath euer reſiſted kynges, that the ſame people are diſobediẽt, & haue cauſed muche warre, & that myghtye kynges haue raygned in Jeruſalẽ, whyche alſo haue rayſed vp

1.Eſd.4

vp tares of Syria, & Phenices. Wher fore I haue commaunded those people, ꝑ they shal not buyld ꝑ citie, they make nomore in it, and that they proceed no forther with the buyldyng, for so much as it myghte be the cause of warre and displeasure vnto kynges.

Nowe when Rathymus and Sabellius the scribe & the rulers in the lande had red the wrytynge of kyng Artarerres, they gat them togeather, and came in all the haste to Ierusalem wyth an hoost of horsemen, and wyth much people of foote, and forbade thē to buyld. And so they left of from buyldynge of the temple, vnto the seconde yeare of kynge Darius.

The iij. Chapter.

¶ Darius maketh a feast. The thre sentences of the thre yonge men, of the whych the fyrst is declared.

1 KYng Darius made a great feast vnto hys seruantes, vnto al hys courte, and to al ꝑ officers of Medea and Persia, yee to al the debites and rulers ꝑ were vnder hym, frō India vnto Ethopia, an hundred and xxvij. countrees. So whē they had eaten and dronken, beynge satisfyed, and were gone home agayn. Darius the kynge went into his chambre, layde hym downe to slepe, & so awaked.

2 Then the thre yonge mē that kepte ꝑ kynges person, and watched hys body, commoned amonge thē selues, & spake one to another: let euery one of vs saye some thyng, & loke whose sentēce is wyser & more excellēt then ꝑ other, vnto hi shal kyng Darius geue great gyftes, & cloth hym wt purple, he shal geue hym vessels of golde to drynck in, clothes of golde & couerynges, he shal make him a costly charet & bridle of gold, he shal geue hym a bonet of whyte sylke, & a chayne of gold about his necke: yee, he shalbe the seconde and principall nert vnto king Darius, and ꝑ because of his wysdom, & shalbe called ꝑ kynges kinsmā.

C So euery one wrote his meanynge, sealed it & layde it vnder the kynges pelowe, & sayde: when the kynge aryseth, we wyl geue hym our wrytynges, and loke whose worde the kyng & hys chefe Lordes iudge to be the moost wyselye spokē, the same shall haue the victorie. One wrote: Wyne is a stronge thynge The seconde wrote: The kyng is stronger. The third wrote: Womē haue yet more strengthe, but aboue al thynges ꝑ truth beareth a waye the victorie. Nowe whē ꝑ kyng was rysen vp, they toke theyr wrytynges & delyuered thē vnto hym, & so he red thē. Then sent he forth to call al his chefe Lordes, & al the debites & rulers of ꝑ countrees of Medea & Persia. And whē they were set downe in the counsayle, the wrytinges were red before thē. And he commaunded to call for the yonge mē ꝑ they myght declare theyr meanynges thē selues by mouth: So when they were sent for, & came in, the kynge sayde vnto thē, shewe vs and make vs vnderstāde what the thynges are ꝑ ye haue wrytten. Then begā the D fyrst (whyche had spoken of the strēgth of wyne) and sayde. O ye men *wyne is Pro. 10. A. meruelous stroge, & ouercommeth thē ꝑ drynche it: it deceaueth the mynde & bryngeth bothe ꝑ poore mā & the kynge to dotage & nanite. Thus doth it also wt the bondmā & wt the fre, with the pore & ryche, it taketh a way theyr vnderstandyng, & maketh thē careles & mery, so ꝑ none of thē remembreth any heuinesse, or det, or dutye. It causeth a man to thynche also, ꝑ the thyng that he doth is honest & good, and remembreth not ꝑ he is a kyng, nor that he is in autoritye and that he ought not to do suche thynges. Moreouer when mē are drynckynge, they forget al frēdeship, al brotherly faythfulnes & loue: but as sone as they are dronkē, they drawe out the swerd & wil fyghte: & whē they are layde downe frō ꝑ wyne, & rysen vp agayne, they cā not tel what they dyd: iudge ye nowe is not wyne ꝑ strongest: For who wold els take in hāde to do such thiges: And whē he had spokē this, he held his tōg.

The iiij. Chapter.

¶ The declaration of the two laste sentences of the yonge mē, propounded in the Chapter before, of why the the laste is, that verite beareth the victorie in all thynges and is moeste cōmended and alowed. Darius wryteth letters to all the rulers vnd hym, that they shoulde ayde Zorobabel, to the buyldyng of Ierusalem.

THen the secōd (whych had sayde: that the kynge was stronger) begā to speake. O ye men are not they the strongest and moste excellent that cōquere the land & the see, and al that is in the see and in ꝑ earth: Now is ꝑ king Lord of al thes

thynges, & hathe dominion of them all, and loke what he commaundeth, it is done. yf he send his men forth a warfare, they go & breake downe hylles, walles, and toweres. They are slayne, and (slaye other men) them selues, & ouerpasse not the kinges worde. yf they get the victorie, they bringe the kyng al the spoyle. Lykewise the other that medle not wt warres and fyghtyng, but tyll ỹ grounde: whē they reape they bryng tribute vnto the king. And yf ỹ king alone do but cōmaūd to kyl, they kyl: yf he cō maūd to forgeue: they forgeue: yf he cō maunde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he cōmaund to buyld, they buyld: yf he cōmaunde to breake downe, they breake downe: yf he cōmaūd to plāt, they plāt.

B The comen people and the rulers are obedient vnto hym. And the kynge in ỹ meane seasō sytteth hym downe, eateth and drynketh and taketh his reste: thē kepe they watch round about the kynge, and not one of thē dare get him oute of the waye, to do hys owne busynes, but must be obedient vnto ỹ kyng at a worde. Judge ye nowe, O ye mē howe should not he go farre aboue, vnto whō mē are thus obediēt: And when he had spoken thus, he held hys tōge. The thyrde, whose name is Zorobabel, whyche had spoken of wemen, and of trueth begane to saye after this maner: Oye men, it is not the great kynge, it is not the multitude of mē, neyther is it wyne that excelleth: who is it then that hath the lordshyp ouer them: Haue not wemen borne the kynge, and all the people that rule those thynges: Haue not wemen borne them and brought them vp, that plante the vines, where oute ỹ wyne commeth: They make garmētes for all men, they geue honoure vnto al men and without wemen can not men lyue. yf they gather golde and syluer and all precious thynges, and se a wel fauored woman, they leaue altogether & turne theyr eyes onely vnto the woman, and gape vpon her, and haue more desire vnto her, then vnto the syluer and golde, or any maner of precious thynge.

C * A man leaueth hys father ỹ broughte hym vp, leaueth his owne natural cōtrce, and cleaueth vnto the woman, yee, he iopardeth his lyfe wyth the woman & remembreth neyther father, nor mother, nor countrye. By thys thē ye must nedes knowe that wemen haue dominion ouer you.

Gene 2.d. Matth 19.c. 1.Cor.6.d. Ephe.5.b.

Doth it not greue you: A man taketh hys swearde & goeth his waye, to steale, to kyl, to murther, to sayle on the see, and seyth a Lion, and goeth in the darcknes: & when he hath stolen, dysceaued & robbed, he bryngeth it vnto his loue. Agayne, a mā loueth his wyfe better thē father or mother: yee, many one ther be, that run out of theyr wyttes & become bōdmen for theyr wyues sakes many one also hath perished, haue ben slayne, & haue synned because of wemē.

And nowe beleue me I knowe a kynge, wyche is great in his power, and all landes stande in awe of hym, & no man dare laye hande vpon hym: yet dyd I se, that Apame, (the doughter of the great kyng Bartacus) the kynges concubine, sat beside the kyng vpon the ryght hand, and toke of his crowne from his head, and set it vpō hyr owne head, and smote the kyng wyth her left hād. Moreouer the kynge loked vpon her wyth open mouth yf she laughed vpō hym, he laughed also, but yf she toke any displeasure with hym, the kyng was fayne to flatter her, and geue her good wordes, tyll he had gotten her fauoure agayne.

D

Oye men, are not wemen then stronger: Great is the earth, & hye is ỹ heauen. Who doth these thinges: Then ỹ king & ỹ princes loked one vpō another So he begāne to speake of the truth: O ye men: are not wemē stroger: Great is the earth, hie is thē heauen, swyft is the course of the sunne, * he compasseth the heauē rounde aboute, and fetcheth his course againe to his owne place in one day. Is he not excellent that doth this: yee, great is the truth, & stronger then all thynges. Al the earth calleth vpon ỹ truth, the heauē prayseth it, al workes shake and tremble at it, and wyth it is no vnryghteous thynge. Wyne is vnryghteous: the kynge is vnryghteous: wemen are vnryghteous: all the chyldrē of mē are vnryghteous: ye, al theyr workes are vnryghteous, and there is no truth in thē: in theyr vnryghteousnes also shal they be destroyed and perysche. As for the truth * it endureth, & is alwaye stroge: it lyueth & coquereth for euer more: worlde wythout ende.

The truth accepteth no persons: it

putteth no difference betwirte ryche or poore, betwirte the myghtie or symple, but doth ryght vnto euerye man, whether they be euel or good, & al mē are lo uyngly dealt withall in ỳ worckes of it. In the iudgement of it, there is no vnryghteous thyng but strength, kyngdome power, and maiestie for euermore. Blessed be the GOD of truth. And wyth ỳ he helde his tonge, & al ỳ people cryed & sayd: Great is ỳ truth, and aboue al. Thē sayd ỳ kyng vnto hym: Aske what thou wylt more then is appoynted in the wrytynge and I shall geue it ỳ, for thou art founde wyser then thy companyons, thou shalt syt next me, and be my kynsman. Thē sayde he vnto the kynge: Remembre thy promise & bowe, whych thou hast bowed and promised (in the daye when thou cammest to thy kyngdome) to buylde vp Jerusalem, and to sende agayne all ỳ vessels and Jewels that were taken awaye out of Jerusalem: whyche Cyrus sepaȝated, when he offred in Babylon, and wolde sende thē agayne. And thy mynde was to buyld vp the temple, which ỳ Edomites brent when Jerusalem was destroyed by the Chaldees. Thys onely (O kyng) is the thige that I require, this is thy maiestye, whych I desire and aske of the, that thou performe the bowe, which thou with thyne owne mouth hast made vnto the kyng of heauen:

f Then Darius the kyng stode vp, and kyssed hym, * & wrote a letter vnto all ỳ debites & shreues, to al ỳ Lordes and nobles, that they shuld conuey hym for the, and all them ỳ wolde go vp wt hym. He wrote a letter also vnto al the shreues that were in Celosyria and Phenices, and vnto Lybanus, ỳ they shulde drawe Cedre trees from Lybanus vnto Jerusalem, to buyld ỳ citie wythall. Moreouer, he wrot vnto al the Jewes ỳ were gone out of his realme into Jewry because of the fredome, ỳ no officer nor ruler, nor shreue, shuld come to theyr dores, & ỳ al theyr lande whych they had conquered, shuld be fre & not tributarie, and ỳ Edomites shuld geue ouer ỳ cities & villages of ỳ Jewes, whyche they had taken in: yee, and ỳ they shuld yearely geue twentye talentes to the buyldyng of the temple, vntyl the tyme that it were finished, & to the dayly halowynge of the brentofferynges (as it is commaunded) ten talentes yearly also: And ỳ al they which came frō Babylon to buyld ỳ citie, shuld haue fre libertie: they & theyr chyldren, and al ỳ preastes

He wrote the greatnes also and commaunded that ỳ holye garmēts shulde be geuen them wherin they ministred: & wrote that cōmaundementes shuld be geuen to the Leuites, vntyl the daye ỳ the house were finished, and Jerusalem builded vp, & commaūded ỳ al they that watched ỳ citie shulde haue theyr porcions & wages. He gaue ouer al the vessels that Cyrus had separated frō Babylon, and al that Cyrus had geuen in commaundemēt, ỳ same charged he also, ỳ it shulde be done, and sent vnto Jerusalem. Nowe when thys yonge man G was gone forthe, he turned his face towarde Jerusalem, & praysed ỳ kynge of heauē, & sayd: * Of the cōmeth ỳ victorie Eccles. 4. of the cōmeth wysdom & clearenes, & I am thy seruaūt. Blessed art thou whyche hast geuē wysedō: the wyll I prayse O LORDE, thou God of our fathers.

And so he toke the letters, and wente vnto Babylon. And when he cam there he tolde this vnto al his brethren that were at Babylon, and they praysed the GOD of theyr fathers, that he had geuē thē refreshynge & libertie to go vp and to buyld Jerusalem & the temple (wherein ỳ name of the LORDE is called vpō) and they reioyced wyth instrumentes and gladnes seuen dayes longe.

The v. Chapter.

¶ They that returned to Jerusalē are nōbred. They begynne to laye the fundacion of the temple: but are let by the meanes of enemyes and so is the buylding dryuen of by the space of .ij. yeres.

After thys were ỳ principal mē of all the villages chosen in the trybes and kynredes, that they shoulde go with theyr wyues & chyldren, wt theyr seruaūtes & maydēs wyth all theyr catel & substaunce. And Darius ỳ kynge sent wyth them a .M. horsmen, to conuey them safelye vnto Jerusalē: and theyr brethrē were glad, playinge vpon instrumentes & syngynge. And these are the names of the men which went vp out of ỳ villages, accordynge to the trybes. Of the preastes, ỳ sonne of Phenehes, the sone of Aaron: Jesus the sonne of Josedec, Joachim ỳ sonne of * Zorobabel, the sone of Sala- Matt. 1. b.

thiel, (of the kinred of Dauid, out of the kynred of Phares of ꝑ tryde of Juda) whych ſpake wōderfūl thynges vndre Darius ꝑ king of Perſia in ꝑ ſecōd yeare of his raygne in ꝑ fyrſt moneth of Niſā.

Theſe alſo were of Jewry, which came vp, and turned agayn vnto Jeruſalem out of ꝑ captiuite that Nabuchodonoſor the kyng of Babylō had brought vnto Babylon. And euery mā ſought hys porcion agayne in Jewry his citie, thei that came with zorobabel, with Jeſus, Nehemias, Saraias, Raelaias, Elemeus, Emmanius, Mardocheus, Beiſerus, Merhpha, Rochor, Olyzus, Emonias, one of theyr princes.

B And the nombre of them accordyng to theyr kynredes & rulers were. The chyldren of Phares, two thouſand, an hūdred and lxxii. The chyldrē of Ares. iii. M. an C. and lvii. The chyldrē of Femo, an. C. xlii. The ſōnes of Jeſus and Joabes, a thouſand. iii. C. & two. The ſonnes of Benui, two thouſand. iiii. C. and thre ſcore. The ſonnes of Chorobā two hundred & fyue. The ſonnes of Banica an hundred and eyght and fortye. The ſonnes of Rebech, foure hūdred & thre. The ſonnes of Irehad. iiii. hūdred & xxvii. The ſōnes of Chām. xxvii. The ſonnes of zoroar, two thouſand, & ſeuen and forty. The ſonnes of Adinu, foure C. & thre ſcore & one. The ſonnes of Adarertis, an. C. and eyght. The ſōnes of Ciaſo & zelas an. C & ſeuē. The ſonnes of Izorce, foure C. & nyne & thyrty. The ſōnes of Jedarbone, an. C. & two & thyrty. The ſonnes of Hananias, an C. and thyrtye. The ſonnes of Aſoni. &C. The ſonnes of Marſor, foure. C. & xvii. The ſonnes of zabarus. xcv. The ſonnes of Bephoiemō an C. & thre & twēty. The ſōnes of Nepopas. lv. The ſōnes of Hechanatus, an C. and. lvii. The ſōnes of zebathanus, an C. an two & thirty. The ſōnes of Crearpatros, (which is called alſo Enohadics & Modias) iiii C. and xxxii. Of thē of Gramos & Gabea. an C. & xvi. Of them of Beſſelona & Ceagerlv. Of them of Baſtarus, an C. & xxii. Of them of Bethenobes. lv. Of ꝑ ſōnes of Liptis, ther were an. C. & lv. Of the ſonnes of Labonnus. iii. C. & vii. & fyfty Of the ſonnes of Sychē, iii. C. & lxx. Of the ſonnes of Suadō & Elimon. iii. C. & lxxviii. Of ꝑ ſōnes of Ericus ii. M. an C & xlv. The ſonnes of Anaas. iii. C. & lxx.

The preaſtes: The ſōnes of Jeddus. C
The ſonnes of Euthur: ꝑ ſonnes of Ei
Jaſib. iii. C. & lxxii. The ſonnes of Emerus, ii. C. & lii. The ſonnes of Faſurius iii. C. & lvii. The ſonnes of Carea. ii. C. & ſeuē & twentye. The Leuites: The ſonnes of Jeſus in Caduhel, and Banus, & Serebias, and Edeas, ſeuentye & four.

The whole nombre of theſe from xii. yeares was iii. M. iiii. C. & lxii. Of the ſonnes daughters & wyues, the whole ſomme was iiii. M. ii. C. & xlii. The ſonnes of ꝑ preſtes ꝑ prayſed GOD in ꝑ temple: The ſōnes of Aſaph, of whom there were an hūdred & xxviii. But the dorekepers were: The chyldrē of Eſinenus. The chyldrē of Aſer: The chyldren of Amonn. The chyldrē of Acuba, Topa. The chyldrē of Tobi, an hundred and xxxix. in all.

The preſtes that ſerued in ꝑ temple. The ſōnes of Sel, ꝑ ſonnes of Galpha, the ſonnes of Toblyche, ꝑ ſonnes of Carya, the ſonnes of Sub, the ſōnes of Helu, the ſonnes of Sabana, the ſōnes of Armacha, the ſonnes of Acub, ꝑ ſonnes of Utha, the ſōnes of Certha, the ſonnes of Aggab, the ſōnes of Obaye, ꝑ ſonnes of Inany, the ſonnes of Canna, the ſonnes of Geddu, the ſonnes of Anne, ꝑ ſonnes of Radyn, ꝑ ſonnes of Deſanon, the ſōnes of Nechoba, ꝑ ſōnes of Caſeba, ꝑ ſōnes of Goza, ꝑ ſone of Ozul, ꝑ ſonnes of Synona, ꝑ ſonnes of Itra, ꝑ ſōnes of Haſtē, the ſonnes of Aſyana, ꝑ ſōnes of Maney, the ſōnes of Nalyſyn. The ſonnes of Acua, The ſōnes of Agiſta, The ſonnes of Azni, The ſonnes of Fauon. The ſōnes of Phaſalon, The ſonnes of Meeda, The ſonnes of Suſa, the ſōnes of Cared, The ſonnes of Barcus, ꝑ ſonnes of Sarea, the ſonnes of Coeſi, ꝑ ſonnes of Naſit, the ſōnes of Agriſta, The ſonnes of Pedon: Salomō hys ſonnes, the ſonnes of Aſaphot, ꝑ ſonnes of Phazida, the ſonnes of Celi, ꝑ ſonnes of Dedon, the ſōnes of Gaddahel, the ſonnes of zapheus, the ſonnes of Aggia, the ſonnes of Sacharet, the ſonnes of Sabathem, the ſōnes of Saroneth, ꝑ ſonnes of Naſit, the ſōnes of Ania, the ſonnes of Haſus, the ſonnes of Addus, the ſonnes of Suba, the ſonnes of Enra, ꝑ ſonnes of Rabotis, the ſonnes of Phalphat the ſonnes of Halmon: All theſe miniſtred in the Sanctuary, & were ſeruaūtes of Salomon: euen. iiii. C. lxxxii.

Theſe

D These folowyng are they that wente vp frō Chelmei at Thelarsa (whose pri ces were Carmelā & Careth) & myghte not shewe forthe theyr cities and kinre des, howe they were of Israel: the sonnes of Dalargs, the sonnes of Tuben, þ sonnes of Nechodaicus. Of the prestes that executed þ office of the presthode, & were not foūde: The sonnes of Obia, the sōnes of Achilos, the sonnes of Addin, whych mayred one of þ daughters of Pharlegen, and were named after hym. The wrytyng of the same kynred was songht in þ register of theyr gene racion, but it was not found, & therfo re were they forbidden to execute þ offi ce of the preasthode. Unto thē sayd Nehemias and Athsharas, that they shulde haue no porcion in the Sanctuary, tyll there rose vp an hye Preast, that were wel instructed in the playn clearenesse and truth. Of al Israel (beyd seruaun tes and maydens) there were xlii. M. ij C. & xl. Nowe were there of seruaūtes & maydens vij. M. iij. C. & xxxvj. Of syn gynge men and syngyng women there were two hundred and lxv. Four hun dred and xxxv Camels. Seuen thousan de and xxxvj. horses. Two hūdred. M. xlv. Mules. Fyue M. and. xxv. Asses.

E Theyr heades also & the rulers in the trybes, when they came to Jerusalem, and wold buylde and set vp þ temple of GOD agayn in hys place, they gaue (af ter theyr habilite) vnto þ temple, to the treasure, and to the seruice of the San ctuary. xij. M. poundes of golde, fyue thousand of syluer, and an hundred pre stes garmentes. And so dweite þ preas stes and the Leuites & the people that went out to Jerusalem, and in the coun trye there about, the syngers also & the porters, euery one of Israel in hys own lande.

1.Esd.3.d. *So when the seuenth moneth came & when þ chyldrē of Israel were euery mā at hys busynesse, they came al wyth one assente in to the courte whych was before the eastdore. And there stode Je sua the sonne of Josedec, & hys brethrē the prestes, and zorobabell, the sonne of Salathyel, and hys brethrē, settyng vp an aulter, to ofre burntsacrifices vpon it, as it is wrytte in the lawe of Moses.

There came people also of other coun tries and the Heathen out of al landes to set vp the aulter in hys place, & offred sacrifices & burntofferynges vnto the LORDE in the morynng. And so they hel de the feast of tabernacles, *as it is com maūded in þ law. And dayly ofred they as accordyng was, and made the sacri fices appoynted, the offerynges also of the Sabothes, and of þ newe Moones and all holye seastes. Leui. 23.f. Num. 29.b 2.Mach.1.c

* And al they that bowed offeringes vnto the LORDE, begāne at þ new Moo ne of þ seuēth moneth to ofre vnto GOD for the tēple of the LORDE was not yet buylded. And they gaue vnto þ masons and carpenters, mony, meat, & drynck with chearfulnesse, vnto them of Sydō also and Tyre, they gaue carres, þ they shuld cary Cedre trees from Lybanus to be ioystes, and beames and that they shulde make shyppes in þ hauen of Jop pe, accordyng as it was appointed and ordeyned by Cyrus kyng of þ Persiās. 1.Esdr.3.b.

And in the secōde yeat, they came in F to the temple of GOD, at Jerusalē. * In the second moneth began zorobabel the sonn of Salathiel, and Jesua the sonne of Josedec, & their brethren the prestes & Leuites: and al they that were come vnto Jerusalē out of þ captiuite of Ba bylon, & layed the foūdacion of the tem ple, in the newe Mone of the secōde mo neth in the secōd yere, þ they were come into Jewry & Jerusalem. And they apo ynted the Leuites (that were aboue xx. yere old) vnto the seruice of the LORDE so, Jesua and hys sonnes, & hys brethrē al the Leuites stode together, and per fourmed the law and ordinaunce in the house of the LORDE. Ecc. 29.b.c

And the prestes stode, and had theyr garmentes and trompettes, and the Le uites, þ sonnes of Asaph, had cymbales geuyng thankes and prayses vnto the LORDE, accordyng *as Dauid the kyn ge of Israel had ordeyned. 1.Par.16.b

And þ songe that they dyd syng vnto þ LORD, was after this maner. * O syn ge vnto the LORD, for he is gracious, & hys goodnesse vpō Israel endureth for euer. And al the people blewe out with trōpettes, and sange wyth loud voyce prayslnge the LORD together, in the rea rynge vp of the house of þ LORD * Ther came also frome amonge the preastes and Leuites the rulers & elders accor dinge to the trybes and kynredes (such as had sene the house afore) to the buyl dynge of this tēple wt great mournyge, Psal.135.d. Esai. 12.b

G 1.Esd.3.d.

many also w trompettes & great ioye: In so muche, that the tropettes myght not wel beherde for the wepinge and mournynge. For the commune people blewe goodly vpon the trompettes,

1.Esdr.4.a. * Then came the enemyes of the trybes of Juda and Ben Jamin, to knowe what that trompettynge and noyce of shawmes myght be. And they perceyued that it was they whych were come agayne out of captiuite, & wolde buyld the tẽple vp a newe vnto ỳ LORD GOD of Israel. So they wẽt to Zorobabel, & Jesua, and the rulers of the villages, & sayd vnto them. Shal we buyld w you also? For we likewise haue heard your LORD, & we walke after ỳ same maner from the dayes of Azbalareth the kyng of Assyria, which brought vs hyther. Thẽ Zorobabel and Jesua, & the rulers of the villages of Israel, sayd vnto thẽ: It is not mete, that ye shulde buylde ỳ temple of our GOD with vs, we our selues alone wyl buylde vnto the LORDE,

1.Esd.1.4. lyke* as Cyrus the kynge of the Persians hath commaunded vs.

But the Heathen in ỳ land layde them selues agaynst those ỳ were in Jewry, held vp the buildynge from them, layed wayte vpon thẽ preuelye, stopped suche as brought any thynge to them, forbad them to buylde, and hyndred those that made them passage, that the buyldyng shulde not be finished: and thys continued so longe as kynge Cyrus lived: and so they put of the buyldinge for the space of two yeares, vntyll the raygne of kynge Darius.

The vj. Chapter.

¶ Aggeus and Zacharyy prophecied. They buylde the temple wyth out let or hynderawnce: by the commaundement of Darius.

1.Esdr.5.c. A NOt withstanding: in the seeõd yeare of the raygne of Darius. * Aggeus, and Zacharie ỳ sonne of Addo, propheried vpon them in Jewry, and Jerusalem, in ỳ name of the GOD of Israel: * Then Zorobabel, the sonne of Salathiel, and Jesua, the sonne of Josedec stode vp & begãne to build the house of the LORD at Jerusalem, when the prophetes of the LORD helped thẽ. At ỳ same time came Sisẽnes ỳ vndershreue in Syria, and Phenices, with the lanlordes and hys companions, & sayde vnto them, Who hathe bydden and commaunded you to buylde the house to make the roofe and al other thinges agayne? And who are the worcke men: that buyld thẽ? Neuertheles, the elders of ỳ Jewes had suche grace of ỳ LORD, that they wold not be lette (though they were prouoked therto) but buylded on styl vntyl the tyme ỳ kynge Darius were certified thereof, & an answere receaued from hym. The letter that these men sente vnto kynge Darius was after thys maner.

Sisennes the vndershreue in Cyria, & Phenices and the lanlordes w theyr B
companyons, whych are hed rulers in Syria, and Phenices, send theyr salutacion vnto Darius ỳ kyng. We certifie the Lord the kynge, that we came in to the lande of Jewry and went to Jerusalem where we found them buylding the great house of GOD, and the tẽple, wyth greate costly freestone, & wyth goodly tymber for ỳ walles: yee, they make grete haste wyth the worcke, & helpe one another, and it goeth forthe prosperously in theyr handes, and with great diligence & worshyp it is made. Thẽ asked we the elders who had cõmaunded thẽ to make vp the house and ỳ buyldynge, and thys we dyd to the entẽte that we mighte certifie the perfectly, and wryte vnto the the names of those that were the rulers of the worcke. So they gaue vs thys answere: we are the seruaũtes of the LORD, whych made heauen and earth, & as for thys house, * it hath ben 1.Kyng.6.a
buylded and set vp afore tyme by ỳ great and mightie kynge of Israel. But when our fathers prouoked GOD vnto wrath, & synned against the GOD of Israel, * he gaue thẽ ouer into the power 2.Esd.24.f
of Nabuchodonosor kyng of Babylon ier.39.a
the kyng of the Chaldees whyche brake downe ỳ house and brent it, & caryed awaye the people prysoners vnto Babylon. * Neuertheles, in the fyrste yere 1.Esd.5.c
that kynge Cyrus raigned at Babylõ Cyrus the kynge wrote and commaũded to buyld vp the house agayne, and al the ornamẽtes that Nabuchodonosor caryed away from Jerusalem vnto Babylon, and appropriated vnto hys owne tẽple, these brought Cyrus forth agayne, and delyuerd them to Zorobabel and to Salmanasar, the vndershreue: commaundynge them, ỳ they shulde bryng those same ornamentes agayne

to Je-

to Jerusalem, into the temple, & begyn
nyng from ỳ time forth, to buyld the tẽ
ple agayne in hys owne place. Then
Salmanaser laide the fundacion of the
LORDES house at Jerusalem & euer sen
ce they haue buylded, and yet is not en-
ded. And therfore, O kyng yf thou thyn
kest it good, let it be sought in the libra
ries and rolles of kynge Cyrus. Yf it
be funde then, that it is done wyth the
councell and consente of kynge Cyrus,
and yf our lorde the king be so minded,
let him wrīt vnto vs therof.

C *Then commaunded kynge Darius
to seke in the libraries, & so at Ecbata-
nis in a litle citie of Media there was
founde suche a wrytynge. In the fyrst
yeat of ỳ raygne of Cyrus ỳ same kyng
Cyrus commaunded ỳ the house of the
LORDE at Jerusalē shulde be buylded
againe, and odors there to be made cō
tinually vnto the LORDE, whose hyght
shalbe .r. cubites and ỳ bredhe. lx. cubi-
tes & .iiij. square with thre hewē stones
& lofte of timber of ỳ same conntrye:
yee, with a newe loft, and the expences
therof to be geuē of ỳ house of ỳ kynge
Cyrus, and the ornamētes of golde & sil
uer that Nabuchodonozor toke out of
the house of the LORDE shalbe set agay
ne in the temple at Jerusalem, where
they were afore. Sisennes also the vn-
D derchreue in Syria & Phenices, ỳ prin
ces, and theyr cōpanions & the other ỳ
be head rulers in Syria & Phenices,
shal not medle nor haue any thing to do
with ỳ place. I Cyrus haue commaun
ded also, that they shal buyld the house
of ỳ LORD hole vp, and haue ordayned
thē, to helpe those ỳ be come out of cap-
tiuite, tyll ỳ house of ỳ LORD be finished
and out of ỳ tribute & taringe ỳ is yeat
ly raised vp in Syria & Phenices, dili-
gently to geue them a certayne sūme of
the offering of ỳ LORDE: & the same to
be deliuered vnto Zorobabel ỳ officer
that he there wythall, may ordayn orē,
rammes, lambes, corne, salt, wyne, and
ayle, and that continually ye euery yea-
re after the expences * whych the pre-
astes ỳ be at Jerusalē shewe to be ma-
de dayly, thys shalbe geuen vnto them
without delaye, ỳ they may offer sacrifi
ces dayly to ỳ hiest GOD, for the kynge
and for hys seruaūtes and to praye for
theyr lyues. Let it be proclaymed also
on euery side, ỳ whosoeuer breaketh or
despiseth this cōmaundemente of ỳ kin
ge, shalbe hanged vpon a galowes (ma
de of his owne good) and al his goodes
shalbe seasoned vnto ỳ king. The LORD
therfore whose name is there called v-
pon roote out, and destroy al ỳ kynges
and people ỳ vnder take by violence to
hinder ỳ same, or to deale vncurteously
with ỳ house of the LORD at Jerusalē.
I Darius ỳ kyng haue ordayned ỳ the
se thinges shal be done wyth al diligēce.

The vij. Chapter

¶ The temple is finished and dedicated. and the fe
ast of the unleuened breade is holden.

A Then Sisennes the vnderchreue
in Celysyria, and Phenices, & ỳ
other landlordes wyth theyr cō-
panyons, obeyed ỳ thinges that
kynge Darius had ordeined, and were
diligent in ỳ holi worckes, and were se
lowhelpers with ỳ olde rulers of ỳ Je-
wes, And so the worke of the Sanctua
rie went forth and prospered, when Ag
geus & Zachari prophecyed. And they
perfourmed all thinges thorowe the cō
maundemēt of the LORD GOD of Israe
el, and after the decree of Cyrus, Dari-
us, and Artarerres, kynges of Persia.

And thus was oure house finished un
to the xxiij. daye of the moneth Adar in B
the .vj. yeare of kynge Darius And the
chyldren of Israel, the preestes and Le-
uites, & the other ỳ were come out of
captiuite: & such as were ioyned vnto
them, did according as it is wrītten in
the booke of Moses. And in ỳ dedicacō
of ỳ tēple, they offered an. C. Orē, two
hundred rammes. iiij. C. lābes, and .vj.
goates, for the synnes of Israel, after ỳ
nomber of the tribe of Israel. The pre-
astes also and the Leuites stode arayed
in theyr preastly garmēts, after the tri
bes, ouer all the worckes of the LORD
GOD of Israel, according vnto the boke
of Moses, and ỳ porters by all ỳ dores.

And the chyldren of Israel (wyth tho
se that were come out of captiuite) held C
the passeouer the fourtene daye of ỳ
fyrst moneth, when the preastes and the
Leuites were sanctified. They that ca
me oute of captiuite were not all sanctī
fied together. But the Leuites were
sanctified together, and so all they that
came out of captiuite, kylled the Ea-
ster lambe for their brethren for the
preastes, and for them selues. And the
chil-

children of Israel, that came out of cap
D tiuitie and escaped from all the abomi-
nacions of the Heathen, sought ꝑ LOR
DE, and kepte the feast of the vnleuened
breade seuen dayes longe, eating and
drynckyng and were mery before the
LORDE, that the LORD had turned the
deuyce of the king of Assyria, and com-
forted theyre handes to the workes of
the LORDE GOD of Israel.

The viij. Chapter.

¶ Esdras causeth the people to assemble and come
together: And then redeth them the lawe. They
kepe the feast of the tabernacle.

I 1.Esdr.7.d. And after hym* when Artar-
xerxes the kyng of the Parsiās
raygned there went vnto him
Esdras the sone of Saraias,
the sonne of Azarias, the sonne of Hel-
chiach, the sonne of Sallum ꝑ sonne of
Sadduch, the sonne of Achitob, the son
ne of Amarias, the sone of Azarias, the
sonne of Boccus, the sone of Abisu, the
sonne of Phineas, the sonne of Eleazer,
the sonne of Aaron ꝑ fyrst preast. Thys
Esdras wente vp from Babylon (for he
had good vnderstādynge in the lawe of
Moses that was geuen of the LORDE
GOD of Israel, to be taught and done in
dede) And the kyng fauoured him, and
dyd hym great worshyp and honoure,
after al hys desires. There wente vp w
hym also certayne of the chyldren of Is
rael, of the preastes, of the Leuites, of
the syngers, porters, and ministers of
the temple at Jerusalem.

In the seuenth yeare of the raygne of
kynge Artarerres, in ꝑ .v. moneth, that
is in the .vij. yeare of the raygne, they
went frome Babylon in the new mone
of the .v. moneth and came the hye way
to Jerusalem after hys commaundeme-
mente, lyke as the LORDE hath prospe-
red theyr iourney. For in these Esdras
gat great instruccion, that he shuld lea-
ue none of the thinges be hynde, whych
are in the lawe and commaundements
of GOD. And he taught hole Israell all
ryghteousnes and iudgementes.

B Then came the Secretaries of kyng
Artarerres, & deliuered the writtyn-
ges (that were come from Artarerres
the kyng) to Esdras the preast and rea
der of the lawe of the LORD. And thys
is the copie of ꝑ letter. Kyng Artarer-
xes sendeth hys gretyng vnto Esdras
the preast and reader of the lawe of the
LORDE. Of frendeshyp and good wyll,
I haue ordayned and charged, if there
be any of the Jewes, of the preastes &
Leuites in my realme, whych desireth
and is content to go wyth the vnto Je-
rusalem, that he may do it. Therfore, yf
any be mynded to beare the company,
let thē come together, and go wyth the
(lyke as I am contente & my seuen frē-
des, my cōcelers) to se what they do
at Jerusalem and in Jewrye, & to kepe
ꝑ thinges (accordynge as thou hast) in
the law of the LORD, and to bryng the
gyftes vnto GOD the LORDE of Israel
that I and my frends haue promised to
Jerusalem, and al the syluer and golde
that is in the country of Babylon, vnto
the LORDE to Jerusalem, w the thyng
that is geuen for the people in the Lor-
des temple at Jerusalem: yee, that the
same syluer & gold maye be gathered, &
oxen, rammes, shepe, and goates, and o
ther that belonge to these thynges: and
that they may offer sacrifices vnto the
LORDE, vpon the aulter of theyr LORD
whych is at Jerusalem.

And what so euer thou and thy breth
ren wyl do wyth the syluer and golde, ꝑ
do after thy mynde, accordynge to the
cōmaundemente of the LORD thy GOD,
& lykewyse wyth the holye vessels that
are geuē the, for the seruice of the house
of ꝑ LORD thy GOD, and other thynges
what soeuer is necessarie for the wor-
ke of the temple, that shalbe geuē of the
kinges treasure, and loke what thou w
thy brethren wylt do wyth the golde &
syluer, that do after the wil of ꝑ LORD
And I kyng Artarerres haue cōmaun
ded the kepers of the treasures in Sy-
ria and Phenices that whatsoeuer Es
dras the preast and reader of ꝑ lawe of
the LORD doth wryte, it shalbe geuen
hym, tyl an. C. talentes of siluer, and of
gold in lyke maner. Of corne also an C.
measures, & tyl an. C. vessels of wyne
and other plenteous thynges without
nomber. Let al thinges be done after ꝑ
lawe of the hyest GOD, that the wrath
of GOD aryse not in ꝑ realme of ꝑ kyng
and of his sonnes. I commaūd you also
that ye require no tare nor tribute of ꝑ
preastes, Leuites, syngers, & ministres
of the temple, nor of ꝑ wryters, & ꝑ no-
man haue autorite to medle any thing
against them. As for the, O Esdras, set
thou

thou iudges and arbiterers in the hole land of Syria & Phenices, after the wi sedome of GOD, & learne al such as are ignorannt in the lawe of GOD thy Lor de, and let all them that offende against the lawe, be punished: whether it be with death, wt payne, to beconděned in mony, or to be banished.

Then sayde Esdras the wryter. Blest sed be the GOD of our fathers, ꝑ hath ge uen so good a mynde and wyll into the herte of the kynge to magnifie hys hou se that is at Ierusalem, and hath made me to be accepted in the syght of the kynge, of his councel, of his frendes & of his nobles, & so I was stedfast in my mynde, accordynge as ꝑ LORD my GOD helped me, & chose men out of Israel to go with me.* And these are the heades (after theyr kynreds and houses of the yr fathers) that went vp wyth me from Babylon out of the kyngedome of Artarerres. Of the sonnes of Phares: Gersonius. Of ꝑ sonnes of Hiemirath Amenus. Of the sonnes of Dauid. Ac tus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary, and with hym there turned agayne an C. and. l. men. Of the sonnes of the cap tayne of Moabilon, Zarey, & wt him. ii. C. l. mē. Of the sonnes of Zachnes Je chonias, Zecholt, & wyth hym. ii. C. l. mē. Of the sōnes of Salamaasias, Go tholie, lxx. wyth hym: Of ꝑ sōnes of Za phacia, Zaryas, Mihelie, & wyth hym lxx. Of the sōnes of Job, Abdias, Je hely, and wyth hym. ii. C. & xii. men. Of ꝑ sonnes of Baania. Salimoth. the son nes of Iosaphia, and wyth hym, an hūdred and three score men. Of the sonnes of Beer, Zacharie, Bebei, and wyth hym two hundred and, viij. men. Of E stead, Joannes, Ezecham, and wyth hym an hundred and ten men Of the sonnes of Adonicam, those that were ꝑ last, and these are theyr names. Eliphalam: the sonne of Gebel, and Semeias, and wythim. lxx men. All these called I together by the water Thia, where we pytched our tente three dayes: & there I mustred them.

D * Is for the sōnes of the preastes and Leuites, I founde none there. Then sente I vnto Eleazar, & Ecerlom, and Mahnam, & Malabam and Enaathā, and Hamea, & Iozibimathā, Eunagā, Zachary, Mololamun (these were the eiders and mē of experience) and I sēt them worde that they shuld come vnto Loddus, wyich was by the place of the treasury, and commaunded them that they shulde speake vnto Loddus and to hys brethren, & to those ꝑ were in the treasurye, to sende vs such mē, as might execute the preastes office in the hou se of the LORDE our GOD, and wyth ꝑ myghtye hande of oure LORD GOD thei brought vnto vs men of good experien ce, from amonge the sonnes of Mooly us, the sonne of Leui, the sonne of Isra el, Sebeiam, and the sōnes and his bre thren Asbin, & Anin, of whom there were. xviij. From among the chyldren of ꝑ sonnes of Cananeus, & their sonnes we re. xx. men. And of them that serued in the temple, whom Dauid had ordeined and the principall men ꝑ ministred for the worke vnto the Leuites in the tem ple two. C. xx. men whose names are all tokened vp in wrytynge.

* Then commaūded I a fastynge vn C to the yonge men before the LORDE, ꝑ I.Esdr.viij. I myght desire of hym a prosperus to urni, & a good way for vs: yee, for vs: for oure chyldren and for the Catell, becau se of the layinges awayte, and I durst not require of the kynge men of horse and of foote: to conuei vs safely against our enemies, for we had saide vnto the kynge, that the power of the LORD our GOD shulde be with thē that seke him wt theyr hole herte. And therefore, we so ughte GOD oure LORDE earnestly be cause of these thynges, and he was mer cifull vnto vs, and hearde oure prayer, And I seperated from among the ru lers of the people, and from the prea stes of the temple. xij. men and Sebeia, and Asania, and. x. men of theyr brethrē wyth them. And weyed them the golde and the syluer and all the preastly or namentes of the house of our GOD, whiche the kynge and his councel: and hys princes and whole Israell had geuen. And when I had weyed it, I gaue them an. C. l. talentes in siluer vessel, an hundred talētes of gold and of golden vessell, seuen tymes twen tye, and vessels of other metall (yee, of good metal) xij. glisterynge as the gol de, and sayd vnto them, ye are holy vnto the LORD, and the vessels are holy, and the golde, and the siluer is promised vn to the LORD GOD of oure fathers.

Be diligente nowe, and kepe it, vntyl the tyme that ye deliuer it to the rulers of the people, to the preastes, to the Leuites, and to the principall men of the cities of Israel in Jerusalem and in the chamber of the house of our God.

1.Esd.8.d. *So the preastes & Leuites whych receaued of me the golde, & syluer, and the vessell, brought it vnto Jerusalem into the temple of the LORD. And from the ryuer of Thia we brake vp the twelue daye of the fyrst moneth, tyl we came to Jerusalem. And when ỳ thyrde daye was past, the weyed golde and syluer was deliuered in the house of the LORDE the fourth daye vnto Marimoth, the soune of Joz the preast, and wyth hym was Eleazar the sõne of Phineas, and wyth them were Josabdus the sonnes of Jasuet: Medias, and the sõne of Banus, and certayne of the Leuites, to the nomber & to the weyght: and ỳ weyght of them was writtẽ vp the same tyme. As for those that were come out of captiuite, they offered sacrifice vnto ỳ LORDE the GOD of Israel: euen twelue orẽ for all Israel. lxxvi. rammes. lxxij. shepe. xij. goates for synne, twelue kyne for a thaũcke offering, al to the sacrifice of the LORD. And the kinges commission deliuered they vnto the stewardes and deputies of the kynge, and to the vnder shreues in Celocyria, and Phenices.

1.Esdr.9.d. *Nowe when those thynges were done the rulers came vnto me, and sayde: The generacion of Israel, the princes, the preastes and Leuites, the straunge people and indwellers of the lande haue not put a waye theyre vnclenesse, from the Cananites, Hethites, Pherezites, from the Moabites, Egyptians, & Idumites. For both they and theyr sõnes haue mingled them selues with the daughters of them, and the holy seede is mixte wyth the outlandysshe Heathẽ and synce the begining of theyr raygne haue the rulers and heades ben partakers of theyr wikednes.

1.Esdr.9.d. *As sone as I had herde these thynges, immediatly I rent my holye garmentes, and pulled out the heare of my heade and my beарde, and sate me downe sorofull and heuy. So al they ỳ were moued thorowe the wrohe of the GOD of Israel, came vnto me, and sat styl: full of heuynes, vntyl the eueuynge sacrifice. Then stode I vp frõ fastyng, hauing rent clothes and the holy garmẽte, kneled downe vpon my knees, held vp my handes vnto ỳ LORD, & sayde: O LORD I am confounded and ashamed before thy face, for oure sinnes are become many vpõ our heades: and our wyckednesses are exalte vnto the heuen, for synce the tyme of oure fathers, we are in greate sinne vnto thys daye. And for ỳ synnes of vs and oure fathers, we with our brethrẽ and wyth our preastes haue ben deliuered vnto the kinges of ỳ erath: into the swerd and into captiuite and became a spoyle wyth cõfusion and shame vnto thys day. And nowe O LORDE GOD, howe greate is thy mercye that we haue gotten of the, in that thou hast lefte vs a name and aroot in the place of thy Sanctuarye, to dyscouer oure lyghte in the house of the LORDE oure GOD, and haste geuen vs meate at all tymes of oure ministracio. And whẽ we were in captiuitie we were not forsaken of the Lorde our GOD, but he made the kynges of Persia gratious, & fauorable vnto vs: so that they gaue vs vitayles, and meate: yee, and leaue to buylde vp the temple of our Lord GOD agayne, to repaire the wasted places of Sion: & to dwel in Jewrye and Jerusalem. And nowe O Lorde what shal we saie, hauynge all these thinges in possession? For we haue broken thy commaundemẽtes: which thou gauest vnto vs bythy handes of thy seruaũtes the prophetes: saying. The land that ye go vnto, and that is geuen you for an herytage to haue in possession, is defyled with the vnclenesse & filthynesse of the Heathen and with their abominacion haue they poluted it altogether. Therfore shal ye not ioyne youre daughters vnto theyr sonnes, nor marye youre sõnes vnto theyr daughters. Moreouer ye shal not seke to make peace wyth them that ye maye encrese, and eat the best in the land, and that ye maie deuide the enheritaũce of the lãd vnto youre chyldrẽ for euer more. As for ỳ thing that nowe happened vnto vs, it cõmeth all for our wycked worckes and greate sinnes iet hast thou geuen vs such a roote that we are come agayne into oure lande, and we are so wyked that we haue broken thy statutes & commaundementes agayne: and myngled oure selues with the vnclenes of the outlandish Heathen.

O Lor-

O LORD, art thou angry with vs: wilte thou roote vs cleane out ẏ our roote & name remayne nomore: O LORD: GOD of Israel thou art true, for our rote ēdureth yet vnto this pręsēt day. And behold, now are we before thē in oure sines, nowe cā we not stāde before the in thē.

*And when Esdras wyth his prayer 10.c.
hadde knowledged the synne, wepinge and lying flat vpon the ground before the tēple, there gathered vnto hym frō Jerusalem agreate multitude of men and wemen, of yong men, and maydēs for there was a very great weppnge, and mournynge in the congregacion. So when Jechonias the sonne of Jehely one of the childzen of Israel cryed, he sayde vnto Esdras: we haue synned against ẏ LORDE, because we haue maryed outlandische wemen of the Heathē Now art thou ouer all Israel. We wil sware an oth therefore vnto the LORDE that we shal put away all our wyues whych we haue taken of the Heathen, wyth theyr chyldrē, lyke as it is appointed the by our fore elders. Stād vp thē open thou it playnli vnto vs, accordīg to the lawe of the LORD, for the matter belongeth vnto the, and we wyl helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers, of the prcastes, and of the Leuites and of Israel, to do after these thynges: and they sware.

The ix. Chapter

¶ After Esdras had red the lawe, the people put a waye theyr straunge wyues, and then returned euery man merelye vnto his owne dwellinge.

I Then Esdras stode vp from the courte of the temple wythout, and went into the chamber of Jonathas the sonne of Nabasus, and remayned there & dyd eat no meat, nor dronk drynke: for the multide of the wyckednes of the people. And there was made a proclamation in all Jewry and at Jerusalem, for al such as were gathered at Jerusalem oute of captiuitie, that whosoeuer came not to Jerusalem within two or thre daies (accordynge to the iudgemente of the old Lordes of the councel) his goodes shuld be taken from hym, and be excluded from the congregacion of the captiuite. And in thre dayes were all they of ẏ tribe of Juda & Ben Jamin gathered together at Jerusalem, the twētie daye of the ix. moneth. And the whole multitude sat trymblynge in the courte of the temple for it was wynter. So Esdras rose vp, and sayde vnto them, ye haue done vnryghtously in ẏ ye haue taken outlandysh wyues to maryage, & so to encrease the sinnes of Israel. And nowe knowledge the same, & geue prayse vnto the LORDE GOD of our fathers, & perfourme hys wyl, departinge from the Heathen of the lande, and from the outlandysh wyues. Then cryed ẏ hole multitude wyth a loud voyce, and sayd: lyke as thou hast spokē, so wil we do: but forsomuche as ẏ people are many, and the wynter heare, we maye not stonde without the house: Agayne this worke ys not a thyng that cā be fynished in a day or two. For we be many ẏ haue sinned in these thiges. Ordayne therfore ẏ the rulers of the multitude, & they ẏ dwel wt vs, and as many as haue outlandysche wyues that ẏ prestes also and iuges of euery place may stande in the tyme appoynted, tyll they swage ẏ wrath of the LORDE in thys busines.

Then Jonathas the sonne of Ezely, & Ezias & Thecā receaued the charge of this matter, & Leius, & Bozozanus and Sabatheus helped thē thereto. After thys all they stode vp ẏ were come oute of captiuite. And Esdras the preast chose vnto hym the principall men from among the fathers accordyng to theyr names, & in ẏ newe mone of ẏ. i. moneth they sat together, to examine this matter And so ẏ matter was a determinynge (concerninge the men that had outlandysche wyues) vntil the newe mone of the first moneth. And of the prestes that had mixte them selues wyth outlandische wyues there were foūd. * Of the sonnes of Jesu, the sonnes of Josedec, and hys brethren Mazeas, Eleazer, Joryb, & Joadeus, whych offered them selues to put a waye theyr wyues and to offer a rame for their ignorance 1.Esd.10.f.

And of the sonnes of Semeri, Walsias, and Esles, & Jeriech, Azarias Of the sonnes of Focera, Limosias, Hismaen, Pathanca, Jussio, Jeddus, & Talias. And of the Leuites, Josabdus Semeis, & Colnis, Calitas, Facteas, Colnas, & Elionas. Of ẏ, singers of ẏ Sanctuarie. Eliarib Zakarus. Of the porters, Sallumus, and Tolbane.

And

And of Israel, of the childrē of Fozo, Oſi and Remias, & Geddias, and Melchias, Michelus, Eleazarus, Iemmebias and Bonnas. And ꝑ chyldren of Jolamā. Chanias, Zachary, Jeizrelus, Joddius, Ermoth, and Elias. And of the ſōnes of Jathoim, Eliaddas, Liaſamus, & Zochias, Larimoth, Sabdis, & Thebedias. And of the ſōnes of Zebes, Joānes, Imanias, Zabdias, and Emmeus
D And of the ſōnes of Bannus, Okimus Maluchus, Ieddus, Jaſub, Aſabus, & Jeremoth. And of the ſōnes of Addin, Naatus, & Mooſias, & Caicus, & Raanas, Baaſius, Mathathias, Beſel, Bānus, & Manaſſes. And of the ſōnes of Nauc: Nones, Iſeas, Mechias, Sameas, Simon Ben Jamin, Malchus, and Marras. And of the ſonnes of Iſom. Cartaneus, Mathachias, Bānus, Eliphalach, Manaſſes, Semei. Of the ſonnes of Bannus, Jeremy, Moodias, Idzamas, Joel, Baneas, Peliaas, Jona Marymoth: Eliaſib, Mathaneus, Eliaſis, Ozias, Dielus, Semedius, Zambzis, and Joſeph. Of the ſonnes of Nobeus, Idelus, Mathathias, Sabadus, Zeheda, Sedmi, Jeſſeus, and Baneas. All theſe had taken oute landyſhe wemen to mariage, & thei put them a waie with theyr chyldren. The prieſtes and Leuites, and all thei that were of Iſra
E ell, dweite at Jeruſalē and thozowout all the lande, in ꝑ newe mone of the ſeuēth moneth, & ꝑ childrē of Iſrael were in theyr dwellynges: And ꝑ whole multitude came together, vpon ꝑ flooze at the Eaſtſyde of ꝑ holye pozte of the temple. And they ſpake vnto Eſdzas ꝑ hye prieſt and reader, ꝑ he wold bzyng the lawe of Moſes: whych was geuen of the LORDE GOD of Iſrael. So Eſdzas the hye Prieſte bzoughte the lawe vnto ꝑ whole multitude, to mā and wo mā, to all the prieſtes ꝑ they myght heare the
2.Eſdr.3.4. law, * in the newe mone of the. vij. mo-
V.Eſd.3.4 neth And he red in the flozе that is befoze the holy pozt of the temple from the morning early vnto the eueninge, befoze men and wemē. And thei applyed theiz mynde all vnto the lawe.

And Eſdzas the prieaſte & reader of ꝑ
F lawe ſtode vp vpon a pulpet of woode, whyche was made therfoze, & vpō hys tyghte hande there ſtode by hym Mathathias, Samus, Ananias, Azarias Urias, Ozechaias, & Baiſamus, Vpō, hys lefte hand ſtode Faldeus, Miſahel, Malachias, Ibuſchas, Sabus, Nabadias, and Zachary. Then toke Eſdzas the booke befoze the whole multitude, foz he was the principal & had in mooſte honoure of them all. And when he had red oute ꝑ lawe, they ſtode all ſtraȳghte vpon theyr fete. So Eſdzas praiſed the LORDE the moyſt hyeſt GOD, the almyghtye GOD of Hoſtes: And all the people anſwerd Amen: and held vp theyr handes, fel downe flat vpon the earthe, and prayſed the LORDE. And Jeſus, Beneas, Sarebias, Jaddinus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Inanias, and Phelias, the Leuites lyfte theyr handes vpwar
G de, and bowed theyr faces to ꝑ grounde, and prayſed the LORDE Thoſe were they whych taughte the lawe of the LORDE, and red the lawe of the LORD, in the congregacion: and euery man ſet them befoze that vnderſtode the lawe. Thē ſpake Atharates vnto Eſdzas the hye prieaſte and reader, and to the Leuites that taughte the multitude, ſayinge: Thys daye is holye vnto the LORDE, and al they that had herde the lawe, wepte. So Eſdzas ſayde: * Departe youre waye then, & eate the beſt, 1.Eſd
and dzynke the ſweteſte, & ſende gyftes vnto them that haue nothynge: foz thys daye is holy vnto the LORDE, and be ye not ſozy, for the LORDE wyl bzing you to honoure. Then wēte they there wāye euerichone, and dyd eate & dzynke, and wer merye, and ſente rewardes vnto them that had nothing, that they alſo myght eate wyth gladneſſe foz they were exceadynge repoſed thorowe the wozdes that were red vnto them in the lawe. And ſo they were all gathered togethe at Jeruſalem to holde the feaſt, accozdynge to the couenaunt of the LORDE GOD of Iſrael.

The Ende of ꝑ thyzde boke of Eſdzas.

The fourth boke of Eſdzas.

The fyrſt Chapter.

¶ The people is reproued for theyr vnfaythfulnes God wyll fynde another people if these wyll not be reformed.

THe seconde boke of the prophet* Esdras (the sone of Sarai as, ꝑ sonne of Azarias, the sonne of Helcia, ꝑ sonne of Sallū, ꝑ sonne of Sadoc, ꝑ sonnes of Achitob, the sonne of Ahia, the sonne of Phinees, the sonne of Hely, Amerias, ꝑ sonne of Azarias, the sonne of Marimoth, the sonne of Saraias, ꝑ sonne of Uzi, ꝑ sonne of Boccus, ꝑ sonne of Abisu, ꝑ sone of Phineas, ꝑ sone of Eliazar, ꝑ sone of Aaron (of ꝑ tribe of Leui) whych was prysoner in ꝑ lāde of Medes. in ꝑ raygne of Artaxerres kyng of Persia.

*And the worde of the LORD came vnto me sayinge: go thy way and shewe my people their synful dedes, and theyr chyldren theyr wyckednesses, whych they haue done agaynste me, ꝑ they may tell theyr chyldres childrē ꝑ same: for the synnes of theyr fathers are increasede in thē. And why: they haue forgotten me, and haue ofred vnto straūge gods. Am not I euen he ꝑ broughte thē out of ꝑ lande of Egypte from ꝑ house of bōdage: But they haue prouoked me vnto wrath, & dispised my cōsels. Pull thou oute than the heare of thy heade & caste all euell ouer them, for they haue not ben obediente vnto my lawe.

It is a people wythout learnyng & nourtoure. Howe longe shall I forbeare thē vnto whōe I haue done so moche good: *Manye kynges haue I destroyed for theyr sakes. & Pharao with hys seruaūtes & al his powre haue I smytten downe & slayne: Al ꝑ nations haue I destroyed & rooted out before them: & in the Caste haue I broughte two landes and people to naught, euen Tyre & Sidon, & haue slayne al theyr enemies. Speake thow therfore vnto thē, sayinge: Thus sayeth the LORD: *I led you thorowe the see, & haue geuen you sure stretes, sonce the beginnynge. & I gaue you Moses to be youre captayne, & Aaron to be ꝑ Preaste: *I gaue you lyghte in a pyller of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the LORDE.

Thus sayeth the almyghtye LORD: I gaue you quayles to eate and tentes for youre succoure Neuertheles ye murmered, & ascribed not ꝑ victorie of your enemies vnto my name: yee, this same day do ye yet murmure. Where are the benefites that I haue done for you: When ye were hongrye in ꝑ wyldernesse, *did ye not cry vnto me: Why, haste thou broughte vs into thys wyldernes to kyll vs: It had bene better for vs to haue serued the Egyptians, then to dye in thys wildernesse. Ther had I petie vpon your mournynges. And gaue you Manna to eate. *ye dyd eate angels foode. & Whē ye were thyrstie, dyd not I hewe the hearde stone, & caused water to flowe therout: For ꝑ heate, I couered you wyth ꝑ leaues of the trees. I good pleasaunt & fat lande gaue I you: I cast out the Cananites the Pherezites and Philistines before you: *what shal I do more for you sayeth the LORDE.

Thus sayeth the Almyghtye LORD & when ye were in the wyldernesse, by the water Marah, beinge a thyrste, & blasphemynge my name, I gaue you not fyre for your blasphemies: but cast a tree into the water, & made the ryuer swete. What shall I do vnto the, O Jacob: Thou Juda woldest not obey me. *I wyll turne me to another people, & vnto those wyl I geue my name, that they may kepe my statutes. Seing ye haue forsaken me, I wyl forsake you. When ye desire me to be gracious vnto you, I shal haue no mercie vpon you *whan ye call vpon me, I wyl not heare you. For ye haue defyled youre handes with bloude, & your fete are swyfte to committe manslaughter. How be it, you haue not forsakē me but youre owne selues, sayeth the LORDE.

Thus sayeth the Almyghtie LORD: haue I not prayed you, as a father hys sonnes, as a mother her doughters, & as a nurse her yong babes ꝑ ye wolde be my people, & I shuld be youre GOD: ꝑ ye wold be my chyldren, & I shulde be youre owne father: *I gathered you together as an Henne gathereth her chekens vnder her wynges. But nowe what shal I do vnto you: I shal cast you oute frō my face: *Whan you offre vnto me, I shall turne my face frō you: for youre solemne feaste dayes, your newe mones, and youre circumcisions haue I forsaken. I sent vnto you my seruauntes the prophetes, whome ye

haue taken and slaine, and tozene theyr bodies in peces whose bloud I will require of your handes sayth ꝑ LORDE.

Thus sayeth ꝑ Almyghtie LORDE: youre house must be desolate. I wyl cast you out as ꝑ winde doth ꝑ strawe, youre chyldrē shall not be fruytfull, for they haue dispised my cōmaundemēt, & done the thynge that is euel before me. youre houses wyl I geue vnto a peo-
Esai. 65. a. ple ꝑ shal come, & * they ꝑ neuer hearde
Rom. 10. c. me shal beleue in me: & they vnto whō I neuer shewed tokē, shall do ꝑ thyng that I commaundeth. They haue sene no prophetes, yet shal they call theyr synnes to remēbraunce, & knowe ledge them. I report me vnto the grace, that I wil do for ꝑ people whiche shal come whose chyldren reioyse in gladnes: and thoughe they haue not sene me with bodelye eyes, yet in spirite they beleue the thyng that I say. And nowe brother, behold 'great worshyppe, and see the people that commeth from the Easte, vnto whome I wyll geue the dukedo-
Esai. 41. d. me* of Abraham, Isahac, and Jacob, of
Luc. 13. f. Oseas, Amos, and Michcas, of Joel,
Mat. 8. d. Abdy, Jonas, Naum, and Habacuc: of Sophonie, Aggeus, Zacharie, and Malachie, whyche is called also an angell, (or messenger) of the LORDE.

The. ij. Chapter.

¶ The Synagog fyndeth faute wyth her owne chyldren. The gentyles are called.

THus sayeth the LORDE: I brought this people out of bō dage, I gaue thē my cōmaun dementes, by my seruauntes the prophetes, whych they wold not he are, but dispised my councels. The mother that bare them, sayth vnto thē: Go your way ye chyldren, for I am a wyddowe and forsaken: I brought you vp wyth gladnesse, but with sorowe & heynesse haue I lost you: for ye haue synned before the LORD oure GOD, & done the thynge ꝑ is euel before hym. But what shal I nowe do vnto you: I am awyddow & forsaken: go your way O my chyldren, and aske mercye of ꝑ LORDE. As for me, O father, I call vpon ꝑ for a witnes ouer the mother of these children which wolde not kepe my couenaunt, ꝑ thou bryngest them to confusion, and theyr mother to a spoyle ꝑ she bear nomore. Let theyr names be scattered abroad amonge the Heathē. Let them be put out of ꝑ earthe, for they haue thoughte scorne of my couenaunte.

Wo be vnto the Assur, thou ꝑ hydeste the vnryghteousnes by ꝑ. Thow wyked people remembre* what I dyd vn- Gen. 19.
to Sodome, & Gomore, whose lande is turned to pyteh & asshes. Euen so wyl I do vnto al thē, ꝑ heare me not, sayeth the Almyghtie LORDE. Thus sayeth ꝑ LORDE vnto Esdras: tell my people, ꝑ I wyl geue thē ꝑ the kyngedome of Jerusalē, which I wolde haue geuē vnto Israel. Theyr glorie also wil I take vnto me, & geue thē ꝑ euerlastig tabernacles, whyche I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellynge oyntmente: they shal nether labour nor be wery. Go ye youre waye, and ye shal receaue it. Praye for youre selues a fewe daies, that they B
maye dwell therin.

Nowe is the kyngdome prepared for you, therfore watche. Take heauen and earth to wytnes, for I haue brokē the euel in peces, and created the good, for I lyue sayeth the LORDE. Mother embrace thy chyldrē, and bryngе them vp wyth gladnesse: make theyr fete as faste as a piller, for I haue chosen the sayeth the LORDE.

And those that be dead wyll I rayse vp agayne from theyr places, & bryngе them oute of ꝑ graues, for I haue knowne my name in in Israel. Feare not thou mother of the childrē for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruauntes Esay & Jeremy, after whose counsel I haue sanctified and prepared for the twelue trees wᵗ diuers frutes & as many welles flowinge with mylke & honye, and seuen mountaynes, where vpō there growe Roses & Lilies, wherin I wyl fyll my chyldren wyth ioye. Execute iustice for the wyddowe: be iudge for the fatherles: geue to the poore: defend ꝑ comfortlesse: cloth the naked: heale ꝑ wounded & sicke, laugh not a lame man to scorne: defende the crepell, & let the blynd come into ꝑ lyghte of my clearnes: * where so euer thou findest Tobit.
ꝑ dead take thē & bury thē, & I shal geue ꝑ, the firste place in my resurrection.

Holde styll (O my people) & take thy rest, for thy quietnes is come. Fede thy chyldren, O thou good norse, stably the C
they

theyr fete. As for the seruauntes whome I haue geuē the, there shal not one of them perishe, for I wyll seeke them from thy nombre, vere not thy selfe.

For when the daye of trouble & heuynes cōmeth, other shall wepe & be sorowefull, but thou shalte be mery & plenteous. The Heathen shalbe gelous, but they shalbe able to do nothig agaynste the, sayeth ꝑ LORD. My hādes shal couer ꝓ, so that thy chyldren shall not se ꝓ fyre euerlastyng. Be ioyful O thou mother with thy chyldrē, for I wyl deliuer the, sayth ꝓ LORD. Remember thy deade chyldren, for I shal bringe thē out of the earth, & shewe mercy vnto thē: for I am merciful, sayeth ꝓ LORD Almyghty.

Embrace thy chyldren, vntyl I come & shewe mercye vnto thē, for my welles runne ouer, & my grace shal not fayle.

I Esdras receaued a charge of the LORDE vpon ꝓ mounte Oreb, ꝓ I shulde go vnto Israel. But whē I came vnto Israel they set me at naughte, & dispised the cōmaundemente of ꝓ LORDE And therfore I saye vnto you, O ye Heathen that heare & vnderstande. Loke for youre reparde, he shal geue you euerlastynge reste, for he is nyat hande ꝓ shal come in the ende of the worlde: Beredy to the rewarde of ꝓ kyngdome, for ꝓ euerlastyuge lyghte shall shyne vpō you fore euermore. Flie the shadowe of thys worlde, receaue the ioyfullnes of youre glorye, I testifie my sauioure openly: O receaue the gyfte that is geuen you, and be glad, geuynge thankes vnto hym, that hathe called you to the heauenlye kyngedome.

Aryse vp, and stande faste: beholde ꝓ nombre of those that be sealed in ꝓ feast of the LORDE, whyche are departed from the shadowe of the worlde, & haue receaued glorious garmētes of ꝓ LORDE. Take thy nombre O Sion, & shut vp the purified, which haue fulfilled ꝓ lawe of the LORD. The nombre of thy chyldren whom thou longest for, is fulfylled: beseche the powre of the LORD, that ꝓ people whiche haue bene called from ꝓ begynninge, maye be halowed.

Psal. 7.6. Tobie.

*I Esdras sawe vpon the mounte Syon a great people, whome I coulde not nombre, and they al praysed ꝓ LORDE with songes of thanckes geuynge. And in the middest of them there was a pōge man of an hye stature, more excellent thē all they, & vpon euery one of theyr heades he set garlādes, and was euer higher and hygher, which I meruyled at greatlye. So I asked the angel, and sayde: Syr, what are these? He aunswered & sayde vnto me: These be they, that haue put of the mortal clothynge, and put on the immortal, and haue testified and knowleged the name of GOD Nowe are they crowned, and receaue the rewarde.

Then sayde I vnto the angel: what pōge persone is it, that crowneth them, and geueth them the Palmes in theyr handes? So he answered, & sayde vnto me: it is the sonne of GOD, whome they haue knowleged in the worlde. Then began I greatly to commend them, that stode so stysly for the name of ꝓ LORD. And so the angel sayd vnto me: Go thy way, and tell my people, what maner of thynges: and howe greate wonders of the LORDE thy GOD, thou haste sene.

The iij. Chapter.

The wonderous worckes whiche God dyd for the people. Esdras marueleth that God suffereth the Babylonians to haue rule ouer his people, which yet are synners also.

IN the thyrtye yeare of the fall of the citie, I was at Babylon and laye troubled vpō my bed, & my thoughtes came vp ouer my herte: for I sawe the desolacion of Sion, and the plenteous wealth of thē that dweite at Babylon, and my spirite was sore moued, so that I begane to speake fearful wordes to ꝓ most hyest, and sayde O LORDE LORDE thou spakest at ꝓ begynning when thou plātest the earth (& that thy selfe alone) and gauest commaundemente vnto the ople. for when thou hadst geuen to Adam (wiche was a creature of thy one handes) an vnsensible bodi, and haste brethed in hym ꝓ breth of lyfe ād so he lyued before the, thou leddest hym into Paradise, which gardē of pleasure thy tryghte hand had planted, or euer ꝓ *earth was made. And vnto hi thou gauest cōmaūdement to loue thy waye which he trāsgressed, & imediatlye thou appointedst death in hi, & in hys generacions. Of hi came nacions, tribes, people, & kynredes, oute of nōbre. * And euery people walcked after theyr owne wyll, & dyd nyce thiges before ꝓ: & as for thy cōmaūdemētes they dispised thē.

* earth: for the people in yr consayned.

Gene. 6.b.

Gene. 7.b. *But in processe of tyme thou broughtest the water floude, vpō those that dwelte in the worlde, and destroyedst them. And lyke as the deathe was in Adam, so was the water floude also in these. Neuertheiesse one of thē thou lefteste namelye Noe w his household, of whome cam al righteous men. And it happened þ when they þ dwelt vpon þ earth, beganne to multiply, & had gottē many childrē, & wer a great people, they begā to be more vngodly thē the firste.

Gen.12.15. Nowe when they al lyued so wycked ly before the, * thou dydest chose the a man frome amonge them, whose name was Abraham. Hym thou louedest, & vnto hym onelye thou shewedst thy wyll, and madest an euerlastynge couenaunte wyth hym, promisynge hym þ thou woldeste neuer forsake hys seed.

Gene.22.c. *And vnto hym thou gauest Isahac, ‡
Gene.25.c. vnto Isahac also thou gauest Jacob, & Esau. As for Jacob, thou dydest chose hym, and put backe Esau. * And so Ja-
Gene.32.c. cob became a greate multitude.

C And it happened þ whē thou ledde ste
Exod.19.a. hys seed out of Egypte * thou broughteste them vp to þ mount Sion, bowynge downe þ heuēs, setting fast þ earth, mouyng the ground, makynge the depthes to shake, & troublynge þ worlde: And thy glorī wente thorowe foure portes of fyre, and earthequakes, & wyndes and colde: that thou myghteste gene the lawe vnto þ seed of Jacob, & diligence vnto þ generacion of Israel. And yet tokest thou not awaye from them þ wicked herte, that thy lawe myghte brynge furth frute in them. For þ fyrste Adam bare a wycked herte, transgresse sed, and was ouercome, & so be all they
Rom.3.a. that are borne of hym. * Thus remayned weakenes wyth the lawe, in þ hertes of the people, wyth the wyckednes of þ roote: so that the good departed a waye, and the euell abode styl. So þ tymes passed awaye, and the yeares were brought to an ende. * Then bydeste
2.Reg.16.c thou rayse the vp a seruaūte called Da
2.Reg.5.c. uid ‡ whome thou cōmaundeste to buylde a citie vnto thy name: & to offre vp incense and sacrifice vnto the therein. Thys was done nowe many yeares. Then the inhabiters of the citie forsoke the, and in all thynges dyd euen as Adam and all hys generations had done: for they also had a wycked herte.

And so thou gauest thy citie ouer into D
the handes of thyne enemyes. Are they of Babilon then better and more righteous then thy people, þ they shall therfore haue þ dominiō of Sion? For whē I came there and sawe theyr vngodlynesse, and so greate wyckednesse: that it coulde not be nombrede: yee, whē my soule sawe so manie euel doers (in the thyrty yeare) my herte fayled me, for I sawe, howe thou sufferedst thē in such vngodlynesse, and sparedst the wicked doers: but thine owne people hast thou roted out, & preserued thyne enemyes, and thys haste thou not shewed me.

I can not perceaue howe thys happeneth. Do they of Babylon better, then they of Syon? Or is there anye other people, þ knoweth the, saue þ people of Israel? Or what generation hath so beleued thy couenaūtes, as Jacob? And yet theyr rewarde appereth not, & theyr labour hath no frute. For I haue gone heare and there thorowe the Heathen, & I se that they be ryche and welthy, & thyncke not vpon thy cōmaūdemētes. Weye thou therfore our wyckednesse nowe in þ balaunce, & theyrs also that dwel in þ worlde, and so shall thy name be no where foūde but in Israel? Or where is there a people vpon earthe, þ hath not synned before þ? Or what people hathe so kepte thy cōmaūdementes? Thou shalte finde þ Israel by name hathe kepte thy preceptes, but not the other people and Heathen.

The. iiii. Chapter.

¶ The Angel reproueth Esdras, because he seued to enter into the profunde iudgementes of God.

AND þ Angell þ was sent vn I
to me (whose name was Uri-
el) gaue me aunswere, & sayd: thy hert hath taken to muche vpō it in this worlde, & thou thinkest to comprehende þ waye of þ hyeste. Then sayde I: yee, my LORDE. And he aunswered me, & sayd: I am sente to shewe þ thre wayes, & to set forth þ similitudes before þ: where of yf thou canste declare me one, I wyll shewe the also the way, þ thou desirest to se: And I shall shewe the from whence þ wycked herte cōmeth. And I sayde: Tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weyght of the fyre, or measure me þ blaste of þ wynde, or call

me

me agayne the daye that is paste. Thē aunswered I & sayde: What man bozne is hable to do that: why requirest thou suche of me: And he sayd vnto me: yf I shuld aske ꝑ howe depe dwellynges are in the see: Or howe great waterspzynges are vpon the firmamēte: Oz howe greate waterspzynges are in ꝑ begynnynge of the depe: Oz whych are ꝑ out goynges of Paradyse: Parauenture thou woldeste saye vnto me: I neuer went downe yet into the depe oz hell, neyther dyd I euer clyme vp to heauē. Neuertheiesse nowe haue I asked ꝑ but onely of fyze, and wynde, and of the day, where thozowe thou haste trauayled, and frome the whych thou canst not be seperated: and yet canst thou geue me none aunswere of them.

He sayde mozeouer vnto me: Thyne owne thynges, & suche as are growen vp with the, cāst thou not know: howe should thy vessel thē be hable to compze hende the waye of the heyest, and nowe outewardely in ꝑ cozzupte wozlde, to vnderstande the cozrupcion that is euident in my syghte: Then sayde I vnto him: It were better ꝑ we were not at all, then that we shulde lyue in wickednes, and to suffre, & not to knowe wherfore. He answered me & sayde: I wente
B in a wood, and * the trees toke such a deuice, and sayd: Come let vs go, and fyghte agaynst the see, that it maye departe a waye befoze vs, & that we maye make vs yet moze woddes.

The floudes of ꝑ see also in lyke maner toke thys deuice, & sayd: Come let vs go vp, and fyght agaynste the trees of the woode that we maye make oure lande the wyder. The thought and deuice of the wood was but vayne & nothyng wozth, foz the fyze came and cōsumed the woode: The thoughte of the floudes of the see: came lykewyse to noughte also, foz the lāde stode vp and stopped them.

yf thou were iudge nowe betwirt these two whō woldest thou iustifie, oz whō woldest thou condēpne: I answered & sayd: Verely it is a folysh thought that they both haue deuysed. Foz the grounde is geuen vnto the woode, and the see also hath hys place to beare hys floudes. Thē answered he me, & sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe: Foz lyke as ꝑ grounde is geuē vnto ꝑ wood & the see to his floudes, euen so *they ꝑ dwell vpon earthe maye vnderstande nothing, but ꝑ whiche is vpon earth: & he ꝑ dwelleth a boue the heuens, maye onlye vnderstand ꝑ thynges ꝑ are aboue the heuēs. Then answered I, & sayd: I beseech ꝑ, O LORD let me haue vnderstādig: foz it was not my mīn to be curious of thy hye thinges, but of such as we dayly medle withal, namely wherfore ꝑ Israel is blasphemed of ꝑ Heathē, & foz what cause the people (whō thou haste euer loued) is geuē ouer, to be punished of vngodly nacions: & why the lawe of oure fathers is brought to nought and the wrytten couenauntes come to none effecte, and passe awaye out of the wozlde as the gresshoppers, and oure life is a very feare, and we are not wozthye to optayne mercye. What wyll he do then vnto hys name, whyche is called vpon ouer vs: Of these thynges haue I asked question.

Then answered he me, & sayde: The C moze thou searchest, ꝑ moze thou shalt maruell, foz ꝑ wozld hasteth fast to passe away, & cannot cōprehende the thynges that are promised foz ꝑ ryghteous in tyme to come: foz * thys wozlde is 1.Ioan.5.b. full of vnryghteousnes and weakenes.

But as concernynge ꝑ thynges whereof thou askeste me, I wyll tell ꝑ. The euell is sowen, but the destruccion thereof is not yet come. yf the euell nowe, that is sowē, be not turned vpsyde downe, and yf the place where the euell is sowen, passe not away, then cannot the thynge come that is sowen with good. Foz the cozne of euell sede hath bene sowen in the hert of man from ꝑ beginnyng, & howe muche vngodlynes hath be brought vp vnto thys tyme: & howe much shall he yet bringe forth, vntyl he come into the barne.

Pondze now by thy selfe whē ꝑ cozne of euel sede is cut downe, howe greate a barne shal it fyll: I answered & sayde: Howe & when shall these thinges come to passe: Wherfoze are our yeres few & euel: And he answered me, saing: Haste not thou to muche vpon ꝑ hyest, foz thy hastynes to be aboue him, is but vaine: thou makest to moche a do. Dyd not ꝑ soules also of ꝑ ryghteous aske questiō of these thynges in their holynesse, sayinge: *Howe lōge shal I hoope of thys Apoc.6.b

fashion: when commeth ꝑ frute of my barne and my rewarde: And vpon this Jeremiel the Archangel gaue them aunswere, & sayde: Euen when the nombre of the seedes is fylled in you, for he hath weyed the worlde in the balaunce: in measure and nombre hath he measured the time, and moueth it not vntill ꝑ same measure be fulfylled. Thē aūswered J & sayde, O LORDE LORDE, now are we ful of synne, & for oure sake paraduēture it is not, ꝑ the barne of ꝑ ryghteous shal not be fylled, but because of ꝑ synne of them ꝑ dwell vpō earth.

So he aunswered me & sayd: Go thy waye to a woman wyth chyld, & aske of her, whē she hath fulfylled her nyne monethes, yf her chylded may kepe the byrth aday longer wythin her. Then sayde J: No LORDE that can she not. And he sayde vnto me: In hell ꝑ secret places of soules are lyke the preuye chambre of a womon that trauayleth, and maketh haste, whē the tyme and necessite of the byrth is at hand: Euen so doth she haste to deliuer it that is committed vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then aunswered J, & sayde: yf J haue foūde grace in thy sighte: & if it be possible, or yf J be mete therfore, shewe me thē, whether there be mo to come, then is past, or more past then is for to come. What is past, J knowe, but what is for to come, J knowe not.

And he sayde vnto me: Stād vp vpō the right syde, & J shal expounde ꝑ similitude vnto ꝑ. So J stode & beholde an whote burnynge ouen wēt ouer before me: & it happened ꝑ when ꝑ flame was gone by, the smoke had ꝑ vpperhande, After thys, there wēt ouer before me a watery cloud, & sent downe much raine w a storme & ꝑ when stormy rayne was past ꝑ dropes remained styl. Thē sayde he vnto me: lyke as ꝑ rayne is more thē ꝑ droppes, & as fyer exceadet ꝑ smoke, euen so the thinges ꝑ are past hath the vpper hand. Then went ꝑ droppes & ꝑ smoke aboue: & J prayde & sayde: maye J lyue (thynckest thou) vntyll ꝑ tyme: Or what shal happē in those dayes: He aunswered me, & sayde: As for ꝑ tokens wherof thou askest me, J maye tell the a parte: but as touchige thy lyfe, J maye not shewe the, for J am not sent therfore.

The v. Chapter.

¶ Esdras and the Angell commen together.

NEuertheleſſe, as concernige ꝑ tokens, marcke thys: Beholde ꝑ dayes shal come that they whiche dwel vpō earth, shalbe takē in a greate nōbre, & ꝑ waye of ꝑ truthe shalbe hyd, & the lande shalbe barre frō sayth: but * iniquitie shal haue ꝑ vpper hād, like as thou hast sene nowe, & as thou hast hearde tōge ago. And ꝑ lande ꝑ thou seyste nowe to haue rule, shalte thou shortlye se waste. But yf GOD graūt ꝑ to lyue, thou shalt se after ꝑ thyrde trōpet ꝑ the sūne shal sodēly shine agayne in the nyght, & ꝑ mone iij times in ꝑ daye, & bloude shall drop out of the wood, & ꝑ stone shal geue hys voyce, & ꝑ people shalbe vnquyet: & euē he shal rule, whōe they hope not ꝑ dwel vpō earth, and the soules shal flyt, and the Sodomitish see shal cast out his fishe, and make a noyse in the nyght, whych many shall not knowe, but they shall all heare the voyce therof. Matt. 24

There shalbe a cōfusion also in many places, & ꝑ fyre shalbe oft sent agayne, & ꝑ wyld beastes shal go theyr way & mōsterous wemē shal beare mōstres, & salte waters shalbe founde in ꝑ swete: one frende shall fyght agaynst another: thē shal wyt & vnderstādyng be hyd & put aside into theyr secret places, & shalbe sought of many, & yet not be found: thē shal vnryghteousnes & volupteousnes haue the vpper hande vpon earth. One lande also shal aske another, & saye: Is righteousnes gone thorowe ꝑ: And it shal saye: Noo. At ꝑ same time shal mē hope, but nothyng optayne: they shal labour, but theyr waies shal not prosper

To shewe ꝑ such tokēs J haue leue & yf thou wylt praye agayne, & wepe as nowe, & faste seuē dayes, thou shalt here yet greater thiges. Then J awaked, & a fearfulnes wēt thorowe al my bodie, & my mide was feble & careful, so ꝑ J almost sowned wythall. So ꝑ Angel ꝑ was come to talke w me, holde me, cōforted me, & set me vp vpō my fete

And in the secōde nyght it happened, that Salathyel the captayne of ꝑ people came vnto me, sayinge: Where hast thou ben: & why is thy countinaunce so heuy: knowest thou not that Israel is committed vnto the in ꝑ lande

of theyr

of theyr captiuitie: Up then and eate, & forsake vs not, as the sheperde that leaueth his flocke in ỳ handes of ỳ wicked wolues. Then sayde I vnto hym: Go thy wayes from me & come not ny me: and he herde it, & as I sayde, so went he his waye fro me. And I fasted seuē dayes mournynge & weppynge, lyke as Uryell ỳ Angel commaunded me. And after seuē daies it happened ỳ the thoughtes of my hert were very greuous vnto me agayne, & my soule receaued ỳ spirite of vnderstandynge, and I began to talke with the moost Hyghest agayne & sayde: O LORDE LORDE, of euerie woode of ỳ earth & of al ỳ trees therof, thou haste chosen ỳ one only vineyarde: and of al lādes of ỳ whole worlde, thou hast chosen ỳ one pit, & of floures of ỳ grounde, thou hast chosē ỳ one lylye: and of al the depthes of the see: thou haste fylled ỳ one ryuer: & of al buylded cities thou haste halowed Syon vnto thy selfe: & of al ỳ soules ỳ are created, thou hast named the one doue, & of al the cattel ỳ are made thou hast prouided ỳ one shepe: & amōge al the multitude of folkes: thou haste gotten the one people, and vnto thys people whome thou louedest, thou gauest a lawe, that is proued of all.

And nowe, O LORD. why hast thou geuē thys one people ouer into manye: And vpō thy owne roote thou haste prepared other, and why hast thou scatered thy oūe onely people amōgie many whyche treade them downe: yer, which haue euer wythstāde thy promises, and neuer beleued thy couenauntes.

And thoughe thou were enemie vnto thy people, yet shuldest thou punish thē wyth thine owne handes. Nowe when I had spoken these wordes, the Angel ỳ came to me the nyght afore, was sente vnto me, & sayde vnto me: Heare me, and herken to the thynge that I saye, & I shal tell the more. And I sayde: Speake on my LORDE. Then sayde he vnto me: Thou arte sore vered and troubled for Israels sake. Louest thou that people better then hym that made them? And I sayde: No LORD: but of very grefe and compassion haue I spoken. For my reynes payne me euery houre, because I wolde haue experience of the waye of the moost Hyghest, and to seke out parte of hys iudgemente. And he sayde vnto me, that thou mayest not. And I sayde: wherfore LORD? Where vnto was I borne thē: or why was not mi mothers childebed then my graue? So had I not sene ỳ miserie and trouble of Jacob, and the trauayle of my people of Israel.

And he sayde vnto me: Nombre the thynges ỳ are not yet come: gather me together the droppes that are scatered abrode: make me ỳ floures grene agayne, that are wythered: open me ỳ thyng that is closed, and bryng me forth the windes, that are shut vp: shewe me the image of a voyce, and then shall I declare the thynge, ỳ thou laboreste to knowe. And I sayde: O LORDE LORDE, who maye knowe these thynges, but he that hath not hys dwellynge with mē. As for me, I am vnwyse, howe maye I then speake of these thynges whereof thou askest me?

Then sayde he vnto me: lyke as thou canst do none of these thinges ỳ I haue spokē of, euē so canst thou not fynde out my iudgement: or in the ende, the loue that I haue promised vnto my people. And I sayde: Beholde, O LORDE yet arte thou nye vnto them ỳ haue no ende: and what shall they doo ỳ haue ben before me, or we that be nowe, or they ỳ shall come after vs? And he sayde vnto me: I wyll lyken my iudgemente vnto a ryngc. Lyke as there is no slackenesse of the laste, euen so is there no swiftenesse of the fyrste. So I aunswered and sayde: couldeste thou not make those ỳ haue ben made, and be nowe, and that are for to come at once, ỳ thou myghtest shewe thy iudgemente the sooner? Then aunswered he me, & sayde: The creature maye not hasten a doue the maker, neyther maye the worlde holde them at once, that shalbe created.

And I sayde: Howe hast thou sayd then vnto thy seruaunt, that thou liuig maker, hast made the creature lyuyng at once, and the creature bare it: euē so myghte it nowe also beare thē ỳ be present at once. And he sayd vnto me: Aske ỳ childede of a womā, & say vnto her: yf thu bringest forthe childrē, why doest thou it not together, but one after another: Praye her therfore to brige forth x. children at once. And I sayde she cannot, but must do it one after another. Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earth: for

those that be sowen vpon it by processe of tyme. For lyke as a yōge chylde may not bryngе forth the thynges that be longe to the aged: euen so haue I ordeyned the worlde whych I made.

And I asked, & sayde: Seynge thou hast nowe geuē me awaye, I wyl speake before the: for our mother of whom thou haste tolde me, is yet yōge, & nowe she draweth ny vnto age. He aunswered me & sayde: Aske a womā ꝑ beareth chyldren, & she shall tell the. Saye vnto her: wherefore are not they (whome thou haste nowe brought forth) lyke those ꝑ were before ꝑ: but lesse of stature: And she shal aunswere ꝑ: They ꝑ be borne in the youth of strength, are of one fashion, & they that are borne in ꝑ tyme of age, (when ꝑ chyldbed fayleth) are otherwyse. Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures whych nowe begin to be olde, and haue passed ouer ꝑ strengthe of youthe. Thē sayde I: LORDE I beseche the, yf I haue funde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vyset thy creature:

The vj. Chapter.

¶ The Aungel instructeth Esdras, and geueth hym aunswere to hys questions.

AND he sayde vnto me: In the beginnynge when ꝑ grounde was made, before the worlde stode, or euer the wyndes blewe, before it thondred and lightened, or euer the fundations of Paradyse were layd, before the fayre floures were sene or euer the moueable powers were stablyshed, before the innumerable multitude of Angels were gathered together, or euer the hyghnesses of the ayre were lyfted vp, afore the measures of ꝑ firmamēt were named, or euer ꝑ chymneis in Syō were hote, or thes ꝑsent yeares were sought out, & or euer ꝑ mu̇cions of them that nowe sinne, were put aside, before they were sealed that now gather fayth for a treasure: then dyd I consider & ponder al these thynges, & all they were made thorowe me, & thorowe none other: by me also they be ended, & by none other. Then answered I, and sayde: whych shalbe the parting asunder of the tymes? Or when shalbe the ende of the fyrste, and the beginnynge of it ꝑ foloweth And he sayde vnto me: From Abraham vnto Isaac (when Jacob and Esau were borne of hym) Jacobs hāde helde fyrste the hele of Esau: for Esau is the ende of thys worlde, and Jacobe is the beginninge of it that foloweth. The hande of man betwyxt the hele and the hande. Other question (Esdras) aske thou not.

I answered then & sayd: O LORDE LORDE, yf I haue funde fauoure in thy syght, I beseech the shewe thy seruaunte the ende of thy tokens, wherof thou shewedst me parte the last nyghte So he answered and sayde vnto me: Stande vp vpon thy fete, and heare the perfect voyce & sounde. There shal come a greate mocion, but the place wher thou standest shall not be moued And therfore whē thou hearest the wordes be not afrayed, for of the ende shal the worde and fundacion of the earth be vnderstande. And why: ꝑ worde therof trēbleth and quaketh for it knoweth, that it must be chaunged at ꝑ end. And it happened, that when I had herde it, I stode vp vpon my fete: and herkened. And beholde, there was a voyce ꝑ spake & the sounde of it was lyke the sounde of many waters, and it sayde: Behold, the dayes come, that I wyll begynne to draweny, and to vyset them that dwell vpon earth, and wyll begynne to make inquisicion of them, what they be that haue burnt equite wyth vnryghteousnes, and when the lowe estate of Syon shalbe fulfilled: and when the worlde, that shal vanishe away shalbe ouerseled, then wil I do these tokēs.

The bookes shalbe opened before the firmament, & they shall seall together, and the chyldren of a yeare olde shall speake wyth theyr voyces: the wemen with chylde shal brynge forth vntymely, chyldren of thre or foure monethes olde: and they shall lyue, and berayed vp: and sodenly shall the sowen places appere as the vnsowen, the full store houses shal sodenly be founde emptye, and the trompete shall geue a sounde, whyche whē euerye man heareth, they shalbe hastely afrayde. * At that tyme shall frendes fyghte one agaynst another lyke enemyes, and the earthe shal stande in feare wyth them.

The springes of the wells shal stand

styl,and in.iij.houres they shal not renne.Whosouer remayneth from al these thinges that I haue tolde ỳ:shal escape and se my saluacion,& the ende of youre worlde. And the men that haue receaned,shal see it,they that haue not tasted death from theyr byrth: and the hert of the indwellers shalbe chaunged,and turned to another meanyng, for euel shalbe put out:& dysceate shalbe quenched. As for fayth, it shall florish, corruption shalbe ouer come, and ỳ truth, which hath bene so lõg with out frute, shalbe declared. And it happened when he talcked wt me, that I loked demuerly vpõ him before whom I stode,& these wordes saide he vnto me: I am come to shewe ỳ,ỳ time of ỳ night for to come.

¶ yf thou wylte prayе yet moare,& faste seuen dayes agayne, I shal tell the moare thynges, & greater then before:for thy voyce is harde before ỳ Hyghest: for why: the myghtye hath sene thy ryghteous dealynge,he hathe sene also thy castitie, whych thou hast had euer sence thy youthe:and therfore hathe he sente me to shewe the all these thynges, and to saye vnto ỳ.Be of good cõforte, & feare not,& haste not wt the tymes ỳ are paste,to thincke vaine thynges,and make not haste of the latter tymes.

And yt happened after thys, that I wepte agayne,& fasted seuẽ dayes in lyke maner, ỳ I myght fulfyl ỳ thre wekes which he tolde me. In ỳ.viii. nyght was my hert vered with in me agayne. And I began to speake before ỳ Hyest: for my spirite was greatly set on fyer, & my soule was in distresse : & I sayde: O LORD thou spakest vnto thy creature from ỳ beginnyng(euẽ ỳ first daye)& saydst:* Let Heauen and earth be made,and thy word was a perfect worke Gen.1.d.

And then was there ỳ spirite,and the darcknesses were yet on euery syde,& silence:there was no mans voyce as from the . Then commaundest thou a sayre lyghte to come forth oute of thy treasures,that thy worke mighte appeare and be sene.

Upon the second day thou madest the spirite of ỳ firmamente,and commaundest it to part a sunder,& to make a diuision betwyxt ỳ waters, ỳ the one parte myght remayne aboue,& ỳ other beneth.Upon ỳ iii day thou broughtest to passe, that the waters were gathered in the. vij. part of the earth. vj. partes hast thou dried vp and kepte them, to thyntente that men moghte sow & occupy husbandry therin. As sone as thy word went forth, ỳ worcke was made. For immediatly there was great & innumerable frute & many diuerse pleasures & desires of temptacion: floures of changeable coloure and smell, and thys was done the.iij.daye.

Upon ỳ.iiij.daye thou commaudest that the sune shulde geue hys shyne, & the moone her lyght:the starres dydst thou set in ordre & gauest thẽ acharge, to do seruice euen vnto man ỳ was for to be made. Upon the.v. day thou saydst vnto the.vij.parte*(wher ỳ waters were gathered) ỳ they shulde brig forth diuers beastes, foules & fysches. And so it came to passe, that the dome waters & without soule,brought forth liuyng beastes at the commaundemẽt of GOD. that all people mighte prayse thy wonderouse worckes. Then dydst thou preserue two soulles ỳ onne thou caldst Enoch:and the other Leuiathã. & dydst separate the one from the other: for ỳ vij.parte(namelye where ỳ water was gathered together) myght not hold the both. Unto Enoch thou gauest one part,which was dryed vp ỳ iij.daye, ỳ he shuld dwell in ỳ same parte,wherin are,a.M. hylles. But vnto Leuiathan thou gauest ỳvii.parte,namely ỳ moist: & hast kept hym to deuore what thou wylt and when. Upon the. vj.day thou gauest commaundemẽt vnto the earth, that before ỳ,it shuld bryng forth beastes, cattell,and al ỳ crepe:and (besyds thys) Adam also, whome thou madst LORD of al thy creatures. Of hym come we al,& the people also whome thou haste chosen specially vnto thy selfe. All thys haue I sayde nowe and spoken before the, that I myghte shewe howe ỳ the worlde is made for oure sakes. As for the other people whyche also come of Adam thou haste sayde that they are nothynge, but be lyke a spyttle,and hast lykened the abundaunce of them vnto a drop ỳ falleth from the rose of ỳ house.

And nowe, O LORDE: the Heathen whiche haue euer ben reputed as nothing, haue be gon to be LORDE ouer vs, & to deuour vs:but we thy people whome thou haste called ỳ fyrste borne, thy only begotten,& thy feruent louer)

are geuen into thyze handes and pouer
yf ỹ wozlde nowe be made for oure sa-
kes, why haue we not the inheritaunce
in possession wyth the wozlde: Howe lō-
ge shall thys endure?

The. vij. Chapter.

*The Angel shweth Esdras many thyngs to come.

AND it happened after that
I had spoken oute these
wozdes there was sēte vn
to me an Angell, whyche
had ben by me also the nyghtes afoze
and he sayde vnto me: vp Esdras, and
heare ỹ wozdes ỹ I am come to tel the
And I sayde speake on LORD my GOD
Then sayde he vnto me. The see is set
in a wyde place that it myghte be dea
pe and greate, but the entraunce is na
rowe and small lyke a riuer.

For who wolde go into the see, to loo
ke vpon it and to rule it: yf he went not
thorowe ỹ narowe, howe myghte he co
me into the brode:

Item an other: A citie is buylded and
set vpon a broade felde, and is full of al
goodnesse the entraunce is narrowe
and sodayne lyke as yf there were a fy
re at the ryghte hande, and a depe wa-
ter at the lefte, and as it were oneli one
strait pathe betwirte them both, so sma
le, ỹ there coulde but one man go there.

yf thys citie nowe were geuen vnto
an heyre, and he neuer wente thorowe
the parlous waye, howe wold he recea
ue his inheritaunce. And I sayde: It is
so LORDE. Then sayde he: Euen so is
Israel also a porciō. And why: for thez
sakes haue I made the wozlde: and
when Adam transgressed my statutes,
then was the thynge iudged that was
done. Then were the entraunces of ỹ
wozlde made narowe, full of sozowe &
trauayle. They are but fewe and euell,
full of parelles and laboure. For the en
traunces of the foze wozld were wyde
& sure, and brought immortall fruyte.

yf they nowe whyche are entred into
thys wozld, maye not cōprehend these
strayt and vayne thynges, much lesse
may they comprehend and vnderstand
ỹ secret thiges. Why dysquieteſt thou
thy selfe then, seing thou arte but a coz
ruptible man: And what woldest thou
knowe where as thou art but moztall:
And why hast thou not, receaued into
thyne herte the thynge ỹ is foz to come,
but that is present.

Then sayde I: O LORDE LORDE, * B
thou haste ordyned in thy lawe, that ỹ Deu. 14.
ryghteous shulde inheret these thyn-
ges, but that the vnfayethfull and vn-
godlye shulde perishe. Neuertheleſſe,
the ryghteous shall suffer the strayte
and hope foz ỹ wide: foz they that haue
lyued vngodlye & hath suffered ỹ stra
yte, shal not see the wyde.

And he sayde vnto me: There ys no
iudge aboue GOD, and none that hath
vnderstāding aboue ỹ hyest. Foz the
re be many ỹ perishe, because thei dispi
se the lawe of GOD ỹ is set before them.
foz GOD hath geuē strayt commaūdem
ent to such as come, that they knowe
what they do, and howe they shulde ly-
ue: and if they kepte thys, they shulde
not be punished.

Neuertheleſſe, they were not obedi-
ent vnto hym. but spake against hym: Ima
gined vayne thynges: and purposed to
sinne: and saide moreouer, ỹ there was
no GOD, and that GOD regarded it not
Hys waies haue thei not knowen, his
lawe haue they dispised, and denied his
promises: in hys statutes and ordinan-
ces haue they not ben faythfull and ste
adfast, and hathe not perfourmed hys
worꝛkes.

And therfore Esdras: vnto the full,
plentie, and to the ēptie, emptinesse. Be
holde, the tyme shall come, that these to
kens whych I haue told the, shall come
to passe, and the bryde shal apere, and ỹ
earth that nowe passeth awaye, shalbe
shewed: and whosoeuer is deliuered
from ỹ eueles shall see my wōders, For
my sonne Jesus shalbe openly declared
with those that be with hym, and they
that remayne shalbe mery in fouer hun
dred yeares.

After these same yeares shall my son
ne Christ, dye, and all men that haue ly
fe: and the wozlde shalbe turned into ỹ
olde silence seuen dayes, lyke as in the
foze iudgementes, so that no mā shall
remayne. And after seuen dayes, the
wozlde that yet awaked not, shalbe rai
sed vp, and shal dye corꝛupt. And the e-
arth, shal restoze those that haue slept
in her: and so shall the dust, those, that
dwell in silence, and the secret places
shall deliuer those that be commytted
vnto them.

And

And the mooſt hyghest ſhalbe openly declared vpon the ſeate of Judgemente, and all miſerie ſhall vanyſh awaye and longe ſufferynge ſhalbe gathered together. But the Judgement ſhall cõtinue, the truth ſhall remayne, and fayth ſhal ware ſtrong, & worke ſhal folowe, & reward ſhalbe ſhewen: & ryghteouſnes ſhall wache, and the vnryghteouſnes ſhall beare no rule.

Then ſayde I.* Abraham prayed fyrſt for the Sodomites, ‡ & Moſes for ſathers that ſynned in ſ wyldeꝛneſſe, and he that came after hym for Iſrael, in ſ tyme of Achas, and Samuel: and* Dauid for ſ deſtruction ‡ & Salomon for them that came into the ſanctuarie *‡ Helias for thoſe that receaued rayne, and for ſ dead ſ he myghte lyue, ād Ezechias, for the people in the tyme of Sennacherib: and diuerſe other in lyke maner, whych haue prayed for many.

Euẽ ſo nowe, ſeyng ſ corrupt is growẽ vp, & wyckednes increaſed, and the ryghteous haue prayed for ſ vngodly, wherfore ſhall it not be ſo nowe alſo?

He annſwered me, and ſayd: Thys preſent worlde is not the ende, there remayneth muche honure in it, therfore haue they prayed for the weake. But ſ daye of dome ſhall be ſ ende of thys tyme, and ſ begynnyng of the immortalitie for to come, wherin all corrupcion is vaniſhed, all voluptouſnes is lowſed all miſbeleue taken away, righteouſnes growen, & ſ verite ſprong vp. Thẽ ſhal no man be able to ſaue hym that is deſtroyed, nor oppreſſe hym ſ hath gotten ſ victorie. I aunſwered then, & ſayde: This is mi firſt and laſt ſaying: ſ it had bene better, not to haue geuẽ the earth vnto Adam, or els when it was geuen him, to kepte him ſ he ſhulde not ſynne For what profyt is it for men nowe in thys preſente tyme, to lyue in heuineſſe and after death to loke for puniſhemente: O thou Adam, what haſte thou done: For though it was thou that ſined, thou art not fallen alone, but we all ſ come of the. For what profyt is it vn, to vs, yf there be promiſed an immortall tyme: where as we meddle wyth deadly workes: And ſ there is promiſed vs an euerlaſting hope, where as oure ſelues are euell and vaine, & that there are layde vp for vs dwellynges of helthe and fredome, where as we haue lyued euell, and that the worſhipe of the Hyeſt is kepte to defende them wyche haue led a paciente lyfe, where as we haue walked in ſ moſte wicked wayes of all: And that there ſhalbe ſhewed a Paradiſe, whoſe fruite indureth for euer, wherein is fredome and medicine, where as we ſhall not goo in, for we haue walcked in vnpleaſaunte places: And that the faces of them whych haue abſtayned, ſhall ſhyne aboue the ſtarres, where as oure faces ſhall be blacke and darke: For whyle we lyued and dyd vnryghteouſly, we conſidred not, that we ſhulde ſuffre deathe.

D Then aunſwered he me, and ſayde: Thys is the conſideration and thoughte of the battayle, whyche man hathe vpon earthe: that yf he be ouer come, he ſhall ſuffre as thou haſte ſayde. But yf he get the victorie, he ſhall receaue the thynge that I ſaye. For thys is the lyfe, whereof Moſes ſpake vnto the people whyl he lyued, ſayinge: * Chuſe the lyfe that thou mayeſte lyue: Neuertheleſſe, they beleued hym not, neyther the Prophetes after hym. Deu. 30. d.

No, nor me, which haue ſpoke vnto thẽ ſ heuyneſſe ſhulde reache vnto thẽ to theyr deſtrutiõ, lyke as ioye is for to come ouer thoſe ſ haue ſuffered thẽ ſelues to be informed in ſaluacion.

I aunſwered then and ſayde: I knowe LORDE, that the Hyeſt is mercyfull, in that he hath mercye vpon them, whyche are not yet in the worlde, and vpon thoſe alſo ſ walcke in hys lawe: and that * he is paciente and longe ſufferynge towarde thoſe that haue ſynned in theyr workes, and that he is liberall to geue where as it requireth: & that he is of greate mercy, for he multiplied hys louynge kyndneſſe towarde thoſe that are preſente, and ſ are paſt, and to them wych are for to come. Rom. 2. d.

For if he multiply not hys mercyes, ſ worlde ſhall not be made lyuynge, wt thoſe that dwel therin. He geueth alſo: for yf he gaue not of his goodnes, ſ thei whych haue done euell, myghte be eaſed from theyr wyckednes: ſ ten thouſand part of men ſhuld not be made lyuyng. And yf ſ Judge forgaue not thoſe ſ be healed wt hys worde, and yf he wold deſtroy the multitude ſ ſtryueth, there ſhud be very fewe left in an vnnumerable multitude.

The

The .viii. Capter.

¶ Esdras prayeth God rather to loke vpon hys owne mercye, then vpon the synnes of the people.

AND he answered me saynge: the mooste hyghest made thys worlde for many, but the worlde to come for fewe. I will tell the a simylitude Esdras: As when thou askeste the erathe, it shall saye vnto the that it geueth muche moulde wherof earthen vesselles are made, but lytle of it, that gold commeth of. Euen so is it Matt.22.b. wyth the worke of thys worlde.* There be many created, but fewe shalbe preserued. Then answered I & sayde: Then swalowe vp wytte (thou soule) and deuoute vnderstandyng, for thou arte agreed to herken & to geue care, & wylyng to prophecy: for thou haste no longer space geuen the, but onelye to lyue O LORDE, wylt thou not geue thy seruaunte leaue, that he may praye before the, and that thou mayste geue seed vnto oure herte, and buylde oure vnderstandynge that there maye come fruyte of it: and that euerye one wyche is corrupte, & beareth the state and place of a man, maye lyue:

For thou art alone, & we all are one workemanshyp of thy handes, lyke as thou haste sayde, & lyke as the body is facioned nowe in the mothers wombe, & geuest the membres, & thy creature is preserued in fyre & water: & nyne moonethes doth thy worke suffer thy creature wych is facioned in her: but the thynge that preserueth, & it that is preserued shall both be kept together: and when tyme is, the wombe delyuereth þ thyng that is kepte & growen in her.

For thou haste commaunded the brestes to geue milke vnto the frute, that the thyng whych is created and facioned, maye be norisshed for a tyme: when thou dysposest & ordrest it wyth thy mercye, bryngest it vp wyth thy ryghteousnesse: nurtureste it in thy lawe, and reformest it with thy vnderstandyng, mortifiest it as thy creature, & makest it lyuyng as thy worke. Seing then þ thou destroyest hym, wich with so great labours is created & facioned thorowe thy commaundement, thou couldest lyghtly ordayne also þ the thyng whych is made, myght be preserued.

And thys I spake nowe of all men in generall, as thou knoweste: but of thy people, for whose sake I am sory: & of thyne inheritaunce for whose cause I mourne: and of Israel, for whō I am woful: & for Jacob: for whose sake I am greued: therfore begyn I to praye before þ for my selfe and for thē: for I se the fal of vs: euen of vs, þ dwell vpon erth: but I haue herd the swiftnes of þ iudge which is to come: therfore heare my voyce, & vnderstande my wordes: & I shall speake before the. B

Thys is the begynnyng of þ wordes of Esdras, before he was receaued. O LORDE thou that dwellest in euerlastingnesse, whose eyes beholdith the heauens & the ayre, whose stoole is ercreadyng hye, whose glorye and mageste may not be cōprehendyd, before whome þ angels of Heauen stāde trēblyng (whose keping is in wynde & fyre,) whose word is true, whose talkynge is steadfast, whose commaundemente is strōge, whose ordinaunce is fearful, whose lookes dryeth vp the depthes, whose wrath maketh the mountaynes to melte awaye, & whose trueth beareth witnesse. O heare the prayer of thy seruaunt, and marcke wyth thyne eares the petycion of thy creature.

For whyle I lyue, I wyll speake, & so longe as I haue vnderstādinge, I wyll aunswere. O looke not vpō the synnes of thy people whych serue in the trueth Haue no respecte vnto the wycked studies of the Heathen, but to the desire of those that hath kepte thy testimonies wyth sorowes. Thyncke not vpon those that doe walked faynedlye before the but vpon thē, whych do feare the.

Let it not be thy wyl to destroy them which haue had beastly maners, but to looke vpō thē that haue clearli taught thy lawe. Take thou no indignacion at them, whych are worse then beastes: but loue thē, þ alwy haue put their trust in thy ryghteousnes and glory: for we and oure fathers haue all þ same sycknes & disease, but because of our sinnes thou shalt becalled mercyful.

For if thou hast mercy vpon vs, thou shalt be called mercyfull, where as we haue no workes of righteousnes, for þ ryghteous which haue layde vp manye good workes to gether, shall out of their dedes receaue reward. For what is man, that thou shuldest take dyspica- C

sure

sure at hym: Or wate is ꝑ corruptible & mortale generacion, ꝑ thou shuldest be so rough toward hym.

For of a truth there is no man among them ꝑ be borne, but he hath dealt wyckedly: and among the faythfull there is none whych hath not done amysse. For in thys (O LORDE) thy ryghteousnesse and thy goodnesse shalbe praysed and declared, yf thou be mercyfull vnto them, wych are not rych in good workes.

Then aunswered he me, & sayd: Some thynges hast thou spoken a ryght and accordyng vnto thy wordes it shal be. For I wyll not verely consider the workes of them, whych haue synned before the death, before ꝑ iudgement, before destruccion: but * I wyll reioyse ouer the worcke & thought of ꝑ righteous. I wyll remembre also theyr pilgremage, preseruacio & reward. Lyke as I haue spoken nowe, so shal it come to passe. For as the husbādman soweth much seed vpon the ground, and planteth many trees, and yet al waye ꝑ thinge that is sowen or planted is not all kept safe, neyther doth it al take roote: Euen so is it of thē that are sowen in ꝑ world, they shall not all be preserued.

I aunswered thē & sayde: yf I haue so gode grace, then let me speake. Lyke as ꝑ husbande manes seede perisheth, yf it receaue not rayne in due seasō, or yf there come to much rayne vpon it: Euen so perisheth man also wych is created wyth thy handes, and is lyke vnto thyne owne Image, and to thy selfe, for whose sake thou hast made all thynges & lykened hym vnto the husbande mās seede. Be not wroth at vs O LORD, but spare the people and haue mercy vpon thyne owne inheritaunce O be merifull vnto thy creature.

Then aunswered he me, and sayde: Thynges present are for ꝑ present, and thiges to come for such as be to cō. For thou lackest yet moch, seing thou mayest loue my creature aboue me. I haue oftimes drawen ny vnto ꝑ, but neuer to ꝑ vnrighteous. In this also thou art maruelous before the hyest in that thou haste humbled thy selfe, as it be cōmeth ꝑ, & haste not regarded thyne owne selfe ꝑ thou arte had in suche honoure amonge ꝑ ryghteous. Therfore shal greate wretchednesse and miserie come vpon thē ꝑ in ꝑ latter tyme shall dwel in ꝑ world, because they haue walked in great pryde.

But vnderstande thou for thy selfe, & seke oute glorie for such as be lyke ther: for vnto you is paradise opened: ꝑ tree of lyue is planted, ꝑ time to come is prepared, plēteousnesse made readye, a citie is builded for you, and rest is prepared: yee, perfecte goodnesse & wisedome The roote of euel is marcked from you ꝑ weakenesse and moth is hyd frō you, & into hel flyeth corrupcion in forgetfulnesse. Sorowes are vanyshed away & in ꝑ end is shewed ꝑ treasur of immortalitie. And therfore aske thou no more questions cōserning ꝑ multitude of them ꝑ perish. For they haue takē liberty, despised ꝑ hiest, thought scorne of his law, & forsaken his wayes.

Moreouer, they haue troden downe hys ryghteous, & * sayde in theyr herte, that there is no GOD: yea, & knouige ꝑ thei shal dye. For lyke as ꝑ thynge ꝑ I haue spokē of, is made ready for you Euen so is thyrste and payne prepared for them. For it was not hys wyl ꝑ men shuld come to naughte: but they wich be created, haue defyled ꝑ name of hym that made them, and are vnthanckeful vnto hym, whyche prepared lyfe for thē And therfore is my iudgemente nowe at hande. These thynges haue I not shewed vnto al mē, but vnto fewe: namelye vnto the, & suche as be lyke the. Psal. 14.

Then answered I & sayde: Behold O LORDE nowe hast thou shewed me the multitude of the tokens, which thou wilt begyn tn do at ꝑ laste: but at what tyme & when, thou hast not shewed me.

The .ix. Capter.

¶ Esdras hath visions shewed vnto hym.

Se aunswered me then, & sayde: Measure thou ꝑ tyme diligently in it selfe, when thou seest ꝑ one parte of the tokēs come to passe, whyche I haue tolde ꝑ before, so shalt thou vnderstande, that it is the very same time wherin ꝑ hyeste wyll begynne to viset ꝑ worlde, whych he made. And when there shalbe sene an erthquake & vprore of the people in ꝑ world, then shalt thou wel vnderstād that the moste hyeste spake of those thynges, from the dayes that were before the, euen from the begynnyng.

For

For lyke as all that is made in ỳ worlde hath a begynnyng and ende, and the ende is manifest: Euen so the times also of the Hyest haue plaine begynnynges in wonders, and signes, and the ende in worckynge and in tokens. And euerye one that shalbe saued, and shalbe able to escape by his workes & by fauth (whe rin ye haue beleued), shal be preserued from the sayde perils and shal se my sal uation in my lande, and with in my bor ders, for I haue halowed me from the worlde. Then shall they be in carefullnesse, whyche nowe haue abused my waies, and they that haue caste thē oute dispitefully, shall dwell in paynes.

For suche as in theyr lyfe haue receaued benefites, and haue not knowne me, and they that haue abhorred my la we (whyle they had yet fredome, & whē they had yet open leysure of amende mēte & conuertion, and vnderstode not but dispised it) the same muste knoue it after death in payne. And therfore be thou nomore carefulle howe the vngod ly shalbe punished, and how the ryghte ous shalbe saued, and whose the worlde is: and when it is. Then answered I: and saide: * I haue talked before, & B nowe: I speake & wyl speake also here
4 Esd. 4. after, that there be many mo of them
Matt. 20. c. wyche perishe, then shalbe saued, lyke as ỳ floude is greater then ỳ dropes.

And he answered me, sayinge: lyke as the felde is, so is also the sede: as ỳ flou res be, so are the coloures: suche as the worckemau is, suche is the worcke: ād as the husbandman is hym selfe, so is hys husbandry also, for it was the ty me of the worlde.

And when I prepared for them that are nowe, or euer the worlde was ma de, wherein they shulde dwell, thē was there no man that withstode me. Nowe when euery one was, and the maker al so in the worlde which is nowe prepa red, and the moneth that ceaseth not, & the lawe whyche is vnsaytheable: the yr maners were corrupte. So I consi dered the worlde, & beholde, there was peril, because of the thoughtes, that were come into it. And I sawe, and spa red them greately, and haue kepte me a wyneberye of the grapes, & a plante from amoge many generacions. Let the multitude perishe then, wych are growē, vp in vayne: and let my grape & wyneberye bekepte: euen mi plante: for w̄ great labour haue I made it vp.

Neuertheless, yf thou wylte take vp pon the yet seuen daies mo (but thou shalt not fast in them) go thy way thē into ỳ feld of floures, where no house is buylded: and eate only of the floures of the felde, tast no flesh, drincke no wyne, but eate. Praye vnto the Hyeste cōtinu aly: so wyll I come, & talke w̄ the.

So I wente my waye and came into the felde wyche is called Ardath (lyke C as he commaunded me) and there I sat amonge the floures, and dyd eate of the herbes of the felde, and themeate of ỳ same satisfied me. After seuen dayes I sat vpon the grasse, & my herte was be red wythin me, lyke as afore: & I ope ned my mouth and began to talke befo re the hyeste, and sayde O LORD, thou that shewest thy selfe vnto vs, * thou Exod. 3. haste declared & opened thy selfe vnto Deut. 4. our fathers, in the wylderneſſe, in a pla ce were nomā dwelleth, in a barren pla ce when they came oute of Egypte, and thou spakest saying: Heare me O Isra el, and marke my wordes thou seede of Jacob: Beholde, I sowe my lawe in you & it shall bring frute in you, & ye shalbe honoured in it for euer. For oure fa thers wych receaued the lawe kepte it not, and obserued not thy ordinaunces and statutes, and the frute of thy law was not declared: for it might not: for why: it was thine * For they ỳ receaued it, perished because they kepte not Deu. 8. the thynge that was sowen in them.

It is a custome when ỳ ground receaueth seed, or the see a shyp, a vessel mea te & drincke, that whē it perisheth or is broken, wherin a thing is sowen, or whe rin any thynge is put: the thynges also perishe and are broken: which are sow en or put therin. But vnto vs it hath not hapened so, for we that haue receaued the lawe, perishe in synne: and oure herte whyche also receaued the lawe: Esa. 40. notwythstādynge * the lawe perisheth 2. Tim. 2. not: but remayneth in hys labour. D

And when I considered these thyn ges in my herte after thys maner, I lo ked aboute me wyth myne eyes, and b 4. Esd. 4. pon the ryghte syde, I sawe a womā, wyche mourned sooze, made greate la mentacion, and wepte wyth lowde voy ce: her clothes were rente in peaces, & she had asshes vpon her heade.

Then

Then let I my thoughtes go ẏ I was in, and turned me vnto her, and sayde: wherfore wepest thou? why arte thou so sory and discomforted? And she saide vnto me: Syr, let me be wayle my selfe, and take yet more sorowe: for I am sore vexed in my mynde, and broughte ve rye lowe. And I sayde vnto her: What ayleth the? Or who hath done any thing to the? tell me: She sayde: I haue bene vnfruytfull and barē, and haue had an husdande thyrtye yeares. And these thyrtye yeares I doo nothynge elles daye and nyghte, and all houres: but make my prayer to the hyest. After thirtye yeares GOD herde me thy hādmayden, and loked vpon my miserie, considered my trouble, and gaue me a sonne and I was glad of hym, so was my husband also and all my neyghbours, and we gaue greate honoure vnto ẏ myghtye. And I nourysshed him with greate trauayle. So when he grewe vp and came to the tyme that he shulde haue a wyfe, I made a feaste.

The.x. Capter.

¶ Esdras and the woman that appereth vnto him/ commene togethe̅r.

AND it happened, that whē my sonne went into hys chambre, he fell downe, and dyed: then ouer threwe we all the lyghtes, & all my neyghboures rose vp to comforte me.

Then toke I my reste vntyll the secō de day at nyght: & when they had al rested, ẏ myght comforte me, I rested: and also rose vp by nyghte, & fled: & am come hether into thys felde as thou sest, & am purposed not to come in ẏ citie, but remayne here: & nether to eate nor drynke, but continualy to mourne and faste vntyll I dye.

Then let I my meditacions and thoughtes fall that I was in, and spake to her in displeasure: Thou folysshe womam: seest thou not our heuynesse and mourninge, and what happeneth vnto vs: howe Sion oure mother is all wofull & sory: how she is cleane brought downe & i miserie: seest not hou we be al nowe in heuynesse & make oure mone as the wyche ar full of sorow: shuldest thou also be wayle thy one sōne: Demande ẏ earth and she shal tell the ẏ it is she whyche oughte (by reason) to mourne, for ẏ fal of so many ẏ growe vpō her

For, from the begynnynge al men are borne of her, & other shall come: and behold they walcke almoste all into destrucciō, & many of thē shalbe rote oute

Who shulde then (by reason) make moare mournynge then she, that hath loste so greate a multitude: & not thou whyche arte sory but for one. But yf thou wodlest saye vnto me: My mournyng is not lyke the mournynge of ẏ earthe: for I haue loste the frnyte of mi bodye, whiche I bare wyth heuynesse: but the earthe is accordyng to ẏ maner of the earth, and ẏ presente multitude goeth agayne into her, as it is come to passe. Then saye I vnto ẏ: lyke as thou haste borne wyth trauayle and sorowe euen so the earth also from ẏ beginnynge geueth her frnyte vnto man, for him that made her. And therfore wt holde thy sorowe & heauinesse by thy self, * & loke what happeneth vnto the, bare it strongly. For if thou iudgest the marke and ende of GOD, to be rightеous and good, and receaueste hys counsayle in tyme thou shalte be commended therin So thy waye then into the citie to thy husbande. Heb.12.d

And she sayde vnto me, that wyll I not do: I wyll not go into the citie: but here wyl I dye. So I communed more wyth her, and sayde: do not so, but be counsayled, & folowe me, for howe manye falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seest ẏ oure Sanctuarie is layed waste, oure aulter broken, oure temple destroyed, our playinge of instrumētes and singing layd downe the thanckesgeuynge put to *silence, oure myrth is vanysshed a waye, ẏ lyghte of oure cā delsticke is quenched, ẏ Arcke of ẏ couenaunte is taken from vs, all oure holye thynges are defyled, & ẏ name ẏ is called vpon ouer vs, is dyshonoured: oure chyldren are put to shame oure prcastes are brente: oure Leuites are caryed awaye into captiuitie: oure virgins are defyled, & oure wiues rauished oure ryghteous men spoyled: and our chyldren destroyed: our ponge men are broughte in bondage, & oure stronge worthyes are become weake: & Sion whyche seale is ẏ greatest of all is loosed vp frō her worthyppe: for she is delivered into ẏ handes of them ẏ hate vs. Tob.10.d.

And

And therefore shake of thy greate he
aunesse and put awaye the multitude
of sorowes: that the myghtye maye be
mercyfull vnto the: and that the hyest
maye geue the reste from thy laboure
and trauayle. And it happened, ꝑ when
I was talkynge wyth her, her face dyd
shyne and glysster, so that I was a fra-
yed of her, and mused what it myghte
be. And immediatly she cast out a gre-
at voyce, very fearfull, so that ꝑ earthe
shoke at the noyse of the woman: & I lo
ked. And beholde, the woman appered
vnto me nomore: but there was a citie
builded, & a place was shewed from the
grounde and fundacion.

Then was I afrayed, and cryed, w
C loude voyce, and saide: Where is Uriel
4.Esd.4.4. the Angell * wyche came to me at the
fyrst: For he hath caused me to come in
many consideracions & hygh thoughtes,
and mine ende is turned into corrupcion: and my prayer to rebuke. And
as I was speakynge these wordes, he
came vnto me, and loked vpon me: and
I laye as one that had bene dead, and
myne vnderstandynge was altered, ād
he toke me by the ryghte hande, and cō
forted me, and set me vpon my fete, and
sayde vnto me: what ayleth ꝑ: and why
is thine vnderstandynge vexed: and the
vnderstandynge of thy herte: and wher
fore arte thou sorye: And I sayde: Be-
cause thou haste forsaken me: and I
4.Esd.9.4. haue done * accordynge vnto thy wor-
des, I wente into the felde, and there
haue I sene thynges that I am not ab
le to expresse. He sayde vnto me Stan-
de vp, and be manlye, and I shall geue
the erhorcion.

Then sayde I: speake vnto me my
LORDE, forsake me not, lest I dye in va
yne: for I haue sene, that I do not kno-
we. O shall my vnderstandynge be dy-
sceaued, and my mynde? But nowe I
beseche the, that thou wylte shewe thy
seruaunte of thys wondre. He aunswe
red me then, and sayd heare me, and I
shall tell the wherfore thouarte afra-
yed, for ꝑ hyest hathe opened manye se
cret thynges vnto the.

He hathe sene ꝑ thy wayes are rygh
te, and that thou takeste sorowe contin-
uallye for thy people: and makest gre-
ate lamentacion for Sion: and therefo
re vnderstande the vision, wheych thou
sawest a litle whyle a go after this ma-
ner. Thou sawest a woman mournyng
and thou haste comforted her. Neuere
theiesse nowe seest thou the lykenesse
of that woman nomoare, but thou tho
ughtest there was a citie buylded:
and lyke as she tolde the of the fall
of her sonne: so is this the annswere.
The woman whome thou sawest is
Sion: and where as she tolde the, that
she hath bene thyrtye yeares vnfrup-
tefull and barren, those are the thyrtye
yeares wherin there was no offeringe
made in her. D

But after thyrtye yeares Salomon
buylded her and offerd, and then bare
the barren a sonne. And where as she
tolde the: that she norished hym wyth
laboure, that was the dwellynge of Je
rusalem. But where as she tolde that
her sonne died when she came into her
chambre, that is the fal of Jerusalem.
And thou sawest her lykenes howe she
mourned for her sonne: & what els hap
pened vnto her, I haue shewed ꝑ. And
nowe GOD seeth, that thou art sory in
thy mynde, and suffrest from thy hert
for her, & so hathe he shewed the her cle
arenesse, & the fayrenesse of her beauty.

And therfore I bad the remayne in
the felde where no house is buylded.
For I knewe that the hyeste wolde she
we thys vnto the: therefore I comma-
unded the to go into the felde, where
no fundacion nor buylding is. For in ꝑ
place where the hyest wyll shewe hys
citie, there shalbe no mans buyldynge.
And therfore feare not, and let not thy
ne herte be afrayed, but go thy waye
in, and se the glorious fayre buyldynge
and howe greate it is and howe great
thou thinckest it, after the measure of
thyne eyes, & then shalte thou heare as
muche as thyne eares may comprehēd
For thou arte blessed aboue many o-
ther and art called wyth the hyest amō
gest the fewe. But to morowe at nyght
thou shalt remayne here: and so shall
the hyest shewe the visions of hye thyn
ges, whych he wyll do vnto them that
dwell vpon earth, in the laste dayes.
So I slept the same nyght, lyke as he
commaunded me.

The. xi. Chapter.

¶ In thys chapter and in the two nexte ensuyn-
ge he intreateth of certayne visions, and the inter
pretacions thereof.

A THen sawe I a dreame: and behold there came vp from ꝑ see an Aegle whiche had twelue wynges, & thre heades: And I sawe, and behold he spredde his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, & so they were put together agayne.

And I beheldе, and oute of hys fethers there grewe out other lytle contrarie fethers, the hedes rested, the heades in the myddeste was greater then the other, yet rested it wyth ꝑ residue.

Moreouer I sawe, that the Aegle flewe wyth hys wynges, and raygned vpon earthe and ouer al them ꝑ dweite vpon the earthe: And I sawe that all thynges vnder heauen were subiecte vnto hym, and no man spake agaynste hym: no not one creature vpon earth. I sawe also that the Aegle stode vp vpon hys clawes, & gaue a sounde wyth hys feathers, & a voyce sayinge after thys maner: watche not all to geather, slepe euery man in hys owne place, & watch for a time, but let ꝑ heades be preserued at the laste. Neuertheleſſe, I sawe, that the voyce went not oute of hys heades, but frō the myddeste of hys bodye. And I nombred hys contrarye fethers, and behold, there were. viij. of them. And I loked. And beholde vpon the ryght side there arose one fether, & raygned ouer all the earth: And it happened, ꝑ when it raygned, the end of it came, & the place therof appered nomore. So the nexte folowynge stode vp, & raygned & had a greate tyme: & it happened, ꝑ when it raygned, the ende of it came also lyke as the fyrste, so that it appered nomore.

B Then there came a voyce vnto it, & sayde Heare thou that haste kepte in ꝑ earth so long. Thys I saye vnto the: before thou begynneste to appeare nomore. There shall none after the attayne vnto thy tyme. Then arose the thyrde & raygned as the other afore, & appeared nomore also. So wente it wyth all the residue one after another, so that euerye one raygned, & then appered nomore. Then I loked, & behold in processe of tyme the fethers that folowed were set vp vpon the ryghte syde, ꝑ they myghte rule also: and some of them ruled, but wythin a whyle they appered no moare: for some of them were set vp, but ruled not. After thys I loked. And behold the twelue fethers appered nomore nor the two winges, & there was nomoare vpon the Aegles body but two heades that rested, and syre fethers. Then sawe I also that the syre fethers were parted in two, and remayned vnder ꝑ heade, that was vpon the righte syde, for ꝑ foure contynued in theyr place. So I loked, & beholde, they that were vnder the wynges, thoughte to set vp thē selues, & to haue the rule. Then was there one set vp, but shortly it appered nomore, & the seconde was soner awaye then the fyrste. And I beheld, and loo, ꝑ two thought also by them selues to raygne, & when they so thought, beholde, there awaked one of the heades that were at rest: namelye, it that was in ꝑ myddest, for that was the greater of the two heades. And then I sawe, that the two heades were sylled wyth hym, and the heade was turned wyth them, and were by hym, and dyd eate vp the two vnder wynges that wold haue raigned.

C But thys heade put the hole earth in feare, and bare rule in yt, ouer all those that dweit vpon earth wyth muche labour, and he had the gouernaunce of the worlde, ouer all the soules that haue bene. After thys I loked, & beholde ꝑ head that was in ꝑ myddest, sodaynely appered no more, lyke as ꝑ wynges thē came the two heades, whych ruled vpō earth, & ouer those that dweite therin. And I beheldе, and lo, the heade vpon ꝑ ryghte syde deuoured that was vpō the lefte syde. And I hearde a voice, whyche sayde vnto me: loke before the, and considre the thynge that thou seeste. Then I sawe, & beholde, as it were a Lion ꝑ roareth, rennynge hastelye oute of the woode, and he sente oute a mans voyce vnto the Aegle, and sayde: Heare thou: I wil talke wyth the, and the hiest shal saye vnto the: Is it not thou that haste the victorie of the foure beastes, whom I made to raygne vpō earth and in my worlde, and that the ende of theyr tymes myght come thorow them:

D And the fourth came, and ouer ranne al the beastes ꝑ were past, & had powre ouer the worlde with great fearfulnesse, & ouer the hole compasse of the earth wyth the mooste wycked labour: and so longe tyme dweite he vpon the earth wyth dyscreate, and ꝑ earthe haste thou iudged not wyth truth. For thou hast

Cer troubled

troubled the meke: thou hast hurte the peaceable and quiet: thou haste loued lyers, and destroyed the dwellynges of them that brought forth fruyte, & haste cast downe the walles of suche as dyd the no harme. Therfore is thy wrongfull dealynge & blasphemye cum vp vnto the hyest: & thy pryde vnto the myghtie. The hyest also hath loked vpon the proude tymes: & beholde they are ended and theyr abominacions are fulfylled. And therfore appere nomoare thou Aegle, and thy horible winges, & thy wycked fethers, & thy vngracious heades, and thy synful clawes, and al thy vayne body, that the earth may be refreshed, and come agayne to her selfe: when she is delyuered from thy violence: & that she maye hope for the iudgemente and mercie of hym that made her.

The xij. Chapter.

AND it happened when the Lyon spake these wordes vnto ꝑ Aegle, I sawe, and beholde ꝑ heade that afore had the vpper hande, appered nomore: nether dyd the foure wynges appeare any more ꝑ came to hym and were set vp to raygne: and theyr kyngdome was smal and full of vprore. And I sawe and behold they appered nomore, and the whole bodye of the Aegle was brente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, and from greate feare, and sayde vnto my spirite: Loo, thys hast thou geuē me in that thou searcheste oute the wayes of the hyest: loo, yet am I wery in my mynde, and verye weake in my spirite, and lytle strength is there in me, for ꝑ greate feare that I receyued thys nyght. Therfore nowe I wyll beseche the hyest, that he wyll comforte me vnto the ende: and I sayde LORDE LORDE, yf I haue founde grace before thy syghte, and yf I am iustified wyth ꝑ before manye other, and yf my prayer become vp before thy face, comforte me then, and shewe me thy seruaunte the interpretacion and playne difference of thys horible syghte, that thou mayeste perfectly comforte my soule: for thou haste iudged me worthy, to shewe me the last of tymes.

And he sayde vnto me: thys is the interpretacion of thys syghte. The Aegle whome thou sawest come vp from the see, is the kingdome* whiche was seue in the vision of thy brother Daniel, but it was not expounded vnto hym, for now I declare it vnto the. Beholde, ꝑ dayes come, that there shall rise vp a kyngedome vpō earth, and it shalbe feared aboue al kyngedomes that were before it. In ꝑ same kyngedome shall twelue kynges raygne one after another. For the seconde shall begynne to raygne and shall haue moare tyme then the other twelue: and thys do the twelue wynges signifie, whyche thou sawest: As for the voyce that spake, and ꝑ thou saweste not goo oute from the heades, but from ꝑ body: it betokeneth, that after the tyme of ꝑ kyngedome there shal aryse greate stryuynges, & it shal stande in paryl of fallynge. Neuertheless, it shal not yet fall, but shalbe set into hys begynnynge: And ꝑ eyghte vnder wynges whyche thou saweste hange vnto ꝑ wynges of hym, betoken, that in hym there shall aryse eyghte kynges, whose tyme shalbe but smal, and theyr yeares swyft, and two of them shal beare. But when the myddeste tyme commeth, there shalbe foure kepte for a tyme vntyll thyre tyme begynneth to come, that it maye be ended: but two shalbe kepte vnto the ende.

And where as thou sawest thre heades restynge: thys is ꝑ interpretacion. In hys laste, shall ꝑ hyest rayse vp thre kyngdomes, and call many agayne into them, and they shall haue the dominion of ꝑ earth, and of those that dwell therein wyth moche labour, aboue all those that were before them. Therfore are they called the heades of the Aegle: for it is they that shall bringe forthe hys wyckednesse agayne, and that shall perfourme and finishe hys laste. And where as thou sawest, that the greate heade appered nomoare, it signifieth, that one of them shall dye vpon hys head, and yet wyth payne: & the two that remayne shalbe slayne wyth the swerd. For the swearde of the one shal deuour the other: but at the last, shal he fal thorowe ꝑ swearde him selfe.

And where as thou sawest two vnder winges vpon the heade, ꝑ is they, whome ꝑ hyeste hath kepte vnto their ende: thys is a small kyngdome and full of trouble.

trouble. The Lyon whome thou sawe-
ste rysynge vp, oute of the woode, & ro-
arynge & speakyng vnto the Aegle, and
rebukynge hym for hys vnryghteous-
nesse, is the wynde whyche the hyghest
hath kepte for them & for theyr wycked
nesse vnto ꝑ ende: he shal reproue them,
& rente them asundre before them. For
he shall set them syttynge in the Judge
mente, and shall rebuke them ꝑ ar sau-
tie: ꝑ residue of my people whiche shall
escape vnto min endes shall he delyuer
wyth trouble. And shall make thē ioye
full, vntyl ꝑ cōmyng of the day of iudge
ment: wherof I haue spoken vnto ꝑ frō
the beginning. Thys is ꝑ dreame that
thou sawest: and thys is the interpreta
cion. Thou only hast ben mete to kno-
we the secret of the hyest.

Therfore wryte all these thynges ꝑ
thou haste sene in a booke, & hyde them,
& teache them the wyse in ꝑ people who
se hertes thou knowest maye compre-
hende & kepe these secrettes. But wayte
thou heare thy selfe yet seuen dayes
mo, ꝑ it maye be shewed ꝑ whatsoeuer
yt pleaseth the hyghest to declare vn-
to the: & wyth that he wente hys waye.

And when al the people perceaued,
that the seuen dayes were past, & I not
come againe into ꝑ citie, they gathered
them al together, from the leest vnto ꝑ
mooste, & came vnto me, & sayde: what
haue we offended the: and what euell
haue we done agaynste the, that thou
forsakest vs, and syttest here in thys pla
ce: For of all the people, thou onely arte
lefte vs, as a grape of the vine, and as a
candle in a darcke place, & as an hauen
& shipe preserued from ꝑ tempest. Ha-
ue we not els aduersitye ynough, but
thou must forsake vs: Were it not bet-
ter for vs, that we had ben brente with
Sion: For we are not better then they
that dyed there: & they wepte, wt loude
voyce. Then aunswered I them, & say-
de: Be of good comforte, O Israel, & be
not heuy thou house of Jacob: for the
hyghest hathe you in remembraunce, &
the myghtye hath not forgotten you in
temptacion. As for me, I haue not for-
sakē you, neyther am I departed from
you: but am come into this place to pra
ye, because of the miserie of Israel, that
I myghte seke mercy for the lowe esta-
te of youre Sanctuarie. And nowe go
youre waye home euery man and after
these dayes wyll I come vnto you: So
the people went theyr waye into the ci
tie, lyke as I commaūded them: but I
remayned styl in the felde seuen dayes,
as the Angel bad me, & dyd eate onely
of the floures of the felde, and had my
meate of the herbes in those dayes.

The xiij. Chapter.

AND it happened after ꝑ seuen 1
dayes, that I dremed a dre-
me by nyght. And be holde,
there arose a wynde from the
see, that it moued all the floudes the-
rof. And I loked and beholde, the man
was strong, & increased wyth the clou-
des of heauen: and when he turned hys
countynaunce to consider, al the thyn-
ges trymbled ꝑ were sene vnder hym: &
when the voyce wēt out of hys mouth,
all they brent that heard hym, lyke as
the earth when it feleth the fyre.

After these I sawe, and beholde, the-
re was gathered to geather a multitu-
de of men oute of nombre, from the fou
re wyndes of the heauen, to fyghte a-
gaynste the man that came out from ꝑ
see. And I loked and behold, he graued
hym selfe a great mountayne, and fle-
we vp vpon it. But I wold haue sene
the border or place, wher oute the hyll
was grauen, and I coulde not.

I sawe after these, that all they whyc-
he came to fyght a gaynste hym, were
sore afrayed and yet they durste fyght.
Neuertheless, when he sawe ꝑ fearce-
nesse and violence of ꝑ people he nether
lyfte vp his hande nor helde a swearde
nor any weapē: but onely (as I sawe)
he sente oute of hys mouth as it had be
ne a blaste of fyre & oute of his lyppes ꝑ
wynde of ꝑ flame: & oute of his tong he
caste out sparckes & stormes, & they we
re all myrte together: ꝑ blaste of fyre, ꝑ
wynde of the flammes, and the greate
storme, & fell wyth a rushe vpon ꝑ peo-
ple, whyche was prepared to fyght, & brent them vp euery chone, so that of ꝑ
innumerable multitude there was no-
thynge sene, but onely duste & smoke.
When I sawe thys, I was afrayed.

Afterwarde sawe I the same man 2
come downe from the mountayne, and
callynge vnto hym another peaceable
people, and there came muche people
vnto hym: some were glad, some were
sorye, some of them were bonde, so that

they were caryed and broughte forthe.

Then was I sycke thorowe greate feare, & I awaked, and sayde: thou hast shewed thy seruaunte all thy wonders from the begynning & haste counted me worthy, that thou myghtest receaue my prayer: sewe me now yet the interpretacion of thys dreame. For thus I considre in my vnderstandynge: wo vnto them that shalbe lefte in those dayes, and much more wo vnto them þ are not lefte behynde, for they that were not lefte were in heuynes:

Nowe vnderstande I the thynges þ are layed vp in the latter dayes, whiche shall happen vnto them, and to those þ are not lefte behide. Therfore are they come into great parylles and many necessities lyke as these dreames declare. yet is it easyer, that he whyche sufferth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and not to se the thynges that shall happen in the laste.

C Then aunswered he me, and sayde: The interpretacion of the syghte shall I shewe the, and I wyl open to the, the thynge þ thou hast required. For thou haste spoken of them that are lefte behynde, & thys is the interpretacion. He that hath sufferid payne in þ tyme shal saue hym selfe. They that be fallen into harme, are suche as geue worckes and faythe vnto the mooste myghtye. knowe thys therfore, that they whyche be lefte behynde are moare blessed then they that be deade. Thys is þ meanynge of the vision. Where as thou sawest a man commyng vp from the depe of þ see, the same is he whome GOD þ hyest hath kepte a great season: whyche by hys owne selfe shall delyuer hys creature & he shall ordre them that are left behynde. And where as thou saweste, þ oute of hys mouth there came a blast of wynd, fyre and stormе: & howe that he lyft vp neyther sword nor weapon, but that the rushynge in of hym destroyed the hole multitude þ came to fyghte agaynst hym: it signifieth, that þ dayes come wherein GOD wyll delyuer them that are vpon earth, & in a traunce of mynde shal he come vpon them þ dwel in þ earthe. And one shal vndertake to fyght agaynst another, one citie agaynst another, one place agaynst another, *and one people against another Mat.24.c.
one realme agaynst an other. Whē this commeth to passe, then shal be seen that I shewed þ before: & then shal my sonne be declared, whome thou sawest clyme vp as a man. And whē all þ people heare hys voyce, euery man shall in theyr owne land leaue þ battaile þ they haue one against an other: and innumerable multitud shalbe gathered together as they that be wyllyng to come, & to ouercome hym by fyghtynge. But he shall stande vpon the toppe of þ mounte Sion. Neuertheles, Sion shal come, and shalbe shewed, beynge prepared & buylded for al men, lyke as thou sawest the hyl grauen forth wythout any handes. But my sonne shall rebuke the people þ are come for theyr wyckednesse, and cuel imaginacions: in to the tempeste: and theyr paynes wherwyth they shal be punished, are lykened vnto the flame, and wythout any labour shalbe destroye them, euen by þ lawe, which is compared vnto the fyre.

And where as thou sawest, that he gathered an other peaceable people vnto hym: those are the ten tribes whyche were caryed away presoners oute of theyr owne land, *in the time of Oseas the king, whom Salmanazar the kynge of Assyria toke presoner, and caryed them ouer the water, and so came they into an other lande. 4.Reg.

But they gaue them thys counsayle, that they shulde leaue the multitude of the Heathen and to goo forth in to a farther countrye, where neuer mankynde dweite: þ they myght there kepe theyr statutes, whych they neuer kepte in their owne lande. And so they entred in at the narowe passages of the water of Euphrates, and so GOD shewed tokēs for them, *and held styll the floud tyll they were passed ouer, for thorowe the countrye, there was a great way: namely of a year, & a halfe iourney for the same region is called Asareth. Then dwelt they there vntyll þ latter tyme: & when they come forth agayne, the Hyghest shal hold styl the sprynges of the streame agayne, þ they may go thorowe: therefore sawest thou þ multitude wyth peace. And they þ be lefte behynd of thy people, are those þ be fonde with in my border. Nowe whē he destroyeth the multitude þ is gathered together, he shal defende hys people that remayne, & Exod.14.c. Iosu.3.d.

ne, & then shal he shewe great wöders.

Then sayde I: O LORDE LORDE, shewe me thys, wherfore haue I sene ꝑ man commynge vp from ꝑ deape of the see: And he sayd vnto me: Lyke as thou canst neyther seke out nor knowe these thynges that are in the depe of the see, euen so mayst thou not se my sonne, or those that be wyth hym, but in the tyme of the daye. Thys is the interpretacion of the dreame which thou sawest, therfore thou onely arte lightened, for thou hast forsaken thyne owne law, & applyed thy diligence vnto myne, and sought it. * Thy lyfe haste thou ordred in wysdome, and haste called vnderstandinge thy mother, and therefore haue I shewid the, the treasure of ꝑ Hyghest. After thre dayes, I wyl shewe the more and talke with the more at large: yea, heuy and wöderous thynges wyll I declare vnto the.

Then wente I forth vnto the feld, geuyng prayse and thanckes greatly vnto GOD, because of thes wonders whych he dyd in tyme, and because he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

The xiiij. Chapter.

¶ GOD appereth to Esdras in the bus he and sheweth hym what he shal do.

I Vpon ꝑ thyrde day I sat vnder an Oke tree, then came there a voyce vnto me out of the busche and sayd: Esdras Esdras: And I sayde: heare am I LORDE, & stode vp vpon my fete. Then spake he vnto me: * in the bush dyd I appere vnto Moses, and talked w̄ him when my people serued in Egypte. And sent hym, & led my people out of Egypt, & brought hym vpon the mount Sina, where I held hym by me a longe seasō, & tolde hym my wonderous worckes, and shewed hym the secretes of the tymes and the ende, & commaunded him saying These wordes shalt thou declare, and not hyde them: And nowe I saye vnto the: that thou laye vp in thyne herte the dreames that thou hast sene, and the interpretacions whych I haue shewed the, for thou shalte be receaued of all, thou shalt be turned, and remayne wyth my counsayle, and wyth such as be lyke the, vntyll the tymes be ended. For ꝑ worlde hath lost hys youth, and the tymes begynne to ware olde. For the tyme is deuided into twelue partes, and ten partes of it are gone alredy, and halfe of the tenth parte yet remayneth there, the whyche is after the haste of the tenthe parte.

Therfore, prepare and ordre thy house, and reforme thy people: comfort suche of them as be in trouble: & tell nowe of the destruccion: let go from the, mortall thoughtes: caste awaye ꝑ burdens of man: put of the weake nature: laye a syde ꝑ thoughtes that are moost heuy vnto the, and haste ꝑ to flye from these tymes: for such euel and wyckednesse as thou hast sene nowe happen, shall they do muche whorse. * For the weaker that the worlde and the tyme is the more shal synne and wickednesse increase in them ꝑ dwell vpon earthe. For ꝑ truthe is fled farre away: iniquite is harde at hand. For now hasteth ꝑ vision to come, that thou haste sene.

Then aunswered I before the, and sayde: Beholde LORDE, I wyll goo as thou haste commaunded me, & reforme the people which are present. But they ꝑ shall be borne afterwarde, who wyl erhorte or rebuke them: Thus the worlde is set in darkenes: and they that dwell therin, are wythout lyghte, for thy lawe is brēte: wherefore nomā knoweth ꝑ thynges that are done of the, or ꝑ shalbe done. yf I haue founde grace before the, sende the holy goost into me and I shall wryte all that hath bene done in the worlde, syns the begynnynge whych was wrytten in thy lawe ꝑ men maye fynde the path, & that they which wyl lyue in the later dayes, may lyue.

And he aunswered me saying: Go thy way gather the people together, & say vnto them ꝑ they seeke the not for foure tye dayes, but loke thou haue many bore tables, and take wyth the Sarea, Dabria, Salemia, Echanus, and Asiel, these fyue, whych are redy to wryte swyftly, and come hether, and I shall lyght a candle of vnderstādynge in thyne hert, whych shall not be put out tyll the thinges be perfourmed which thou shalt wryte. And them shalt thou declare some thynges openly vnto the perfect, and some thinges shalt thou shewe secretly vnto ꝑ wise. To morowe this houre shalt thou begine to wryte.

Then wente I forth as he commaū-

ded me) and gathered all the people together and layd Heare these wordes, O
Gen.47.a. Israel: *Oure fathers at ꝑ begynnyng were straungers in Egypt frō whence they were deliuered, and receaued
Deut.4.d. the lawe of lyfe *whych they kepte not, whych ye also haue transgressed after them. And when this lande, & the lande of Sion was parted among you by lot, youre fathers and ye youre selues also, haue done vnrighteousnesse, and haue not kept the wayes whych the Hyest commaunded you. And for somoch as he is a ryghteous Judge, he toke from you in tyme the thynge that he had geuen you. And nowe are ye here & your brethren amōge you. Therfore yf so be that ye wyll subdue your owne vnderstandynge, and reformme youre hert ye shal be kept alyue, & after death shal ye optayne mercy. For after death shall ꝑ iudgement come, when we shall lyue agayne: and then shal the names of the ryghteous be manifest, & the worckes of the vngodly shalbe declared. Let no mā therfore come nowe vnto me, nor aske any questiō of me these fortye dates.

So I toke the fyue men (as he cōmaunded me) and we wente into ꝑ felde, and remayned there. The nexte daye a voyce called me saying: Esdras*
Ezech.3.a. open thy mouth, and drincke that I geApoc.10.b. ue the. Then opened I my mouth, and beholde: he reached me a ful cuppe why che was ful as it were with water, but the colour of it was lyke fyre. And I toke it and dranck. And when I had dronck it, my hert had vnderstanding, and wisdome grewe in my brest: for my spirite was kept in remembraunce, and my mouth was opened, and restrayned nomore. The Hyghest gaue vnderstandynge vnto the fyue men, ꝑ they wrote the hye thynges of the mighte, whyche they vnderstode not. But in the nyghte they dyd eate bread, as for me I spake in the daye, and helde not my tonge by nyghte. In fourtye dayes, they wrote two hundred and foure bookes.

And it happened when the fourtye dayes were fulfylled, that ꝑ Hyest spake, sayinge: The fyrste that thou haste written speake openly that the worthy and vnworthy maye reade it. But kepe the.lxx. last, that thou mayest shewe it onely to such as be wise among thy people. For in the, is the spryngе of vnderstandyng, the fontayne of wysdome, the streame of knowleg. And I did so.

The xv Chapter.

¶ The punysdement that euell people shall haue: whych GOD commaundeth Esdras to shewe vnto them.

Beholde, speake thou in the eares of my people the wordes of prophecye, whych I wil put in thy mouth, saieth the LORDE: and cause them to be written in a letter, for it is the truth. Feare not the imaginacions agaynst the. Let not the vnfaythfulnesse of them trouble the, that speake agaynst the. For all the vnfaythfull shall dye in theyr vnfaythfulnesse. Behold, sayth ꝑ LORD I wyll bryngе plages vpon the worlde, ꝑ swearde, hunger, dearth, and destrucciō, for wyckednesse hath the vpperhande in all the earth, and theyr shamefull workes are fulfylled.

Wherfore sayeth the LORDE: I wyl hold my tonge nomore vnto theyr wyckednesse, whyche they do so vngodly: neyther wyll I suffre them in the thynges, that they deale wythal so wyckedly. Beholde, * the innocent bloud of the Apoc.6.
ryghteous complayne continually, to and.11.
me & therfore (sayth ꝑ LORDE) I will them auenge & receaue vnto me all the innocent bloude from amonge them.

*Beholde, my people is led as a flocke of shepe to be slayne. I wyll not suffre them nowe to dwell in Egypte but wyll bryngе them oute wyth a myghtye hand and a stretched out arme and smyte it wyth plages as afore. And wil destroye all the lande of it, Egypt shall mourne, and the fundacions of it shal be smitten wyth the plage and punishemente, that GOD shall bryngе vpon it. Isa.44. Ierem.51. 1 Cor.4.

They ꝑ tyl the grounde shal mourne, for theyr seedes shalbe destroyed, thorowe ꝑ blastig, hayle, & horyble starre falling. Wo worth ꝑ worlde & thē ꝑ dwell therin, for ꝑ swerd & theyr destruccion drawe hy, and one people shal stād vp to fyght agaynst an other, & swardes in theyr handes. For mē shalbe vnsteadefaste and some shall do violence vnto other: they shall not regard theyr kynge & princes, the wayes of theyr doinges & handlynges shalbe in theyr power. A man shal desire to go in to the citie & shall not be able. For thorowe theyr

pryde

pryd the cities shalbe brought in feare, the houses shall shake, and men shalbe afrayde: A man shall haue no pitie vpō hys neyghboure, but one shal prouoke an other vnto battayle to spoyle theyr goodes, because of the honger of breade, and because of the greate trouble.

Beholde, I gather and call together
B all the kynges of the earth, whych are from the vp rysynge, from the South, from the East, and Lybanus to turne vnto them, and restore ẏ thynges that they haue geuen them. Like as they do yet thys daye vnto my chosen, so wyl I do also, & recompense them in theyr bosome. Thus sayeth ẏ LORD GOD: My ryghte hand shal not spare the sinners, & my sweard shall not cease ouer them ẏ shed innocent bloud vpon earth. The fyer is gone out frō hys wrathe, & hath consumed the fundactons of the earth, & the sinners like ẏ strawe ẏ is kindled. Wo worth them ẏ synne & kepe not my commaundementes sayth the LORD: I wyll not spare thē. Go your waye ye chyldren from violence, defyle not my Sanctuarie: for the LORDE knoweth all them ẏ synne agaynst hym, and ther fore deliuereth he them vnto death & destruccion: For nowe are ẏ plages come vpon the world, and ye shal remayne in them. For GOD shal not deliuer you because ye haue synned agaynste hym.

C Behold, an horrible vision commeth from the East, where generacions of Dragons shal come out, and the people of the Arabies wyth many charetes, & the multitude of them shalbe as ẏ wynde vpō the earth, that al they whych do heare thē raginge in theyr wrath maye feare & trimble. And as the wylde Boores oute of the woode, so shall they goo oute, and wyth greate power shal they come fightynge wyth thē: & shal waste
D the porcion of the Assyrians Lande.

And then shall the Dragons haue ẏ vpper hande, and not remembre theyr byrth, and shall turne about swearing together in great power to persecute them. But these shalbe afrayed, and kepe silence at theyr power, and shall flee: and one out of the lande of the Assyrians shalbe sege them & consume one of them, & in theyr hooste shalbe feare and drede, & stryfe amonge theyr kynges.

Beholde, cloudes from the East, and from the North, vnto the South, and they are verye horrible to loke vpō, full of wrath and storme. They shall smyte one vpon another: and they shall smyte the great starre to the earthe and theyr one starre also: and the bloud (for the greate slaughter) shalbe as depe as frō the beye doune, and the fylth of man lyke vnto the Cameles lytter: And there shalbe great fearfulnes and trembling vpon erth, and they that see the wrath, shall be afrayde, and a trymblyng shall come vpon them.

And then there shal come great rayne from the South, & frō the North, and parte from the weste: & the wynde from the East shal be of great poure & shall shut them vp agayne and ẏ cloud whych was rayled vp in wrath, and ẏ starre to feare the Easte & west wynd, shalbe destroyed: and ẏ greate cloudes shalbe lyfte vp, & the myghtye cloudes ful of wrath and the starre: ẏ they maye make all the earth afrayed, and them ẏ dwel therin, & that they may poure out ouer all places an horrible starre fawllinge fyer and hayle flyinge, swerdes, and many waters: that all feldes maye be full, and all ryuers: & they shal breake downe the cities and walles, mountaynes & hylles, all trees, woode, and the grasse of the medowes and all theyr frute. And they shal go stedfaste vnto Babylō, & make her afrayde: they shal come to her & besege her, the starre & al wrath shal they poure out vpō her.

Then shall the duste & smooke go vp G
vnto the Heauen, and all they that be a boute her: shallbe wayle her: and they ẏ remaine vnder her shall do seruice vnto them that haue put her in feare. And thou Asia, that comfortest thy selfe also vpon ẏ hope of Babylon, and arte a worshyppe of her persone: Wo be vnto ẏ thou wretch, because thou haste made thy selfe lyke vnto her, & haste dect thy daughters in whordome, that they myght triumph and please thy louers, which haue alway desired to commit whordome wyth the: thou haste folowed the abominable cirie in al her workes and inuencions.

Therfore sayth GOD: I wil send plages vpon the wedowhod: pouerte, hunger, warres and pestilence, to waste thy houses vnto destruccion & death, & ẏ glorie of thy power shalbe dryed vp as a floure, when the heate risethe that is

sente ouer the: Thou shalte be sycke as a poore wyfe that is plaged & beaten of wemen: so that the myghtye and louer shall not be able to receaue the. Wolde I hate the sayth the LORDE: yf thou haddest not alwaye slayne my chosen, eraltynge the stroke of thy handes, and sayd ouer theyr death when thou wast droncken: set forth the bewtye of thy countinaunce:

The rewarde of thy whordome shal- H
be recompensed the in thy bosome.

Lyke as thou hast done vnto my cho sen, sayeth the LORD, euē so shall GOD do vnto the, and shal delyuer the into a plage, Thy chyldren shall dye of hunger, and thou shalt fal thorowe ꝑ swearde. Thy cities shalbe broken downe & all thyn wiche shall be in the feld shall perishe w the swearde also. They ꝑ be in the mountaynes shal dye of hunger, & eat theyr owne flesh, & dryncke theyr owne blonde for very hūger of breade & thrust of water. Thou vnhappy shalt come thorowe ꝑ see, and receaue plages agayne.

In the passage they shal caste downe ꝑ slayne cities, & shal roote out one part of thy lāde, & consume ꝑ portion of thy glorye. Thow shal be vnto thē like stub ble, & they shal be vnto ꝑ like fyre, & shal consume the: thy cities & thy lande, thy woode & thy fruytful trees shall they burne w the fyre Thy chyldrē shal they carye awaye captiue, and looke what thou haste, they shall spoyle it and mar re the bewtye of thy face.

The. xvj. Chapter.

¶ The Heathen shalbe punished.

WO be vnto the Babylon & I
Asia, wo be vnto ꝑ Egypte & Syria, girde youre selues w clothes of sake and heare, & mourne youre chyldren, beforȝ for youre destrucciō is at hande. A swe arde is set vpon you, & who wyll turne it backe: A fyre is kindled amonge you, & who wyl quench it: Plages are sente vnto you, & what is he ꝑ wyl dryue thē awaye: May any man dryue away an hongry Lyon in ꝑ woode: Or maye anye man quench the fyre in stubble when it hath begūne to burne Maye one turne agayne ꝑ arowe, ꝑ is shot of a strōge ar cher: The myghtye LORD sendeth, the plages, & what is he ꝑ wil dryue thē a- wayer The fyre is kyndled & gone forth in hys wrathe, & what is he ꝑ wil quen che it: He shal cast lyghteniges, & who shall quenche it: He shal thoder, & who shall not be afrayde: The LORD shall threaten, & who shal not vtterly be bea tē to pouder at hys presence. The earth quaketh, & the fundacions therof: ꝑ ire aryseth vp w waues from ꝑ depe, & the floudes of it are vnquiet and ꝑ fyshes therof also before the LORDE & before the glory of hys power. For stronge is hys ryghte hande ꝑ holdeth the bowe, hys arowes that he shoteth are sharpe and shall not mysse, whē they begynne to be shote into the endes of ꝑ worlde.

Beholde, the plages are sent & shall B
not turne agayne, tyll they come vpon earth. The fyer is kyndled and shal not be put out, tyll it consume the fundaciōs of ꝑ earth. Like as an arowe wh ꝑ che is shote of a myghtye archar, retur neth not backeward: euē so the plages that shalbe sente vpon earth, shall not turne agayne. Wo is me, wo is me, who shall delyuer me in those dayes: There shall come vpon vs sorowes and great morninge, hunger, dathe, and war- res also and the powers shal stande in feare: And there shal come euels, & they shal tremble euery one. What shal I do in these thynges, when ꝑ plages come: Beholde, hunger, slaughter trouble, & angusche are sent, as scourges for a mēdemēt. But for all these thinges they shal not turne from theyr wyckednes, nor be alway mindfull of the scourges. C

Behold vytayles shalbe so good chea pe vpon earth, ꝑ they shal thincke them selues to be in good ease, and euen then shal mischefe growe vpon earth: war- res, dearth, & greate dysquietnes. For many of them that dwell vpon earthe shall perishe of hunger, and the other that escape the hunger, shall the swear de destroye: and ꝑ deade shalbe cast out as donge: and there shalbe no man to consorte them. For the earth shalbe wa sted, and the cities shalbe cast downe: there shalbe no man lefte to tyl ꝑ earth & to sowe it. The trees shall gene frute, & who shal plucke them of & gather thē? The grapes shalbe rype, and who shal treade them: For all places shalbe de- solate of men, so ꝑ one man shal desire to se another, or to heare hys voice. For of

ans

one whole citie there shalbe tyneleste, & two in the felde, whych shall hyde thē selues in the thycke bushes, & in þ clyfses of stones, lyke as when there remayne thre or foure olyues vpon the olyue tree, or as when a vineyarde is gathered, there are leste some grapes of them that diligently soughte thorowe the vinearde.

Euen so so in those dayes there shalbe thre or foure leste for them that searche theyr houses wyth the swearde. And the earth shalbe leste waste, & the feldes there of shall ware olde: and her wayes & all her pathes shall growe ful of thornes, because no man shall trauaile there thorowe.

The daughters shall mourne, hauynge no byrd gromes: the wemen shal make lamentacion, hauynge no husbandes, theyr daughters shall mourne hauinge no helpe of theyr bridegrome In þ warres shal they be destroied, & their husbandes shall perishe of hunger. O ye seruauntes of þ LORDE heare these thynges, and marcke them. Beholde, þ worde of the LORDE. O receaue it: behold the plages drawe nye, and are not slacke in taryinge. Lyke as a trauelynge woman whych after þ nyne moneth bringeth forth a sonne, whē þ houre of þ byrth is come, an houre, two, or thre, afore þ paynes come vppon her bodye, & when the childe commeth to the byrth, they tary not þ twynckynge of aneye. Euen so shall not the plages beslacke to come vpon earth, & the worlde shall mourne, and sorowes shal come vpon it on euerysyde.

O my people, heare my worde, make you ready to þ batayle: and in all euel be euen as pylgremes vpon earth * He þ selleth, let him be as he þ flyeth hys waye: and he þ byeth as one þ wil lease: who so occupyeth marchaundise, as he þ wynneth not: & he þ buildeth, as he þ shal not dwel therin, he þ soweth, as one þ shall not reape: he þ trymmeth þ vineard. as he þ shall not gather the grapes, they þ mary, as they þ shall get no childrē, & they þ mary not as þ wyddowes, & therfore * they that laboure, laboure in vayne. For straūgers shall reape theyr frutes, & spoile their goodes ouertrowe theyr houses, take their children captiuie, for in captiuite & hunger shal they get chyldren. And they þ occupy their marchaūdise wt robbery, howe long decke they theyr cities, theyr houses, theyr possessiōs, & persons? þ more wyl I punisch thē for their synnes, sayeth þ LORDE. Lyke as an whore enuyeth an honeste womā, so shal ryghteousnes hate iniquitie, whē she decketh her selfe, & shall accuse her to her face: when he cōmeth that defendeth, which shall make inquisicion for all synne vpon earth. And therfore be ye not lyke ther vnto, nor to the worckes therof: for or euer it belonge, iniquitie shalbe taken a waye out of the earth: & righte ousnes shal raigne among you.

Let not the synner saye, that he hath not sinned: for coles of fyer shall burne vpon his heade whyche sayeth before þ LORD GOD and hys glory: I haue not synned. Beholde, the LORDE knoweth all þ worckes of men, theyr imaginacions, theyr thoughtes, & theyr hertes. * For he spake but þ worde: let þ earth bemade, & it was made: let the heauen be made: & it was made. In hys worde were starres made & he knoweth the nombre of them. He searcheth the groūde of the deepe, and the treasures ther of he hath measured the see, & what it containeth. He hath shut the see, in the myddeste of the waters, and wyth hys worde hathe he hanged þ earth vpō þ waters. He spredeth out þ heauen lyke a bawte, vpon þ waters hath he found it. In þ deserte & drye wylderneste hath he made sprynges of water, and poles vpon þ toppe of þ mountaynes, that þ floudes moght poure downe from the stony rockes to water þ earth He made man, & put hys herte in the mydest of the bodye, and gaue hym breth, lyfe, & vnderstandynge, yee, and þ spirite, of þ Almyghtie GOD, whych made all thinges, and hath searched the grounde of all the secretes of the earth.

He knoweth youre imaginacions & inuencions, & what ye thyncke when ye synne and wolde hyde youre selues. Therfore hath the LORDE searched & soughte oute all youre worckes, & he shall bewrate you all. And whē youre synnes are brought forthe, ye shalbe a shamed before mē, & youre owne synnes shalbe youre accusers in þ daye. What wyll ye do (Or howe wyll ye hyde youre synnes before GOD, & his Angeles) Beholde, GOD hym selfe is the

Judge, feare hym, leane of from youre
synnes, and forget youre vnrighteous
nesses, & melde nomore wyth them: so
shall GOD leade you forthe, and deliu-
uer you from all trouble. For beholde,
the heate of a greate multitude is kind
led ouer you & they shall take away cer
tayne of you, and fede the ydle wyth I
dols, and they that consent vnto them,
shalbe had in derision, laughed to scor-
ne, and troden vnder foote.

For in all places, and in the nerte ci-
ties shalbe agreate insurrection, vpon
those that feare the LORDE. They shal
be lyke madmen, they shal spare no mā
thei shal spoile & waste such as feare the
LORDE, their goodes shal they take
frō them, & shut them out of their hou-
ses. Thē, shal it beknowen who are my
chosen, & they shalbe tried as ꝑ golde in
ꝑ fyer. Heare, O ye my beloued, saith ꝑ
LORDE: behold the dayes of trouble a-
re at hande, but I wyll delyuer you
frō the same. Be not ye afrayed, dispay
re not, for GOD is oure captayne.

Who so kepeth my commaundemen-
tes and precepte (sayeth the LORDE
GOD) let not youre synnes waye you
downe, and let not youre vnryghteous
nesse be lyfte vp. Wo be vnto them that
are subdued vnto theyr synnes who ar
ouer wheluid wt wickednesse: lyke as
a felde is couerid with wood and bu-
shes, & the path therof wyth thorues, ꝑ
no man maye trauayle thorowe: & so is
he taken, & cast in the fyer & brente.

The ende of the fourth booke of Esdras.

The booke of Tobias.

The fyrste Chapter.

¶ Tobias beinge taken presoner / forsaketh not the lawe of truth. The mercy & charyte of Tobias: and the maners of hym in hys youth. He taketh Anna to wyfe / by whom he hath a sonne named Tobias. He succoureth Gabel with monye. He and hys are fayne to flye / but after the death of Sennacherib they returne agayne.

TObias was of the tribe & citie of Nephthalim wich lyeth in the hye countries of Galile aboue Iser, the waye towarde the west hauyng ꝑ citie of Sephet vpon the lefte syde. Thou-
gh he was taken prysoner in the dayes of Salmanasar kynge of the Assyrians, neuertheles beinge in captiuite, he forsoke not the waie of truthe. In so muche that what soeuer he mighte get he parted it dayly wyth hys felowe prisoners and brethren that were of hys kynred. And though he were yonger thē all the tribe of Nephthalim yet do not he behaue hym selfe childyshly in hys worckes. And when all the other wente to Baal the golden calue, which Jeroboam the kynge of Israel had made, he hym selfe alone fled all theyr companies, and gat hym to Jerusalem vnto the temple of the LORDE, and there worshypped the LORDE GOD of Israel: faythfully offering all his fyrste frutes and tythes, so that in the thyrde yere he ministred all ꝑ tythes vnto straūgers & to suche as he thoughte good. These and such lyke thynges dyd he obserue accordynge to the lawe of GOD when he was yet but yonge.

But when he was a man, he toke out of hys owne tribe a wyfe called Anna, and of her he begat a sonne, whome he called Tobias after hys owne name, & taugh him from hys youth vp, to feare GOD, and to refrayne from al synne.

Nowe when he wyth hys wyfe, hys sonne and wyth all hys kynred was come into captiuite vnto the citie of Nineue, what tyme as they al dyd eate of the meates of the Heathen, he kept hys soule, and was neuer defyled in theyr meates. * And forsomuch as he was myndfull of the LORDE in all hys herte, GOD gaue hym fauoure in the syghte of Salmanasar ꝑ kynge, wbych gaue hym power to go where he wolde, and so had he libertie to do whatsoeuer hym lyste.

So wente Tobias vnto all them ꝑ were in prysō, and comforted them, & gaue them wholsome exhortaciōs. And when he came to Rages, a citie of the Medes, hauinge ten talētes of syluer of the kynges gyfte and fawe a mōge a great company of people of his kenred

any

one Galleus which was of hys owne tribe beynge in necessitie he gaue hym the sayde weyght of syluer vnder an hande wrytynge.

After a longe season when Salmana sar the kynge was deade, and Sennacherib hys sonne reygned in hys steade which hated the childzen of Israel. Tobias went dayly thozoweoute all hys kynred, and comfozted them, and gaue his goodes to euerysone of thē, as much as he might. He fed the hungry, clothed ꝑ naked, and buryed the deade and slayne, and that diligently.

And when Sennacherib the kynge came agayne and fled out of Jewrye (what tyme as GOD punished hym foz blasphemie) in his wrath slew many of ꝑ cyldzē of Israel. And Tobias buried their bodies priuely. But when it was told the kynge, he cōmaunded to slaye him, & toke a waye all hys goodes. Neuertheles, Tobias wᵗ hys sonne and wᵗ hys wyfe fled hys waye in to mounte Itarath, foz there were many ꝑ loued him. But after. xlv. dayes ꝑ king was slayne of his owne sonnes. And when Sarchidonus (wiche did succide his father) had geuē Achiacarus Tobias brothers sonne many offices of honor: & had made hi his cupeberer, chefe stuorde, chefe Auditor, master of ꝑ signate & viceregerent to his one person Achiacarus spoke unto the kynge foz his vncle Tobias. Then came Tobias againe to hys house, and all hys goodes were restozed to hym.

The.ij. Capter.

¶ Tobias byddeth such of his frendes as feare God to a feast. He is reproued of his frendes. He feareth God more then the kynge. He becommeth blind by the permission and sufferaunce of GOD Hys kinsfolkes moke hym.

After those thynges vpon a solemne daye of the LORD Tobias made a goode feaste i his house, and sayde vnto his sonne: Go thy way and bzyng hether some of oure tribe, suche as feare GOD, that they maye make mery wᵗ vs. And when he was gone, he came agayn, and tolde hys father, ꝑ one of ꝑ childzen of Israel lay slayne vpon ꝑ strete. And immediatly he leapte from his table, lefte ꝑ feast, came fasting to ꝑ dead coarse, toke hym & bare him pzeuily into hys house, that when ꝑ sūne was downe, he myghte safely bury hym. And when he had hyd ꝑ coarse, he dyd eate hys meate wᵗ mourning & feare, remembzing ꝑ wozdes, ꝑ the LORDE sayde by the Pzophete Amos: youre hie feastes shalbe turned to sozow and heuinesse.

But when the Sune was downe, he went hys waye & buryed him. Then all hys neyghboures repzoued hym, saynge: It is not longe sence it was cōmaunded to slaye the because of thys matter, and haste scarse escaped ꝑ daūger of death, & buriest thou ꝑ deade agayne: Neuertheless, Tobias fearinge GOD moare then ꝑ kynge, toke the bodies of the slayne, & hyd thē in hys house, & buryed them at mydnyght.

It happened vpon a daye, that he had buryed the deade, & was werye, came home, & layde hym downe by ꝑ wall ād slepte. And whyle he was a slepe, there fell downe vpon hys eyes warme dunge oute of the swalowes neste, so ꝑ he was blynde. Thys temtacion did GOD suffer to happen vnto hi, ꝑ they whych came after, myghte haue an example of hys pacience lyke as of holye Job. Foz in so muche as he euer feared GOD frō hys youth vp, & kept hys commaundementes, he grudged not againste GOD that ꝑ plage of blindenes chaunsed vn to hym, but remayned steadfaste in the feare of GOD, and thanked GOD al the dayes of hys lyfe.

Foz lyke as blessed Job was had in diuision of kynges, euen so was he laughed to scozne of hys eldres and kynsfolkes, whyche sayde vnto hym: where is thy hope, foz ꝑ whych thou haste done almes, and buryed the deade: But Tobias rebuked them, and spake: Sai not so foz we are the chyldzen of holye men, & looke foz the lyfe, whyche GOD shall geue vnto them that neuer turne theyr beleue from hym. Anna hys wyfe wente daylye to the weauynge wozke: and looke what lyuyng she coulde get with the laboure of her handes, she brought it. And it happened that she toke a kyd and bzought it home.

And when her husbāde hearde it crye he saide: looke that it be not stolen, restoze it agayne to the owners: foz it is not lawfull foz vs to eate oz to touche anie thynge of theefte. Then was hys wyfe angrye and sayde: Nowe is they hoope Deu. 22.d.

hoope become vayne openlye, and thy almesse dedes are manifeste. Wyth these and suche lyke wordes dyd she caste hym in the tethe.

The iij. Chapter.

¶ The prayer of Tobi. Sara the daughter of Raguel is sclaundred of her fathers seruãte. The prayer and fastynge of Sara. And also the innocencye and chastytie of her. The prayers of Tobias and Sara are heard.

AThen Tobias toke yt heuily, & wyth teares: beganne to make hys prayer sayinge: O LORDE, thou arte ryghteous, and all thy iudgementes are true: yee, all thy wayes are mercy, faythfulnesse & iudgemente. And nowe O LORDE be myndefull of me, and take no vengeaunce of my synnes, nether remember my misdeades, nether ỳ mysdeades of my elders. For we haue not ben obediente vnto thy commaundementes, therfore are we spoyled, broughte into captiuite, into derision, and shame vnto all nacions, amnoge whome thou haste scattered vs. And nowe O LORD, thy iudgemẽtes are great for we haue not done accordynge to thy commaundementes, nether haue we walked inno cẽtlye before ỳ. And now O LORD, deale wyth me accordynge to thy wyl, ād commaunde my spirite to be receaued in peace, for more expediẽte were it for me to dye, then to lyue.

BAt the same tyme it happened that Sara the daughter of Raguel at Rages a citie of ỳ Medes was sclaundred of one of her fathers handmaydes: namelye, that she shulde haue had seuen husbandes, whych as sone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therefore, when she reproued the maiden for her faute, she aunswered her sayinge: GOD let vs neuer se sonne nor daughter of ỳ more vpon earth, thou kyller of thy husbandes. Wylt thou slai me also, as thou hast slaine seuẽ men: At thys boyce wẽte Sara into an hye chãber of her house, & thre dayes & thre nyghtes she neyther eate nor dranke, but contynued in prayer & besoughte GOD wt teares ỳ
C he wolde deliuer her frõ thys rebuke.

Upon the thyrde daye it chaunsed, ỳ when she had made an ende of prayer, she praysed the LORDE sayinge: Blessed be thy name, O GOD of oure fathers, whych when thou arte wroth, shewest mercy, and in tyme of trouble thou forgeuest the synnes of them, ỳ cal vpon the. Vnto the O LORDE turne I my face, vnto the lyfte I vp myne eyes I beseche the O LORDE, lose me oute of ỳ bondes of this rebuke, or elles take me vtterlye awaye from the earth. Thou knowest LORDE that I neuer had desire vnto man, and that I haue kepte my soule cleane from all vnclenlye luste: I haue not kepte companie wt those that passe theyr time in sport, nether haue I made mi selfe partaker wt them that walke in light behauour Neuertheless an husbande haue I consented to take, not for my pleasure, but in thy feare.

Nowe paraduenture ether haue I bene vnworthy of thẽ, or elles were they vnmete for me, for thou happely hast kept me to another husbande. For who: thy counsell is not in the power of man But whosoeuer loueth the and serueth the aryghte, is sure of thys, that yf hys lyfe be tempted and proued, it standeth in the tryinge: and yf he endure in pacience, he shall haue a rewarde & be hyghlye crowned: and yf he be in trouble, GOD (no doubte) shall deliuer hym, ād yf hys lyfe be in chasteninge, he shall haue leaue to come vnto thy mercye.

For thou hast no pleasure in oure dãnacion: and why: after a storme thou makest the wether fayer and styl: after wepinge and heuines thou geuest great ioye. Thy name O GOD of Israell be praised for euer. At the same tyme were bothe theyr prayers herde in the syght of the maiestye of the hyest GOD. And Raphael the holy Angel of the LORDE was sent to helpe them both, whose prayers came at onetyme together before GOD,

The. iiij. Chapter.

¶ Tobias thincking to dye, geueth a godly exhortacion and monicion to hys sonne.

SO whẽ Tobias thought his prayer to be herde, that he might dye he called vnto him hys sonne Tobias, and sayde vnto hym, My sonne, heare the wordes of my mouth, & laye them in thine herte as a fundacion. When GOD taketh awaye my soule, bury thou my bodye: And honor they mother all the dayes of her

of her lyfe. For thou oughteste to remẽber what & howe great pareis she suffred for the in her wombe. And when she hath also fulfilled the tyme of her lyfe, bury her beside me. Haue GOD in thy thought all ỳ dayes of thy lyfe, & beware *lest at any tyme thou consent vnto sinne, & lest thou let slyp the commaundementes of the LORDE our GOD.

* Geue almes of thy goodes, & turne neuer they face from the poore: & shall it come to passe ỳ the face of the LORDE shal not be turned a way from ỳ. * Be merciful after thy power. yf thou haue much, geue plẽteously, yf thou haue lytle, do thy diligence gladly to geue of ỳ lytle. For so gatherest thou thy selfe a good rewarde in ỳ day of necessite. For mercy deliuereth frõ all synne & from death, & suffereth not the soule to come in darckenes. A greate comforte is mercie before the hyghe GOD, vnto all thẽ that shewe it.

My sonne, kepe the wel from al whordome and (beside thy wyfe) se ỳ no faute be founde in ỳ. Let neuer pryde haue rule in thy mynde, nor in thy worde: for in pryde beganne all destruccio. * Whosoeuer worcke anye thynge for the, immediatly geue hym hys hyre, & loke ỳ thy hyred seruauntes wages remayne not by ỳ ouer nyghte. * Loke ỳ thou neuer do vnto another man ỳ thynge, ỳ thou woldest not another man shulde do vnto ỳ. * Cate thy bearde wt ỳ hongrye & poore, & couer the naked wyth thy clothes. Set thy bread & wyne vpõ the ryghteous, and do not thou eate & dryncke thereof with the synners. Aske euer counsell at the wyse.

Be alwaye thanckefull vnto GOD, & beseche hym that he wyll order thy wayes, & that what soeuer thou deuyseste or takeste in hande, it maye remayne in hym. I certifie the also my sonne, that (when thou waste yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a citie of the Medes, and hys hand wrytynge haue I by me. And therefore seeke some meanes, howe thou mayest come by hym, and receaue of hym the sayde weyght of syluer & geue him his hande wrytynge againe

My sonne, be not afrayed: truthe it is we leade heare a poore lyfe: but greate good shal we haue, if we feare GOD & departe from all sinne: & do well

The

The .v. Capter.

¶ The obedience of yonge Tobias to hys father/ whych is sente to Rages. An Angell accompanyeth wyth hym in hys iourney.

THen answered Tobias hys father and sayde: father: all ỳ thou hast commaunded me, wyll I do & ỳ diligently. But howe I shall requite thys money I cã not tell. Nether doth he knowe me, nor I hym. What token shall I geue hym: And as for the waye thether I neuer knewe it. Then hys father aunswered hym, and sayde: I haue hys handewrytyng by me whych when thou shewest hym immediatly he shal paye the. But go thy waye nowe, and get the some faithfull man to go wyth the for an hyre, that thou mayeste receaue the monye, whyle I am yet lyuige. Then wẽt Tobias out, and in ỳ strete he founde a frayre younge man standyng, gyrded vp, and as it were one ready to take hys iourney. And he knewe not that it was an Angell of GOD, but saluted hym and sayde: From whẽce arte thou good yonge man He aunswered: Of ỳ chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye that leadeth vnto the countrie of the Medes: He aunswered, I knowe it well, and all those stretes haue I gone ofttymes, and haue lodged with our brother Gabelus, ỳ dwelleth in Rages a citie of the Medes, whych lyeth vpon the mount Ecbathanis: Tobias sayde vnto hym: I pray the tary for me, tyll I haue told my father these thynges. Then wente Tobias in, and tolde his father all. At the wiche hys father meruayled & prayde, that he wolde come in vnto hym,

Nowe when ỳ Angell came in, he salutid him, & sayde: Joye wt ỳ for euer moare. And olde Tobias sayde: what ioye can I haue ỳ syt here in darckeneſſe, & se not ỳ lyght of hauen: The yonge mã sayde vnto him: Be of good chere, GOD shall helpe ỳ shortlye. And Tobias sayde vnto hi: Canste thou brynge my sonne to Gabelus, vnto ỳ citie of Rages in Medea: And when thou cõmest againe I shall paye ỳ the hyre. And the Angell sayde vnto him: I shall leade thy sõne & brynge him to ỳ againe. Thẽ Tobias sayde to hym: tel me I pray the of what

house,

houſe, or of what tribe art thou? The Angell Raphael ſayde vnto hym: Seekeſt thou after ꝑ kinred any famulie, or ſeekeſt thou aguyde for thy ſonne to go with hym: But that I make ꝑ not careful, I come of ꝑ Stoke of Azaria & great Ananias thy brothers. And Tobias anſwered: thou arte come of a great kynred: but I prayе the be not diſeaſed that I deſire to knowe thy kinred. The Angel ſayd vnto hym: thy ſonne ſhall I leade forth ſafely and bryng hym hole to the agayne.

Then anſwered Tobias & ſayde: wel go on youre waye, and GOD be in youre iourney, and hys Angel bear you cõpany. So when they had prepared all thynges that thei wolde take with thẽ in theyr iournye, Tobias bad hys father and his mother farewell, and they wẽte on theyr waye both together. Now when they were gone, hys mother beganne to wepe, and ſayde: The ſtafe of oure age haſte thou taken awaye, ād
Tobi. 10. c. ſente hym from vs. Wolde GOD that mony had neuer bene, for the whyche thou haſte ſente hym awaye. yf we had bene contente wyth our pouertye, this had bene greate ryches vnto vs ꝑ we ſawe oure ſonne here. Then ſaide Tobias vnto her: wepe not, oure ſõne ſhall come to vs agayne ſafe and ſounde, ād thyne eyes ſhall ſe hym. For I truſte, ꝑ ꝑ good Angel of GOD ſhall beare hym companye, & order well all ꝑ thynges ꝑ he doth: ſo ꝑ he ſhall come to vs agayne wꝺ ioye. At theſe wordes hys mother left of from weppynge, & helde her tonge.

The vi. Chapter.

¶ Yonge Tobias is deliuered from the fyſh by the Angell. The Angell exhorteth Tobias to take Sara to hys wyfe.

I SO Tobias wente on hys waye and a dogge folowed hym, and the fyrſte nighte they abode by the water of Tigris. Then wẽte he oute to waſhe his feete, and behold de there came forth an horrible fyſh to deuoure hym. Of whõ Tobias was a frayde: and cryed wyth a lowde voyce, ſayinge: LORDE he commeth vpon me. And the Angell ſayde vnto hym: Take hym by the gyll, and drawe hym to the. And he dyd ſo, and drewe him vpon the lande. And the fyſhe beganne to leape at hys feete.

Then ſayde the Angell vnto hym: take oute the bowels of thys fyſhe, & ſalt for the herte, ꝑ gaul and the lyuer, kepe them by the. For theſe thynges are neceſſary and good for medicine. Tobias dyd ſo, and roſted the fyſhe, and they toke hym wyth them in theyr iourney: ꝑ reſydue they ſalted, as much as was ſufficiente for them, tyll they came to Raga a citie of the Medes. Then Tobias aſked the Angel, and ſayde vnto hym: I prayе the brother Azaria tell me whereto are theſe thynges good of the fyſhe, ꝑ thou haſte bydden me kepe.

The Angell aunſwered hym, & ſayde: yf thou layeſt a pece of the herte vpon the coales, the ſmoke therof dryueth awaye all maner of euell ſpyrites, whether it be from man or from woman, ſo that from thence forth the ſame ſhal come nomore vnto thẽ. The gaul is good to annoint or to ſtryke the eyes withal where as there is any blemyſh in thẽ, ſo that they ſhalbe hole.

And Tobias ſayde vnto hym, where wylt thou that we remayne? The Angel aunſwered and ſayde: Here is a mẽ kynſmã of thyne, one Raguel by name, which hath a daughter called Sara, & hath nether ſonne nor daughter but her. All hys good belongeth vnto the if thou muſte mary her, and therfore deſire her of her father, and he ſhal geue her the to wyfe. Then anſwered Tobias and ſayde: As I vnderſtande, ſhe hath ben maryed vnto. vij. huſbandes, and they alare dead: and I haue herde ſay that the deuel ſlewe them. I am afrayd therfore, leſt ſuche thynges happen vnto me alſo: which yf it came to paſſe (ſeing I am the only ſõne of my father and my mother) I ſhulde bryngе them i theyr age wꝺ ſorowes to theyr graues.

Then ſayde the Angell Raphel vnto hym: Heare me and I wyll tell ꝑ what they be, of whom the deuyl hath power Namely, they that receaue maryage of ſuche a faction, that they ſhute GOD out from them, and from theyr hert ād geue them ſelues to theyr owne luſt, euen as it were an horſe & mule, whiche haue no vnderſtandynge: vpon ſuche hath the deuyll power. But when thou takeſt her, and arte come into the chamber, wytholde they ſelfe from her thre dayes, and geue thy diligence vnto nothynge but vnto prayer wyth her.

And

And in the fyfte nyghte, roſt the lyuer of ꝓ fyſhe, & ꝓ deuyll ſhalbe dryuen awaye. The ſeconde nyght ſhalte thou be receaued into the cõpany of the holy patriarkes. The thyrd nyght ſhalte thou optaine ꝓ bleſſing of GOD, ſo that whole chyldren ſhalbe borne of you. After the thyrde nyghte take the mayden in the feare of GOD: and more for ꝓ deſyre of chyldren, then for any fleſhly luſte: that in the ſeed of Abraham thou mayeſt optayne ꝓ bleſſynge in chyldren

The vij. Chapter.

¶ Yonge Tobias and the Angel come to the houſe of Raguel. He requireth Raguels daughter to wyfe/and obtayneth her.

THen went they into Raguel, which receaued them ioyfully And when Raguel loked vpõ Tobias he ſaid vnto Anna his wyfe. Howe like is this yonge man vnto my ſyſters ſõne: And whẽ he had ſpoken this he ſayd whẽce be ye good brethrẽ: They ſayde Of ꝓ tribe of Nephtalim oute of ꝓ captiuitie of Nineue. Thẽ ſayd Raguel vnto them: knowe ye my brother Tobias: Thy ſaid: yee, we knowe hun wel. And whẽ they had ſpoken much good of hym, ꝓ Angel ſayde vnto Raguel. Tobias of whome thou askeſt is thys yonge mans father.

Then Raguel bowed hym ſelfe downe and wepte, toke hym aboute ꝓ neke & kyſed hun, & ſayde: GODS bleſſyng haue thou my ſonne, for thou arte the ſonne of a good vertuous man. And Anna his wyfe, & Sara his daughter wepte alſo. Nowe when they had talked together, Raguel bad kyll a wether, & to make a feaſt: And when he prayed them to ſyt downe to dyner, Tobias ſayde: I wyl nether eate nor drinke here this day except thou fyrſt graũt me my peticion & promiſe me to geue me thy daughter Sara. Whẽ Raguel herde this he was aſtound: for he knewe, what had happened vnto ꝓ other. vij. men ꝓ went in vnto her, & he began to feare, ꝓ it ſhulde chaũce vnto hym alſo in lyke maner

And whyle he ſtode ſo in doubte, & gaue the yonge mã no anſwere, ꝓ Angell ſayde vnto hi Feare not to geue hi thy daughter, for vnto thys man ꝓ feareth GOD belongeth thy daughter to wyfe, therfore might none other haue her. Then ſayde Raguel: I doubt not but GOD hathe accepted my prayers and teares in hys ſyghte: & I truſte he cauſed you to come vnto me for the ſame intente, ꝓ thys daughter of myne myghte be maried in her owne kynred, accordynge to the lawe of Moſes.

And nowe, doubte thou not, but I wyll geue her vnto the. Soo he tooke ꝓ ryghte hande of his daughter and gaue her into the ryght hande of Tobias and ſayde.

The GOD of Abrahã, ꝓ GOD of Iſahac, & the GOD of Jacob, be wyth you, ioyne you together, and fulfyl hys bleſſynge in you. And thei toke a letter and made a wrytynge of the maryage: And then made they merye, & prayſed GOD.

And Raguel called Anna hys wyfe vnto hi, & bad her prepaze another chãbre, and thether he broughte Sara his daughter, & ſhe wepte. Thẽ ſayde he vnto her: Be of good chere mi daughter, ꝓ LORDE of Heauen geue the ioye, for ꝓ heauyneſſe that thou haſte ſuffred.

The viij. Chapter.

¶ The Angell byndeth the euyll Tobias exhorteth hys wyfe to prayer/and they praye thre dayes before they lye together.

NOwe, after that they had ſupped, they broughte the yonge man into her. Then thoughte Tobias vpõ ꝓ wordes of ꝓ Angell: & tooke oute of hys bagg, a peece of ꝓ leuer of ꝓ fyſhe, & layd it vpõ the hote coles. So the Angell Raphael toke holde of the deuyll, & ſente hym awaye and bounde hym in the wyldernelle of ꝓ hyer Egypte. Then ſpake Tobias vnto ꝓ virgin, & ſayde: Up Sara, let vs make oure prayer vnto GOD to daye, tomorowe, & ouermorowe: for theſe nyghetes wyll we reconcile oure ſelues wt GOD, & when the thyrde holye nyghte is paſte, we ſhall ioyne together in the dutye of maryage. For we are the chyldren of holye mẽ, and we may not come together, as the Heathen, that knowe not GOD.

Then ſtoode they vp bothe together, and beſoughte GOD earneſtlye, that he wolde preſerue them. And Tobias ſayde: O LORD GOD of oure fathers, praiſed be thou of heauen and earth of ꝓ ſeeweles, & floudes, & of all thy creatures ꝓ be therein. Thou madeſt Adam of the *moulde of the earth, & gaueſt hym Eua for an helper. And nowe LORD thou knoweſt

* Gene. 1. 2.

knowest that it is not because of volup
tuousnesse that I take this syster of mi
ne to wyfe but onelye for the loue of
chyldren, in whome thy name be bles-
sed for euer. And Sara sayde haue mer
cye vpon vs (O LORDE) haue mercye
vpon vs: and let vs bothe come hole ād
sounde together to a good aege.

And aboute the cocke crowynge it
happened, that Raguell called hys ser-
uaundes, and they wente wyth him to
make a graue. For he sayde it is chaun
sed nowe vnto hym paraduenture, as
it did vnto the otther seuen men, that
wēt in vnto her. Nowe when they had
made the graue, Raguel came agayne
to hys wyfe, and sayd vnto her: sende o
ne of thy maidens, to loke yf he be dea
de, that I maye burie hym afore ẏ ligh
te daye: So the sente a mayden to se:
whych when she came into the cham
bre, founde them hole and sounde, slepi
ge together. And so she came a gayne,
and broughte good tidynges. Thē Ra
guel and Anna hys wyfe praysed the
LORDE, and sayde: Prayse be thou, O
LORD GOD of Israel for it is not hap
pened vnto vs, as we thoughte. For
thou haste dealte mercyfully with vs,
and put awaye from vs the enemye ẏ
persecuted vs, and haste shewed merci
vnto yonder two beloued. O LORDE
cause them to magnifie the more per
fectlye, ond offer the sacrifice of thi prai
se, & of theyr health: that al people maie
knowe that thou onelye arte GOD in
all the earth.

And immedyatlye, Raguel comma-
unded his seruauntes to fyl the graue
that they had made wyth earth afore
it was lyghte, and bad his wyfe prepa
re a feaste, and to make ready all thyn-
ges that were necessarye for meate, to
such as went by the waye. He caused
two fat knye also, and foure wethers
to be slayne and meates tobe prepared
for all his neighbours and frēdes. And
Raguel charged Tobias to remaine w
him two wekes. As for al the good ẏ he
had, he gaue Tobias the halfe of it, &
made thys wyttynge, that the halfe
whyche remained, shulde fall vnto To-
bias after theyr deathe.

The.ix. Chapter.

¶ The Angell goeth to Gabelus at the desire of Tobias / which deliuereth the letter / and receaueth the money.

THen Tobias called vnto him
the Angel whome he thought
te to haue bene a man, and sai
de vnto hym: Brother Azari A
as, I praye the herkē vnto my wordes
Yf I shulde geue my selfe to be thy ser
uaunte, I shall not deserue thy prouī-
dence. Neuertheless, I beseche ẏ that
thou wylte take the beastes and the ser
uauntes, & go vnto Gabelus in Rages
the citie of Meedes, and delyuer hym
hys hande wrytynge, and receaue the
mony of hym, & praye hym to come to
my maryage. For thou knowest thy sel
fe, ẏ my father doth nombre the dayes:
& yf I tarye one daye to longe, he wyll
be sory in hys mynde Nowe seyst thou
howe earnestly Raguel hath required
me, so that I cannot saye hym naye. B

Then toke Raphael foure of Ragu-
els seruaūtes, & two camels, & wēte vn
to Rages ẏ citie of ẏ Meedes: & when
he had foūde Gabelus, he gaue him hys
hāde wrytynge, & receaued all ẏ mony.
He tolde hym also of Tobias ẏ sōne of
Tobie, howe all thinges had happened
& caused hym to come w him to ẏ mary
age. Nowe whē he came in to ẏ house
of Raguell, he found Tobias sytting at
ẏ table: & he leaped vp, & thei kyssed one
an other, & Gabelus wepte, ād praysed C
GOD, & saide: ẏ blessynge of ẏ GOD of
Israel haue thou, for thou arte ẏ sōne
of a ryghte vertuous & iuste man, & of o
ne ẏ feareth GOD, & geueth greate al-
mes. And blessing haue thy wyfe & you
re elders, ẏ ye maye se youre children &
youre chylders chyldren, vnto ẏ thyrde
& fourth generacīō, & youre seed be bles
sed of ẏ GOD of Israel, whyche rayg-
neth worlde w oute ēde. And whē they
all had sayde Amen: they wēte to ẏ fea-
ste, but wyth ẏ feare of the LORDE hel- D
de they the feaste of the maryage.

The.x. Chapter.

¶ Tobias and his wyfe are sad for the taryinge of
they: sonne. Raguel sendeth agayne Tobias wyth
his wyfe.

NOwe whyle ponge Tobias
made longe tarying by rea-
son of the maryage, hys fa-
ther was full of care and he
auy nesse, and thought what shulde be ẏ
cause, that my sonne taryeth so longe.
Or wy shulde he be kepte so longe the
re: Paraduenture Gabelus is dead, &

no man

noman wyll geue hym ꝑ monye. Thus
begāne he to be very ſozowefull, he and
Anna hys wyfe wyth hym, and began-
ne to weepe bothe together, becauſe
theyr ſōne was not come agayne vnto
them at ꝑ daye appoynted. As foꝛ hys
mother, ſhe wepte with diſcomfoꝛtable
teares and ſayd. Wo is me my ſōne. Oh
what ayled vs to ſende the awaye into
aſtraunge coūtrye, thou lyghte of oure
eyes, thou ſtaffe of oure age, thou cōfoꝛt
of oure lyfe, thou hope of oure genera-
cion: Seinge all the thynges that we
haue, are onlye in the, we ſhulde not ha
ue ſente the awaye from vs.

Then Tobias comfoꝛted her & ſayde:
holde thy tonge, and be not diſcomfoꝛ-
ted, oure ſonne is hole and ſounde: the
man ꝑ we ſente hym wythall is fayth-
full ynoughe. Neuertheleſſe, ſhe myght
in no wyſe be cōfoꝛted but daylye wen-
te oute, loked aboute, and went aboute
al the ſtretes, whereby ſhe thoughte he
ſhulde come againe: that (yf it were
poſſible) ſhe myghte ſe hym commynge
afarre of. But Raguel ſayde vnto hys
ſōne in lawe: O tary heare, and I ſhall
ſende a meſſenger vnto thy father To-
bias to tell hym that thou arte in good
health. Tobias ſayde vnto hym: I am
ſure, ꝑ my father, and my mother count
euery day, & that theyr hertes are ſorie.

So when Raguell prayed Tobias w
manye wordes, & wold in no wyſe hea-
re hym, he delyuered Sara vnto hym,
& the halfe parte of al hys good, in ſer-
uauntes, in hande maydens, in ſhepe,
in Camels, in kine, and muche mony,
and ſo ſente hym away from hym wyth
peace & ioye: & ſayde: The holye Angell
of ꝑ LORDE be wyth you in youre iour
neye, & bryngе you foꝛth ſafe & ſounde, ꝑ
ye maye finde all thynges in good caſe
with youre elders, and that myne eyes
maye ſee youre chyldrē afoꝛe I dye. So
the elders embraced theyr daughter,
kyſſed her, and let her go, exhoꝛtynge
her to honoure her father & mother in
lawe, to loue her huſbande, to rule wel
her houſhold, to kepe her houſe in good
oꝛder, and to ſhewe her ſelfe fawtleſſe.

The xj. Chapter.

¶ Yonge Tobias lewynge hys wyfe and houſhol-
de in the mydwaye, commeth before with the Angel.
The dreame of his mother lokyng after her ſonne. He
is ioyfully receaued of hys father and mother Sa-
ra commeth ſeuen dayes after.

AS they were nowe goynge ho
me warde agayne, vpō the xj. A
daye, they came to Charra,
whych lyeth in ꝑ halfe waye
towarde Ninyue. And the An
gell ſayde: Bꝛother Tobias, thou kno-
weſt howe thou haſt left thy father, ther
foꝛe yf it pleaſe the, we two wyl go be-
foꝛe, & let the houſholde wyth thy wyfe
and ꝑ catell come ſofte & fayer after vs.
And when Tobias was contente that
they ſhulde go beſoꝛe, Raphael ſaide vn
to him: Take of the gaule of the fyſhe
wyth the, foꝛ it ſhalbe neceſſarye. So B
Tobias toke of ꝑ gaule, and they went
theyr way. But Anna ꝑ mother of To-
bias ſate dayly by the waye ſyde vpō ꝑ
toppe of an hyl, from whence ſhe might
ſe farre about her. And whyle ſhe was
wayttinge there, foꝛ hys commynge, ſhe
loked a farre of and anone ſhe perceа-
ued her ſonne commynge, and ranne &
told her huſband ſayinge: Beholde thy
ſonne cōmeth. And Raphael ſayd vnto
Tobias: As ſoone as thou commeſte in
to the houſe, immediatly woꝛſhyppe ꝑ
LORDE thy GOD, & geue thanckes vn-
to hym: then go to thy father, and kiſſe
hym, and ſtrycke hys eyes ouer wyth ꝑ
gaul of ꝑ fyſhe, that thou haſt bꝛought
wyth the. Foꝛ beſure, that hys eyes ſhal
ſtreyghte waye be opened, & thy father
ſhall ſe the lyghte of heauen, and ſhall
reioyce at the lyghte of the. Then ꝑ dog
that had bene with thē in theyr iourny,
ranne beſoꝛe, and came as a meſſenger,
and wagged hys tayle foꝛ gladneſſe.

So the blynde father aroſe, & began- C
ne to runne & ſtombled wyth hys feete,
and gaue a ſeruaunte his hande, ranne
to mete hys ſonne, receaued hym, and
kyſſed hym, he and hys wyfe and they
beganne to wepe foꝛ Ioye.

Nowe when they had woꝛſhypped
& thācked GOD, they ſate downe. Thē
toke Tobias of the fyſhes gaul, and an
nounted hys fathers eyes: & taryed hal-
fe an houre, and then began ꝑ bleмyſh
to go out of his eies, lyke as it had bene
the whyte ſkyn of an egge: whyche To
bias toke, and dꝛewe from his eyes: ād
immediatly he receaued his ſyght.

Then they ꝓayſed GOD, he and hys D
wyfe and all they that knewe hym. And
Tobias ſayd: O LORD GOD of Iſrael,
I geue the ꝓayſe & thanckes, foꝛ thou
haſt chaſtened me, and made me hole.

And loo nowe I do se my sonne Tobias. After seuen dayes, came Sara hys sonnes wyfe also hole and sounde with al the housholde & catel, wyth Camels & muche money of hys wyues, & wyth the money that he had receaued of Gabelus, & he tolde hys father & hys mother al the benefites, whych GOD had done for hym, by the man that led hym. Achyor also & Nabath, Tobias syster sonnes came, & were glad, and reioysed wyth hym, by reason of all ỹ good that GOD had shewed vnto hym. And so for the space of seuen dayes they made merye, & were ryghte toyfull enerychon.

The xij. Chapter.

Yonge Tobias rekened vp vnto hys father the pleasures that the Angell dyd him. He offered vnto the Angel halfe the goodes that he brought wyth him.

I THen Tobias called hys sonne vnto hym & sayde: What mayre we geue thys holye man, that went wyth the? Tobias aunswered hys father & sayde: Father, what rewarde shall we geue hym? Or what thynge cã deserue hys benefites? He hath bene my guyde, and broughte me safe agayne: he receaued the mony from Gabelus, he caused me to get my wyfe, he droue the euel spirite from her, he hath bene an occacion of gladnesse to her father and mother: he delyuered me, that I was not deuoured of ỹ fish, he hath made the to se the lyght of heauẽ, yea, we al haue receaued great good of hym. Howe shulde we worthely deserue these thynges vnto hym? But I praye the my father, that thou wylte desire hym, yf haplye he wyll vouchsafe, to take wyth hym the halfe of all that we haue brought.

So the father and the sonne called hym, toke hym aside, and beganne to praye hym, that he wolde be contente to take in good worth the halfe parte of al that they had broughte.

Then sayde he secretly vnto them,
B Prayse ye the GOD of heauẽ, and geue thanckes vnto hym before all men lyuynge, for he hath shewed hys mercye vnto vs. It is good to hyde ỹ kynges secrete, but to shewe & prayse ỹ worckes of GOD it is an honourable thing. Prayer is good with fastynge, & mercie is better thẽ to horde vp treasures of golde. For mercye deliuereth from death, cleẽseth synne, & causeth to fynde euerlastyng lyfe. But they that do sinne, are the enemies of theyr owne soule.

Wherfore I tell you the truthe, and C
wyll hyde nothynge from you. When thou prayedest wyth teares, and buryedest the dead, and lefteste thy dyner, and hyddest the dead in thy house vpon the daye tyme, that thou mightest bury thẽ in the nyght: I offred thy prayer before the LORDE. And because thou wast accepted and beloued of GOD, it was necessarye, that temptaciõ shuld trye the. And nowe hath the LORD sente me to heale the and to delyuer Sara thy sonnes wyfe from the euell spirite. For I am Raphael an Angel, one of the seuen that stande before GOD.

When they hearde thys, they were sore afrayed, and trembled, and fel downe vpon theyr faces vnto the grounde. Then sayde the Angell Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of GOD: geue prayse and thanckes vnto hym.

you thought that I dyd * eate and D
dryncke wyth you, but I vse meate ỹ Gen. 18. iudg. 13.
is inuisible, and dryncke that cannot be sene of men. Nowe therfore is the tyme that I muste turne agayne vnto hym, that sent me: but be ye thanckeful vnto GOD, and tell oute al hys woderous wozckes.

And when he had spoken those wordes, he was taken awaye oute of theyr syghte, so that they sawe him nomoare. Then fell they downe flat vpon theyr faces, by the space of thre houres, and praysed GOD. when they arose vp they tolde all hys wonderous wozckes.

The xiij. Chapter.

¶ Tobias the elder geueth thanckes vnto GOD.

I THen olde Tobias opened his mouth and praysed the LORDE and sayde: Greate arte thou O LORD for euermoare, and thy kyngedome worlde without ende: for thou scourgest and healest, thou leadest vnto hel and bringest oute agayne: and there is none that may escape thyne hande. O geue thanckes vnto the LORD, ye chyldren of Israel, and prayse hym in the syghte of ỹ Heathen. For amõg the Heathẽ whych knowe hym not hath he scatered you, to ỹ intente ỹ ye shuld shewe furthe his

meruelous

meruelous wozckes, and cause them
foz to knowe, that there is none other
GOD Almyghtye but he. He that cha-
steneth vs foz oure mysdedes, and foz
hys owne mercye sake shall he saue vs.

B Consider then, howe he hath dealte
wyth you, and prayse hym wyth feare
and dzede, and magnifie ꝑ euerlastyng
kynge in your wozkes. I wyl prayse
hym euen in the lande of my captiuitie,
foz he hath shewed hys maiesty vnto a
synfull people. Turne you therefoze O
ye sinners, and do righteousnesse befoze
GOD, and be suer, that he wyll shewe
hys mercy vpon you. As foz me, and my
soule, we wil reioyce in GOD. O prayse
the LORDE all ye hys chosen, holde the
dayes of gladnesse, & be thanckeful vn-
to hym, O Jerusalē thou citie of GOD,
the LORDE hathe punished the foz the
wozckes of thine owne hādes. O pray-
se ꝑ LORD in thy good thynges, & geue
thankes to the euerlastynge GOD, ꝑ he
maye buylde vp hys tabernacle agayne
in the, ꝑ he maye cal againe vnto the, al
such as be in captiuitie, and ꝑ thou ma-
yest haue ioye foz euermoze. With a fa-
yer lyght shalt thou shyne, & all ꝑ endes
of the wozld shal honour ꝑ. The people
shal come vnto ꝑ from farre, they shall
bringe gyftes, and woz shyppe ꝑ LOR-
DE in the, and thy lande shall they ha-
ue foz a Sanctuarie, foz they shall call
vpon the greate name in the.

C Cursed shall they be that dispise the,
and all that blaspheme the, shalbe con-
dempned: but blessed shall they be that
buylde the vp. As foz the, thou shalte re
ioyce in thy chyldzen, foz they al shalbe
blessed, and gathered together vnto the
LORDE. Blessed are they all that loue
the & that be glad of thy peace. Prayse
thou the LORDE, O my soule, foz the
LORDE oure GOD hath delyuered hys
citie Jerusalem from all her troubles.
I wyll counte my selue happye, yf my
seed remayne to she the clearnesse of Je
rusalem. The gates of Jerusalem shal
be buylded wyth Saphyre, and Sma-
ragde, and all the cōpasse of her walles
wyth precious stones. All her stretes
shalbe paued with whyte marble stone,
and in all the stretes shall Alleluia be
songe. Praysed be the LORDE, whych
hath exalted her, ꝑ hys kingdome maye
be vpon her foz euermoze. Amē. And so
Tobias made an ende of hys talkynge.

The xiiij. Chapter.

¶ Tobias prophecieth the destruction of Niniue.
His sonne returneth to Raguel after the decesse of
his father and mother.

AND after that Tobias had got
ten his sight agayne, he liued. A
xlij. yeares, and sawe hys chyl-
ders childzen. Nowe when he
was, C. and ij. yeare olde, he dyed: and
was buried honourablye in Niniue.
Foz when he was lvj. yeares of aege he
lost the syght of hys eyes, and when he
was lj. yere olde, he gat his syght agay
ne. The residue of his lyfe led he in ioye,
and increased wel in the feare of GOD,
and departed in peace. But in the hou-
re of hys death he called vnto hym hys
sonne Tobias, and vij. yonge spryngal- B
des hys sōnes chyldzen, and sayde vnto
them: The destruction of Niniue is at
hande, foz the wozde of ꝑ LORD cannot
fayle: & our bzethezn that are scatered
out of the land of Jsrael, shal come the-
ther agayne. And the hole lande of it ꝑ
hath ben wast, shalbe fylled: & the hou-
se of GOD that was bzent in it shalbe
builded agayne: & al such as feare GOD
shal returne thether: the Heathen also
shal forsake theyz Jdolles, and come to
Jerusalem, & dwel there, and all ꝑ kyn-
ges of the earthe shalbe glad of her and
woz shyppe the LORD GOD of Jsrael.

And therfoze my chyldzen, heare you- C
re father: serue the LORDE in ꝑ truth,
seke after hys wyll, and do the thynge
that pleaseth hym. Commaunde youre
childzē that they do rycht: geue almes:
be myndefull of GOD, be thanckefull
vnto hym in truth, and wyth all theyz
power: Heare me nowe therefoze my
chyldzen, and byde not heare: but in
what daye soeuer ye haue buryed your
mother besyde me, get you from hence.
Foz I se that the wyckednesse of it shal
bzynge it to destruction and ende.

After the death of hys mother, To- D
bias departed awaye frō Niniue, with
hys wyfe & chyldzen, & wyth hys chyl-
dzes chyldzen, and came agayne to hys
father and mother in lawe, and founde
them hole and in good age, and toke the
care of them. And he cloſed theyz eyes,
and was heire vnto Ragueles goodes,
and sawe the fyfte generacion, and hys
chyldzes chyldzen. And when he was
cxxvij. yeare of age, he died in ꝑ feare of

the LORDE, & hys kynſfolkes buryed hym. And all hys poſterite cõtinued in a good lyfe, & holy conuerſacion ſo that they were loued and accepted both of GOD & man: & of al ỳ people of ỳ lande.

¶ The ende of the booke of Tobias.

The booke of Judich.

The fyrſte Chapter.

¶ The buyldynge of Ecbatanis. The victorie of Nabuchodonozor agaynſt Arpharad. The meſſengers of Nabuchodonozor are diſpiſed.

A Rpharad the kyng of ỳ Medes ſubdued many people vnto hys dominion, & buylded a noble ſtronge citie, whiche he called Ecbatanis: The walles of it made he of fre ſtone, foure ſquared, ſeuẽtye cubites hyghe, & thyrtye cubites brode. He made towers there vpon an hundred cubites hye. But vpon the foure cozners euerye ſyde was twentye foote broad. He made the poztes in the heygth, lyke as the towers. Thys kynge truſted in hys myghtie hooſt, and in his glozious charettes.

B So in ỳ twelueth yeare of hys raygne it happened that Nabuchodonozor the kynge of the Aſſyrians (whyche raygned in the great citie of Niniue) foughte agaynſte Arpharad, and ouercame hym in the great felde called Ragau, beſyde Euphrates and Tibris, ãd Hydaſpis in the felde of Arioth ỳ kynge of the Elymeis.

Then was the kyngedome of Nabuchodonozor exalted, and hys hert was lifte vp: and he ſente vnto al them that dweite in Cilicia, in Damaſcus, in Libanus, and vnto the heathen ỳ dweite in Carmel and Cedar, and to ſuche as dweite in Galile in the greate felde of Eſdrelom, to all thẽ toat dweite in Samarya, and beyond the water of Jozdane vnto Jeruſalẽ and ỳ hole lande of Geſem, vnto the mountaynes of Ethiopia. Vnto al theſe dyd Nabuchodonozor the kynge of the Aſſyriãs ſende meſſengers But they al wyth one conſent wolde not agre vnto him, and ſente the meſſaũgers agayne emptie & put them awaye wythout honoure. Then Nabuchodonozor the kynge toke indignaciõ at all thoſe landes, and ſware by hys throne, and by hys kyngedome, that he wolde be auenged of al thoſe coũtryes. And when he had ſlayne Arpharad in the mountaynes of Ragau he retorned to Niniuen. And there ſeaſtid his ſouldiers cxx. dayes.

The ij. Chapter.

¶ Holofernes is ſente of Nabuchodonozor to ſubdue all the worlde. The preparaciõs and perſute of Holofernes.

IN the thyrtenth yeare of kynge Nabuchodonozor, vpon the twelue day of ỳ fyrſte moneth, it was deuyſed in the court of Nabuchodonozor the kyng of the Aſſyrians, that he wolde defende hym ſelfe. So he called vnto hym all the elders, all hys captaynes, and men of warre and ſhewed them hys ſecrete counſayle, & tolde them that hys purpoſe was, to bzynge the hole earth vndez hys dominion. Nowe when they were al contente wyth thys sayynge. Nabuchodonozor the kynge called Holofernes, the cheſe captayne of hys warres, and ſayd vnto hym: Go thy waye forth agaynſt all the kyngedomes of the Weſte, and ſpecially agaynſte thoſe that haue diſpiſed my cõmaundemente. Thou ſhalte ſpare no realme, all ſtronge cities ſhalte thou bzinge in ſubiectiõ vnto me

Then Holofernes called together al the captaynes, and rulers of al the power in Aſſyria, and muſtred the ſouldyers vnto the hooſte (lyke as the kynge commaunded hym) namely an hũdzed and twentye thouſande fightyng men vpon foote, and twelue thouſande archers vpon hozſebacke. All hys ozdinaunce ſente he a foze wyth an innumerable multitude of camels ſo that the hooſte was well prouided foz, wyth oxen and ſmall cattell, and that wythout nomber. He cauſed corne to be prepared oute of all Syria foz hys hooſte. Muche golde and ſyluer alſo toke he oute of the kynges houſe. So he toke hys iourney, he and all hys hooſt wyth charettes, hozſemen, and archars, of whom

whome there were so many, ꝑ they couered the grounde of the land, lyke the grashopers.

C And when he was gone paste the borders of ꝑ Assyrians, he came towarde the great moũtaynes of Ange, whyche lye vpon the lefte syde of Cilicia: and so he wente vp into al their castels, and wanne euery stronge holde. As for the welthye citie of Melothus, he brake it downe, and spoyled all the chyldren of Tharsis, & the Ismalytes, whyche laye towarde the wyldernesse, and vpõ the South syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the highe cities that were there, frõ the broke of Mambre to the see: and he tooke the borders in from Cilicia, vnto the coastes of Japhet towarde the South: He caryed a waye all the Madianites, and spoyled all theyr goodes, and whosoeuer withstoode him he slewe thẽ wyth the swearde.

After thys he wẽt downe in to ꝑ feld of Damascus in the tyme of haruest, & brente vp all the corne and all ꝑ trees, and caused the vines to be cut downe. And the feare of hym fell vpon all them that dwelt vpon the earth.

The. iij. Chapter.

¶ Kynges become wyllyngly subiecte to Holofernes. The tyrannie and crueltye of hym.

I TO the kynges and princes of all cities & landes sente theyr Ambasadours: namelye they of Syria, & Mesopotamia, Syria, Sobal, and Lybia, & Cecilia which came to Holofernes, and sayde: Let thi wrath ceasse towarde vs. It is better for vs to serue the greate kynge Nabuchodonosor wyth oure lyues, and to be subiecte vnto ꝑ, then that we shulde dye & be slaine: & receaue greate hurte. All oure cities and possessions, al moũtaynes and hylles, feldes, great and smal cattell, shepe, goates horses, & camels, al oure goodes, & householdes, be in thy power, vnder thy subiectiõ beit altogether. We oure selues also, and oure children wylbe thyne owne, come vnto vs a peceable lorde, and vse oure seruice at thy pleasure.

B Then came Holofernes, downe from the mountaynes wyth horsemen, & greate power, & conquered all stronge defensed cities & all ꝑ dweite in the land and out of al cities he tooke strõge mẽ and soche as were mete for ꝑ warre to helpe hym. There came suche a feare al so vpon those countries, that ꝑ indwellers of al the cities, the prices & rulers and the people together wente forth to mete him as he came, & receaued hym honourably wᵗ garlandes and torches, wᵗ daunces, tabrettes and pypes. B

Neuertheiesse, thought they did this. C yet myght they not swage hys rigorous stomacke: but he destroyed theyr cities, & hewed downe theyr woodes. For Nabuchodonosor ꝑ kinge had cõmaunded hym ꝑ he shulde roote out all ꝑ goddes of the land: to ꝑ intente ꝑ he onelye might be called & taken for ꝑ god of the nations: which Holofernes wᵗ hys power brought vnder him. So went he thorowe Syria Sobali, & thorowe all Apamia, & al Mesopotamia, & came to ꝑ Idumeans, in ꝑ lande Geba, & Scythopolis, & toke theyr cities & remayned there thyrtye dayes wherin he caused all the hole multitude of hys hoost to be gathered together.

The. iiij. Chapter.

¶ Israel requireth helpe of God/agaynst Holofernes. They faste and praye.

WHen the chyldren of Israel ꝑ dwelt in Iewry herd thys, they were sore afrayde of hym. There came suche tremblynge also & feare vpon them leste that he shulde do vnto the citie of Ierusalem, and the temple of ꝑ LORD, as he had done to other cities ād theyr temples. So they sent into all Samaria round aboute vnto Jericho, to take in and occupye all the toppes of ꝑ mountaynes, and make faste the townes with walles, and prepare corne, for thẽ agaynste the battayle. I

Joachim also the preaste, wrote vnto all them that dwelte towarde Esdrelon (whych lyeth ouer agaynste the great felde by Dothain) and vnto al those by whome men myght haue passage vnto them, ꝑ they shulde take in ꝑ wayes of the mountaynes, wherby there myght be any waye and passage to Ierusalem, and that they shulde holde diligent watche where anye strayte was betwyxt ꝑ moũtaynes. And ꝑ chyldren of Israel dyd as Joachi ꝑ preaste of ꝑ

LORD had commaunded them. And al the people cryed earnestly, & humbled theyr soules wt fastynges and prayers, they & theyr wyues. The preastes put on hery clothes, and laide the yonge babes before the temple of the LORDE, & couered the aulter of the LORD wyth an hery cloth. And wyth one accorde they cryed vnto the LORDE GOD of Israel, that theyr chyldren shulde not be
B geuen into a praye, & their wyues into a spoyle, þ theyr cities shulde not be layed waste, & þ theyr Sanctuarie shulde not be vnhalowed, & so they to be a shame and rebuke vnto the Heathen.

Then Joachim the hye preast of the LORDE wente rounde aboute al Israel, & spake vnto them saying: Be ye sure that þ LORDE wyl heare youre peticions, yf ye continue stedfaste in fastynges & prayers in þ syghte of the LORD Remembre Moses the seruaunte of the LORD, whyche ouerthrewe Amelec (that trusted in myghte and power, in his hooste, hyldes, charettes and horsemē) not wyth weapons, but wt holy prayers. Euen so shall all the enemies of Israel be, yf ye continue in thys worcke that ye haue be gonne. So vpō thys exhortacion, they cōtinued in prayer before the LORD: In so much that they whych offered burnt sacrifices dyd nou offer all maner of offerynges vnto the LORDE, beynge arayed in hery clothes, and had asshes vpō theyr heades. And they al besoughte GOD from theyr hole herte, that he wolde visit hys people of Israel.

The v. Chapter.

¶ Holofernes is discontente wyth the Jewes. Achior shweth Holofernes the meruelles of God done vnto the Jewes, for the which thynge the rulers vnder Holofernes were very āgrye wyth him:

AND worde came to Holofernes (the price of the warre of the Assyrians) þ the chyldren of Israel prepared thē selues to make resistaunce, ād howe they had stopped the wayes betwyxte the mountaines. Thē was he exceadynge wroth and called all the princes of Moab, & þ captaines of Ammon, and sayde vnto them: Tell me, what people is thys, that kepeth in þ mountaynes? Or what maner of cities are they: what is theyr power: Or what maner of hooste haue they: who is theyr captaine: And why do they dispise vs (more then all those that dwell in the Easte) and come not forth to meete vs, that they myghte receaue vs with peace? Then Achior the captaine of al the Ammonites answered, and sayde: Syr, yf yt please the to heare, I wyll tel the truth before, that conserning thys people that dwel in þ mountaynes, and there shall no lye go out of my mouth.

Thys people is of the generacion of the Chaldees: they dwelt first in Mesopotamia, for they wolde not folowe þ
B godes of theyr fathers that were in þ lande of the Caldees, & so for soke they þ custome of theyr fore fathers (wyche had many goddes) ād worshypped one GOD, that made heauen & earth: which also commaunded them that they shulde goo from thence, and dwel at Harā. Nowe, when ther came a dearth into þ hole land, they wente downe to Egypt and there they dwelte * foure hundred Gen. 4
yeares, in þ which they multiplied greatly, that theyr hooste myghte not be nombred. And when þ kynge of Egypte oppressed them, and subdued them in buyldynge of hys cities wyth making of claye & bryke, they cryed vnto GOD theyr LORDE, wyche punished the hole lande of Egypte wyth dyuers plages.

Nowe when the kynge of Egypte let them go theyr waye, and the plage ceased, and then folowed after them, to take them and to brynge them agayne into hys seruice, while they were flynge awaye, þ GOD of heauē opened the see so that the waters stode faste vpon bothe sydes as a wall, and these wēre the rowe the botome of the see drye shod. In the whyche place when an innumerable people of the Egyptiās folowed vpon them, they were so ouerwhelmed wyth the waters: that there remayned not one to tell them that came after, howe it happened So when thys people was passed thorowe the red see, they came into the wildernesse of moūt Sina, where neuer man myghte dwell afore. There were the bytter waters made swete for them, that they myghte drynke, and forty yeares had they meat frō heauen. Whersoeuer they went, without bowe ād arowe, wythoute buckler or swearde theyr GOD foughte for thē, & caused them to haue the victorie.

yea,

yea, noman was hable to hurte thys people, excepte it were, that they depar
D ted vnfaythfully from ꝑ worshyppyng of the LORDE theyr GOD. But as oft as they worshypped any other beſyde theyr GOD, he gaue thē ouer to be ſpoyled, to be ſlayne, and to be put to confuſion. Neuertheleſſe, as oft as they were ſorye for theyr departynge from ꝑ worſhyp of theyr GOD, the ſame GOD of heauen gaue them power and ſtrengthe to wythſtande theyr enemies.

Moreouer, they ſlue the kyng of the Cananites, Jebuſytes, Pherezytes, Hethytes, Euytes, and Amorytes, & al the myghtye in Heſebon & toke theyr lādes and cities in poſſeſſion: and ſo longe as they ſynned not in the ſyghte of theyr GOD, it wente wel wyth thē, for theyr GOD hateth vnryghteouſneſſe. For in tymes paſte when they wente oute of ꝑ waye whych GOD had geuen thē, that they ſhulde walke in it, they were deſtroyed in diuers battayles of many nacions: and many of them were caryed awaye priſoners vnto a ſtraunge contrie. But nowe lately they haue turned them ſelues agayne vnto the LORDE theyr GOD, & are come togethere agayne out of the countries wher they were ſcatered abroade: & thus haue they conquered theſe mountaynes, & dwell therein: and as for Jeruſalem wher ꝑ Sanctuarie is, they haue it agayne in poſſeſſion.

And therfor my LORDE, make diligent inquiſicion, yf this people haue done wyckednelſe in the ſyghte of theyr GOD, thē let vs goo vp agaynſte them, for doubtleſſe theyr GOD ſhal delyuer them into thy hādes, and ſubdue them vnto thy power: But yf thys people haue not dyſpleaſed theyr GOD, we ſhall
E not be hable to wyth ſtande them, for theyr GOD ſhall defende them: and ſo ſhall we be a ſhame to all the worlde.

Nowe when Achior had ſpoken oute theſe wordes, all the greate men of Holofernes were wroth, and thought to ſlaye hym, and ſayde one to a nother: What is he, that dare ſay, that the chyldren of Jſraell are hable to withſtāde Nabuchodonoſor ꝑ kynge, & his hooſt: where as they are an vnweapened people, wythoute ſtrenghte, or vnderſtandynge of ꝑ feates of warre. That Achyor therfore may knowe ꝑ he hath dyſ-
ceaued vs, we wyll go vp to the mountaynes: when the myghtye mē of them are taken, he alſo ſhalbe ſtrycke wyth ꝑ the ſweard, ꝑ all people maye knowe, ꝑ Nabuchodonoſor is ꝑ GOD of ꝑ earth, & ꝑ there is none other wothoute hym.

The vj. Chapter.

¶ Achior is commuted into the handes of the Jewes by Holofernes. The prayer for the people. Achior is comforted of the Jewes.

SO whē they had lefte of ſpeakynge Holofernes toke ſore indignacion, and ſayde vnto Achior: For ſomuch as thou haſt prophecied vnto vs ſaying: that ꝑ people of Jſrael ſhalbe defēded of theyr GOD, J wyl ſhewe the, that there is no GOD but Nabuchodonoſor. yee, when we ſlaye them all (as one man) thou alſo ſhalt periſhe with them thorowe the ſweard of the Aſſyrias, and all Jſrael ſhalbe deſtroyed wyth the, & then thou ſhalte fele, that Nabuchodonoſor is ꝑ Lorde of the whole earth. Then ſhall the ſweard of my knighthode go thorowe thy ſydes, & thou ſhalte fall downe ſtrycke amōge the wounded of Jſrael, and ſhalt not come to thy ſelfe agayne
B but be vtterly deſtroied wyth thē. But yf thou thinckeſt thy prophecy to be true, why doeſte thou thē change thy coloure, why arte thou afrayde: Thynckeſt thou that my wordes are not able to be perfourmed: But ꝑ thou mayſt knowe that thou ſhalte fele theſe thinges wyth them, beholde, frō thys houre forth wyl J ſende the to yonder people, that when the punichemente of my ſweard (whyche they haue worthily deſerued) falleth vpon them, thou mayeſt be punished wyth them.

So Holofernes commannded hys ſeruauntes to take Achior, and carye hym to Bethulia, and to delyuer hym into the handes of the chyldren of Jſrael. Then Holofernes ſeruauntes toke hym, and wente thorowe the playne felde. But when they drewe nygh vnto the mountaynes, the ſlynge caſters came out agaynſte them. Neuertheleſſe, they gat them awaye by the ſyde of the mountayne, and bounde Achior hande and fote to a tree, and ſo left hym bounde wyth wythes, and turned agayne vnto theyr LORDE,

Notwythſtandynge, the chyldren of

Iſrael wente downe from Bethulia, came vnto hym, looſed hym, brought hym into Bethulia, ſet him in the myddeſte of ꝑ people, and aſked hym what the matter was, that the Aſſyrians had lefte hym bounde.

C Oſias, the ſonne of Michma, of the tribe Symeon, & Charbis (whych is alſo called Gothoniel) were the principal rulers at ꝑ ſame tyme. Nowe whē Achior ſtode in the myddeſt of the Senatoures, and before them all, he tolde them what aunſwere he gaue Holofernes to ꝑ thyng that he aſked hym, and howe Holofernes people wolde haue ſlayne hym for ſo ſayinge: & how Holofernes hym ſelfe was wrothe, & cōmaūded hym for the ſame cauſe to be delyuered vnto the Iſraelites: ꝑ whē he ouercame the chyldren of Iſrael, he myghte commaunde Achior alſo to be put to deathe wt diuers tormentes, becauſe he ſayde the GOD of heauen is theyr defender. And whē Achior hadplaynely tolde oute all theſe thynges, al ꝑ people fell downe vpon theyr faces, prayſyng the LORDE, & poured oute theyr prayers together vnto the LORD, wyth a generall complaynte and weapynge, & ſayde: O LORDE GOD of heauen & of earth, beholde theyr pryde: & loke vpon oure lowlyneſſe, & conſider howe it ſtādeth wyth thy ſayncte, & make it to be D knowne, that thou forſakeſt not thoſe, whych holde them faſte by the, & howe that thou bryngeſt them lowe ꝑ preſume of them ſelues, & make theyr boſt in theyr owne ſtrength. So when the wepynge & prayer of the people (whyche they had made the hole daye lōge) was ended, they comforted Achior ſayinge: The GOD of oure fathers, whoſe power & ſtrengthe thou haſte prayſed, ſhall ſo rewarde the, that thou ſhalte rather ſe theyr deſtruction. When the LORDE oure GOD then ſhal geue hys ſeruauntes thys libertie: GOD be alſo with the amonge vs: ſo that if it pleaſe the, thou wyth all thyne mayeſt dwell wyth vs.

Nowe when Oſias had ended the counſayle he toke hym into hys houſe, and made a great ſupper, called the elders to it: & ſo they refreſhed them ſelues after the faſtyng. And afterwarde was all ꝑ people called together whyche made theyr prayers al the nyght longe in the congregation, & beſoughte the GOD of Iſraell for helpe.

The vij. Chapter.

¶ Bethulia is beſeged of Holofernes. The people requireth helpe of GOD. They of Bethulia wold geue ouer the citie for want of water. The prayer of the people wyth teares and lamentacion

THe nexte day Holofernes cō- A maunded hys hoſt to go vp agaynſte Bethulia. There was an. C. & xx. M. fyghtynge men on foote, & xxij. M. horſe men, beſyde the preparynge of them ꝑ were woūne: and came to them on euerye ſyde out of the countreys & cities wiche he had taken. All theſe prepared them ſelues vnto the battayle agaynſte the Iſraelites, and came on by the hyl ſide, vnto ꝑ toppe that loketh ouer agaynſt Dothain, from the place which is called Belma, vnto Chelmon that lyeth towarde Eſdraelon.

Nowe when the chyldren of Iſraell ſawe ſo great a multitude of the Aſſyri- B ans, they fel downe flat vpon ꝑ ground, ſtrowed aſhes vpon theyr heades, and prayed wyth one accorde, that ꝑ GOD of Iſrael wolde ſhewe hys mercye vpō hys people. And ſo they toke theyr weapens and ſat betwene the mountaynes in ꝑ narowe place, and kepte the waye, daye and nyghte But whyle Holofernes was going about, he founde ꝑ water ſpryng, which from the South ſyde was conueyed into ꝑ citie by a condute: thys commaunded he, to dyrecte another waye, and to cut theyr condite in ſonder. There were wels alſo not far from ꝑ walles, whych they vſed ſecretlye, more for pleaſure thē for neceſſitie.

Then wente the Amonytes, and the C Moabites vnto Holofernes, and ſaide: The chyldren of Iſrael truſte nether in ſpeare nor arowe, but haue taken, in & kepte the mountaynes and hylles that thou mayſt not eaſly ouercome thē, ſet men to kepe the welles, that they drawe no water oute of thē: ſo ſhalte thou deſtroye them wyth oute ſwearde, or at ꝑ leeſt they ſhalbe ſo feble, ꝑ they muſt befayne to geue ouer the citie, whych they thincke not hable to be woone: for ſo much as it lyeth in the mountaynes. Theſe wordes pleaſed Holofernes wel and all hys men of war and he ſet an hundreth at euery well rounde about:

And when thys watch had endured D twentye

twentye dayes, the Cisterns and all ꝑ had water, fayled them ꝑ dweite in the citie of Bethulia, so they in ꝑ hole citie had not dryncke ynoughe for one daye, for the people had water geuen them daylye in a measure. Then came ꝑ men and wemen, yonge personnes and chyldren al vnto Ozias, and sayde al wyth one voyce: GOD be iudge betwyrte vs and ꝑ, for thou hast delte euell wyth vs: thou woldest not speake peceably with the kynge of ꝑ Assyrians, therfore hath GOD deliuerid vs in theyr handes, and there is no mā to helpe vs where as we are broughte downe before theyr eyes in thyrste & greate destruction. Therefore gather nowe together all ꝑ people ꝑ be in the citie, ꝑ we maie al yelde oure selues wyllingely vnto ꝑ people of Holofernes, for better it is ꝑ we be captiue and prayse the LORD with oure lyues, then to be slayne and perishe, and to be laughed to scorne & shamed of euerye man when we se oure wyues & chyldrē dye before oure eyes. We take heauen and earth thys day to recorde: and the GOD of our fathers (whych punisheth vs accordynge, to ꝑ deseruynge of oure synnes) and gyue you warnynge, that ye giue vp ꝑ citie nowe into the power of Holofernes hoste, that our end maye be shorte with the swearde, whiche els shall endure longe, for want of water and for thyrste.

¶ When they had spokē out those wordes, there was a great weppyng & howlynge in ꝑ whole congregacion, & that of euery man: and they cryed an hole houre lōge vnto GOD wyth one voyce, sayig: we haue sinned with our fathers we haue done amysse, we haue delte wyckedly. Thou that arte gracious, haue mercye vpon vs, punische our vnryghteousnesse, wyth thyne owne scourge, & geue not those ouer that knowlege the, vnto a people whych knowe the not, lest they saye amonge the Heathen: were is theyr GOD.

And when they were so werye wyth thys cryinge and weppynge, that they helde theyr tonges, Ozias, stode vp w watry eyes, & sayde O take good hertes vnto you, (deare brethren) and be of good cheare, & let vs wayt yet these fyue dayes for mercye of the LORDE, paraduenture he shall put a waye hys indignacion, and geue glorye vnto hys name. But yf he helpe vs not whē these fyue dayes are paste, we shall do as ye haue sayde.

The viij. Chapter.

¶ Of the vertuous woman Judith whych reproueth the auncientes because they tēpted the LORD She also moueth them to encorage and herten the people, and sheweth her counsell agaynste the enemies of the Jewes.

AND it happened when these wordes came to the eares of A
Judith a wyddowe, whych was ꝑ daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Osia, the sonne of Elay, ꝑ sonne of Jammor, the sonne of Jedeon, the sonne of Raphoim, ꝑ sonne of Achitob, the sonne of Melchia, the sonne of Euam, the sonne of Nathania, the sōne of Salathiel, the sonne of Simeon, the sonne of Ruben. And her husband was called Manasses, whych dyed in ꝑ dayes of the barly haruest. For whyle he was byndyng ꝑ sheues together in the felde the heate came vpon hys heade, & he dyed at Bethulia, hys citie, and there was he buryed beside hys father.

Nowe was Judith hys desolate wyd dowe thre yeares and syre monethes. And in the hyer partes of her house, she made her selfe a preuye chamber, where she dweit, beynge closed in with her maydens. She ware a smoke of heare and fasted all the dayes of her lyfe, excepte the Sabbothes, and newe mones: and the solemne dayes that the people of Israel kepte. She was a B
very fayer and bewtyfull person. Her husband also had lefte her greate ryches, a plenteous housholde, greate possessions and many catel. Thys Judith was a woman of a very good reporte wyth euery one, for she feared the LORDE greatlye, and there was no bodye that spake an euell worde of her.

When Judith hearde thys, howe Ozias, had promised ꝑ people, that after the fyfte daye he wolde geue vp the citie vnto the Assyrians, she sente for ꝑ elders Chabrim and Charmum & whē they came to her, she sayde what thing is thys, wherein Ozias hath cōsented, that yf GOD helpe not with in fyue dayes, he wyl geue ouer ꝑ citie to the Assyrians: What are ye, ꝑ ye tempt ꝑ LORD: Thys deuyce optayneth no mercy of

GOD, but prouoketh hym to wrathe & displeasure. Wyl ye set the mercye of ꝑ LORDE a tyme, & appoynte hym a daie after your wyl:

C Neuertheleſſe, for ſo muche as ꝑ LORDE is pacient, let vs rather repente, pouringe oute teares, and beſechynge hi of grace. For GOD threateneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of mẽ. And therfore let vs hertely fall downe before hym, & ſerue hym wyth a meke ſpirite, and wyth weapynge eyes ſay vnto ꝑ LORDE that he deale wyth vs accordynge to hys owne wyll and mercye: ꝑ lyke as oure herte is nowe vered, and broughte lowe thorowe the pryde of thẽ, it maye be conforted thorowe hys grace: in ſo much as we folowe not the ſynnes of oure fathers, whiche forſoke theyr GOD, and worſhipped other goddes for the whych ſynne they perished with the ſwearde, were ſpoyled & broughte to ſhame, of all theyr enemyes. As for vs we knowe none other GOD but onely hym, for whoſe mercye let vs tary wyth mekeneſſe. He ſhall require and make inquiſicion for oure blonde. from the veracions of oure enemies he ſhall bringe downe all the Heathen that ryſe vp agaynſte vs, and put them to diſhonour, euen ꝑ LORD our GOD

D Therfore deare brethren, ſeyng ye are ꝑ honourable and elders in the people of GOD, vnto whome all the people haue reſpect, and vpon whome the people ſtandeth lyfte vp theyr hertes wyth youre exhortacio ꝑ they maye call to remẽbraũce, howe oure fathers alſo in tymes paſt were tẽpted, ꝑ they myght be proued, yf they worſhippid theyr GOD a ryghte. They oughte to remẽbre, howe* our father Abrahã beynge tẽpted, Gen. 22. a.
and tryed thorowe manye tribulacios, was founde a louer and frẽde of GOD. So was Jacob, ſo was Moſes and all they that pleaſed GOD beynge tryed thorowe many troubles, were founde ſteadfaſte in fayth. Agayne, they that receaued not theyr temptacions wyth the feare of GOD but put them ſelues forth wyth vnpacience and murmurynge agaynſte GOD, periſhed of ꝑ deſtroyer, and were ſlayne of ſerpentes. And therfore ſhulde not we vndertake to be auenged for the thynge that is done vnto vs, but conſider, ꝑ al theſe puniſhementes are farre leſſe then oure ſynnes and myſdedes. Beleuyng alſo that thys correccion commeth vnto vs (as to the ſeruauntes of GOD) for amendemente, and not for oure deſtruccion.

Then ſayde Ozias, and the elders vnto Judith: All that thou ſpakeſt, is true E and noman can reproue thy wordes. Pray thou for vs nowe therfore vnto GOD, for thou arte an holy woman, & feareſt GOD. And Judith ſayde vnto them: Seing, ye knowe that my wordes are of GOD, then proue my counſel and deuyſe, yf yt be of GOD: and beſech GOD that he wyl bring my cõſel to goode end.

Thus haue I deuyſed: ye ſhall ſtande this nyghte before the porte, and I wyll goo forthe wyth Abra my mayde. Praye ye therefore vnto GOD: that he wyll graciouſly remember hys people of Iſrael whithin fyue dayes, as ye haue ſaide. As for the thyng that I goo in hande with all aſke ye no queſtions of yt, tyl I opẽ it vnto you my ſelfe: do ye nothynge elles but praye vnto ꝑ LORDE youre GOD for me. Then Ozias, the Prince of the people of Juda, ſayd vnto her: Goo thy waye in peace, the LORDE be with the, that we maye be auẽged of our enemies. And ſo they wẽte frome her agayne.

The. ix. Capter.

¶ The prayer of Judith for the victorie.

NOwe when they were gone theyr waye, Judith wẽt into her cloſet, put on an hearie ſmoke, ſtrawed aſhes vpon her heade, fel downe before ꝑ LORD, & cryed vnto him ſaying: O LORD GOD of my father* Simeon, whych gaueſte Gen. 34.
hym aſwearde for a defence agaynſte ꝑ enemies that vſed violence and wylfulneſſe, and that rauyſhed the virgine & put her to dyſhoneſtye. Thou that gaueſt theyr wyues into a praye, & theyr daughters into captiuitie, and all their praye for a ſpoyle vnto thy ſeruauntes whyche beare a zele vnto the: helpe me, a wyddowe, O LORDE my GOD I beſeche the. For thou haſte done all thynges frõ the begynnyge: and loke what thou haſte taken in hande and deuyſed it came euer to paſſe. For all thy wayes are prepared, & thy iudgemẽtes are done in thi euerlaſtynge fore knowlige

O loke nowe vpon the armyes of the Assyrians lyke as it was thy pleasure some tyme to loke vpon the hoost of the Egyptians, when they beynge weapened, persecuted thy seruaũtes, and put theyr truste in theyr charettes, horsemen, and in the multitude of theyr men of warre. But thou lokedest vpõ theyr hoost, castinge a thyke darckenesse before them: and when they came into the depe, the waters ouerwelued them.

B Euen so LORDE let it go wyth these, that truste in the power & multitude of theyr men of warre, in theyr charettes, arrowes, & speares, & knowe not þ thou only arte oure GOD, whyche destroyest warres from the begynnynge, and þ thou arte þ LORDE. O lyfte vp thyne arme nowe, lyke as euer frõ the begynnyng, & in thy power brig theyr power to naughte: cause theyr myghte to fall to wrath. They make their boost, that thy wyll vnhalowe ãd defyle thy Sãctuarie, and to wast þ tabernacle of thy name, and to caste downe the horne of thyne aulter wt theyr sweorde. Bringe to passe (O LORDE) that the pryde of the enemie be cutte downe wyth hys owne sweorde, that he may be taken wt þ snares of hys eyes in me, & that thou mayeste smyte hym wyth þ loue of my C lyppes. O geue me a steadfest mynde, that I maye dispise hym & hys strẽgth, and that I maye destroy hym.

Thys shall bringe thy name an euerlastynge remembraunce, yf the hande of a womã ouer throwe hym. *For thy power (O LORDE) standeth not in the powwer of men, neyther haste thou anye pleasure in the strengthe of þ horses. There was neuer proude parsone that pleased the, but in the prayer of þ humble and meeke hathe thy pleasure bene euermore.

O thou God of the heauẽs, thou maker of the waters, & LORDE of all creatures, heare me poore woman, callynge vpõ the, and puttynge my truste in thy mercye. Remembre thy couenaunte O LORDE: & minister wordes in my mouthe, & stablyshe thys deuyce in my herte that thy house maye cõtinue styll in holynesse, and that all the Heathen maye knowe that thou arte God, and that there is none other but thou.

The x. Chapter.

Judith decketh her selfe to go to Holofernes. The blessinge that the elders gaue Judith. Holofernes is in love wyth Judith.

AND when she had lefte of A cryinge vnto þ LORD, she rose vp from þ place where she had lyne flat before þ LORD, & called her mayden, wente downe into her house, layde the hearye cloth from her, put of þ garmentes of wyddowhode, washed her bodye, anoynted her selfe wyth precious thinges, of swete sauoure, bryoyded and platted her heare, set an houe vpõ her head, and put on such apparel as belongeth vnto gladnesse, slyppers vpon her fette, armeletes, spanges, earinges, fyngerrynges, & decked her selfe wyth all her beste araye.

The LORDE gaue her also a speciall bewtye and fayernesse (for al thys deckynge of her selfe, was not done for anye voluptuousnesse and pleasure of þ flesche, but of a ryghte discretion & vertue, therefore dyd the LORDE increase her beutye,) so that she was creeadige amiable, and welfauoured in all mens eyes. She gaue her mayde also a bottel of wyne, a pott wyth oyle, pottage, cakebreade and chese, & went her way.

Nowe when she came to the porte of B the citie, she founde Ozias, & the elders of the citie waytynge there. Whyche when they sawe her, they were astonyed, & maruelled greatlye at her bewtye. Neuertheless, they askee no question at her, but let her go, sayinge: The GOD of oure fathers geue the hys grace, and wyth hys power perfourme all the deuice of thy hert, that Jerusalem maye reioyce ouer the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde wyth one voyce: so be it: so be it. Judith made her prayer vnto the LORDE, and wente oute at the porte, she and her mayde.

And as she was goinge downe the mountayne, it happened that aboute þ sprynge of þ daye, the spyes of þ Assyrians met wyth her, and tooke her, sayinge: whence cõmeste thou: Or whether goest thou: She aunswered: I am a daughter of the Hebrues, & am fled frõ thẽ for I knowe þ they shalbe geuẽ vnto you to be spoyled: because they thought sorowe to yelde them selues vnto you,

that

that they myghte fynde mercye in youre syghte. Therfore, haue I deuysed by my selfe after this maner: I wyll go before the Prince Holofernes, & tell hym all theyr secretes, and wyll shewe hym, howe he maye come by them and wynne them, so that not one mã of hys hoste shall perishe.

And when these men had hearde her wordes, & considred her fayer face they were astoyned (for they wondred at her excellente beawty) and sayde vnto her: Thou haste saued thy lyfe by fyndynge out thys deuyce, that thou woldeste come downe to oure lorde: and be thou sure, that whē thou commest vnto hym he shall intreate the well, and thou shalte please hym at the hert. So they brought her vnto Holofernes pauilion, and tolde hym of her. Nowe when she came in before hi, immediatly he was ouercome, and taken wyth her bewtye. Then sayd hys seruauntes: who wold dispise the people of the Jewes, that haue so fayre wemen: Should we not by reason fyghte agaynste them for these: So when Judith sawe Holofernes, sittynge in a canapie, that was wrought of purple, sylcke, gold, Smaragde, & precious stones, she looked faste vpon hym and fell downe vpon ỳ earthe. And Holofernes seruantes toke her vp agayne at theyr lordes commaundemente.

The xi. Chapter.

¶ Holofernes requireth of Judith the cause of her comynge, wherby greeth hym a subtel answere.

THen sayde Holofernes vnto her Be of good chere, and feare not in thyne herte, for I neuer hurte mã that wold serue Nabuchodonosor the kynge. As for they people, yf they had not dispised me, I shulde not haue lyfte vp my speare agaynste them. But tell me nowe, what is ỳ cause that thou art departed from them, & wherefore art thou come vnto vs.

And Judith sayde vnto hym: Syr, vnderstande the wordes of thy handemayden, for yf thou wylt do after the wordes of thy handmayden, the LORD shall brige thy matter to a prosperous effecte: as truly as Nabuchodonosor ỳ lorde of the lande lyueth, and as truly as his power lyueth, which is in the, to the punishemente of all men that go wronge, all men shall not onelye be subdued vnto hym thorowde the, but all ỳ beastes also of the feld. For all the people spake of thy prudente actiuitie: and it hath euer bene reported, howe thou onelye art good and myghtye in all his kyngedome, and thy discretion is commended in all landes.

The thynge is manifest also, ỳ Achior spake, and it is wel knowē, what thou commaundest to do vnto hym. For this is playne and of a suretye, ỳ our GOD is so wrathe wyth vs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people, howe that for theyr synnes he wyll delyuer them ouer vnto the enemye. And for so muche as the chyldren of Israell, knowe that they haue so displeased theyr GOD, they are sore afrayed of the.

They suffer great hunger also, and for want of water, they are dead nowe in a maner. Moreouer, they are appoynted to slaye all theyr catel that they maye dryncke the bloude of them, and are purposed to spende all the holy ornamētes of theyr GOD (which he hath forbydden them to touch) for corne, wyne, and oyle. Seynge nowe that they do these thynges, it is a playne case, ỳ they muste nedes be destroyed. Wherfore whē I thy handemayden perceaued, I fled from them and the LORDE hath sente me vnto the, to shewe ỳ these thynges For I thy handmayden worshypped GOD euen now here beside ỳ, and thy handemayden shall go forth, & I wyll make my prayer vnto GOD, and shall tell me when he will rewarde thē their synne: then shall I come and shewe the and bring the thorowe the myddest of Jerusalem, so that thou shalte haue all the people of Israel, as the shepe wythout a shepeard: there shall not so much as one dogge barke agaynste the for these thynges are shewed me, by ỳ prouidence of GOD: and for so much as GOD is displeased wyth them, he hath sent me to tel ỳ the same.

These wordes pleased Holofernes & all his seruauntes, which merueled at the wisdom of her, and sayde one to another: there is not suche a woman vpon earth, in bewtie and discretion of wordes. And Holofernes sayde vnto her: GOD hath done well, that he hath sente the hether before thy people that thou maiest geue thē into oure hādes.

And

And for so muche as thy promise is good, yf GOD performe it vnto me, he shall be my GOD also, and thou shalte be excellente & greate in the courte of Nabuchodonozor, ād thy name shalbe spoken of in all the lande.

The.xij. Chapter.

¶ Holofernes cōmaundeth that Judith be well intreated. She desireth licence to goo oute in the nighte season to praye / ād obtayneth it. Bagoas is sent vnto her / to move her to come into Holofernes to a bāket / and she cōmeth. Holofernes is droncken.

Then commaunded he her to goo in where hys treasure laye, & charged that she shulde haue her dwellynge there, ād appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (lest I displease my GOD) but wyll eate of suche as I haue broughte wyth me. Thē sayde Holofernes vnto her: Yf these thynges þ thou haste brought wyth þ fayle, what shall we do vnto the? And Judith saide As truly as thou lyuest my lorde thy handamayden shall not spend all thys, tyll GOD haue brought to passe in my hande thinges þ I haue deuised.

So hys seruauntes broughte her in to the tent, wher as he had appounted. And as she was goynge in, she desired that she myghte haue leaue to go forth by nyghte, and before daye to her prayer and to make intercession vnto the LORDE. Then commaunded Holofernes hys chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto GOD those thre dayes.

And so in the nyghte season she wente forth into the vallye of Bethulia, ād washed her selfe in þ well water. Then wente she vp and besoughte þ LORDE GOD of Israel, That he wold sprospere her waye for the delyueraunce of his people. And so she wente in & remained cleane in her tente, tyll she toke her meate in the euening.

Upon the fourth day it happened, þ Holofernes made a supper vnto his seruaūtes, & sayde vnto Bagoe his chamberlayne: Go thy way, and counsel this Hebruesse, that she may be wyllynge to cōsente to kepe company with me. For it were a shame vnto all the Assyrians that a woman shulde so laughe a man to scorne that she were come from hym vnmedled wythall.

Then wente Bagoas vnto Judith, and sayde: Let not the good daughter be afrayde, to come into my lorde, that she may be honoured before hym, þ she maye eate and dryncke wine, & be merye wyth hym. Unto whome Judith aunswered: Who am I, that I shulde saye my lorde naye: whatsoeuer is good before hys eyes, I shall do it: and looke what is hys pleasure, that shal I thyncke well done, as longe as I lyue.

So she stode vp, and decked her selfe wyth her apparell, and wente in, & stode before hym. And Holofernes herte was whole moued, so þ he brente in desire towarde her. And Holofernes sayde vnto her: dryncke nowe and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my mynde is meryer to day, then euer it was in all my lyfe. And she toke, & dyd eate and dranke before hym, the thynges þ her maydē had prepared for her: And Holofernes was merie wt her, & dranke more wyne, thē euer he did afore in al his lyfe.

The xiij. Chapter.

¶ Holofernes sleapeth for very dronckennes / and Judith cutteth of hys heade / and goeth there wyth to her owne people of whom she is receaued wyth ioye / They geue thanckes vnto God for theyr deliuraunce. Judith speaketh vnto Achior. Whyche merueyleth at her feate done to Holofernes.

Nowe when yt was late in þ nyght hys seruauntes made haste euery mā to hys lodgynge. And Bagoas shutte the chāber doores, & wente hys waye, for they were all ouerladen wt wyne. So was Judith alone in the chamber. As for Holofernes he laye vpō þ bed al drōken, & of verye dronkennes fell a slepe.

Then cōmaunded Judith her maydē to stande wythoute before þ doze, ād to waite, And Judith stode before þ bed, makynge her prayer wt teares, ād moued her lyppes secretlye, & sayde: Strēgthen me, O LORD GOD of Israell, & haue a respecte vnto the workes of my hādes in thys houre, þ thou mayest set vp þ citie of Jerusalē, like as thou hast promised. O graūte þ by þ I maye performe þ thynge, whyche I haue deuysed thorowe þ beleue þ I haue in the

And

B And when she had spoken thys, she
wente to the bedsteade, and lowsed the
swearde, that hanged vpon it, and drewe it oute. Then tooke she holde of the hearye lockes of hys heade, and sayd strengthen me, O LORD GOD in thys houre and wyth that she gaue him two strokes vpon the necke, & smote of hys head. Thē toke she the canapie awaye and rolled the deade bodye alyde. Immediatlye she got her forthe, and delyuered the head of Holofernes vnto her mayden, & bad her put it in her wallet.

And so these two wente forth together after theyr custome, as though they wolde praye and so passed by the post, and came thorowe the valley vnto the porte of ỳ citie And Judith cryed a farre vnto the watchmen vpon ỳ walles: Opē the gates (saide she) for GOD is wyth vs, whyche hath shewed his power vpon Israel. And when they heardе her voyce, they called the elders of ỳ citie together. And they came all to mete her: lytle and greate, yonge and olde, for they thoughte not that she shulde haue come so sone. So they lyghted cādels, and gathared about her euerychone: but she wente vp into an hye place & caused silence to be proclaymed.

When euery man nowe helde hys tōge, Judith sayde: O prayse the LORDE
C our GOD for he hathe not dispised, nor forsaken them, that put theyr truste in hym, and in me his handmaydē he hath performed hys mercy, whych he promised vnto the house of Israel: yee, in my hand this same night hath he slaine the enemei of his people.

And wyth ỳ she toke forth the heade of Holofernes out of the wallet, and shewed it them sayinge: Beholde the heade of Holofernes the captaine of ỳ Assyrians, and this ỳ canapi, wher in he laye, in his dronckennesse: where the LORDE our GOD hath slayne hym by the hand of a woman.

But as truly as the LORDE lyueth, hys Angell hath kepte me goynge thether, remanyng there, and commynge hether agayne from thēce. And ỳ LORDE hath not suffered me hys hādemayden to be defyled, but wythoute any fylthynes of synne hath he broughte me agayne vnto you: and that wyth greate victorie, soo that I am escaped and delyuered. O geue thākes vnto hym eue-
rychone, for he is gratious and hys mercye endureth for euer.

So they praysed the LORDE all together, and gaue thanckes vnto hym. And to her they sayde The LORD hath blessed the in his power, for thorowe ỳ he hath brought oure enemies to naught. And Osias the chefe ruler of ỳ people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye GOD, aboue all wemen vpon earth.

Blessed be the LORDE, the maker of D
heauen and earthe, whyche guyded the a ryghte to wounde and smyte of ỳ heade of ỳ captayne of oure enemyes. For thys day he hath made thy name so honourable, ỳ thy prayse shall neuer come oute of the mouthe of men, whyche shall alwaye remember the power of ỳ LORDE seynge thou haste not spared thyne owe selfe, but put the in ieoperdye, considerynge the aunguyshe and trouble of thy people, and so haste helped theyr fall before GOD oure LORD. And all the people sayde: Amē, Amen.

Achior also was called, and he came. E
Thē saide Judith vnto him: The GOD of Israel vnto whome thou gaueste wytnes, that he wolde be aduenged of hys enemies, euen he hath thys nyghte thorowe my hande: smytten of the heade of al the vnfaythfull. And that thou mayeste se that it is so, beholde, thys is the heade of Holofernes, whiche in his presumtuous pryde, dispised the GOD of the people of Israel, and threatened the with destruction, sayinge: when the people of Israel is taken, I shall cause ỳ also to be stryckte wyth the swearde. When Achior sawe Holofernes heade, he fell downe vpon his face to the grounde, for verye anguyshe and feare so that he sounde wythall.

But after ỳ he was come agayne to hi selfe, he fel downe before her, & praysed her, sayige: Blessed arte thou of thy GOD, in al ỳ tabernacles of Jacob: for all the people ỳ heare of thy name, shal praise the god of Israel because of the.

The xiiij. Chapter.

¶ The counsayle of Judith. Achior beinge an Heathen man turneth to God. The Assyrians are afrayed of the Jewes.

JUdith sayde vnto all the peo- I
ple: brethrē, heare me. Stycke vp this heade vpō oure walles and

and when the sune aryseth, take euery man hys weapon, and fall out violent lye: not as thought ye wolde go be syde them, but to runne vpon them wyth violence. When the spyes in the tentes se this, they shall of necessitie be compelled to flye backward, and to rayse vp theyr captayne to ꝑ battayle. So whē theyr captaynes come i to Holofernes pauylio, & fynde ꝑ dead body wrapped in ꝑ bloude, fearfulnesse shall fall vpon thē, & whē ye perceaue ꝑ thei flie, folow thē wythout al care, for GOD shall deliuer thē vnto you to be destroied.

Then Achior seing ꝑ power of GOD which he had shewed vnto the people of Israel, fell of from hys Heathenysshe beleefe, and put hys trust in GOD, and let hym selfe be circumcised: ād so was he nombred amōge ꝑ people of Israel, he & all hys posterite vnto thys daye.

B Nowe as soone as it was daye, they stickte vp Holofernes heade vpon the walles, and euerye man tooke hys weapen, and so they wente oute wyth an horible crye. When the spyes sawe ꝑ, they ranne vnto Holofernes tente. And they that were wythin the tente, came before hys chamber, and made a greate rushinge to wake him vp, because they thought wyth ꝑ noyse to haue rayled hym. For there durste not one of the Assyrians knocke, go in, or open.

But when the captaynes and prin- C ces: and all the chefe in the kynge of ꝑ Assyrians hoost came together, they sayde vnto the chamberlaines: Go youre waye in, and wake hym vp for the myse are crepte oute of theyr hooles, and dare prouoke vs vnto battayle.

Then went Bagoas into his chamber, stode before the bed, ād clapped wh hys handes for he thought he had bene slepynge wyth Judith.

But when he had herkened perfectly wyth hys eares, ād coulde perceaue no sterynge, he wente nygher to the bede, and lyfte it vp, and then sawe he the dede bodye of Holofernes lyinge there withdout a head, welterd in his bloud vpon the earth. Then cried he wyth lowde voyce, & wyth weppynge rēte hys clothes, & wente into Judiths tente, & foūde her not: And so he lept oute vnto the people and sayde: one womā of the Jewes, hath brought all Nabuchodonozors people vnto shame. For loo, Holofernes lyeth vpon the grounde and hathe no heade.

When the chefe of the Assyrians hoo ste hearde ꝑ, they rente theyr clothes, & there fell an intollerable feare & tremb ling vpon them so ꝑ theyr myndes were sore afrayde. And there was an exceadyng great crye in the whole host.

The.xv.Chapter.

¶ The flyghte of the Assyrians. The persute of Israel after them. Israel becommeth rych / by the spoyles of the Assyrians. Judith is prayfed of Joachim / and of the people.

NOwe when all ꝑ hooste heard I ꝑ Holofernes was headed, the yr mynde and councel fel from them, & suche a feare came vpō them that thei vndertoke to defend thē selues by flying away: one spake not to āother but hāged downe theyr heades, lefte al behynd them: & made haste to escape from the Hebrues: for they hearde that they were hastynge to come after wyth theyr weapens, & so they fled by the wayes of the feldes, & thorowe all the foote pathes of the dales.

And when the chyldren of Israel sawe ꝑ they fled, they followed vpon them & wente downe wyth trompetes blowynge, & makinge a greate crye after thē. As for ꝑ Assyrians, they had no order, & kepte not them selues togeather but fled theyr waye. Neuertheles, the chyldren of Israel fell vpon them with one companye and order, and discomforted as many as they myghte get. And Osias sent messaungers vnto all the cities & countrys of Israel.

So all the regions & euery citie sent oute theyr best men, after them in har- B nes, & smot them wh ꝑ swearde, tyll they came to the vtmost parte of theyr borders. And the other ꝑ were in Bethulia came into the tentes of the Assyrians, & toke al, that they whych fled had lefte behynd them, and so they founde great good. And they ꝑ came agayne to Bethulia from the batayle, tooke wh them suche thynges as had bene theyrs, there was no nombre of ꝑ catell, & of ꝑ costlye Jewelles, so that from the lowest vnto the hyghest, they were all made ryche of the spoyles of them. And Joachim the hyghe preaste at Jerusalem, came to Bethulia wyth all the elders that they myghte se Judith.

Nowe

Nowe when she came out vnto them, they began all to prayse her wyth one voyce, sayinge: thou worthyppe of the C citie of Jerusalem, thou ioye of Israel, thou honoure of oure people thou haste done manly, and thy herte is confozted because thou hast loued clenlynesse and chastite, and hast knowen no man but thine owne husband: therfoze hath the hand of the LRORDE comfozted the: & blessed shalte thou be foz euer. And all the people sayde so be it, so be it.

In theyr dayes coulde the people of Israel scarce gather vp the spoyles of þ Assyrians. But all that belonged vnto Holofernes (whether it were of gold, of syluer, precious stones, clothynge, & all other ornamentes) they gaue it vnto Judith. And all the people retoysed, bothe wemen, maydēs, and younge people wyth pypes and harpes.

The xvi. Chapter.

¶ The songe of Judith foz the victozie. After the victorie optayned the people commeth to Jerusalē to worshyppe and praise God.

A Then songe Judith thys songe vnto the LORDE: Beginne vnto the LORD vpon the tabzettes, syng vnto the LORD vpon þ cymbales, O synge vnto hym a newe songe of thanckesgeuynge, be ioyefull & call vpon hys name. It is the LORDE that destroyeth warres: euen þ LORDE is name. Which hath pytched hys tētes in the myddest of hys people, þ he myght deliuer vs from the hande of al oure enemies. Assyrius came out of the mountaynes of the nozth in the multitude of his strēgth. His people stopped the water brokes, and theyr hozses couered the valles. He purposed to haue brent vp my lande, and slaye my yonge men wyth the swearde.

B He wolde haue caried awaye my children and bizgins into captiuitie, but þ Almyghtye LORDE hyndzed hym, and deliuered hym into the handes of a woman, whych brought hym to confusiō. Foz theyr myghtye was not destroyed of the yonge men. It was not þ sonnes of Tytan þ sleue hym, nether haue the greate Giauntes set them selues agaynste hym: but Judith the daughter of Merary wh her feyze bewty hath dyscōfozted hym, & brought hym to naughte. Foz she layde awaye her wyddowes garmente and put on the parell of gladnesse to the reioysinge of the childzē of Israel. She annointed her face, and bounde vp her heare in an houe to begile hym. Her slyppers rauyshed his eyes her bewetye captiuid hys mynde, wh þ swearde smote she of hys necke. The Persiās were astoined at her stedfaste C nes, and the Medes at her boldenes. Then howled the armyes of the Assyrians, when myslimple (dzye of thzyll appered.) The sōnes of the daughters haue pearsed them thozowe and slayne them as fugitiue childzē: they perished in the battayle, foz the verye feare of þ LORDE my GOD. Let vs synge a song of thankes geuinge vnto the LORDE, a newe song of prayse wyl we synge vnto oure GOD: LORDE LORDE, thou arte a great GOD, myghtie in power, whō noma maye ouercome. Al thi creatures shulde serue þ: foz thou spakest but the wozde, ād they were made: thou sentest thy spirite, & they were created, and no man can wythstande thy voyce. The mountaynes shall moue from the fundacions wyth the waters, the stonie rockes shall melte before the lyke ware. But they þ feare the, shalbe great wyth the in all thinges. Wo vnto þ people that ryse vp agaynste my generacion, foz the Almyghtye LORDE wyll auenge hym selfe of them, and in the daye of Judgemente wyll he visetē. Foz he shall geue fyer and wozmes into theyr flesche, that they maye burne & fele it foz euer moare.

After thys it happened, that after þ victozie, all the people came to Jerusalem, to geue praise and thanckes vnto the LORDE. And when they were purified, thei offred al their burnt sacrifices & theyr promise offeriges. And Judith offered all Holofernes weapens, & all þ Jewels þ the people had geuen her, ād the canappe that she toke from his bed and hanged them vp vno the LORDE. The people was ioyfull, as the vse is: & thys ioye by reason of þ victozie, wyth Judith, endured thze monetes.

Wo after these dayes, euery man wēte home agayne, & Judith was in greate reputacion at Bethulia, and ryghte honourably takē in all the lande of Israel. Unto her vertue also was chastitie ioyned, so that after her husbande Manasses, she neuer knewe man all þ dayes

dayes of her lyfe. Upon the hie solemne dayes she went out wyth greate worshyppe. She dwelte in her husbandes house an hundred and fyue yeare, and lefte her handemayden fre, and dyed: & was buryed beside her husbãde in Bethulia. And all the people mourned for her vij. dayes. So long as she liued, there was none that troubled Israell, and many yeares also after her deathe.

The daye wherin thys victorie was gotten, was solemlye holden, and rekened of the Iewes in the nombre of þ holye dayes, and it is yet greatlye holden of þ Iewes euer sence vnto thys daye.

¶ The ende of the booke of Judith.

The reast of the Chapters of the booke of Esther.

The xj. Chapter, after the Latin.

¶ The dreame of Mardocheus.

I MArdocheus the sonne of Jar, the sõne of Semei, the sone of Cisei of þ tribe of Beniamin, a Iewe: whiche had his dwellynge in þ citie of Susis, a mã of greate reputacion and excellent amonge all them that were in the kynges court (Neuerthelesse, he was one of the preseners, whõ Nabuchodonosor þ kynge of Babilon had caryed awaye from Jerusalẽ vnto Babylon wyth Jechonias þ kynge of Juda.) In the ij yere of þ raygne of great Artaxerres in the fyrst day of the moneth Nisan had Mardocheus suche a dreame. He thoughte he heard a great tẽpeste, horrible thonderclappes, earthquakes, and great byroure in the lãde, and that he sawe ij. great dragons redy to fyght one agaynst another.

Theyr crye was greate. At þ whych roarynge and crye all þ Heathen were vp to fyghte agaynste the ryghteous people. And the same daye was full of darckenes, & verye vnclear, full of trouble and anguyshe, yee, agreate fearfulnesse was there in all the lande. The ryghteous were amased, for they feared the plage and euell that was deuysed ouer them, and were at apoynte vñ them selues to dye. So they cryed vnto GOD: and while they were cryinge: the lytle wel grewe into agreat ryuer and into many waters. And wyth that it was daye and the sõne rose vp agayne. And þ lowly were exalted, and deuoured the glorious and proude.

Nowe when Mardocheus had sene thys dreame, he awoke, and mused sted fastlye in hys herte, what GOD wolde do, and so he desired to knowe all the matter, and hys mynde was there vpõ vntyll the nyghte.

The xij. Chapter.

¶ Mardocheus vttereth the treason deuysed against the kinge: and is therfore rewarded of hym

AT the same tyme dwelte Mardocheus wyth Bagathaz Tares, in the kynges courte, the kynges chamberlaynes and porters of þ place. But when he hearde theyr deuyce, and had diligẽtly considred theyr imaginacõs, he perceaued þ they went about to lay theyr cruel handes vpon the kynge Artaxerres: and so he certified the kynge therof. Then caused the kyng to examẽ þ ij. gelded wyth tormentes. And when they had granted it they wer put to death. This the king caused to be put in þ Cronicles for an euerlastynge remembraunce, & Mardocheus wrote vp þ same matter. So þ kyng commaunded þ Mardocheus shuld remaine in þ court & for thys faythfulnes of hys, he gaue him reward. But Aman þ sõne of Amadathu þ Agagite, which was holden in great honour and reputacion in þ kynges court vndertoke to hurt Mardocheus and hys people because of the ij. chamberlaynes þ were put to death.

The xiij. Chapter.

¶ The copye of the letters of Artaxerres agaynst the Jewes which pertaynith to the ij. chapter. The prayer of Mardocheus.

THE great kynge Artaxerres which raygneth frõ India vnto Ethiopia, ouer an C & xxvij. landes, sendeth his frendly salutacion vnto al þ princes & debites of the coumtres which be subiect vnto his dominiõ. When I was made lord ouer many people, & had subdued the whole earth vnto my dominion, my mind was

not with cruelty & wrong to exhalte my selfe by ꝑ reason of my power: but purposed wyth equite alway & gentelnes, to gouerne those that be vnder my iurisdiction, and wholy to set them in a peceable lyfe, & therby to bring my kyngdome vnto trãquillite, that men myght safely go thorowe on euery syde and to renew peace agayne, which all men desire. Nowe whē I asked my coũceilers
B howe these thynges myghte be brought to a good ende, there was one by vs, excellēte in wysdome whose good will, truth, & faythfulnes hath oft bene shewed & proued, whych was also the prīcipal and nerre to ꝑ kyng Aman by name: whych certified vs howe that in al landes there was scatered abroade a rebellious folke, that made statutes ād lawes agaynste al other people: and haue alwaye dispised ꝑ proclaymed commaundementes of kynges: and how that for thys cause it were not to be suffered that suche rule shulde cōtinue by you, and not to be put downe.

Seinge nowe we perceaue the same,
C ꝑ thys people alone ar contrarie vnto euery man, vsyng straunge & other maner of lawes, & wythstāde our statutes & doynges, & go aboute to stablish thynges matters, ꝑ our kingdome shuld neuer come to good estate & stedfastenesse Therfore haue we commaunded, ꝑ all they ꝑ are appointed in writinge & shewed vnto you by Aman, (whyche is ordeyned & set ouer all our landes, and ꝑ most principal nert vnto ꝑ kyng, and in maner as a father) shal wt theyr wyues & chyldrē be destroyed and rooted oute wyth ꝑ swearde of theyr enemies & aduersaries, and ꝑ there shalbe no mercy shewed, & noman spared. And this shalbe done the xiij. daye of ꝑ moneth called Adar) of this yeare, that they wiche of olde (and nowe also) haue euer bene rebellious maye in one daye wyth violence be thruste downe into the hell, to thintente that after thys maner oure empire maye haue peace & tranquilite.

But Mardocheus thoughte vpon al
D the worckes & noble actes of the LORDE, & made prayer vnto hym, saynge: O LORDE LORDE, thou baleaunte & Almyghtye kynge (for all thynges are in thy power) & yf thou wylt helpe & deliuer Israel, there is no man that can wtstande or let ꝑ: for thou hast made heauen and earth, and what wonderous thynge so euer is vnder the heauē: thou arte LORDE of all thynges, and there is no man that can resiste thy maiestie. O LORDE. Thou knowest al thinges, thou wotest LORD that it was nether of malice, nor presumpcion, nor for any desire of glorie, that I wolde not bowe downe my selfe, nor worshyp pounder proude presumptreous Amā for I wolde haue bene contente, and that wyth good wyll, yf it myght haue done Israel any good, to haue kyste euen his foote steppes but that I dyd it, because I wolde not set the honoure of aman in the stede of the glorie of GOD: and because I wolde worshyp none but only the my LORDE, And thys haue I done in no pride nor presumcion.

And therefore O LORDE thou GOD
E and kynge haue mercye vpon thy people, for they imagin howe they may bring vs to naught: yea, theyr mynde and desire is to destroye, and to ouerthrowe thy people, that hath ben euer thyne enheritaunce of olde. O dispise not ꝑ portion, whych thou haste delyuered & broughte oute of Egypte for thyne owne selfe. Heare mi prayer, & be mercyfull vnto thy people whom thou hast chosē for ā heritage vnto thy selfe. Turne our complainte & sorowe into ioye, ꝑ we maye lyue, O LORDE, & prayse thy name. O LORDE suffer not ꝑ mouthes of them that praise the to be destroyed.

All the people of Israel in lyke maner, cryed as earnestlye as they coulde vnto the LORDE: for theyr death and destruction stode before theyr eyes.

The xiiij. Chapter.

¶ The prayer of Esther for the deliuerance of her and her people.

Q Uine Esther also beyng in the
I battayle of death, resorted vnto the LORDE, layde away her glorious apparel, and put on ꝑ garmentes ꝑ serued for syghing and mourning. In ꝑ sted of precious oyntmēt, she scatered ashes & donge vpō her head: & as for her bodye, she hūbled it wt fastig, & brought it verylow. Al ꝑ places wher she was wōt to haue ioye afore those filled she wt ꝑ heere ꝑ she pluckt of her selfe. She prayed also vnto ꝑ LORD GOD of Israel wt these wordes. O my LORD thu only arte our kig, help me desolate

woman,

woman, which haue no helper but ỳ, for my miserie & destruction is hard at my hãd. Fro my youth vp I haue hard out of ỳ kynred of my father, ỳ thou tokest Israel from amõg al people (& so haue our fathers of theyr forelders) ỳ they shuld be thy perpetual enheritaũce & lo ke what thu didest promise thẽ, thu hast mad it good vnto thẽ. Nowe LORD, we haue sinned before ỳ, therfore hast thou geuẽ vs into ỳ hãdes of oure enemyes B because we worshipped theyr Gods. LORD, thu art rightous. Neuertheles, it satisfied them not, ỳ we are in bitter & heuy captiuite & oppressed amonge thẽ, but thou hast layde theyr hãdes vpon ỳ hãdes of their Gods: so ỳ they begin to take away ỳ thig (ỳ thou wt thy mouth hast ordened & appoynted) & to destroy thyne enheritaũce, to shut & stop ỳ mouthes of thẽ ỳ prayse ỳ, to quẽch ỳ glorie & worshyppe of thy house, & thine alter, & to opẽ ỳ mouthes of ỳ Heathẽ, ỳ they may prayse ỳ power & vertue of ỳ gods & to magnifie ỳ fleshly kyng for euer. C O LORDE geue not thy septer vnto them ỳ be nothing, lest they laugh vs to scorne in our miserie and fall: but turne theyr deuyse vpon them selues, and punishe hym, that hath begonne the same ouer vs, and set hym to an example. Thyncke vpon vs O LORDE, & shewe thy selfe vnto vs in the tyme of oure destresse, & of our trouble. Strength me O thou kyng of Gods, thou LORD of all power, geue me an eloquente and a pleasunte speach in my mouth before ỳ Lion. Turne hys hert in ỳ hate of oure enemyes, to destroy him & al such as cõsent vnto him. But delyuer vs wt thyne hande, and helpe me thy handmayde, whych haue no defence nor helper but onely the LORD, thou knowest al thynges, thou wotest that I loue not ỳ glorie and worshyp of the vnryghteous, and that I hate, and abhorre ỳ bed of the vncircumcised, and of al Heathen. D Thou knowest̃e my necessitie, that I hate the token of prehemynence & worshyp whych I beare vppon my heade, what tyme as I must shewe my selfe and be sene, and that I abhorre it an an vncleane cloth, and that I were it not when I am quiete and alone by my selfe. Thou knowest also, that I thy handemaiden haue not eaten at Amans table, and that I haue had no pleasure nor delite in ỳ kynges feaste, that I haue not dronche the wyne of the dryncke offeringes and that I thy handemaydẽ haue no ioye sence the daye that I was brynght hether, vntyl this daye, but onely in the LORDE. O thou GOD of Abraham, O thou myghtye GOD aboue all, heare the voyce of them, that haue none other hoope, and delyuer vs oute of the hande of the wycked, and delyuer me oute of my feare.

The xv. Chapter.

¶ Mardocheus moueth Esther to goo into the kynge and make intercession for her people: and she performeth hys requeste.

MArdocheus also bad Esther goo in vnto ỳ kynge, A and praye for her people, & for her countrye. Remember (sayth he) ỳ dayes of thy lowe estate, how thou wast norysshed vnder my hande: For Aman whych is nerre vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therefore vpon the LORDE, and speake for vs vnto the kynge, & delyuer vs frõ death. And vpõ ỳ thyrde day it happened, ỳ Esther layde awaye the mourninge garmentes, & put on her glorious apparell, and decte her selfe goodly (after ỳ she had called vpon GOD, which is the beholder & saviour of all thynges) toke two handemaydes wyth her: vpõ ỳ one she leaned her selfe, as one ỳ was tender: ỳ other folowed her, and bare the trayne of her vesture. The shyne of her bewtye made her face rose coloured. The similitude of her face was chearful and amyable, but her herte was sorowfull for greate feare. She wente in thorowe all ỳ doores, and stoode before the kynge. The kyng sat vpon the throne of hys kynge dome, and was clothed in hys goodly araye, al of gold, and set wyth precious stones, and he was verye terible: He lyfte vp hys face, that shone in the clearnesse, and looked grymly vpõ her. Then the Quene fel downe, was pale & faynte and leaned her self vpon the head of the mayd, that went wyth her.

Neuertheles, GOD turned the kyndes mynde that he was gentile, that he B leaped oute of hys seate for feare, & gat her in hys armes, and helde her vp tyll she came to her selfe agayne. He gaue her louinge wordes also, & sayde vnto

ther Esther, what is ꝑ matter? I am thy
brother, be of good cheare, thou shalte
not die: for oure cõmaũdemẽt toucheth
the comons and not the. Come nie. And
wyth that he helde vp hys golden rod,
and leyd it vpon her necke, & embraced
her frendely, and sayde talke wyth me.
Then sayde she: I sawe the (O lorde)
as an Angel of GOD, and my herte was
troubled, for feare of thy maiestie and
clearnesse. For excellente and wonder-
full arte thou (O Lorde,) and thy face
is full of Amitie. But as she was thus
speakynge vnto hym, she fell downe a-
gayne for fayntnesse for the whych cau
se the kynge was afrayde, and all hys
seruauntes comforted her.

The xvj. Chapter.

¶ The copye of the letters of Artaxerxes, wherby
he reuoketh those wbych he fyrste sente forth.

THe greate kyng Artaxerxes,
whych raygneth from India
vnto Ethiopia, ouer an hun
dred and seuen and twentye
landes, sendethe vnto ꝑ Princes and
rulers of the same landes, such ue
lyme, hys frendly salutacion. Ther be
manye that for the sondrye fryndeshyp-
pes and benifites diuersly done vnto
them for theyr worthyppe, be euer the
more proude and hye mynded, and vn-
dertake not onely to hurte theyr subiec
tes (for plenteous benifites maye they
not suffer, & begynne to imagine some
thinge agaynste those that do thẽ good,
and take not onely all vnthanckefulnes
se awaye from men) but in pryde & pre-
sumpcion (as they that be vnmyndefull
and vnthanckfull for the good deades)
they go about to escape the iudgement
of GOD, that seyth al thynges, whyche
iudgemente, hateth and punishethe all
wyckedoesse: It happeneth ofte also, ꝑ
they whyche be set in office by the hyer
power, and vnto whom the busynesse &
causes of the subiectes are committed
to be handled, ware proude, and defyle
them selues wyth sheadynge of innocen
te bloude, whych bryngeth them to in-
tollerable hurt. Whych also wyth false
and deceyteful wordes and wyth lyun-
ge tales, dysceaue and betray the inno-
cente goodnesse of Princes.

Nowe is it profitable and good, that
we take hede, make search therafter, &
consider, not only what hath happened
vnto vs of old: but the shamfull, vnho-
nest, and noysome thynges, that the de-
bities haue nowe taken in hande befo-
re our eyes, and therby to beware in ty
me to come, that we maye make ꝑ kyng
dome quiet and peaceable for all men:
and that we myghte sometyme drawe
it to a chaunge: and as for the thynge
that nowe is presente before oure eyes,
to withstande it, and to put it downe,
after the moost frendly maner.

What tyme nowe as Aman, the sonne
of Imadathu ꝑ Macedonian (a straun
ger verely of the Persians bloude, and
farre from our goodnesse) was come in
among vs as an alcant and had optay
ned the frendeshyppe that we beare to
warde all ꝑ people, so that he was cal-
led oure father, & had in hyghe honoure
of euery mã, as the nerte and principall
vnto the kynge, he could not forbeare
hym selfe but hys pryde hath vndertа-
ken, not onely to robbe vs of the kynge
dome, but of oure lyfe.

Wythmanyfolde dysceate also hath
he desire to destroie Mardocheus oure
helper and preseruer, whych hath done
vs good in all thynges: and innocente
Esther the lyke partaker of oure kyn-
gedome, wyth all her people. For hys
mynde was (when he had taken them C
oute of the waye, and robbed vs of thẽ)
by thys meanes to translate the kyng-
dome of ꝑ Persians vnto them of Ma-
cedonia, but we fynde that the Iewes
whyche were accused of the wycked, ꝑ
they myghte be destroyed are no euell
doers, but vse resonable and ryght la-
wes, and that they be the chyldren of ꝑ
moost hygh lyuyng GOD, by whome ꝑ
kingdome of vs & our progenitoures
haue bene well ordred hetherto. Where
fore, as for the letters and commaũde-
mentes that were put forthe by Aman
the sõne of Imadathu, ye shall do well,
yf ye holde them of none effecte: for he
that set them vp and inuented them,
hangeth at Susis before ꝑ porte, wyth
al his kynred: and GOD, (whyche hath
all thynges in hys power) hath rewar-
ded hym after hys deserynge.

And vpon thys ye shall publishe and D
set vp the copye of this letter in all pla
ces, that the Iewes maye freely and
wythoute hyndraũce hold them selues
after theyr owne statutes, & that they
maye be helped, and that vpon the thre

and

and twentye daye of ꝑ twelue moneth Adar, they maye be aduenged of them, whyche in the tyme of theyr anguishe & trouble, wolde haue oppressed thē. For the GOD ꝑ gouerneth al thynges hath turned to ioye the daye, wherein ꝑ chosen people shulde haue perished.

Moreouer, amonge the hyghe solemne dayes that ye shal haue, ye shall holde thys also wyth all gladnesse, that no we & in tyme to come, thys daye maye be aremembraunce to good for al suche as loue the prosperitye of the Persiās: but a remembraunce of destruction to those that be sedicious vnto vs.

All cities and landes ꝑ do not thys, shall horribly perishe and be destroyed with the swearde and fyre, and shal not onelye be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the reast of the booke of Esther.

The booke of wysedome.

The fyrste Chapter.

¶ Howe we ought to search and enquire after GOD, and who be those that fynde hym. Of the holy ghost. We ought to flye from backbytyng and murmuryng. &c.

I Set youre affection vpō ryghteousnesse, ye that be Iudges, of the earth. Haue a good opinion of the LORD, and seke hym in the syngleneſſe of hert For he wyll be found of them that tempte hym not, & appereth vnto such as put theyr trust in hym. As for froward thoughtes, they seperat from GOD: but vertue (if it be alowed) refourmeth the vnwyse, And why? wysedome shall not enter into a frowarde soule, nor dwell in the body that is subdued vnto synne. For the holy Goost abhorreth fayned nurtour, & wythdraweth hym selfe from ꝑ thoughtes that are wythout vnderstandynge, & where wyckednesse hath the vpperhande, he flyeth from thence, for the spirite of wysdome is louynge, gentle and gratious, and wyl haue no pleasure in hym that speaketh euell wyth hys lyppes. For GOD is a wytnes of hys raynes, a true searcher out of hys hert, & an hearer of hys tong. For the spirite of the LORDE fylleth the round compasse of the worlde: and the same that vpholdeth al thynges, hath knowlege also of the voyce.

Therefore, he that speaketh vnryghteous thynges, can not be hyd: neyther maye he escape the iudgement of repro fe. And why? inquisitiō shalbe made for the thoughtes of the vngodlye, and the report of hys wordes shall come vnto GOD, so that thus wyckednesse shalbe punished. For ꝑ eare of ꝑ gelouse heareth all thynges, and the noyse of the grudgynges shall not be hyd. Therefore beware of murmerynge whych is nothynge worth: and refrayne youre tonge from slaundder. For there is no worcke so darcke and secrete, that it shall go for noughte, and ꝑ mouth that speaketh lyes, slayeth the soule.

O seke not your owne death in the errour of youre lyfe: destroye not your selues thorowe ꝑ worckes of youre owne handes. For GOD hath not made death, neyther hathe he pleasure in the destruction of ꝑ lyuing. For he created all thynges, ꝑ they myghte haue theyr beynge: yea, al ꝑ people of ꝑ earth hath he made that they shulde haue health, ꝑ there shulde be no destructiō in them, and that the kyngedome of hell shulde not be vpon earth (for ryghteousnes is euerlastynge & immortall, but vnryghteousnesse bryngeth death.) Neuertheleſſe, the vngodlye call her vnto them both wyth wordes and worckes: and whyle they thyncke to haue a frende of her they come to noughte: for ꝑ vngodlye that are confederate wyth her and take her parte, are worthye of death.

The ij. Chapter.

¶ The imaginations and desires of the wicked, and theyr counsayle agaynste the faythfull.

I For the vngodlye, talke & imagin thus amonge them selues, but not ryght. The tyme of oure lyfe is but shorte and tedious: and when a man is once gone, he hath nomore ioye nor pleasure, nether knowe we any mā that turneth agayne from death: for we are borne of nought, and we shalbe hereafter as though we had neuer bene. For our breath is as smoke in oure nostrels, and ꝑ wordes

as a sparke to moue oure hert. As for our body, it shalbe very ashes that are quenched, and oure soule shall vanyshe as the soft ayre. Oure lyfe shall passe away as the trace of a cloude and come to naught as the myst that is dryuen awaye wyth the beames of the Sunne, and put downe wyth the heate thereof. Oure name also shalbe forgotten by lytle, and no man shall haue oure worckes in remembraunce.

For oure tyme is a verye shadowe ẏ
B passeth awaye: and after oure end there is no returnynge, for it is fast sealed: so that no mã commeth agayne. Come on therfore, let vs enioye the pleasures ẏ there are, & let vs sone vse the creature lyke as in youth. Let vs fyl oure selues wyth good wyne and oyntmẽte, and let there no floure of ẏ tyme go by vs. Let vs crowne our selues wyth roses afore they be wethered. Let there be no fayre medowe, but oure luste go thorowe it. Let euery one of you be partaker of oure bolupteousnesse. Let vs leue some token of our pleasure in euery place, for ẏ is oure porciõ, els get we nothyng. Let vs oppresse the poore & ryghteous: Let vs not spare ẏ wyddowe nor olde man let vs not regarde the heades that are gray for age. Let the lawe of vnryghteousnesse be oure auctoritie, for ẏ thynge ẏ is feble is nothyng worth. Therefore let vs defraude the ryghteous: and why? he is not for oure profyte: yea, he is cleane cõtrarye to oure doynges. He checketh vs for offendynge agaynste ẏ lawe, & slaundreth vs as transgressoures of al nurtoure. He maketh hys boo
C ste to haue ẏ knowlege of GOD: yea he calleth hym selfe GODS sonne. He is ẏ be waiter of our thoughtes: It greueth vs also to looke vpon hym, for hys lyfe is not lyke other mens, hys wayes are of another facion. He counteth vs but vayne persons, he wyth drayweth hym self from oure wayes as frõ fylthynes, he commendeth greatlye the latter end of ẏ iust, & maketh hys boost that GOD is hys father. Let vs se then yf his wordes be true, let vs proue what ende he shal haue. For yf he be the true sonne of GOD, he wyll receaue hym: & delyuer hym from the handes of hys enemyes.
D Let vs examin hym with dispiteful rebuke and tormentynge, that we maye knowe hys dignitye and proue his patience. Let vs condemne hym wyth moost shamfull death: for lyke as he hath spoken, so shall he be rewarded.

Suche thynges do ẏ vngodly imagin & go astraye, for theyr owne wyckednesse hath blynded them. As for the misteries of GOD they vnderstãde them not: they neyther hoope for the rewarde of ryghteousnesse, nor regarde the worshyp that holy soules shall haue. For GOD creatid man to be vndestroyed: yea, after ẏ * image of hys owne lykenesse made he hym. Neuertheless, thorowe enuy of the deuell, came death into ẏ worlde: and they that holde of hys syde do as he doth.

The iij. Chapter.

¶ The conuersacion and assurraunce of the ryghteous. The rewarde of the faythful.

But the soules of the righteous are in the hand of GOD and the payne of death shal not touche them. In ẏ syght of the vnwyse they appeared to dye, & theyr ende is taken for very destruction. The waye of the ryghteous is iudged to be vtter destructiõ, but they are in reste. And though they suffer payne before men, yet is theyr hope full of immortalitye. They are punished but in fewe thynges, neuertheless, in manye thynges shall they be well rewarded. For GOD proueth them, & findeth them mete for hym selfe: yea, as the golde in the fornace, doth he trye them: & receaueth them as a burnte offrynge, & when the time cõmeth, they shalbe loked vpõ.

The ryghteous shall shyne as the
D sparkes that runne thorowe the red bushe. They shall Iudge the nacions, and haue dominion ouer the people, & their LORDE shall raygne for euer. They that put theyr truste in hym, shall vnderstande the truth, and suche as be faythfull, wyll agre vnto hym in loue: for hys chosen shall haue gyftes & peace. But the vngodlye shalbe punyshed accordyng to theyr imaginations, for they haue dispised the ryghteous: and forsaken the LORDE.

Whoso dispiseth wysedome and nur-
C ture he is vnhappye: and as for ẏ hoope of suche, it is but vayne: theyr laboures vnfrutefull, and theyr worckes vnprofytable. Theyr wyues are vndyscrete, and theyr chyldrẽ moost vngodlye.

lyfe. Theyr creature is curſed. Bleſſed is rather the barrē & vndefyled, whych hath not knowne ꝑ ſynfull bed: ſhe ſhal haue fruyte in the reward of the holy ſoules. And bleſſed is the gelded, wyche wt his handes hathe wzoughte no vnrighteouſneſſe, noz imagined wycked thiges a gaynſte GOD. Foz vnto hi ſhalbe geuē the ſpeciall gyfte of fayth, & ꝑ moſte acceptable pozcion in the temple of GOD. Foz glozious is ꝑ fruite of good laboure, & the roote of wyſedome ſhall neuer fade awaye.

As foz ꝑ chyldzen of aduouteres, they ſhalcome to an ende, & ꝑ ſeed of an vnvnrighteouſbed ſhalbe rooted out. And though they lyue long, yet ſhall they be nothynge regarded, ād theyr laſte age ſhalbe wythoute honoure. ¶ they dye haſtyly, they haue no hope, nether ſhall they be ſpoken to in the daye of knowlege. Foz hozrible is the death and ende of the vnrighteous,

The iiij. Chapter.

¶ Of the chaſte generacion of the forthfull, and of theyr felicite. Of the death of the ryghteous, and of the condemnacion of the vnfaythfull.

HOw fayre is a chaſte generacion wt vertue: The memozial thereof is immoztal, foz it is knowen with GOD & with men. When it is pzeſente, mē take example therat, ād if it go away, yet they deſize it. It is alway crowned & holden in honoure, & winneth ꝑ reward of the vndefyled battayle. But the multitude of vngodly childzē is vnpzofitable: and the thynges ꝑ are plāted wt whozedome ſhall take no depe roote, noz laye any faſt fundacion. Thoughe they be grene in ꝑ bzaunches foz a tyme, yet they ſhalbe ſhakē wt the wynd: foz they ſtand not faſt, & thozowe ꝑ vehemencie of ꝑ wynde they ſhalbe roted out. Foz ꝑ vnperfect bzaūches ſhalbe bzokē, theyr frute ſhalbe vnpzofitable & ſower to eat: yee, mete foz nothyng. And why: al ꝑ chyldzē ꝑ are bozne of wycked, muſt beare recozde of ꝑ wyckednelle agaynſte theiz fathers and mothers when thei be aſked. But thoughe ꝑ ryghteous be ouertaken wyth death, yet ſhall he be in reſte.

Age is an honourable thyng: neuertheles it ſtandyth not onelye in ꝑ lēgth of tyme, noz in the multitude of yeares: but a mans wyſedome is the graye hare, and an vndefyled lyfe is the olde age. He pleaſed GOD, and was beloued of him: ſo that where as he lyued amonge ſynners, he tranſlated hym. * yea, ſodenlye was he taken awaye, to ꝑ intē te ꝑ wyckednelle ſhulde not alter hys vnderſtāding, and that hypocriſie ſhulde not begyle hys ſoule. Foz the craftye bewytchynge of lyes make good thynges darke, the vnſtedfaſtneſſe alſo and wyckedneſſe of volupteous deſire, turne aſyde the vnderſtandynge of the ſimple. Thought he was ſoone dead, yet fulfylled he muche tyme. Foz his ſoule pleaſed GOD: therefoze haſted he to take hym away from amonge ꝑ wicked. Thys the people ſe, & vnderſtāde it not: they lay not vpſuch thynges in theyr hertes, howe that the louynge fauoure and mercye of GOD is vpon hys ſaynctes, and that he hath reſpecte vnto hys choſen. Gene. 5. c.

Thus the ryghteous that is deade, contemneth the vngodly wyche are lyuynge: and the youth that is ſoune bzoughte to an ende, the longe lyfe of the vnryghteous. Foz they ſe the ende of ꝑ wyſe, but they vnderſtande not what GOD hath deuyſed foz hym, & wherefoze the LORDE hath taken hym awaye. And why: they ſe hym and diſpiſe hym, therfoze ſhal GOD alſo laugh them to ſcozne: So ꝑ they them ſelues ſhall dye heareafter (but withoute honoure, yea in ſhame amōge the deade foz euermoare. Foz wythoute anye voyce ſhall he burſte thoſe ꝑ be puſte vp, & remoue thē from ꝑ fundacions, ſo ꝑ they ſhalbe layde waſte vnto the hyghelte. They ſhall mourne, & theyr memoriall ſhall periſhe. So they beynge afrayde, ſhall remember theyr ſynnes: and theyr owne wyckednelle ſhall bewzaye them.

The v. Chapter.

¶ The conſtaunteſſe of ryghteous before theyr perſecuters. The hope of the vnfaythfull is vndurable ād vayne. The bleſſednelle of the ſaynctes ād godlie

THen ſhall the ryghteous ſtand in great ſtedfaſtneſſe agaynſte ſuche as haue dealt ertreamely wythe them, and taken awaye theyr laboures. When they ſe it, they ſhalbe vered with horible feare, and ſhall wondze at the haſtineſſe of the ſodayne health: gronynge foz very

destresse of mynde, & shall saye wythin them selues, haupnge inwarde sozowe, and mournynge foz verye anguyshe of mynd. These are they, whō we somtime had in dirision, & iested vpō. We fooles thought theyr life very madnys: & their ende to be wythout honour. But lo, howe they are coūted among ꝑ chyldrē of GOD, & theyr pozcion is among ꝑ sayncte. Therfoze we haue erred frō ꝑ way of truth, ꝑ lyght of righteousnesse hath shyned vnto vs, & the Sunne of vnderstandyng rose not vpō vs. We haue weryed oure selues in ꝑ waye of wyckednesse and destruction. Tedious wayes haue we gone: but as foz the waye of the LORDE we haue not knowne it.

What good hath oure pryd done vnto vs? Oz what profyte hath the pompe of richesse brought vs? All those thynges are passed awaye lyke a shadowe, & as a messenger runnynge before: as a shyppe that passeth ouer the waues of the watyr, wbych when it is gone by, ꝑ trace therof cannot be founde, nether ꝑ path of it in the floudes. Oz as a bryde that flyeth thozowe in ꝑ ayze, & no mā can se any token where he is flowen, but onely heare ꝑ noyse of her wynges, beatynge the lyght wynde, partynge the ayre thozowe the vehemēcie of her goynge, & flyeth on shaking her wiges, where as afterwarde no token of her waye can be founde. Oz as whē an aro we is shot at a marke it parteth ꝑ ayer, wbych immediatly commeth together agayne, so ꝑ a man can not knowe whe re it went thozowe. Euen so nowe in lyke maner as sone as we were bozne, be gāne immediatly to drawe to oure end, & haue shewed no token of vertue, but are cōsumed in our owne wyckednesse.

Suche wozdes shall they that haue synned speake in the hell: foz the hoope of the vngodlye is lyke a drye thystle flouze (oz dust) that is blowne awaye wyth ꝑ wynde: lyke a thyne scome that is scatered abzoade wyth the stozme, lyke as the smooke wbyche is dispersed heare and there wyth the wynde, and as the remembraunce of a straunger, that tarryethe foz a daye, and then departeth. But the ryghteous shall lyue foz euermoare: theyr rewarde also is with the LORDE: and theyr remembraunce with the Hygheste. Therfoze shall they receaue a glorious kyngedome, and a bewtyfull crowne of the LORDES hande: foz wyth hys ryghte hande shall he couer them: and wbyth hys owne holye arme, shal he defende them. Hys gelousye also shall take awaye the harnesse, and he shall weapon the creatur to be auenged of the enemies. He shall put on ryghteousnesse foz a brestplate, and take sure Judgemente in steade of an helmete. The inuincible shylde of equite shall he take, hys cruele wrathe shal he sharpen foz a speare, and the whole compasse of the wozlde, shal fyghte wyth hym agaynste the vnwyse.

Then shall the thonderboltes go oute of the lyghtnynges, and come out of the raygne bowe of the cloudes to the place appoynted: out of the harde stony indignacion, there shall fal thycke hayles, and the water of ꝑ see shalbe wroth agaynst them, and the floudes shal rūne roughly together. yea, a myghty wynde shall stande vp agaynst thē, and a stozme shall scater them a broade. Thus the vnrighteous dealyng of thē, shall brynge all the land to a wylderneste, and wyckednesse shall ouerthrowe the dwellynges of the myghtye.

The vj. Chapter.

¶ The callynge of Kynges, Princes and iudges: which are also exhorted to search wysdome.

WYsedome is better then strength, & a man of vnderstandynge is moze worth then one that is stronge. Heare therfoze (O ye kynges) & vnderstande: O learne ye that be Judges of the endes of ꝑ earth. Geue eare ye that rule the multitudes, and delite in much people. Foz ꝑ power is geuen you of the LORD, and the strength from the Hygheste: wbych shall trye your wozkes, and searche oute your imaginations. Howe that ye beyng officers of hys kyngdome haue not executed true Judgemente, haue not kepte ꝑ lawe of ryghteousnesse, noz walked after the wil of GOD. Hozrible, and that ryghte sone shall he appeare vnto you: foz an hard iudgemente shall they haue that beare rule. Mercye is graunted vnto the simple, but they that be in auctozite shalbe soze punished. Foz GOD wbych is LORDE ouer all, shall excepte nomans person, neyther shall he stande in awe of anye mans

mans greatnesse. For he hath made the
small & greate, & careth for al like. But ꝑ
myghtie shal haue ꝑ sorer punishemēte

Unto you therfore (O ye kynges do
I speake that ye maye learne wysedo-
me, and not go amysse. For they that ke
pe hys ryghteousnesse, shalbe ryghteo-
usly Judged, & they that are learned
in ryghteous thynges, shall fynde to
make answere. Wherefore, set youre
lust vpon my wordes, and loue them, so
shall ye come by nurtoure.

Wysedome is a noble thynge and ne-
uer fadethe awaye: yea, she is easely
C sene of them that loue her, and fou̇de of
such as seke her, she preuenteth thē ꝑ de
sire her, ꝑ she maye fyrste shewe her sel-
fe vnto thē. Whoso awaketh vnto her
by tymes, shal haue no greate trauayle
for he shall fynde her syttinge readye at
dores his. To thyncke vpon her, is per-
fect vnderstādynge: & who so watcheth
for her, shalbe safe: & that sone. For she
goeth about, sekynge such as are mete
for her, sheweth her selfe cherfully vnto
them in theyr goynges, and meteth thē
wyth al diligence. For the vnfayned de
sire of reformacion is her begynninge:
to care for nurtour is loue, and loue is
the kepyng of her lawes. Now the ke-
pyng of the law is perfection, & an vn-
corrupt lyf: and an uncorrupt lyfe ma-
kyth a mā familier wyth GOD. And so
D ꝑ desire of wysedome leadeth to ꝑ kyn-
gedome euerlastyng. yf youre delyte be
then in royall seates and septers (O ye
kynges of ꝑ people) set youre luste vpō
wysedome, ꝑ ye maye raygne for euer-
more. O loue the lyghte of wysedome,
all ye that be rulers of ꝑ people. As for
wysdome, what she is, & howe she came
vp, I wyll tell you: and wyll not hyde ꝑ
ministeries of GOD from you: but will
seeke her oute from the begynnynge of
the natiuitie and byrynge the knoulege
of her into lighte, & wyll not kepe backe
the truthe: Neyther wyll I haue to do
wyth cōsumynge envye, for suche a mā
shal not be partaker of wysedome. But
the multitude of the wyse, is the wel-
fare of the worlde, and a wyse kynge is
the vpholdynge of the people. O recea-
ue nurtoure then thorowe my wordes,
and it shall do you good.

The vij. Chapter.

Wysedome oughte to be preferred aboue al thinges.

I My selfe am also a mortall man, lyke as all other, and am A
come of the earthye generacīō of hym that was fyrste made,
and in my mothers wombe was I fa-
cioned to be flesh: In the tyme of ten
monethes was I brought together in
blonde thorowe the seede of man, and ꝑ
commodious appetite of slepe. When
I was borne I receaued lyke ayre as
other men, & fell vpon the earth (whych
is my nature) cryinge and weping at ꝑ
fyrst as al other do. I was wrapped in
swadling clothes, and brought vp with
greate cares. For there is no kīg that
had any other begynnyng of byrth. All
men thē haue one entraunce vnto lyfe,
and one goynge oute in lyke maner.

Wherefore I desired, & vnderstādīng B
was geuen me: I called and the spirite
of wysedome came vnto me. I set more
by her, then by kyngedomes and royall
seates, and counted rychesse nothynge
in comparison of her. As for precious
stone I compared it not vnto her: for al
golde is but grauell vnto her, & syluer
shalbe conted but clay before her sight.
I loued her a boue welfare & bewtye,
& purposed to take her for my lyght, for
her lyght can not be queuched. Al good
thynges come to me wyth her, & innu-
merable rychesse thorowe her handes.
I was glad in thē all, for thys wysedo-
me wente before me, and I knew not ꝑ
she is ꝑ mother of al good thynges. No
we as I my selfe learned vnfaynedlye,
so do I make other men partakers of
her, & hyde her richesse frō nomā: for she
is an infinite treasure vnto men, which
who so vse, become partakers of ꝑ loue
ād frendshyppe of GOD, & are accepted
vnto hym for the gyftes of wysedome.

God hath graunted me to talke wy- C
selye, & conuenientlye to handle ꝑ thyn-
ges that he hathe graciouslye lēte me.
For it is he, ꝑ leadeth vnto wysdome, &
teacheth to vse wysedome aryghte. In
hys hande are both we and oure wor-
des: yea, al our wysdome, our vnderstā
dyng and knowlege of al our worckes.
For he hath geuen me the true science
of these thinges, so that I knowe, howe
the worlde was made, and ꝑ powers
of the elementes: the begynnynge, en-
dynge, & myddeste of the tymes: howe
the tymes alter, howe one goeth after
another, and howe they are fulfilled: ꝑ

courſe of the yeare: the ordinaunces of the ſtarres: the nature & kyndes of beaſtes: the furiouſneſſe of beaſtes: the power of ꝑ wyndes: ꝑ imaginacions of men: ꝑ diuerſities of yong plantes: the vertues of rootes, & all ſuche thynges as are ſecrete and loked for, haue I learned. For ꝑ wozckemaſter of all thynges hath taught me wyſdom. In her is the ſpirite of vnderſtandynge whych is hoyle, manyfolde, one onely, ſubtyl, curteous, diſcrete, quicke, vndefyled, playne, ſwete, louing that is good, ſharpe, whyche forbydeth not to do well, gentyle, kynde, ſtedfaſt, ſure, fre, hauige all vertues, circumſpecte in all thynges: receauinge all ſpirites of vnderſtandinge, beinge cleane and ſharpe. For wyſdome is nymbler then all nymble thynges: ſhe goeth thorowe and attayneth to all thynges becauſe of her cleaneſſe. For ſheis ꝑ breethe of ꝑ power of GOD and a pure cleane erpreſſynge of the clearneſſe of Almyghtye GOD. Therfore can no vndefiled thynge come vnto her for ſhe is the bryghteneſſe of the euerlaſtynge lyghte, the vndefyled myroure of ꝑ maieſtye of GOD, & ꝑ image of hys goodneſſe. And for ſo muche as ſhe is one ſhe maye do all thiges, & beynge ſtedfaſt her ſelfe, ſhe renued all: and among ꝑ people conuayeth her ſelfe into ꝑ holye ſoules. She maketh GODS frendes & Prophetes: for GOD loueth noma but hym in whome wiſdome dwelleth. For ſhe is moare bewtyfull then ꝑ Sũne, and greueth more lyghte thẽ the ſtarres, and the daye is not to be compared vnto her: for vpon the daye commeth nyght. But wyckednes cannot ouercome wyſdome: and foleyſhenes maye not be wyth her.

The viij. Chapter.

¶ The effectes of wyſedome.

WYſedome reacheth frome one ende to another mightely, and louyngely doth ſhe oder all thinges. I haue loued her, and laboured for her, euen from my youth vp: I dyd my diligence to marye my ſelfe wyth her, ſuche loue had I vnto her bewtie. Who ſo hath ꝑ companye of GOD, commendeth her nobilitie: yea, the LORDE of all thynges hym ſelfe loueth her. For ſhe is the ſcolemaiſtreſſe of ꝑ nourtoure of GOD and the choſer oute of hys wozckes. Yf a man wolde deſire rycheſſe in thys lyfe, what is rycher then wyſdome, that wozcketh all thinges: Thou wylte ſaye: vnderſtandynge wozcketh. What is it amonge all thynges, ꝑ wozketh moare then wyſedome: yf a man loue vertue and righteouſneſſe, let him laboure for wyſdome, for ſhe hath greate vertues. And why: ſhe teacheth ſoberneſſe, prudẽce, ryghteouſneſſe, and ſtrength: whyche are ſuch thynges as men can haue nothinge more profitable in theyr lyfe. Yf a man deſire muche knowlege, ſhe can tell the thynges that are paſte, and diſcerne thynges for to come: ſhe knowethe the ſubtilties of wordes, and can expounde dareke ſentences. She can tell of tokens, and wonderous thiges or euer thy come to paſſe, and ꝑ endes of all times & ages. So I purpoſed after thys maner: I will take her vnto my company, and comune louyngely with her: no doubte, ſhe ſhall geue me good counſayle; and ſpeake comfortably vnto me in my carefulneſſe & greefe. For her ſake ſhall I be well and honeſtly taken amonge the commens ãd lordes of the counſayle. Thought I be yong, yet ſhal I haue ſharpe vnderſtãdynge, ſo ꝑ I ſhalbe meruelous in the ſyghte of great men, & the faces of princes ſhall wonder at me: when I holde my tonge, they ſhall abyde my lyſure: when I ſpeake, they ſhal loke vpon me: ãd if I talke much, they ſhal laye theyr handes vpon theyr mouth.

Moreouer, by ꝑ meanes of her I ſhal obtayne immortalite, & leaue behid me an euerlaſtynge memoriall amoge thẽ ꝑ come after me. I ſhall ſet the people in order, & the nacious ſhalbe ſubdued vnto me. Horrible tyrauntes ſhalbe afrayde when they do but heare of me, & monge the multitude I ſhalbe counted good, & myghtye in battayle. When I come home, I ſhall fynde reſte wyth her: for her companye hath no bytternelle, and her felowe ſhippe hath no tediouſneſſe, but myrthe and ioye.

Nowe when I conſidred theſe thynges by my ſelfe, and pondred them in my herte, howe that to be ioyned vnto wyſedome is immortalitie, and greate pleaſure to haue her frendeſhyppe, howe ꝑ in the wozckes of her handes are infinitie richeſſe: howe that, who ſo kepeth

company

compayny with her shalbe wyse, & that he whyche talketh wyth her, shal come to honoure: I went a bout sekyng, to gather her vnto me: For I was alad of arype wyt, & had a good vnderstandig But whē I grewe to moze vnderstādi ge I came to an vndefyled bodye. Nevertheiesse, whē I perceaued þ I coul de not kepe mi selfe chaste, except GOD gaue it me, (& þ was a pointe of wysdo me also) to knowe whose gyfte it was I stepped vnto the LORDE: & besought hym and wyth my whole hert I sayd after this maner.

The. ix. Chapter.

¶ A prayer of Salomon to optayne wysedome.

I O GOD of my fathers, & LOR
Gerard DE of mercyes (thou þ haste made al thynges wt thy woz de, & ozdeined man thozow thy wysedome: þ he shuld haue * domi nion ouer þ creature which thou haste made: þ he shulde ozder þ woꝛld accoz dynge to equitie & ryghteousnesse, & er ecute iudgemente wt a true herte) geue me wysedome, whyche is euer aboute thy seate, & put me not oute from amō ge thy chyldzen: foz I thy seruaunte ād sonne of thy handemayden am a feble person, of a shoꝛte tyme, and to yong to the vnderstandynge of iudgemente ād the lawes. And though a man be neuer so perfecte a mong þ chyldzē of mē, yet D yf thy wisdome be not wt him, he shalbe nothing regarded. But thou hast chosē me to be a kynge vnto thy people, & the iudge of thy sonnes and daughters.

Thou hast commaunded me to buyld a temple vpon thy holy mount, & an al ter in the citie wher in thou dwellest: a likenesse of thy holy tabernacle which thou hast prepared from the begynyn ge, and thy wysdome wyth the, whych knoweth thi woꝛckes, which also was wt the when thou madest the woꝛld, ād knewe what was acceptable in thy syght in thy commaundementes. O sen de her oute of thy holy heauens, & from the thzone of thy maiestye þ she may be wyth me, & laboure wyth me: þ I maie knowe what is acceptable in thy syght foz she knoweth and vnderstandeth al thinges and she shal leade me soberlye in my woꝛckes, & preserue me in her po wer. So shal my woꝛckes be acceptab le, and then shall I gouourne thy peo ple ryghteously, and be woꝛthye to syt in my fathers seate. Foz what man is he þ maye knowe the counsaile of GOD Oz who can thynche what the wyll of GOD is? Foz the thoughtes of moꝛtall men are mensurable, & our foꝛecastes a C re but vncertayne. And why: a moꝛtall & coꝛruptyble bodye is heuye vnto the soule, & þ earthlye mansion kepeth dow ne the vnderstanding þ museth vpon many thynges. Verye hardlye can we deceme the thynges that are vpon eaꝛ the, & greate labouꝛe haue we, oz we cā fynde the thynges whiche are beforꝛe o ur eyes: who wyll then seke oute þ gro nnde of the thynges þ are done in hea uen: Oh LORDE who can haue know lege of thy vnderstādynge & meanynge excepte thou geue hym wisdome, & sen de thi holye goost from aboue: þ the wa yes of them which are vpō earth, maie be refourmed: þ men maye learne the thynges þ are pleasaunte vnto the, and be preserued thozowe wysedome.

The x. Chapter.

¶ The deliuerance of the ryghteous commeth thozowe wysdome.

WYsdome preserued þ fyrste I mā, who GOD made a fa ther of the woꝛlde, whē he was created alone, brought hym out of his offence, toke hym o ut of the * moulde of the earth, & gaue Gene.2.d. hym power to rule all thynges. & whē Gene.4.b. the vnryghteous wente awaye in hys wꝛath from the wysedome, the bꝛothe red perished thozowe the wꝛath of mur ther. Agayne, when the * water destro- Gene.7.c. yed the whole woꝛlde, wysedome pre serued the ryghteous thozowe apoꝛe tree, where of she was gouernour her selfe. Moꝛeouer, whē wickednesse had gotten the vpperhande so that the na cions where pulte vp wyth pryde she knewe the ryghteous, preserued hym sauteiesse vnto GOD, and layde vp sure mercye of his chyldzen. She preserued the ryghteous, * when he fled from þ Gene.19.f. vngodlye that perished: what tyme as B the fyer fel downe vpon the fyue cities: Lyke as yet thys day the vnfruytefull vaste, and smokynge lande geueth test monie of theyr wyckednes: yee, the vn ryppe and vntymelye frutes that growe vpon the trees.

And foꝛ a token & aremēbꝛaunce of þ vnfaythfull

vnfaythfull soule, there standeth a piller of salte. For all such as regarded not wysdome gat not onelye thys hurte, þ they knewe not þ thynges whiche were good, but also lefte behynde them vnto men, a memoryall of theyr foolyshenes: so that in the thynges wherin they sinned, they coulde not be hid. But as for suche as take hede vnto wisdome, she shal deliuer them from sorowe

C * When the ryghteous fled because
Gen. 28. d. of hys brothers wrath, wysedome led hym the ryghte waye, shewed hym the kingdome of GOD, gaue hym knowlege of holye thynges, made hym ryche in hys labours, and brought to passe the thynges that he wente aboute. In discreatfulnesse of suche as defrauded hym she stoode by hym, & made hym ryche. She saued hym from the enemies, and defended hym from the deceauers. She made hym stronge in battayle, and gaue hym the victorie, that he myght knowe that wisdome is stronger then all
Gene. 37. f. thynges. * When the ryghteous was
Acts. 7. b solde, she forsoke hym not, but deliuered hym from synners. She went downe wyth hym into the dongeon, and failed hym not in the bandes, * tyl she had
Gene. 41. g brought hym the scepter of the realme and powre agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, and brought hym to perpetuall worshyppe.

D * She deliuered the ryghteous peo
Exo. 1. b. 3. and 4. ple and fauties sede, from the nacions that oppressed them. She entred into þ soule of the seruaunt of GOD and stode by hym in wonders and tokens agaynste the horrible kynge. She gaue the righteous the rewarde of theyr labours, & led them forth a meruelous way: on the day time she was a shadow vnto them, and a lyght of starres in the nyght season. * She brought them thoExod. 13. f rowe the red see and caried them thorowe þ greate water. She drowned theyr enemies in the see, and brought the out of the depe. So the ryghteous toke
Exod. 15. a. the spoyles of the vngodly, * and prayesed they holye name, O LORDE & magnified thy victorius hand wyth one accord. * For wysedome openeth the mouth of the domme, maketh the tonges
Psal. 18. a. Matth. 2. c. of babes to speake.

The. xi. Chapter.

¶ The myracles done for Israel. The vengeaunce of sinners. The greate power and mercye of God.

SHe ordred theyr workes in þ A
hãdes of thy holye Prophete Exod.
* so that thei wente thorowe the wyldernes that was not inhabited, and pytched theyr tentes in the waste deserte. They stode agaynste theyr enemies, and were auenged of Exod. 7. Num. 20.
theyr aduersaries. * When they were thyrstye, they called vpon the, and water was geuen them oute of the most hye rocke, and theyr thyrste was quenched oute of the harde stoone. For by þ thynges, were wyth theyr enemies were punished, were the chyldren of Israel helped in theyr nede to theyr comforte. For vnto the enemies thou gaueste mans bloude in steade of liuinge water. And where as they sustayned scarnesse, & rebuke, when þ chyldren were slayne, thou gauest vnto thyne owne a plenteous water vnloked for: declaryng by þ thirste (þ was at þ tyme) howe thou woldest bryng thyne owne vnto honoure, & slaye theyr aduersaries.

* For when they were tryed and nor
B Deu. 14. tured wt fatherly mercye, they knowledged how the vngodly were iudged, ãd punished thorowe þ wrath of GOD These hast thou exhorted as a father, & proued them: but vnto the other thou haste bene a boysterous kynge, layde harde to theyr charge, and condẽned them. Whether they were absente or presente, theyr punishemente was alyke. For theyr grefe was double: namely, mournynge, and the remembraunce of thynges past. But when they perceaued that theyr punishemẽtes dyd thẽ good, they thoughte vppon the LORD, and wondered at the ende. For at the last they helde much of hym, of whome in the outcastyng they thought scorne, as of an abiect. Neuertheles, the righteous dyd not so when they were thyrstie: but euen lyke as the thoughtes of the folyshe were, so was also theyr wyckednes * Where as certayne men no
C Sapi. 12. Rom. 1. c we (thorowe erroure) dyd worshyp dome serpentes and vayne beastes thou sendest a multitude of dome beastes vpon them for a vengaunce, þ thei myght knowe, that loke where whithal a man synneth by the same also shal he be Lucas 16. Sapi. 16. Ierem. 7. punished. * For vnto thy Almyghtye hande, that made the worlde of nought

it was

it was not vnpossible, to send among them an heape of beeres, or wood lions or cruell beastes of a straunge kynde, such as are vnknowen, or spout fyre, or caste out a smokingbreth, or shote horrible sparkes oute of theyr eyes, whych myghte not onely destroy them with hurtynge, but also to kyll them wyth theyr horrible sight. yee whithout these beastes myght they haue bene slaine w one wynde, beinge persecuted of theyr owne workes, & scatered abroade thorowe the brethe of thy power.

Neuertheless thou hast ordred all
D thynges in measure, nőbre & weyghte. For thou haste euer had great strẽgth & myghte, & who maye withstand ỳ power of thine arme? And why? lyke as ỳ smal thynge that the balaunce weyeth so is ỳ worlde before ỳ: yea, as a droppe of the morninge dewe, ỳ falleth downe, vppon the earth. Thou hast mercy vpon all, for thou haste power of all thinges: * & makest the as th[illegible]h thou sawest not the synnes of m[illegible], because they shulde amende. For thou louest al the thynges that are, & hatest none of them whom thou hast made: neither dydest thou ordeyne or make any thynge of cuell wyl. Howe myght anye thinge endure yf it were not thy wyll? Or howe coulde anye thynge be preserued, excepte it were called of the? But thou sparest all, for all are thyne (O LORDE thou louer of soules.

The xij. Chapter.

¶ The mercy of God towarde synners, the workes of God are vnrepenable. God geueth leysure to repente vs.

I O LORDE, howe gracious & swete is thy spirite in al thinges: Therfore chastnest thẽ measurably that go wronge, & warneste them concernynge the thynges wherein they offende: thou speakest vnto them (O LORDE) and exhortest them to leaue theyr wyckednesse, and to put theyr trust in the * As for those olde inhabiters of the holye land thou myghtest not awaye wyth them, for thei cõmitted abominable workes agaynst ỳ: as wytchcrafte, sorcerye, & Idolatrie, they slewe theyr owne chyldrẽ without mercye: they did eate by mẽs bowels, and deuoured the bloude: yea, because of such abominacions, mis dele

ue, and offringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that the lande wiche thou loueste aboue al other, myght be a dwellynge for ỳ chyldren of GOD.

Neuertheles thou sparedest them also (as men) and sendest the forerũners of thyne hoost euen hornettes to destroye them out by lytle & lytle. Not ỳ thou wast vnhable to subdue the vngodly vnto the ryghteous in battaile: or with cruel beastes, or wt one though or worde to destroye them together: * But thy mynde was to dryue them oute by lytle & lytle, geuynge them tyme and place to amende: knowinge well, that it was an vnrighteous nation, & wycked of nature & ỳ theyr thoughte might neuer be altered. For it was a cursed sede frõ ỳ begynnige & feared noman. Yet hast thou pardoned theyr synnes. For who wyll saye vnto the: why haste thou done that? Or who wyll stande agaynste thy iudgemente? Or who wyl come before thy face, an aduenge the vnryghteous men? Or who wyll blame the, yf ỳ people perysshe, whome thou haste made? For there is none other GOD but thou * that carest for all thynges: that thou mayest declare howe that thy iudgement is not vnright. There dare nether kyng, nor tyraunt in thy sight require accomptes of them whom thou hast destroyed.

For so muche then as thou arte ryghteous thy selfe, thou ordrest all thynges ryghteouslye * and to punisshe hym ỳ hath not deserued to be punished thu takest it for a straunge and aliene thynge in thy lande & power. For thy power is the begynnynge of ryghteousnesse: and because thou arte LORDE of all thynges, therefore arte thou gracious vnto all.

When men thyncke the not to be of a full strẽgthe thou declarest thy power and boldly delyuerest thou them ouer ỳ knowe the not. But thou LORDE of power iudgest quietly, and ordrest vs wyth greate worshyppe, for thou mayest do as thou wylte.

By such workes nowe haste thou taughte thy people, ỳ a man also shulde
D be iuste and louynge: and haste made thy chyldren to be of a good hope: for euen when thou iudgeste, thou geuest rowme to amende from synnes.

For

For in so much as thou hast punished and wyth such diligence delyuered the enemyes of thy seruauntes, whiche were worthye to die, (where thorowe thu gauest them tyme and place of a mendmēt that they myght turne from theyr wyckednes) with howe greate diligēce then punishest thou thyne owne childrē vnto whose fathers thou haste swore and made couenauntes of good promises: So where as thou doest but chasten vs, thou punishest oure enemies diuerse waies, to the intent that when we punish we should remēber thy goodnes: and when we our selues are punished to put our trust in thy mercy.

C Wherefore, where as men haue lyued ignorauntly and vnrightcously thou Sapi. 11. c. haste punished them sore, euen thorowe Roma. 1. c the same thynges * they worshypped * For they went astraye very longe in ye waye of errour, and helde the beastes (whych euen theyr enemyes dispised) for good lyuyng, as chyldren of no vnderstandyng. Therfore haste thou sent a scornefull punishemente amonge the chyldren of ignorauncе. As for such as wold not be reformed by those scornes and rebukes, they felt the worthy punyshemente of GOD. For the thynges that they suffered they bare them vnpacіently, beinge not contente in thē but vnwyllynge. And when they perished by ye same thynges that they toke for goddes, they knowleged then, ye there was but one true GOD whome afore they wolde not knowe: therefore came ye ende of theyr dāpnacion vpon thē

The xiij. Chapter.

¶ All thynges be vayne / except the knowlege of GOD. Idolatres and Idols are mocked.

VAyne are al mē, whyche haue not knowlege of GOD ‡ as were they that out of the good thynges whych A Roma. 1. b, are sene, knewe not hym ye of hi selfe is euerlastig. Nether toke they so much regarde of the workes ye are made, as to knowe, who was the craftesman of thē but some toke ye fyre, some ye wynd or ayre, some ye course of ye starres some ye water, some toke Sūne ‡ Mone, or ye lyghtes of heauen whyche rule ye earth for gods. But thought they had such pleasure i theyr bewtye, ye they thoughte thē to haue bene goddes yet shulde they haue knowen, howe muche more fayrer heis that made them.

For the maker of bewty hath ordeyned al these thynges. Or yf they merua B yled at the power and workes of them they shuld haue perceaued ther by, ye he whych made these thinges, is myghtyer then they. For by ye greatnesse ‡ bewte of the creature, ye maker thereof maye playnelye beknowen. Notwythstandynge they are the lesse to be blamed, that seke GOD, and wolde fynd hym ‡ yet mysse. And why: for so much as they go aboute in hys workes and secke after them, it is a toke, that they regarde and holde muche of his workes ye are sene, howebeit they are not wholy to be excused. For yf theyr vnderstādynge ‡ knowlege be so greate: ye they can deserne the worlde and the creatures, why do they not rather fynde oute the LORDE thereof.

But vnhappye are they, and amonge ye dead is theyr hope, that cal thē gods which are but the worckes of mens hādes: golde, syluer, and the thynge that is founde out by connynge, the similitude of beastes, or any vayne stone that hathe bene made by the hande of olde. * Psal. xcv. Or as when a carpenter cutteth downe a tre out of the woode, and pareth of the barcke of it connyngly: and so wrought the one parte maketh a vessel tobe vsed and dresseth meat with the residue. As for the other parte that is profitable for nothyng (for it is a croked peace of wod and full of knobes) he carueth it C diligentlye thorowe his vanyte, and at ouerdyng to the knowlege of his cōning he geueth it some proportion, facioneth it after ye similitud of a man, or maketh it like some beast, straketh it ouer with red ‡ paynteth it, ‡ loke what foule spotte is in it he caste some coloure vpon it.

Then maketh he a conuenient tabernacle for it, setteth it in wall, ‡ maketh D it fast with yron, prouiding so for it, lest it happen to fall: for it is well knowen, ye it can not helpe it selfe: And why: it is but an Image, and must of necessite be helped. Then goeth he ‡ offereth of his goodes vnto it, for hys chyldren, ‡ for his wyfe: he seketh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it that hathe no soule: for health, he maketh peticiō vnto hym ye is syke: for lyfe, he prayeth vnto him that

is deade

is dead he calleth vpon hi for helpe ꝑ is not hable to helpe him selfe: & to sede hi a good iourneye, he praieth him ꝑ maye not goo. And in all ꝑ thynges ꝑ he taketh in hande (whether it be to optayne anye thyng or to worke) he prayeth vnto hym, ꝑ can do no maner of good.

The. xiiij. Chapter.

¶ The detestacion and abominacion of images. A curse of them, and of hym that maketh them. The euelles that come of Idolatrie.

AGaine, another mā purposyng to sayle, & begynnynge to take hys iournye thorowe ꝑ ragyn see, calleth for helpe vnto a stocke ꝑ is farre weaker thē the tre that beareth hym. For as for it, couetousnes of monye hath founde it oute, and the crafte sman made it wyth hys conninge.

But thy prouidence, O father gouerneth all thynges from the begynnynge for thou haste made awaye in the see, and a sure path in the myddest of ꝑ waues: declarynge thereby that thou hast power to helpe in all thinges, yea though a man wente to ꝑ see wythout shippe. Neuertheiesse, that the worckes of thy wysdome shuld not be bayne, * thou hast caused an Arke to be made: & therfore do men cōmit theyr lyues to a smale peace of woode, passynge ouer the see in a shyppe, and are saued.

* For in the old tyme also when ꝑ proud gyauntes perished, he (in whome ꝑ hope was leste to increase the worlde) wēte into the ship wich was gouerned thorowe thy hande, and so lefte seede behynde hym vnto the worlde. For happye is the tree where thorowe ryghteousnes cōmeth: but cursed is ꝑ idol ꝑ is made wt handes, * yea bothit & hey made it. He beause he made it, & it because it was called good, where as it is but a frayle thing. * For ꝑ vngodly & his vngodlynes are bothe lyke abominable vnto GOD. Euē so the worcke and he ꝑ made it also shalbe punished together. Therefore shall a plage come vpon the Idolles of the Heathen: for out of the creatures of GOD they are become abominacion, a temptacion vnto the soules of men, and a snare for the fete of ꝑ vnwyse. And why: the sekynge out of Idolles is ꝑ beginynge of whoredome and the bryngyng vp of them is the destruction of lyfe. For they were not frō the begynnyng, nether shal they continue for euer. The welthi Idelnes of mē hath founde them out vpon earth, therfore shall they come shortly to an ende When a father mourned for hys sonne that was taken a waye from hym, he made hym an Image in al the hast of hys dead sonne: and so beganne to worshyppe hym as a god, which was but a dead man, and ordeyned hys seruauntes to offer vnto hym. Thus by proces of tyme and thorow an vngracious custome, thys errour was kept as a lawe and tyrauntes compelled men by violence to honoure images. As for those that were so farre of, that men myghte not worshippe them presētly, theyr picture was brought from farre lyke the image of a kynge whome they wolde honoure to the intente that wyth greate diligence they myghte worshyppe hym whych was farre of, as though he had bene presente.

Agayne the synguler connyng of the crafte sman gaue the ignoraunte also a greate occasion to worshyppe images. For ꝑ worckeman wyllynge to do hym a pleasure that set hym a worcke, laboured wyth all hys connynge to make ꝑ image of the best facion. And so (thorowe the bewtie of the worcke) the commen people was deceaued, in so much that they toke hym nowe for a GOD, whych a lytle afore was but honored as a man. And thys was ꝑ errour of mās life, when men ether for to serue theyr owne affection, or to do some pleasure vnto ꝑ kinges ascribed vnto stones & stockes the name of GOD, whych oughte to begeuen vnto no man.

Moreouer, this was not ynought for them ꝑ they erred in the knowlege of GOD: but where as they lyued in greate warres of ignoraunce, those many & great plages called they peace. For ether * they slue theyr owne chyldren, & offered them, or did sacrifice in ꝑ night season or els helde vnreasonable watches: so ꝑ they kepte nether lyfe nor mariage cleane: but ether one slue another to death malicyously, or elles greued his neighboure wt aduoutrie. And thus were al thiges myxte together, bloude māslaughter, theifte, dissimulacion, corruptiō, vnfaithfulnesse, sediciō, periurie disquietige of godmē, vnthākfulnesse defylynge

Deu. 18. b
Ieremi. 7. b
and. 19. d

defylynge of soules, chaungynge of byr the, vnstedfastnesse of maryage, mysor der of aduoutrye and vncleannesse. And why: ꝑ honouringe of abominable ima ges is ꝑ cause of ꝑ begynnynge and en de of all euel. For they that wor shyppe Idoles: ether they be mad when they be mery, or prophecye lyes, or lyue vn godlye, or elles lyghtlye for sweare them selues: For in so much as theyr truste is in the Idol (whych haue ne ther soule nor vnderstādynge) though they sweare falsely yet they thyncke it shall not hurte them.

Therefore cōmeth a great plage vpō them and that worthely, for they ha ue an euell opinion of GOD, geuynge hede vnto Idolles swearynge vnlaw lye to deceaue, and dispisyng ryghteous nes. For theyr swearynge is no vertue but a plage of them that synne, and go eth euer w ꝑ offence of the vngodlye.

The. xv. Chapter.

¶ The voyce of the faythful, prayynge the mercye of GOD for whose graces sake they serue not Idoles.

BVt thou (O oure GOD arte swete, longe sufferynge, and in mercye ordreste thou all thynges. Thought we synne yet are we thine, for we knowe thy stre ught. yf we synne not, then are we sure that thou regardest vs. For to knowe ꝑ, is perfecte ryghteousnes. yea, to kno we thy ryghteousnes and power is the rote of immortalite. As for the thynge that men haue founde out thorowe the yr euell sciēce, it hath not disceaued vs as the paynting of the picture (an vn profitable labour) and carued image, wyth diuers colours, whose sight en tyseth the ignorannte: so that he hono ureth & loueth the picture of a deade image that hath no soule.

Neuertheless, they ꝑ loue such euell thynges, are worthye of ꝑ death: they ꝑ trust in thē, they ꝑ make thē, they ꝑ loue thē, & they ꝑ honoure thē. The potter al so taketh & tēpereth softe earth, labou reth it, & geueth it the facion of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cle ane vessel for seruice, and some contra ri. But where to euery vessell serueth, ꝑ knoweth ꝑ potter hym selfe. So wyth hys bayne labour he maketh a GOD of ꝑ same claye: this doth euē he, which a lytle afore was made of earth hym selfe, & wythin a lytle whyle after (whē he dieth) turneth to the earthe agayne.

Notwythstandynge, he careth not ꝑ more because he shall laboure, nor be cause hys lyfe is shorte: but stryueth to excell goldesmythes, the syluersmithes and copersmythes, and taketh it for an honoure to make bayne thinges. For his herte is asshes, his hope is but bay ne earth, and hys lyfe is more vile then claye, for so much as he knoweth not hys owne maker, ꝑ gaue hym his sou le to worcke, & breethed in hym ꝑ breth of lyfe. They counte oure lyfe but a pa styme, and oure conuersacion to be but a market, and that men shulde euer be gettinge, and that by euel meanes. For we he that of earth maketh fraile vessel les and images knoweth hym selfe to offende aboue al other.

All the enemies of the people that hol de thē in subiection, are vnwyse, vnhap pye, and exceadynge proude vnto theyr owne soules: for they iudge all the idol les of the Heathen to be goddes, which nether haue eyesyghte to se, nor noses to smel, nor eares to heare, nor fingers or handes for to grope: and as for their fete, they are to slowe to go. For man made them, & he ꝑ had but a borowed spirite, facioned them. But no man ma ke a GOD lyke vnto hym: for seynge he is but mortall hym selfe, it is but mor tal that he maketh wyth vnrighteous handes. He hym selfe is better thē they whome he worshypped, for he lyued thoughe he was mortall so dyd neuer they. yea, they worshypped beastes al so, whyche are moost miserable: for cō pare thynges, ꝑ can not sele vnto thē, and they are worse then those.

yet is there not one of these beastes, that wyth hys syghte can beholde any good thynge neyther haue they geuen prayse or thanckes vnto GOD.

The xvi. Chapter.

¶ The punishemente of Idolatrers, and the benefi tes done vnto the faythfull.

FOr these and such other thing ges haue they suffered worthy punishemente and thorowe ꝑ multitude of beastes are they roted out. In stead of the whych puni shemētes thou hast graciously ordred thine owne people and geuen thē theyr desire

desire that they longed for: a newe and
.g. straung tast, *preparing them quayles
to be theyr meat: to the intent that (by
the thinges which were shewed & sente
vnto them) they that were so gready of
meat myght be withdrawen euē from
þ desire that was necessarie. But these
within shorte tyme were brought vnto
pouerte, & tasted a newe meate. For it
was requisite þ without excuse destruc
tion shulde come vpō those which vsed
tyrannie, & to shewe only vnto þ other
howe their enemies were destroyed.

.n.k. *For when the cruell woodnesse of þ
beastes came vpon them, they perished
thorowe þ stynges of cruell serpentes.
Notwithstanding thy wrathe endured
not perpetuallye, but they were put in
B feare for a litle season, þ they myght be
reformed, hauynge a token of saluacī
on, to remember the commaundemēte
of thy lawe. For he that cōuerted, was
not healed by the thynge þ he sawe, but
by þ, O sauioure of al. So in thys thou
shewdest thine enemies, that it is thou,
.n.k. which delyuerest from all euell. As for
them *when they were bytte with gre
shopers & flyes, they died, for they were
worthy to perish by such: But neyther
þ teth of dragēs nor of venemous worē
mes ouer came thy chyldrē, for thy mer
cye was euer by them, and helped them
C Therfore were they punished to remē
ber thy wordes, but hastelye were they
healed agayne, lest they shulde fall into
so depe forgetfulnesse, that they mighte
not vse thy helpe. It was neyther herbe
nor plaster þ restored thē to health, but
thy worde O LORDE whyche healeth
.n.k. all thynges. It is thou O LORDE that
.z.i. haste power of lyfe & death: *thou lea
dest vnto deathes dore, & bryngeste vp
agayne. But man thorowe wyckednes
slayth his owne soule & whē his spirite
goeth forth, yt turneth not agayne, ne
ther may he cal agayn the soule that is
taken away. It is not possible to escape
thy hande. For þ vngodlye that wolde
not knowe the, were punished by the
strength of thyne arme: with straunge
waters, hayles and raynes were they
persecuted, and thorowe fyre were they
consumed. For it was a wonderous
thynge that fyre myghte do more then
water whyche quēched al thynges but
the worlde is the aduenger of the righ
teous. Some tyme was þ fyer so tame,
that þ beastes whych were sent to pu
nish the vngodly, dyent not: & þ because
they shulde se & knowe, that they were
persecuted wyth the punishements of
GOD. And sometyme dyente the fyre in D
the water on euery syde, þ it myght de- Exo.16.d.
stroye the vnryghteous nacion of the
earth. * Agayne thou haste fed thyne
owne people wyth Angels fode, & sente
them breade redy frō heauen withoute
theyr laboure beynge very pleasunt &
good of taste. And to shewe thy ryches
and swetnesse vnto thy chyldren, thou
gaueste euery one theyr desire, so þ eue
ry man myghte take what lyked hym
best. But the snowe and yse abode the
violence of the fyre & melted not: þ they
myghte knowe, þ the fyre burnynge in
hayle & rayne, destroyed þ frute of þ ene
myes: the fyer also forgat hys strength
agayne: that the ryghteous myghte be
norished. For the creature that serueth C
the (whiche arte the maker) is fearse in
punishynge the vnryghteous, but it is
easye and gentyle to do good vnto such
as put theyr trust in the. Therfore dyd
all thynges alter at the same tyme, and
were al obedient vnto thy grace, which
is the nurse of al thynges, accordynge
to the desire of them þ had neade the- Deu.8.c.
reof: þ thy chyldren O LORD whō thu Mat.4.c.
loueste, myght knowe, * that it is not
the nature & the growynge of frutes þ
feadeth men, but that it is thy worde,
whych preserueth them that put theyr
truste in the. For loke what might not
be destroyed wyth þ fyre, as soone as it
was warmed with a lytle sunne beame,
it melted: that all men myghte knowe
that thankes ought to be geuen vnto
the before the sunne ryse, and that thou
oughtest to be worshypped before a day
spryng. For the hoope of þ vnthankeful
shal melte awaye as þ wynter yse and
perishe as water þ is not necessarie.

The xvij. Chapter.

¶ The iudgementes of GOD vpon the Egyptians.

GReate are * thy iudgemes O B
LORDE and thy counsels cā Rom.11.f
not be expressed: therfore mē
do erre, that wyll not be re-
fourmed wyth thy wysedome. * For Exo.10.a.
when þ vnrighteous thought to haue
thy holy people in subiection, they were
bounde with the bandes of darcknes,
and longe nyghte, shut vnder the rofe,

Ill thynckynge

thynckynge to escape the euerlastynge wysedome. And whyle they thoughte to be in the darckenes of theyr synnes, they were scatered abrode in the very myddyst of the darcke couerynge of forgetfulnesse, put to horrible feare & wonderous trouble for they had no corner where they myght kepe them frō feare because ꝑ sound came downe & vered them: yea, many terrible and straunge visions made them afrayed.

B No power of the fyre myghte geue them lyghte, nether myght the cleare flammes of the starres lyghten ꝑ horrible nyght. For there appeared vnto thē a sodayne fyre, verye dredfull. At the which when they sawe nothinge, they were so afrayde, that they thought the thyng whych they sawe, to be the more fearefull. *As for ꝑ sorcerie & enchauntement ꝑ they vsed, it came to derision, & the proude wysdome was broughte to shame. For they that promised to dryue awaye the fearfulnes and drede frō the weake soules were sicke for feare them selues, and that wyth scorne. And thoughe none of the wonders feared them, yet were they afrayed at the beastes whych came vpon them, and at the hyssynge of the serpentes. In so much that wyth tremblynge they sowned, & sayde they sawe not the ayre, whych no man yet maye escape. Exo. 7. b.

C For it is an heuye thige when a mās owne cōsience beareth recorde of hys wickednes & condempneth him. And whyle vered & wounded cōsciēce, taketh euer cruell thynges in hande.* Fearfulnesse is nothyng els, but a declaring that a man seketh helpe and defence, to answere for hym selfe. And looke howe much lesse the hoope is within, ꝑ more is the vncertaynte of the matter, for ꝑ which he is punished. But they that came in the myd nyght, slepte the slepe ꝑ fell vpon them from vnder and from aboue: sometime were they afrayde thorowe the feare of the wonders, and sometyme they were so weake that they sowned withal: for an hastye & sodayne fearfulnesse came vpon them. Psal. 47. a.

Afterwarde, yf anye of them had fallen, he was kepte and shut in preason, but wythout chaynes. But yf any dweller in a village, yf he had ben an hearde or husbandeman, he suffered intollorable necessitie: for they were all bounde wyth one chayne of darckenesse.

Whether it were a blassynge wynde, or a swete songe of the byrdes among ꝑ thycke braunches of the trees, or the vehemēcie of hasty runninge water, or greate noyse of the fallynge downe of stones, or the playinge & runninge of beastes whom they sawe not, or ꝑ myghtie noyse of roarige beastes, or ꝑ sounde that aunswereth agayne in ꝑ hye mountaines: it mad thē sowne for very feare. For all the earth shyned wyth clearē lyghte, & no man was hyndered in hys laboure. Onelye vpon them there fell an heuye nyght, an image of darckenes that was to come vpon them. yea, they were vnto them selues the mooste heauye and horrible darckenesse.

The xviij. Chapter.

¶ The fyre lyghte that the Israelites had in Egypt. The persecution of the faythful. The LORD smote all the fyrste borne of Egypt. The synne of the people in the wildernes. Aaron steode betwyxte the lyue and the dead, wyt hys censoure.

A Neuertheless, thy sayncte had a very great lyghte and ꝑ enemies heard their voice but they sawe not the fygure of them. And because they suffered not the same thynges they magnified ꝑ: and they ꝑ were vered afore (because they were not hurte nowe) thancked ꝑ, and besought the (O GOD) ꝑ there myghte be a differēce. *Therfore had they a burning pyller of fyre to leade them in the vnknowen waye, and thou gayest them the Sunne for a fre gyfte wyth out any hurte. Reason it was ꝑ they shulde wante lyghte, and be put in the preison of darckenesse, whyche kept thy chyldren in captiuite, by whome the incorrupt lyghte of the lawe of ꝑ worlde was for to be geuē. *Whē thei thought to slaye the babes of ꝑ ryghteous (one beynge layde out, and preserued to be leader vnto the other,) *thou broughteste oute the whole multitude of the chyldren and destroyedeste these in the myghtye water. Of ꝑ nyghte were oure fathers certified afore, ꝑ they knowig vnto what othes they had geuē credēce, myghte be of good cheare. Thus thy peaple receaued ꝑ health of ꝑ righteous, but ꝑ vngodly were destroyed. For lyke as thou haste hurte oure enemies, so hast

so hast thou promoted vs whom thou calledste afore. For the righteous chil dren of the good men offered secretly, and ordred the lawe of righteousnes vnto vnite: that the iuste shulde receaue good and euell in lyke maner, syngynge prayses vnto ỳ father of al men. Agayne, there was heard an vnconuenient voyce of ỳ enemies, & a pyteous crye for the chyldren ỳ were bewayled. The master and the seruaunte were punished in lyke maner. For they altogether had innumerable ỳ died one death

C *Neyther were the lyuynge sufficiente to burye the dead, for in the twynckl.c. lyng of an eye the nobled nacion of thẽ was destroyed. As ofte as GOD helped them afore, yet wolde it not make them beleue: but in the destruction of the fyrste borne they knowleged, that it was the people of GOD. For whyle al thynges were still and when ỳ nyghte was in ỳ middest of her course, thy Almyghtye worde O LORDE leapt downe frõ heauen oute of thy royall throone, as a roughe man of warre, in the myddest of the lande that was destroyed: and thy sharpe swearde perfourmed thy straynte commaundemente standynge & fyllynge all thynges wyth deathe: yea, it stoode vpon the earthe and reached vnto the heauẽ. Then the syghte of ỳ euell dreames vexed them sodenlye, and fearfulnesse came vpon them vnawares.

D Then laye there one here, another there halfe dead, halfe quycke, and showed the cause of hys death. For the visior that vexed them shewed thẽ theselyes afore: so that they were not ignorante wherfore they perished.

Then temptacion of deathe touched the ryghteous also, and amonge ỳ multitude in the wyldernes there was insurrection, but thy wrath endured not longe. For the blamelesman wente in all the hast, and toke the battayle vpon hym, brought for the the weapen of hys ministracion: euen prayer and the censoures of reconsilinge: set hym selfe agaynste the wrath, and so broughte the miserie to an ende: declarynge thereby that he was thy seruaunte. For he ouercame not the multitude wyth bodelye power, nor wyth weapens of myghte: but with the worde he subdued hym that vexed hym, puttynge them in rememe braunce of the othe & couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the waye vnto ỳ lyuynge. *And vpon hys longe garment was all the bewty, and in ỳ foure rowes of the stones was the glorie of ỳ fathers grauen, and thy maiestye was wrytten in the crowne of hys heade. Vnto these the destroyer gaue place & was afrayed of them: for it was onelye a temptacion worthye of wrathe. Exod.28. a.b.c.

The xix. Chapter.

¶ The death of the Egypcians, and the greate ioye of the Hebrues. The meate that was geuen at the desire of the people. The elementes serue not onelye to the wyl of GOD, but also to the wyll of man.

AS for the vngodlye, the wrath came vpon thẽ wythoute mercy vnto the ende. For he knew before what shulde happen vnto them, how that (when they had consented to let them go, and had sente oute wyth greate diligence) they wolde repente and folowe vpon them. I

*For when they were yet mournynge and makinge lamentacion by ỳ graues of the deed, they deuysed another folyshenesse: so that they persecuted them in theyr flyinge, whome they had caste oute afore wyth prayer. Worthye necessite also brought them vnto thys end, for they had cleane forgotten the thynges that happened vnto them afore. But the thynge that was wantinge of theyr punishemente, was requisite so to be fulfylled vpon them wyth torMentes, that thy people myghte haue a maruelous passage thorowe, and that these myghte fynde a straunge deathe. Exod.14.d

B Then was euery creature facioned agayne of newe, accordynge to the wil of theyr maker, obeynge thy commaundementes that thy chyldren myghte be kepte wythoute hurte. For the cloude ouer shadowed theyr tentes, and ỳ drye earthe appered, where afore was water: so that in the red see, there was a waye wythoute impedimente: and the greate depe became a greane feld: where thorowe all the people wente ỳ were defended wyth thy hande seynge thy wonderous and meruelous worckes.

For as the horses so were thy sed, & leaped lyke lambes, prayesynge the O LORDE which haddest delyuered thẽ:

And why: they were yet myndefull of the thynges that happened whyle they dwelte in the lande: howe the grounde brought forth the flyes in stead of catell: & howe the ryuer serauled wyth ꝑ multitude of frogges in stead of fyshes.

¶ *But at the laste they sawe a newe creation of byrdes, what tyme as they were deceaued wyth luste, and desired delicate meates. Exo.17.c. Num.16.g. For when they were speaking of theyr appetite, the quayles came vp vnto them from the see, and punishementes came vpon ꝑ synners not wythoute the tokens whyche came to passe afore by the vehemencie of ꝑ streames, for they suffered worthely accordynge to theyr wickednes, they dealt so abominably & churlyshely vꝫ straungers. Some receaued no vnknowen gestes, some brought the straungers into bondange that dyd them good. Beside all these thynges there were some, that not onlye receaued no straungers with theyr willes, but persecuted those also, *and dyd them muche euell, that receaued them gladlye. Therfore were they punished wyth *blyndenesse, lyke as they ꝑ were couered wyth sodayne darckenesse at the doores of the ryghteous, so that euerye one soughte the entraunce of hys doore. 1.Iohan.2.c. Gene.19.c.

Thus the elementes turned into theselues, like as when one tune is chaunged vpon an instrumēte of musyke, and yet all the residue kepe theyr melodye, whiche maye easelye be perceaued, by ꝑ syghte of ꝑ thinges ꝑ are come to passe.

The drye lande was turned into a water and the thynge that afore swāme in the water, wēte nowe vpon dyre grounde. The fyre had power in the water, contrary vnto hys owne vertue: & the water forgat hys owne kynde to quenche. Agayne, the flames of noysome beastes hurte not the flesche of them that wente with them, neyther melted they the yse, whyche els melteth lyghtely. In al thinges hast thou promoted thy people (O LORDE) & broughte the to honour: thou haste not dyspised them but alwaye, and in all places hast thou stande by them.

¶ The ende of the booke of wysedome.

The booke of Jesus - the sonne of Strach / called Ecclesiasticus.

The Proloque.

MAny and greate men haue declared wysdome vnto vs oute of the lawe, ... of the Prophetes, and oute of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctrine and wysedome. Therefore, they that haue it and reade it shulde not onelye themselues be, wyse tho towe it: but serue other also wyth teachynge and wrytynge.

After that my graundefather Jesus had geuen diligent laboure to reade the lawe, the Prophetes, and other bookes that were lefte vs of oure fathers, and had well exercised himselfe therin: he purposed also to wryte some thynge of wysedome and good maners, to the intent that they which were wyllynge to learne and to be wyse myght haue the more vnderstandynge, and be the more apte to leade a good conuersacion. Wherefore, I exhorte you to receaue it louyngly, to read it wyth diligence, and to take it in good worth though oure workes be not so eloquent as the famous oratours. For the thyng that is wrytten in the Hebrue toung, soundeth not so wel when it is translated into another spech. Not only thys booke of myne, but also the lawe, the Prophetes, and other bokes sounde far otherwyse, then they do when they are spoken in theyr owne language. Nowe in the xxxviij yeare when I came into Egypt in the time of Ptolemy Euergetes and continued there all my life, I gat liberte to rede and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligēce and trauayle to interpret this booke. And consideringe that I had tyme, I laboured and dyd my beste to perfourme thys booke, and to bringe it vnto lyghte: that the straungers also whiche are disposed to learne, myght apply themselues vnto good maners and lyue accordyng to the lawe of the LORDE.

Ecclesia-

Ecclesiasticus.

The fyrste Chapter.

¶ Wysdome proceadeth and commeth of GOD. A prayse of the feare of GOD. Ryghteousnesse is a degre to come by wysedome.

ALl wysedome * cōmeth of GOD the LORDE, & hath ben euer with him and is before all tyme. Who hath nombred the sande of the see, & droppes of the raygne, and the dayes of tyme? Who hath mesured the heyght of heauē, the bredthe of the earth, and the depenes of the see? who hath soughte oute the grounde of GODES wysedome whych hath bene afore all thynges? * Wysdome hath bene before all thynges, & the vnderstandynge of prudence frō euerlastinge. GODDES worde in the heyghte is the well of wysedome, and & euerlastynge commaundementes are the entraunce of her.

Unto whom hath the roote of wysdome bene declared? Or who hath knowne her wyt? Unto whom hath the doctrine of wysdome ben discouered and shewed and who hath vnderstande the manyfolde entraunce of her.

There is one: euen the hyghest, the maker of all thynges, the Almyghtye, & kynge of power (of whom men oughte to stande greatly in awe) whyche sytteth vpon hys throne beynge a GOD of dominion: He hath created her thorow & holy goost: he hath sene her, nombred her, and mesured her, he hath poured her out vpon all hys worckes, and vpō all flesshe, accordyng to hys gyfte: he geueth her rychely vnto them that loue hym: The feare of the LORDE is worshype and triumphe, gladnesse & a ioyfull crowne: The feare of the LORDE maketh a merye herte, geueth gladnes ioye and longe lyfe. Who so feareth the LORDE, it shall go well wyth hym at the laste, that in the day of hys deth he shalbe blessed.

The loue of GOD is honorable wysdome, looke vnto whome it appeareth, they loue it for they se what wōderous thynges it doth. * The feare of & LORD is the begynnynge of wysedome, & was made wyth the faythfull in & mothers wombe: it shall go wyth the chosen women, & shalbe knowne of & ryghteous and faythfull. The feare of the LORDE is the ryghte seruice of GOD that preserueth and iustifieth the hert, & geueth myrth and gladnesse. Who so feareth the LORDE shalbe happy, and whan he hath nede of comfort, he shalbe blessed. To feare GOD is wysedome & maketh rych, and bryngeth all good wyth her. She filleth the whole house wyth her gyftes, and the garners wyth her treasure. The feare of the LORD is & crowne of wysedome, and geueth plenteous peace and health. He hath sene her and nombred her: knowlege, and vnderstādynge of wysedome (wiche are the gyftes of GOD) hath bene poured out as rayne, and them that helde her faste, hathe he broughte vnto honoure.

The feare of the LORDE is the roote of wysdome, & her braunches are lōge lyfe. In the treasures of wysedome is vnderstandyng and deuocion of knowlege, but wysedome is abhorred of synners. The feare of the LORDE dryueth oute synne, for he that is without feare cannot be made ryghteous, & hys wylfull boldenes is hys owne destruction. A patiente man wyll suffer vnto the tyme, and then shal he haue the rewarde of ioye. A good vnderstandynge wyll hyde hys wordes for a tyme, and many mens lyppes shall speak of hys wysedome. In the treasures of wisdome is the declaracion of doctrine, but the sinner abhorreth the worshippe of GOD. My sonne yf thou desire wysdome, kepe her commaundemēte, and GOD shall geue her vnto the: for the feare of the LORD is wysedome & nurtour, he hath pleasure in fayth and louynge mekenes, and he shal fyl the treasures therof. Be not obstinate and vnfaythfull to the feare of the LORDE, and come not vnto hym wyth a double hert. Be not an ypocrite in & syghte of men, and take good hede what thou speakest. Marke well these thynges, leste thou happen to fall and bringe thy soule to dishonour & so God discouer thy secretes, and cast the downe in the myddeste of the congregacion: because thou woldest not receaue & feare of GOD, and because thy herte is full of fayned nes and dyscreate.

The ij. Chapter.

¶ He exhorteth the seruauntes of God to ryghteousnesse, loue, vnderstandynge, and pacience. Accurse vpon the sely, fearce, and impacient of herte.

MY sonne, * yf thou wylt come into ỹ seruice of GOD, stande fast in ryghteousnesse and feare, and arme
Matth.4.c. thy soule to tẽptacion: sette thyne herte
1.Tim.3.c. & be patient, bowe downe thine eare receaue the wordes of vnderstandynge, and shryncke not awaye, whan thu arte tatysed. Holde the faste vpõ GOD, ioyne thy selfe vnto him, and suffre that thy lyfe maye encrease at ỹ last. what soeuer happeneth vnto the, receaue it: suffer in heuynesse, and be paciente in
Sapi.3.c. thy trouble. * For lyke as gold and syl
Pro.17.c. uer are tryed in the fyre, euen so are acceptable men in the fornace of aduersite. Beleue in GOD, & he shall helpe the: order thy waye aryghte, and put thy truste in hym. Holde faste his feare and growe therein. O ye that feare ỹ LORDE take sure hold of hys mercye: shrinke not awaye from him, that ye fal not. O ye that feare the LORDE, beleue hym and youre rewarde shal not be emptie. O ye that feare the LORDE, put youre truste in hym, and mercye shall come vnto you for pleasure. O ye that feare the LORDE, set youre loue vpon hym, and your hertes shalbe lyghtened.

B Consider the olde generacions of mẽ
Psal.31.a O ye chyldren and marcke them well:
Esai.26.b. * was there euer anye one confounded, that put hys truste in ỹ LORDE, & who euer continued in hys feare, & was forsaken? Or whome dyd he euer dispise, ỹ called faythfully vpõ hym: For GOD is greacious and mercifull, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke him in the truthe. Woo be vnto them that hath a double herte, wycked lyppes ãd euel occupyed handes and to the sinner that goethe two maner of wayes. Who be vnto them that are loose of herte, which put not theyr truste in GOD and therefore shall they not be defended of hym. Woo be vnto them that haue lost pacience, forsaken the righte wayes, and are turned backe into frowarde wayes. What wyll they do whan the LORDE shall begynne to viset them:

C They that feare the LORDE wyl not mystruste hys worde, and they that * loue hym, wyl kepe hys commaundemẽte. They that feare the LORDE, wyll seke oute the thynges that are pleasaunte vnto hym, * and they that loue hym, shall fulfyll hys lawe. They that feare the LORDE wyll prepare theyr hertes, and humble theyr soules in hys syght. They that feare the LORDE, kepe hys commaundemẽtes, and wyl be pacyente tyll they se hym selfe sayinge: * better it is for vs to fall into the handes of the LORDE, then into ỹ handes of men: for hys mercye is as greate as hym selfe.

The iij. Chapter.

¶ To eure father and mother oughte we to gene double honoure. Of the blessyng and curse of the father and mother. No man ought euer curiously to searche out the secretes of GOD.

THe chyldren of wysedome are a congregacion of the ryghteous, and theyr excercyse is obedience and loue. Heare me your father O my deare chyldren & do there after that ye maye be safe * For ỹ LORDE wyll haue the father honoured of ỹ chyldren: & looke what a mother commaundeth her chyldren to do, he wyll haue it kept. Who so honoureth hys father, hys synnes shalbe forgeuen hym: * & he ỹ honoureth hys mother is lyke one that gathereth treasure together. Who so honoreth hys father, shall haue ioye of his owne chyldren, & whẽ he maketh hys prayer he shalbe hearde. He ỹ honoureth hys father, shal haue a lõge lyfe: & he ỹ is obedient for ỹ LORDES sake, hys mother shall haue ioye of hym.

He that feareth the LORDE, honoureth hys father & mother, & doth them seruice, as it were vnto ỹ LORDE hym selfe. Honoure thy father in dede, in worde and in al pacience, that thou maye haue GODDES blessynge, and his blessynge shall abyde wyth ỹ at ỹ laste.

* The blessynge of ỹ father buyldeth vp the houses of the chyldren, but ỹ mothers curse roteth out the fundacions. Reioyse not when thy father is reproued, for it is not honoure vnto the, but shame. For the worshyppe of amans father is his owne worshippe, and where the father is wythout honoure, it is the dishonestye of the sonne. My sonne, make muche of thy father in hys age, and greue hym not as longe as he liueth. And yf his vnderstandinge fayle, haue

pacience

pacience wyth hym, & despyse hym not in thy strength. For the good dede that thou shewest vnto thy father, shall not beforgotten, & whan thou thy selfe wantest, it shalbe rewarded the, ād for thy motheres offence thou shalt be recompensed wyth good, yee, it shalbe founde for the in ryghteousnes, & in the daye of trouble thou shalte be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayre warme wether.

C He that forsaketh hys father shall come to shame: and he that defyeth hys mother, is cursed of GOD. My sone perfourme thy worckes wyth louyng mekenesse, so shalte thou be loued aboue other men. The greater thou art, the more humble thy selfe in all thynges, and thou shalte fynde fauoure in the syghte of GOD. For greate power belongeth onelye vnto GOD, and he is honoured of the lowlye.

*Seeke not oute the thynges that are aboue thy capacite, and searche not the grounde of such thynges as are to mighty for ỹ: but loke what GOD hath commaunded the, thyncke vpon that alwaye, and be not curious in manye of hys worckes. For it is not nedefull for the to se wyth thyne eyes the thynges that are secrete. Make not thou to much search in superfluous thynges & be not curious in many of hys worckes: for manye thynges are shewed vnto ỹ alreadye, whyche be aboue the capacite of men. The medlynge with suche hath begyled many a man, ād tangled theyr wyttes in vanite. Nowe he that loueth parell shall perishe therein.

D And harde harte shall feare euell at the laste and he that loueth daunger, shal perishe there in, an hert that goeth two wayes, shall not prosper: and he ỹ is frowarde of herte wyll euer be worse and worse. A wycked herte shalbe laden wyth sorowes, and the vngodlye synner wyll heape one synne vpon another. The councell of ỹ proude hath no health, for ỹ plante of synne shalbe rooted oute in them, and not knowen. The herte of hym that hath vnderstandynge shall perceaue hye thynges, & a good eare wyll gladly herken vnto wysedome. An herte that is wyse & hath vnderstandynge, wyll abstayne from syn and encrease in the worckes of ryghteousnesse. Water quencheth burnynge fyre, & mercye reconcileth synnes. Psal. 12. 4.

GOD hath respecte vnto hym that is thākeful: he thyncketh vpō him agayn ste ỹ tyme to come: so that when he falleth, he shall fynde a stronge holde.

The iiij. Chapter.

¶ Almes must be done wyth all mekenes. The studies of wysdome and her frute. A iudge ought to be mercyfull. An exhortacion to eschewe euell and to do good.

My sonne, *defraude not ỹ A poze of hys almes, and turne not away thyne eyes from hym that hath nede. Despise not an hōgrye soule, and defye not the pooze in his necessite: greue not the herte of hym that is helpelesse, and wythdrawe not thy gyfte frome the needeful. Refuse not the prayer of one that is in trouble, turne not awaye thy face from the nedye. Caste not thyne eyes alyde from the pooze, for any euell wyl, that thou geue hym none occasion to speake euell of the. For yf he complayne of the, in the bitternes of hys soule, hys prayer shalbe heard euen he that made him shal heare him. Be curteous vnto the company of pooze: humble thy soule vnto the elder, and bow downe thy head to a man of worshyppe. Let it not greue the tobowe downe thyne eare vnto the poze, but pay thy dette, and geue hym a frēdlye aunswere, and that wyth mekenesse. Deut. 15. d.

*Delyuer hym that suffreth wronge B from the hande of ỹ oppressour, and be not faynt herted whan thou sittest in iudgement. Be mercifull vnto ỹ fatherles as a father, & be in steade of an husbande vnto theyr mother: so shalt thou be as an obediente sonne of the Hyest: & he shall loue the more then thy mother doth. Wysedome bryngeth lyfe into her chyldrē, receaueth them that seke her, and wil goo before them in the waye of ryghteousnes. He ỹ loueth her, loueth lyfe, and they that seke diligently, shall haue great ioye. They ỹ kepe her, shall haue the heritage of lyfe: for where she entreth in, there is ỹ blessynge of GOD. They that honoure her, shalbe the seruauntes of the holye one: and they that loue her, are beloued of GOD. Who so geueth eare vnto her, shall iudge the Heathen, and he that hath respecte vnto her, shall dwell safelye. Genes. 14. d.

He that beleueth her, shal haue her in
C possession, & his generacio shal endure:
for whan he falleth, she goeth wt hym, &
choseth hym amonge ꝑ best. Feare, drede, & temptacion shall she bringe vpon
hym, & trye hym in her doctrine, tyll she
haue proued hym in hys thoughtes, ꝑ
he commit his soule vnto her. Thē shal
she stably stye hym, bringe the ryghte
way vnto hym, make hym a gladman,
shew hym her secretes, and heape vpon
hym ꝑ treasures of knowelege, vnderstandynge of ryghteousnes. But yf he
goo wrōge, she shal forsake him, & geue
hym ouer into ꝑ handes of hys enemie.

My sonne, make muche of the tyme,
D eleue the thynge ꝑ is euell, & for thy lyfe
shame not to saye ꝑ truth. For there is
a shame that bringeth synn, and there
is a shame that bringeth worshyp and
fauoure: *Accept no persōne after thyne owne wyll, ꝑ thou be not confoūded
to thyne owne decay. Be not ashamed
of thy neyghboure in hys aduersitie, &
kepe not backe thy coūcel whā it maye
do good, neyther hyde thy wysedome in
her bewty. For in the tong is wysdome
knowē, so is vnderstanding knowlege
& learnynge in the talkynge of the wyse and stedfast & in the workes of righteousnes. In no wyse speake agaynste
the worde of truth but be ashamed of ꝑ
lyes of thyne owne ignorance. Shame
not to confesse thyne errour, & submyt
not thy selfe vnto euery man because of
sinne. Wythstande not ꝑ face of ꝑ myghtye & stryue thou not agaynste ꝑ streame. But for ryghteousnesse take payne
with al thy soule & for the truth stryue
thou vnto death, & GOD shal fyghte for
ꝑ agaynste thyne enemies. Be not hastye in thy tounge, neyther slacke and
negligente in thy workes. Be not as
a Lion in thyne owne house, destroynge the housholde folkes, and oppressing
them that are vnder ꝑ. *Let not thyne
hande be stretched oute to receaue, and
shutte whan thou shuldest geue.

Leuit. 19. c.

Act. 20. g

The v. Chapter.

¶ In rychesse maye we not put any confidence The vengeaunce of GOD oughte to be feared and repentaunce maye we not slowe.

I Ruste not vnto thy riches, *& saie not tushe, I haue ynough for my lyfe. For it shal not help in the tyme of vengeaunce

Luce 12. C
Eccle 5. c.

and temptacion. Folowe not ꝑ luste of
thyne owne herte in thy strēgth, & saye
not: tushe, howe haue I had strength, or
who wyl bring me vnder because of my
workes: for doubteles GOD shall auēge it. And saye not: I haue sinned &
what euell hathe happened to me: for
the Almyghtie is a paciente rewarder.

*Because thy sinne is forgeuen the, B
be not therefore wythoute feare, neyther heape one sinne vpon another. Eccle.
*And saye not: tushe, the mercye of the
LORDE is greate, he shall forgeue me
my sinnes, be they neuer so many.* For Ecclus.
lyke as he is mercyful, so goeth wrath,
from hym also, and hys indignacion
commeth downe vpon synners.

Make no tarying to turne vnto the
LORD & put not of frō daye to daye: for C
sodenlye shal hys wrath come, & in ꝑ ty
me of vengeaunce he shall destroye the. Prou.
*Trust not in wycked ryches for thy
shal not helpe ꝑ in ꝑ daye of punishemente & wrath. Be not carid aboute wt euery wynde, & go not into euery waye, for
so doth ꝑ synner ꝑ hath a double tonge. Stand fast in the waye of ꝑ LORD, be
stedfaste in thy vnderstandinge, abyde
by ꝑ worde, & folowe ꝑ worde of peace
& ryghteousnes. Be gentle to hear the
worde of GOD, that thou mayest vnderstande it, & make a true aunswere wyth
wysdome. *Be swyfte to heare, but slewe & pacient in geuynge answere. If Ecclus.
thou haste vnderstandynge, shape thy
neyghbour an answere: If no, laye thy D
hād vpō thy mouth lest thou be trapped
in an vndiscrete worde, & so cōfounded.
Honoure & worshyp is in a mans wyse
talkige but ꝑ tonge of ꝑ vndyscrete is
hys owne destructio. Be not a preuy Ecclus.
accuser aslong as thou lyuest & vse no flatterynge wt thy tōge. For shame & sorowe
goeth ouer ꝑ chefe, & an euel name ouer
hym that is double tonged: but he ꝑ is a
prieuye accuser of other men, shalbe hated, enuyed and confounded. Se that
thou iustifye ꝑ small and greate alyke.

The vj. Chapter.

¶ It is the propertye of a synner to be euell tonged. The doctrine and good councell of the wyse is to embrace wysedome, whou wysdome shulde be searched for. The profite therof.

B E not thy neyghboures enemie for thy frendes sake, for
who so is euel, shalbe ꝑ heyre of rebuke ād dishonoure,

and

& whosoeuer beareth enuye and a dou
ble tonge, offendeth. * Be not proude
in the deuyce of thyne owne vnderstan
dynge leaste thy strengthe behurte by
folysheneſſe, and leaſte thy leaues wy-
ther, and thy fruite be destroyed, and so
thou beleftre as a drye tree in the whyl
derneſſe. For a wycked soule destroy-
eth hym that hathe it, maketh hym to
be laughed to scorne of his enemies, ād
bryngeth hym to the porcion of the vn-
godlye. * Iswete worde, multiplieth
frendes, & pacifieth them þ be at varia-
unce, ād a thankfull tonge wyll be plē
teous in a good man. Holde frendeship
pe wyth many, neuertheleſſe haue but
one counceller of a thousande.

yf thou gettest a frende, * proue hym
fyrſt, & be not hasty to geue him creden-
ce. For some man is a frende but for a
time, & wyl not abyde in the daye of tro
uble. And there is some frēde þ turneth
to enemitye, & taketh parte agaynſt þ,
& if he knowe any hurte by þ, he telleth
it out. * Agayne some frende is but a
companion at the table, & in the daye of
nede he continueth not. * But a sure
frende wyll be vnto the euen as thyne
owne selfe and deale faythfully with thy
houſheilde folke. yf thou suffer troble &
aduersitye, he is with the, and hydeth
not hym selfe from the. Departe from
thyne enemies, yea, and beware of
thy frendes.

A faythfull frende is a stronge defen
ce, who so fyndeth suche one, fyndeth a
...sure. A faythful frende hath no pea
re, the weyghte of golde & siluer is not
to be compared to the goodnes of hys
fayth. A faythfull frende is a medicine
of lyfe & they þ feare the LORDE shal
fynde hym. Who so feareth the LORDE
shall sprospere with frendes: and as he
is hym selfe, so shall hys frende be also.
My sonne, receaue doctrine frō thi pou
the vp, soo shalte thou fynde wyſedome
tyll thou be olde. Go to her as one that
ploweth and soweth, and wayte pacy-
ently for her good frutes. For thou shal
te haue but litle labour in her worcke
but thou shalte eate of her frutes rygh
te sonne. O howe exceadinge sharpe is
wyſedome to vnlearned men: an vnsted
fast bodye wyll not remayne in her. Un
to suche, she is as it were a touchstone,
& he casteth her from hym in all the ha-
ste, for wyſedome is w hym but in na-
me, there be but fewe þ haue knowlege
of her. But w them that know her she
abydeth euē vnto þ appearing of GOD

Geue eare, my sonne receaue my doc
trine, & refuse not my councell. Put thy
foote into her fyrkes, * & take her yoke Mat.xi.d
vpon thy necke: bowe downe thy shul-
der vnto her, beare her pacyently, & be
not werye of her bandes. Come vnto
her wyth thy whole herte, & kepe her
wayes with al thy power. Seke after
her, and she shalbe shewed the and whē
thou haste her, forsacke her not. For at
the laſte thou shalte fynde rest in her, & D
that shalbe turned to thy greate ioye.
Then shall her fetters be a stronge de-
fence for the, and her pocke a glorious
rayment. For þ bewtye of lyfe is in her
and her bandes are the couplinge to ge
ther of saluacion. Yea, a glorius raymē
te is it, thou shalt put it on, and þ same
crowne of ioye shalte thou weare.

My sonne, yf thou wylte take heade,
thou shalte haue vnderstandynge, and
yf thou wylte applye thy mynde, thou
shalte bewyse: If thu wylte bowe dow
ne thyne eare, thou shalte receaue doc-
trine, and yf thou delyte in hearynge,
thou shalte bewyse. Stande wyth the
multitude of suche elders as haue vn-
derstandynge, and consente vnto their Eccle.8.d
wyſedome withthyne hert þ thou ma-
yeſt heare all godly sermons and that
þ worthye sentēces escape the not. And
yf thou seyſt a man of dyscrete vnder-
standynge get the soone vnto hym, & let
thy foote treade vpon the steppes of Pſal.1.d.
his doores. * Let thy mynde be vpon þ
commaundementes of GOD, & be ear-
nestly occupyed in his lawes: so shal he
stablyſh thy hert, and geue the wyſdo-
me at thyne owne desire.

The vij. Chapter.

¶ We must forsake euel, and yet not iustifie oure sel
ues. The behauoure of the wyſe to warde his wife
his frende, his children, hys seruauntes, hys fa-
ther and mother, the preastes. &c.

I

DO no euell, so shall there no
harme happen vnto þ. Depar
te a waye from the thynge þ
is wicked, ād no myſ fortune
shal medle with the. My sonne, sowe no
euel thynges in the forowes of vnrygh
teousnes, so shalt thou not reape them
seuen folde. Labour not vnto man for Pſal.143.d
anye Lordeshippe, neither vnto þ kyng Eccle.7.d
for the seate of honour. * Iustifie not Iob.9.d
Luce.18.b.

Fff b thy

thy selfe before GOD, for he knoweth thy hert & desire not to be reputed wise in the presence of the kyng. Make no labour to be made a Iudge excepte it were so, that thou couldest myghtely put downe wyckednes, for yf thou shuldest stande in awe of the presence of ꝑ myghtye, thou shuldest fayle in geuynge sentence. Offende not in the multitude of the citie, and put not thi selfe amõge the people. * Bynde not two synnes Eccle.22.c. together, for in one synne shalte thou not be vnpunyshed Saye not: tusche, GOD wyll loke vpon the multitude of my oblacions, and whan I offer to the Hyghestе GOD, he wyll accepte it.

Be not faynte herted whan thou makeste thy prayer, neyther slacke in geuinge of almes. Laugh no man to scorne B in the heuanesse of hys soule for GOD (whych seyth all thynges) is he * that 1.Reg.22.b can brynge downe, and set vp agayne. Accepte not leasynge agaynste thei brother, nether do ꝑ same agaynste thi frẽde. Use not to make any maner of lye, for the customes thereof are not good. Math. 6.c Make not manye wordes when thou Roma.12.b arte amonge the elders: * & when thou prayest, make not much bablyng. * Let no laborious worck be tedious vnto ꝑ nether the husbandry whych the almyghtye hath created. Make not thy boast in the multitude of thy wyckednes, but humble thy selfe euen from thine herte: & remember that the wrathe shall not be longe in taring, and that the vengeaunce of the flesshe of the vngodlie is a very fyre and wormе. Geue not ouer thy frende for any good, nor thy faythfull brother for ꝑ beste golde.

Departe not from a discrete ād good woman, that is fallen vnto the for thy portion in the feare of the LORDE for the gyft of her honestie is aboue golde. C * Where as thy seruaunte worcketh Luc.17.c. truly, intreate hym not euell, nor ꝑ hyrelynge that is faythfull vnto the. Loue a discret seruaunt as thyne owne soule: defraud hym not of hys libertie, Deu.25.b. nether leaue him a poore mā. * If thou Eccle.30.d. haue catel, loke wel to them: ād yf they be for thy profite, kepe them. * If thu haue sonnes, brynge them vp in nourtour and learning and holde them in awe from theyr youthe vp. If thou haue daughters, kepe theyr bodye, & shewe not thy face cherfull toward thē. Marry thy daughter, & so shalte thou perform me a weyghtie matter but geue her to a man of vnderstandynge. If thou haue a wyfe after thyne owne mynde, forsake her not, but commit not thy selfe to ꝑ hateful * Honour thy father from Eccle. Tob. thy whole hert: and forget not the sorowful trauayle that thy mother had with the: remember that thou wast borne thorowe them, and howe canste thu recompence them ꝑ thynges that they haue done for the: Feare the LORD with al thy soule, and honoure his ministers D Loue thy maker wyth al thy strength, * & forsake not his seruauntes. Feare Deut. the LORDE with all thy soule, and honoure his preastes. * Geue them theyr Num. portion of the fyrste frutes ād increase of the earth, lyke as it is commaūded the: and reconcile thy selfe of thy negligence with the lytle floke: geue thē the soulderers, ād theyr appoynted offerynges and fyrstlynges: Reach thyne hande vnto the poore that GOD maye blesse the wyth plenteousnesse. * Be liberall vnto al men lyuinge, ‡ yet let not Colos. ‡ Tob. but do good euē vnto them that are dEed. * Let not them that wepe, be wythout comforte, but mourne wyth such as mourne. ‡ Let it not greue the to visit the sycke for that shall make the to be beloued, whatsoeuer thou takest in hande, remember the ende, and thou shalte neuer do amisse. ‡ Mat.

The viij. Chapter.

¶ Agaynste thy better is no stryuinge. Of the of thyne enemye mayest thou not reioyce nor dispise thy neyghbours, nor the wordes of the wyse.

STryue not wᵗh a myghty man lest thou chaunce to fall into A his handes * Make not bar- Mat.18. raunce with a rygh man, lest he happen to brynge vp an harde quarell agaynste the * For gold and syluer Luke. hath vndone many a man, yee, euen the hertes of kinges hath it made to fall. Stryue not wyth a man that is full of wordes: and laye no stickes vpon hys fyre. Kepe no companye with the vnlearned, lest he geue thy kynred an euell reporte. * Dispise not a man that turneth him selfe a way from syn, & cast him not in teeth wythall, but remember that we are frayle euerychone. * Thinke the scorne of no man in his olde age, for we were olde also. Be not glad of the B

death

deathe of thyne enemie, but remember that we muste dye all the sorte of vs, & sayne wold we come into ioy. * Dispise no the sermons of suche elders as haue vnderstãding, but acquaint thy selfe wt ꝑ wyse sentences of them, for of thẽ thou shalt learne wisdome & ꝑ doctrine of vnderstandynge, & howe to serue great men wythout complaint. Go not frõ ꝑ doctrine of ꝑ elders: for they haue learned it of theyr fathers. For of thẽ thu shalt learne vnderstandynge, so ꝑ thou mayeste make answere in ꝑ time of nede. Kindle not ꝑ coales of sinners, whã thou rebukest them, lest thou be brent in the fyre flãmes of theyr synnes. Resyste not ꝑ face of ꝑ blasphemer, ꝑ he lai not waite for thy mouth. * Lẽde not vnto hi ꝑ is myghtier thẽ they selfe: If thu lendest him, coũt it but lost. Be not suerye aboue thy power: of thou be: then thicke surely to paye it. Go not to lawe wt the Judge: for he wyl iudge accordinge to his owne honour. * Trauaile not by the waye wt hym ꝑ is brayncleſſe, leste he do the euell: for he foloweth hys owne wylfulines, and so shalt thou perishe thorowe hys foly.

* Stryue not with him ꝑ is angrye and cruell, and go not with him into wyldernesse: for bloude is nothynge in his syghte and where there is no helpe he shall murther the. * Take no councell at fooles, for they loue nothynge but ꝑ thynges that please them selues Make no councel before a straunger, for thou canste not tell what wyl come of it. Open not thyne herte vnto euery man, least he be vnthankfull to the, & put the to reprose.

The ix. Chapter.

¶ The ieopardyes of wemen are to be eschued. An olde frẽde is to be preferred before a newe. The glorie & rychesse of synners. Labour is the chefe thynge in a workeman, and wysedome in a prince

BE not geleous ouer thy wyfe of thy bosome, that she thowe not some shrewed poynt of wicked doctrine vpõ the, * Geue not the power of thy lyfe vnto a woman, least she come in thi strength and so thou be confounded. Loke not vpon a woman that is desirous of many men, leste thou fall into her snares. Vse not the companie of a woman that is a player and a dauncer, and heare her not, leste thou perishe thorowe her entysynge. Beholde not a mayden, that thou be not hurte in her bewtye. * Cast not thy mynde vpon harlootes in any maner of thyng, lest thou destroy bothe thy selfe and thyne heritage. Go not a boute gasynge in euery lane of the citie nether wander thou abroade in the stretes thereof. * Turne a waye thy face from a bewtyfull woman and looke not vpon the fayrenesse of other.

* Many a man hath perished thorowe the bewtye of wemen, for thorowe it the desire is kyndled as it were a fyre. And aduouterus woman shalbe trodden vnder fote as myre, of euery one that goethe by the waye. Many a man wonderynge at the bewtye of a straunge woman hath bene caste oute, for her wordes kyndle as a fyre. Syt not wyth another mans wyfe by anye meanes, lye not wyth her vpon the bed make no wordes wyth her at the wyne least thyne herte consent vnto her, and thou wyth thy bloud fall into destruction. Forsake not an olde frend for the newe shall not be lyke hym.

A newe frende is newe wyne: let him beolde and thou shalte dryncke hym wt pleasure. Desire not the honoure and rychesse of a synner, for thou knoweste not what destruction is for to come vpon hym. Delite not thou in the thinge that ꝑ vngodlye haue pleasure in, beynge sure, that the vngodlye shall not be accepted vntyll theyr graue.

Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of deathe. And yf thou commest voto hym, make no faute lest he happẽ to take awaye thy life. Remember that thou goest in the myddest of snares, ãd vpon the bul workes of thy citie. Beware of thy neyghboure as nye as thu canst, * and meddle with such as be wyse and haue vnderstandyng. Let iuste men be thy gestes, let thy myrthe be in the feare of GOD, let the remembraunce of GOD be in thy mynde, * and let all thy talkynge be in the cõmaundemẽtes of the Hyghest. In the handes of ꝑ craftesmen shall the workes be commended, * so shall the princes of the people in the wysdome of theyr talkynge. A man ful of wordes is parlous in hys citie: & he that is rashe in hys talkynge shalbe abhorred.

Pro.5.d.

Mat.5.c.

B

Gene.34.d
2 Reg.10.d
Iudi.21

Eccle.8.d
and.38.d

Deu.6.h
and.11.a

1 Reg.3.d

The

The x. Chapter.

¶ Of kynges and Iudges. Pryde and couetousnes are to be abhorred. Labour is prayſed.

A Wyſe iudge wyl order his people wyth diſcretion: ād where a man of vnderſtādyng beareth rule, ther goeth it well. * Is the iudge of the people is hym ſelfe, euen ſo are hys officers: ‡ loke what maner of man the ruler of ꝑ citie is, ſuch are they that dwell therin alſo. * And vnwyſe kynge deſtroyeth hys people ‡ but where they that be in autorite are men of vnderſtandynge, there the citie proſpereth.

Pro. 29. d.

3. Reg. 12. d. Pro. 28. d. and 29. d

The power of the earth is in the hande of GOD and all iniquite of the people is to be abhorred ‡ whan his tyme is, he ſhal ſet a profitable ruler vpon it. In the hand of GOD is the power of man, and vpon the ſcribes ſhall he laye hys honoure. * Remember no wronge of thy neyghboure, and medle not thou wyth no vnryghteous worckes. Pryde is hatefull before GOD ‡ man, and all wyckednes of the Heathen is to be abhorred * Becauſe of vnryghteous dealynge, wronge, blaſphemies, diuers diſceates, a realme ſhal be tranſlated frō one people to another.

Leuit. 19. d

Ieye. 27. d. Dani. 4. c.

There is nothing worſe then a couetos man. Why art thou proude, O thou earth and aſhes: There is not a moare wycked thynge, then to loue monye. And why: ſuche one hathe hys ſoule to ſell, yet is he but fylthye dounge whyle he lyueth.

B

And thoughe the Phiſicion ſtrewe hys helpe neuer ſo longe, yet in concluſion it goeth after thys maner, to daye a kynge, to morowe deade. For whan a man dyeth, he is the heyre of ſerpentes beaſtes, and wormes. The begynninge of mannes pryde, is to fall a waye from GOD: And why: hys herte is gone frō hys maker, for Pryde is the originall of all ſynne. Who ſo taketh holde thereof, ſhalbe filled with curſinges, and at the laſte it ſhal' ouerthrowe hym. Therefo hathe the LORDE brought the congregacions of the wycked to diſhonoure, and deſtroyed them to the ende.

C

Eccl. 9. b. Luce. 1. c and 18. b Gen. 19. c.

* GOD hath deſtroyed the ſeates of proude princes, and ſet vp the meke in theyr ſteade: GOD hath wethered ꝑ rootes of the proude heathen and planted the lowly amonge them. * GOD hath ouerthrowē the landes of the Heathen, and deſtroyed them vnto the grounde. He hath cauſed them to wether away, he hath brought them to naughte and made the memorial of them to ceaſe from oute of the earth. GOD hath deſtroyed the name of the proude, ‡ lefte the name of the humble of mynde. Pryde was not made for mā, nether wroth fulnes for mens chyldren. The ſeed of men that feare GOD, ſhalbe brought to honoure, but the ſeed whych tranſgreſſeth the commaundementes of the LORDE ſhalbe ſhamed. He that is the ruler amonge brethren, is holden in honor, yet aboue hym is he that regardeth ſuche as feare the LORDE. The glorie of the rych, of the honorable, ād of the pore is the feare of GOD.

Diſpiſe not thou the iuſt poore man, D and magnifie not the rych vngodly. Greate is the iudge and myghtie in honoure, yet is there none greather, then he that feareth GOD. * Vnto the ſeruaunt that is diſcrete, ſhal the free do ſeruice. ‡ He that is wyſe and wel nurtoured, wyl not grudge when he is reſourmed, and an ignoraunte bodye ſhall not come to honoure. Be not proude to do thy worcke, and diſpayre not in ꝑ time of aduerſite. * Better is he that laboureth and hath plenteouſneſſe of all thynges, then he that is gorgeous and wanteth breade.

Pro. 22. d. Pro. 12. d.

My ſonne, kepe thy ſoule in meekenes, ād geue her, her due houour. Who ſhall iuſtifie him that ſynneth agaynſt hym ſelfe: Who wyl honour hym, ꝑ diſhonoureth hys owne ſoule: The poore is honoured for hys faythfulnes ‡ truthe: but the rych is had in reputacion becauſe of his goodes. He that ordreth hym ſelfe honeſtly in pouertye, howe much more ſhal he behaue hym ſelfe honeſtly in ryches: And who ſo ordreth hym ſelfe vnhoneſtly in ryches, howe muche more ſhall he behaue hym ſelfe vnhoneſtly in pouertie.

The. xi. Chapter.

¶ The prayſe of humilite. After the outewarde appearaunce ought we not to iudge. Of headye and raſhe iudgemente. The rych is not wythoute offence. All chyuges come of GOD. All men are not to be brought into thyne houſe.

THe wysedome of hym that is
brought lowe, shall lyfte vp
hys heade and shal make him
to syt among great men. Cō-
mende not thou a man in hys bewtye,
nether dispise a man in hys vtter appe-
raunce. The Be is but a small beast a-
monge the foules, yet is her frute exce-
adynge swete. Be not proude of thy ra-
yment, * and exalte not thy selfe in the
daye of thy honoure for the wozckes of
the hyest only are wonderful: yea, glozi
ous, secrete, & vnknowen are hys woz-
kes. Many tirauntes haue bene fayne
to sit downe vpon ỳ erth, * & the vnty-
keli hath wozne ỳ crowne. Many migh
thy men haue ben brought lowe, & the
honourable haue bene deliuered into
other mens handes. * Cōdemne nemā
before thou haue tryed out the matter,
& whan thou hast made inquisicion, thē
refourme ryghteously. ‡ Geue no sentē
ce, before thou hast hard the cause, but
fyrste let men tell oute theyr tales.

Stryue not for a matter ỳ toucheth
not thy selfe, & stande not in the iudge-
mente of synners. Wy sonne medle not
wyth many matters * and yf thou wilte
be ryche, thou shalt not get it: and
thoughe thou runnest thy way afore,
yet shalt thou not escape. * There is so
me man ỳ labourch & the more he we-
ryeth him selfe, ỳ lesse he hath. Agayne,
some mā is slouthful, hathe nede of hel
pe wanteth strēgthe, & hath greate po-
uertye, & GODS eye loketh vpon him to
good, seteth hym vp from hys lowe esta
te, * & lyfteth vp hys heade: so that ma-
nye men maruell at hym, and geue ho-
noure vnto GOD.

* Prosperite & aduersite lyfe, and dea
the, power te, and rychesse come all of ỳ
LORD. Wysdome nurtoure, and know
lege of the lawe, are wyth GOD, loue &
the wayes of good are wyth hym. Erro
ure & darcknesse are made for synners
and they ỳ exalte them selues in euel,
ware olde in euell. The gyfte of GOD
remayneth for the ryghteous, and the
good wyl shall geue prosperite for euer
Some man is ryche by liuinge nygard
ly, and that is his portion of his rewar
de, in that he sayeth: * nowe I haue got
ten reste, and nowe wyll I eate and
drynke of my goodes my selfe alone.
And yet he cōsidereth not, that the ty-
tyme draweth nye & death approcheth
that he muste leaue all these thynges
vnto other men, and dye him selfe. Stā
de thou faste in thy couenaūte, and ex-
ercise thy selfe therin, and remayne in
the worcke vnto thy age. Continue not
in the wozckes of sinners but put thy
trust in GOD: and byde in thyne estate
for it is but an easye thyng in the syght
of GOD to make a poore man rych, and
that sodenlye. The blessyng of GOD ha
steth to the rewarde of the ryghteous,
and maketh his frutes sone to flozishe
& prospere. Saye not what helpeth it
me? & what shal I haue ỳ whyle: Agay
ne, say not I haue ynough, howe can I
wante: * Whē thou arte in welfare, for
get not aduersite, & when it goeth not
wel wt the, haue a good hope, ỳ it shal be
better. For it is but a small thinge vnto
GOD in the daye of death to rewarde
euery man accordynge to hys wayes.
The aduersitie of an houre maketh one
to forget all pleasure: and when a man
dieth, his wozckes are dyscouered Pra
yse no bodye before his deathe, for a mā
shalbe knowen in hys chyldren.

Bryng not euery man into thyne
house, for the dysceatfull layeth way-
te diuerslye. Lyke as apartrige in a ma-
unde, so is ỳ herte of ỳ proude: & like as
a spie ỳ loketh vpon ỳ fal of hys neygh-
boure. For he turneth good vnto euel,
& slaūdereth ỳ chosen. Of one sparke is
made a great fire & of one dysceatful mā
is bloude increased & an vngodlye mā
layeth wayte for bloude. Be ware of ỳ
dysceatful for he imagineth wycked thi
ges, to bryng ỳ in to a perpetuall sha-
me. yf thou takest an aleaunt vnto the,
he shal destroye ỳ in vnquietnes, & dry
ue the from thyne owne wayes.

The. xij. Chapter.

¶ Vnto whom we oughte to do good. Enemies oughte to be eschued.

WHen thou wylte do good
knowe to whom thou do-
est it, and so shalt thou be
greatly thancked for thy
benifites. * Do good vnto ỳ righteous
& thu shalt fynde great reware: though
not of hym, yet (no doubte) ỳ LORDE
him selfe shal rewarde ỳ. He standethe
not in a good case ỳ is alwaye occupied
in euel & geueth no almes, for ỳ hyest ha
teth ỳ synners, & hath mercie vpō them
that shewe ỳ wozckes of repentaunce.

Geue

The x. Chapter.

¶ Of kynges and Iudges. Pryde and couetousnes are to be abhorred. Labour is prayſed.

A Pro. 29. d.

A Wyſe iudge wyl order his people wyth diſcretion: and where a man of vnderſtanding beareth rule, ther goeth it well. * As the iudge of the people is hym ſelfe, euen ſo are hys officers: & loke what maner of man the ruler of ỳ citie is, ſuch are they that dwell therin alſo. * And vnwyſe kynge deſtroyeth hys people & but where they that be in autozite are men of vnderſtandynge, there the citie proſpereth.

3. Reg. 12. a Pro. 28. d. and 29. a

The power of the earth is in the hande of GOD and all iniquite of the people is to be abhozred & whan his tyme is, he ſhal ſet a profitable ruler vpon it. In the hand of GOD is the power of man, and vpon the ſcribes ſhall he laye hys honoure. * Remember no wronge of thy neyghboure, and medle not thou wyth no vnryghteous wozckes. Pryde is hatefull before GOD & man, and all wyckednes of the Heathen is to be abhozred * Becauſe of vnryghteous dealynge, wzonge, blaſphemies, diuers diſceates, a realme ſhal be tranſlated frō one people to another.

Leuit. 19. d

Iere. 17. d. Dani. 4. c.

There is nothing wozſe then a couetos man. Why art thou proude, O thou earth and aſhes: There is not a moare wycked thynge, then to loue monye. And why: ſuche one hathe hys ſoule to ſell, yet is he but fylthye dounge whyle he lyueth.

B

And thoughe the Phiſicion ſhewe hys helpe neuer ſo longe, yet in concluſion it goeth after thys maner, to daye a kynge, to mozowe deede. For whan a man dyeth, he is the heyre of ſerpentes beaſtes, and wozmes. The begynninge of mannes pryde, is to fall a waye from GOD: And why: hys herte is gone frō hys maker, for Pryde is the oziginal of all ſynne. Who ſo taketh holde thereof, ſhalbe filled with curſinges, and at the laſte it ſhal' ouerthzowe hym. Therefo hathe the LORDE bzoughte the congzegacions of the wycked to diſhonoure, and deſtroyed them to the ende.

C

Eccl. 9. b. Luce. 1. c and. 18. b Gen. 19. c.

* GOD hath deſtroyed the ſeates of pzounde princes, and ſet vp the meke in theyr ſteade: GOD hath wethered ỳ roote of the pzoude heathen and planted the lowly amonge them. * GOD hath ouerthzowē the landes of the Heathen, and deſtroyed them vnto the grounde. He hath cauſed them to wether away, he hath bzought them to naughte and made the memozial of them to ceaſe from oute of the earth. GOD hath deſtroyed the name of the pzoude, & lefte the name of the humble of mynde. Pryde was not made foz mā, nether wzothfulnes foz mens chyldzen. The ſeed of men that feare GOD, ſhalbe bzought to honoure, but the ſeed whych tranſgreſſeth the commaundementes of the LORDE ſhalbe ſhamed. He that is the ruler amonge bzethren, is holden in honor, yet aboue hym is he that regardeth ſuche as feare the LORDE. The glozie of the rych, of the honorable, and of the poze is the feare of GOD.

Diſpiſe not thou the iuſt pooze man, and magnifie not the rych vngodly. Greate is the iudge and myghtie in honoure, yet is there none greather, then he that feareth GOD. * Vnto the ſeruaunt that is diſcrete, ſhal the free do ſeruice. & He that is wyſe and wel nurtured, wyl not grudge when he is reſourmed, and an ignoraunte bodye ſhall not come to honoure. Be not proude to do thy wozcke, and diſpayze not in ỳ time of aduerſite. * Better is he that laboureth and hath plenteouſneſſe of all thynges, then he that is gozgeous and wanteth bzeade.

D

Pro. Eccl. 10. c Pro. 12. c Pro. 28. b

My ſonne, kepe thy ſoule in meekenes, and geue her, her due honour. Who ſhall iuſtifie him that ſynneth agaynſt hym ſelfe: Who wyl honour hym, ỳ diſhonoureth hys owne ſoule: The poore is honoured foz hys faythfulnes & true the: but the rych is had in reputacion becauſe of his goodes. He that ozdreth hym ſelfe honeſtly in pouertye, howe much moze ſhal he behaue hym ſelfe honeſtly in ryches: And who ſo ozdreth hym ſelfe vnhoneſtly in ryches, howe muche moze ſhall he behaue hym ſelfe vnhoneſtly in pouertie.

The. xi. Chapter.

¶ The prayſe of humilite. After the outewarde appearaunce ought we not to iudge. Of headye and raſhe iudgemente. The rych is not wythout offence. All thynges come of GOD, All men are not to be brought into thyne houſe.

Ch

The wysedome of hym that is brought lowe, shall lyfte vp
3 hys heade and shal make him to syt among great men. Cõmende not thou a man in hys bewtye, nether dispise a man in hys vtter appearaunce. The Be is but a small beast amonge the foules, yet is her frute exceadynge swete. Be not proude of thy rayment, * and exalte not thy selfe in the
11.d daye of thy honoure for the workes of the hyest only are wonderful: yea, glorious, secrete, & vnknowen are hys workes. Many tirauntes haue bene fayne
12.f. to sit downe vpon ẏ erth, * & the vnyf.6. kell hath worne ẏ crowne. Many migh thy men haue ben broughte lowe, & the honourable haue bene deliuered into
11.b. other mens handes. * Cõdemne nemã before thou haue tryed out the matter, & whan thou hast made inquisicion, thẽ
18.b. reformme ryghteously. ‡ Geue no sentẽce, before thou hast hard the cause, but fyrste let men tell oute theyr tales.

Stryue not for a matter ẏ toucheth
B not thy selfe, & stande not in the iudgemente of synners. Wy sonne medle not
19.c. wyth many matters * and yf thou wilte
6.b. be ryche, thou shalt not get it: and thoughe thou runnest thy way afore, yet shalt thou not escape. * There is so
10.c
17.d me man ẏ labourch & the more he werych him selfe, ẏ lesse he hath. Agayne,
41.c. some mã is slouthfull, hathe nede of helpe wanteth strẽgthe, & hath greate power, & GODS eye loketh vpon him to good, setteth hym vp from hys lowe estate, * & lyfteth vp hys heade: so that manye men maruell at hym, and geue honoure vnto GOD.

c. *Prosperite & aduersite lyse, and death, pouerte, and ryches come all of ẏ
18.d LORD, wysdome nurtoure, and knowlege of the lawe, are wyth GOD, loue & the wayes of good are wyth hym. Errore & darkenesse are made for synners and they ẏ exalte them selues in euel, ware olde in euell. The gyfte of GOD remayneth for the ryghteous, and the good wyl shall geue prosperite for euer Some man is ryche by liuinge nygardly, and that is his porcion of his rewar
11.c. de, in that he sayeth: * nowe I haue gotten reste, and nowe wyll I eate and drynke of my goodes my selfe alone. And yet he cõsidereth not, that the tyme draweth nye & death approcheth that he muste leaue all these thynges vnto other men, and dye him selfe. Stãde thou faste in thy couenaũte, and exercise thy selfe therin, and remayne in
D the worcke vnto thy age. Continue not in the worckes of sinners but put thy trust in GOD: and byde in thyne estate for it is but an easye thyng in the syght of GOD to make a poore man ryche, and that sodenlye. The blessyng of GOD hasteth to the rewarde of the ryghteous, and maketh his frutes sone to flourishe & prosperc. Saye not what helpeth it me: & what shal I haue ẏ whyle I gayne, say not I haue ynough, howe can I
Eccle.18.c. wante: * whẽ thou arte in welfare, for get not aduersite, & when it goeth not wel wth the, haue a good hope, ẏ it shal be better. For it is but a small thinge vnto GOD in the daye of death to rewarde euery man accordynge to hys wayes. The aduersitie of an houre maketh one to forget all pleasure: and when a man dieth, his workes are discouered Prayse no bodye before his deathe, for a mã shalbe knowen in hys chyldren.

Bryng not euery man into thyne
C house, for the disceatfull layeth wayte diuersly. Lyke as apartrige in a maunde, so is ẏ herte of ẏ proude: & like as a spie ẏ loketh vpon ẏ fal of hys neyghboure. For he turneth good vnto euel, & slaũdereth ẏ chosen. Of one sparke is made a great fire & of one disceatful mã is bloude increased & an vngodlye mã layeth wayte for bloude. Be ware of ẏ disceatful for he imagineth wycked thinges, to bringe ẏ in to a perpetuall shame. yf thou takest an alegaunt vnto the, he shal destroye ẏ in vnquietnes, & dryue the from thyne owne wayes.

The. xij. Chapter.

¶ Vnto whom we oughte to do good. Enemies oughte to be eschued.

When thou wylte do good
1 knowe to whom thou doest it, and so shalt thou be greatly thancked for thy benifites. * Do good vnto ẏ righteous
Gala.6.a
1.Timo.5.d
& thu shalt fynde great reware: though not of hym, yet (no doubte) ẏ LORDE him selfe shal rewarde ẏ. He standethe not in a good case ẏ is alwaye occupied in euel & geueth no almes, for ẏ hiest hateth ẏ synners, & hath mercie vpõ them that shewe ẏ workes of repentaunce.

Geue

Geue thou vnto ſuche as feare GOD, & receaue not a ſynner. As for the vngodlye and ſynners, he ſhall recompence vengeaunce vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the ſinner: do well vnto hym that is lowly, but geue not to the vngodlye. Let not the breade be geuen hym, ꝑ he be not myghtyer then thy ſelfe therin. For ſo ſhalt thou receauet wyſe as much euell, in all the good that thou doeſte vnto hym. And why: the hyghest hateth ſynners, and ſhall rewarde vengeaunce vnto the vngodly. In proſperite, a frende ſhall not be knowen: and in aduerſite an enemie ſhall not be hyd. For whan a man is in wealth, it greueth hys enemies: but in heuines & trouble a man ſhall knowe hys frende. Truſt neuer thyne enemie, for lyke as an yron ruſteth, ſo doth hys wyckednes. Ad though he make muche crouchynge & knelynge, yet kepe well thy mynde and beware of hym. Set hi not by ꝑ, nether let hym ſyt at thy ryghte hande leſt he turne him, get into thy place, take thy rowme & ſeke thy ſeat, & ſo thou at the laſt ſhall remember my wordes & be prycked at my ſayinges.

B * Bynd not two ſynnes together, for there ſhal not one be vnpunyſhed. Who wyll haue pytye of the charmer, that is ſtinged of the ſerpent or of all ſuche as come nye the beaſtes: Euen ſo is it wᵗ hym that kepeth company wyth a wicked man, and lappeth hym ſelfe in hys ſynnes. For a ſeaſon wyl he byde wyth the, but yf thou ſtomble, he taryeth not

C & An enemie is ſwete in hys lyppes, he
Ecc. 42. b. can make many good wordes and ſpeake many good thynges, yee, he can weape with hys eyes, but in hys herte he imagineth, howe to throwe the into ꝑ pyt: and yf he maye fynd opoꝛtunitie, he wyl not be ſatiſfied wyth blonde. If aduerſitie come vpon the, thou ſhalte fynde hym there fyrſt, and though he pretend to do the helpe, yet ſhall he vndermyne the. He ſhall ſhake hys heade, ad clappe hys handes ouer the for verye gladneſſe: and whyle he maketh manye wordes, he ſhal diſguiſe his countenaūce.

The. xiij. Chapter.

¶ The companies of the proude and of the ryche are to be eſchewed. The loue of God. Lyke do compayre wyth theyr lyke.

WHo ſo toucheth pytch, ſhal be fyled withall: and he ꝑ is familiar with the proude, ſhall clothe hym ſelfe wyth pryde. He taketh a burthen vpon hym, that accompanyeth a more honorable man than him ſelfe. Therfore kepe no familiarite wyth one that is rycher then thy ſelfe. Howe agree the ketel and the pot together? for yf the one be ſmitten agaynſt the other it ſhalbe broken. The ryche dealeth vnrighteouſlye and threateneth wyth all: but the poore beynge oppreſſed and wrongefully dealt with all, ſuffereth ſcarceneſſe, & geueth fayre wordes. Yf thou be for hys profite, he vſeth the: but yf thou haue nothinge, he ſhal forſake ꝑ. As longe as thou haſte anye thing of thine owne he ſhal be a god felowe wᵗ ꝑ: yea, he ſhal make ꝑ a bare man, & not be ſorye for ꝑ.

yf he haue nede of the, he ſhall defraude the: and wyth a preuye mocke ſhall he put the in an hoope, and geue ꝑ all good wordes, and ſaye: what wanteſt thou? Thus ſhall he ſhame the in hys meate, vntyl he haue ſupte the clene vp twyſe or thryſe, and at the laſte ſhall he laughe the to ſcorne. Afterwarde when he ſeithe that thou haſte nothynge, he ſhall forſake the, & ſhake his heade at ꝑ. Submit thy ſelfe vnto GOD and wayte vpon hys hande.

Beware that thou be not diſceaued and broughte downe in thi ſimpleneſſe D Be not to humble in thy wyſedome: leſte whan thou arte broughte lowe, thu be diſceaued thorowe foolyſhenes. If thou be called of a myghtye man, abſten to thy ſelfe, ſo ſhall he cal the to hym ꝑ more ofte. Preſſe not thou vnto hym, ꝑ thou be not ſhut oute: but go not thou farre of, leeſt he forget the. Wythdrawe not thy ſelfe from hys ſpeach, but beleue not his many wordes. For wyth muche comunicacion ſhal he tempte the, & with apreuy mock ſhall he queſtion ꝑ of thy ſecretes. The vnmerciful mynde of his ſhal marcke thy wordes, he ſhal not ſpare to do the hurt, and to put the in pryſon. Be ware and take good hede to thy ſelfe, for thou walkeſte in parell of thy ouerthrowinge.

Nowe when thou heareſt his wordes make ꝑ as though thou wereſt in a dreame, and wake vp. Loue GOD all thy lyfe longe, & call vpon hym in thy nede.

Euerye

Euery beaste loueth hys lyke, euen so let euery man loue hys neyghboure. All C flesche wyll kepe companye wyth suche as he is hym selfe. But as the wolfe agreeth wyth the lambe, soo doth the vngodly wyth the ryghteous. * What felowshyppe shulde an holye man haue with a dogge: Howe can the riche & the poore agre together: The wilde Asse is the lyons praye in ỳ wyldernesse, euen so are poore men the meat of the ryche. Lyke as ỳ proude maye not away wt lowlynes, euen so do the ryche abhorre ỳ poore. If a rych mã fal, his frẽdes set hym vp agayne: but when the poore fal leth, hys acquayntaunce forsake hym. If a ryche man fall into an errour, he hath many helpers: he speaketh proud wordes, and yet men iustifie hym.

But yf a poore man go wronge, he is D punished: yea thoughe he speake wyselye, yet can it haue no place. Whan the rych man speaketh, euery man holdeth hys tonge: & looke what he sayeth, they prayse it vnto the cloudes. But yf the poore man speake, they saye: What felowe is thys: & yf he do amisse, they shall destroye him. Ryches are good vnto hi that hath no synne in hys conscience, & pouerte is a wycked thinge in the mouthe of ỳ vngodlye: The herte of a man chaungeth hys countenaunce, whether it be in good or euel. A chearful countenaunce is a token of a good herte, for els it is an hearde thynge to knowe the thoughte.

The xiiij. Chapter.

¶ The offence of the tonge. Man is but a vayne thynge. Happye is he that continueth in wysdome.

BLessed is ỳ man * ỳ hath not fallen wt the word of his mouth & is not prycked wyth ỳ E conscience of synne. Happye is he that hath no heuynes in hys mynde, and is not fallen from hys hope. It be commeth not a couetous man and a nygarde to be ryche: & what shulde a nigarde do wyth gold: He that with al his carefulnes heapeth together vnrighteously, gathereth for other folkes, & another mã shall make good cheare wt hys goodes. He ỳ is wycked vnto hym selfe, howe shuld he be good vnto other men: Howe can such one haue any pleasure of hys goodes: There is nothynge worse, then when one dissauoreth him selfe & this is a rewarde of his wyckednes. yf he do any good he doth it not knowyng therof, & agaynste his will, & at ỳ laste he declareth his vngraciousnes. Inigarde hath a wicked eye he turneth away his face, & dispiseth his owne soule. * Iprouerbs 27. e
Esai 41. b
Couetous mãs eye hath neuer ynough in ỳ portiõ of wickednesse, vntil ỳ tyme ỳ he wyther a waie, & hath loste his owne soule. B

A wicked eye spareth bread, and there is scarcenes vpon hys table. My sõne do good to thy selfe of that thou hast and geue the LORDE hys due offerynges. Remember that death tarieth not and howe that the couenaũt of the graue is shewed vntoỳ, for ỳ couenaũt of Eccle 4. 4.
this worlde shal die ỳ death. * Do good Tob. 4. 5.
vnto thy frend before thou dye, and ac Luce 16. 9.
cordyng to thy abilite reach out thyne hande and geue vntõ the poore. Be not dysapoynted of ỳ good day and let not the portion of the good day ouerpas ỳ. Shalt thou leaue thy trauayls & labours vnto other men: In the deuydynge of the heritage geue and take and sanctifie thy soule. Worcke thou ryghteousnes before thi death, for in the hel Esai. 40. 4
there is no meate to fynde. ‡ All flesh 1. Pet. 1. d
shal fade a waye lyke grasse, and lyke a Iames. 1. b
flory thynge leafe in a grene tree. Some growe, some are caste downe, euen so is the generacion of al flesche and blude: one commeth to an ende, another is borne. All transitorie thynges shall fayle at the laste, and the worcker therof shal go wythal. Euery chosen worke shalbe iustified, and he that medled wythal, shall haue honour therin. Blessed is the man that kepeth him in wysedome, and exercyseth him selfe in vnderstandynge, and wyth discrecion shal he thincke vpon ỳ fore knowlege of GOD whych considereth the wayes of wysedome in his hert, hath vnderstandynge in hys secretes, goeth after her as one that seketh her oute and continueth in her wayes. He loketh in at her wyndowes, and harkeneth at her dores. He taketh hys rest besyde her house, and fastneth hys stake in hys walles. He shal pytche his tẽte nye vnto her hande, & in his tẽte shal good thynges rest for euermoare. He shal set his childrẽ vnder her coueringe, & shal dwell vnder her braunches. Under her couerynge shal he be defended frõ ỳ heate, & in her glorie shal he reste.

The

The xv. Chapter

¶ The goodnes that foloweth hym which feareth God. God reiecteth and casteth of the synner. God is not the autor of euel.

I HE that feareth GOD, wil do good and who so kepeth the law, shall optayne wisedome as an honorable mother shal she mete hym & as a virgin shall she receaue hym.* Wyth the breade of lyfe & vnderstädynge shal she fede hym, & and geue hym the water of wholsome wysedome to drynke. yf he be constante in her he shal not be moued: yf he hold him selfe faste by her, he shal not come to cõfusion. She shal bringe him to honoure amonge hys neyghboures & in ỳ myddest of ỳ cõgregacion shal she open hys mouth w the spirite of wysedome & vnderstandinge shal she fyl him, and cloth hym wyth the garmente of glorie. She shall heape the treasure of myrth and ioye vpon hym, and geue hym an euerlastynge name to heritage. Foolysshe men wyll not take holde vpon her: but suche as haue vnderstandynge, wyll mete her. Foolysshe men shal not se her for she is farre from pryde and dysceate. Men that go about wyth lyes, wyl not remembre her: but mẽ of truth shal be founde in her, and shall prosspere euen vnto ỳ beholdynge of GOD. Prayse is not semely in the mouth of the vngodlye, for he is not sente of the LORD For of GOD commeth wysedome, and the prayse shall stande by the wysdome of GOD, and shalbe plenteous in a faythfull mouth, and the LORDE shall geue her vnto hym.

Math. 4. a
Thos. 4. b

B Saye not thou, it is ỳ LORDES fawte that I am gone by, for thu shalte not do the thynge that GOD hateth. Saye not thou: he hath caused me to do wronge, for he hath no nede of the vngodly. GOD hateth all abominacion of errour and they that feare GOD wyll loue none such.* GOD made man from the begynnynge and lefte him in the hande of hys councell. He gaue hys commaundementes & preceptes: yf thou wylt obserue the commaundementes, & kepe acceptable faithfulnes for euer, thei shall preserue the.* He hath set water & fyre before the, reach oute thyne hande vnto whych thou wylt. Before man is lyfe and death, good and euell: loke what him lyketh, shalbe geue him. For the wisedome of GOD is great & mighty in power and beholdeth all men cõtinuallye. The eyes of the LORDE are vpon them that feare hym and he knoweth al ỳ workes of man. He hath commaũded no mã to do vngodlye: neyther hath geuen any man space to synne.

Genes. 2. d

Eccl. 15. b.

The xvi. Chapter.

¶ Of vnhappy and wycked children. No man can hyde hym selfe from GOD. And exhortacion to the receauinge of instruction.

SElite not thou in the multitude of vngodlye chyldren, & I haue no pleasure in them, yf they feare not GOD. Truste not thou to theyr lyfe, and regard not theyr labours for one sonne ỳ feareth GOD, is better thẽ a thousande vngodlye. And better is it for a man to dye wythout chyldren, then to leaue behynde hym suche chyldren as are vngodlie For by one that hath vnderstandynge, maye a whole citie be vpholden, but, though ỳ vngodlye be many, yet shall it be wasted thorowe them. Many such thiges hath mine eye sene & greater thiges then these haue I heard w myne eares.* In ỳ congregacion of ỳ vngodly shall a fyre burne, & amonge vnfayth full people shall ỳ wrath be kyndled.

Eccl. 16. b

*The olde gyaũtes optayned no grace for theyr synnes, whych were destroyed, trustinge to theyr owne strength. Nether spared he them, (amonge whõ Loth which was a *straũger) but smote them & abhorred them because of ỳ pryde of theyr wordes. He had no pitie vpõ them, but destroyed all the people, that were so stronge in synne.* And for so much as he ouersawe not ỳ fyre hundreth thousãde ỳ gathered them selues together in ỳ hardenes of theyr hearte it were meruel yf one beynge hard necked, shulde be free.* For mercye & wrathe is w hi: he is bothe myghtye to forgeue and to powre oute displeasure. Like as hys mercie is greate, euen so is hys punishemẽte also, he iudgeth a mã accordynge to hys workes. The vngodlye shall not escape in hys spoyle, and the longe patience of him that sheweth mercye, shall not byde behynde. Al mercye shall make place vnto euery man accordynge to ỳ worthynes of his workes, & after ỳ vnderstandynge of hys pilgremage.

B Gen.

Gen.

Num. 16. a

Exod.

Wyth

Saye not thou: I wyll hyde my selfe from GOD, for who wyll thyncke vpon me from aboue I shall not be knowē in so greate an heape of people, for what is my soule amōge so manie creatures: Beholde, the heauen, yee, the heauen of heauens, the depe, ꝑ earth, and all that therin is shalbe moued at his ꝓsence, the mountaynes, ꝑ hylles, & the fundacions of the earth shall shake for feare, when GOD visiteth them. These thynges doth no herte vnderstande, but he vnderstandeth euery hert, & who vnderstandeth his wayes: Noman seith hys stormes, & ꝑ mooste part of hys workes are secret. who wyll declare ꝑ workes of hys ryghteousnes: Or who shal be able to abide them: For the couenaūt is farre from some, and trying oute of men is the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnwyse and erronious man casteth hys mynde vpō foolysche thynges.

My sonne, herken thou vnto me, and learne vnderstandinge, and marke my wordes wyth thyne herte, I wyll geue ꝑ a sure doctrine, & playnely shall I instruct ꝑ: marke my wordes thē in thine hert: for in ryghteousnes of the spirite do I speake of the wonders that GOD hathe shewed amōg hys workes from ꝑ begynninge. And in truth do I shewe the knowlege of hym, GOD hath set his workes in good order from ꝑ begynnyng and part of them hath he sundred frō ꝑ other. He hath garnished his workes frō euerlasting, & theyr begynnynges, accordyng to theyr generations. None of them hyndred another, nether was any of them disobedient vnto hys wordes. After thys GOD loked vpon ꝑ earth and fylled it wyth hys goodes. wyth all maner of lyuynge beastes hath he couered the grounde, and they all shalbe turned vnto earth agayne.

The xvij. Chapter.

¶ The creacion of man: and the goodnes that God hath done vnto hym. Of almes and repentaunce.

GOD *shope man of the earth, and made hym after his owne image, & turned him vnto earth agayne & clothed hym wyth hys owne strenghe. He gaue him the nombre of dayes and certen tyme, yea, & gaue hym poure of the thynges that are vpon earth. He make all fleshe to stande in awe of hym, so that he had the dominion of all the beastes and fowles. *He made out of hym an helper lyke vnto hym selfe, & gaue them discrecrection and tōge: eyes, eares, and hert, to vnderstande, and fylled them wyth instruction and vnderstandynge. He created for them also the knowlege of the spirite, fylled theyr hertes wyth vnderstandyng and shewed them good & euell. He set hys eye vpon theyr hertes, declarynge vnto them hys greate and noble workes: that they shulde prayse hys holy name together: reioyce of hys wōders, & be tellinge of his noble actes *Beside thys he gaue thē instruction, and the lawe of lyfe for an heritage. Gene. 1. d. Exod. 20. d. Deut. 4. b. and. 8. B

He made an euerlastinste couenaūte wyth them and shewed them hys ryghteousnes and iudgementes. They sawe his glorie with theyr eyes, and theyr eares hearde the maiestye of hys voyce. And he sayde vnto them: beware of all vnryghteous thynges. He gaue euery man also a commaundement concernyng hys neyghbour.

Theyr wayes are euer before hym, & are not from hys eyes *He hath set a ruler vpon euery people ‡ but Israel is ꝑ LORDES porcio. All theyr worcke sare as the sunne in the syght of GOD, and hys eyes are alwaye lokyng vpō theyr wayes. All theyr vnryghteousnesse are manifeste vnto hym, all theyr wyckednesses are open in hys syghte. Rom. 13. d. Deu. 4. C. and 10. c.

*The mercye ꝑ a man sheweth, is as it were a purse wyth hym, and ꝑ grace that is geuen to a man preserueth hym as the apple of an eye. *At the laste shal he awake, and reward euery man vpō hys heade, and shall turne them together into the nethermoste partes of the earth. *But vnto them that wyl repēte he hath geuen ꝑ waye of righteousnes. As for such as be weake, he comforteth them, sufferreth them, and sendeth them the porcion of the verite. O turne then vnto the LORDE: forsake thy synnes, make thy prayer before the LORDE, do the lesse offence turne agayne vnto the LORD, forsake thyne vnryghteousnes, be an vtter enemie to abominaciō, learne to knowe the ryghteousnes and iudgementes of GOD, stande in the porcion ꝑ is set forthe for the & in the prayer of the moste hyghe GOD, Go in ꝑ porcion of the holy worlde with such as be Ecclē. 29. b. Mat. 25. c. Act. 3. a.

lyuyng and geue thanckes vnto GOD.

C *Who wyll prayse the LORDE in the hell: Abyde not thou in the erroure of ꝑ vngodlye, but geue hym thäckes before death. As for the deed, thanckfulnesse perisheth from him, as nothynge. Geue thou thanckes in thy lyfe: yea, whyle thou arte lyuynge & whole, shalte thou geue thanckes and prayse GOD & reioyce in hys mercye. O howe greate is the louynge kyndnesse of the LORDE, & hys mercyfull goodnesse vnto such as turne vnto hym: For al thynges, maye not be in man: & why: the sonne of man is not immortal and he hath pleasur in the vanite of wickednes. What is more cleare thē the sunne: yet shall it fayle. Or what is more wycked then ꝑ thyng that flesshe and blonde hath imagined: and that same shalbe reproued. The LORDE seyth, the power of the hyghe heauen and all are but earth & ashes:

Psal.6.d. Esa.38.d.

The xviij. Chapeer.

¶ The meruelous workes of GOD, the miserie and wretchednes of man. Agaynst GOD oughte we not to complayne. Prayer must we continually.

A SE that lyueth for euermoare *made al thynges together, GOD onelye is ryghteous, & remaineth a victorious kyge for euer. *Who shalbe able to expresse ꝑ wordes of hym: Who wyl seke oute the grounde of hys noble actes: Who shall declare ꝑ power of hys greatenes: Or who wyll take vpō hym to tell oute his mercy: As for the wonderous workes of the LORDE, there maye nothynge be taken from them, nothyng maye be put vnto them, nether maye the grounde of them be founde oute. But when a man hath done his best, he muste begin agayne: and when he thynketh to come to an ende, he muste go agayne to hys laboure. What is man: Wherto is he worthy: What good, or euell can he do: *yf the nombre of a mans dayes be almoste an hundred yeare, it is much.

Gen.1.d. Psal.89.b. Eccle.43.d. Psal.103.d.

B Lyke as droppes of rayne are vnto ꝑ see & as a graueil stoone is in comparison of the lande: *so are these fewe yeares to ꝑ dayes euerlastynge. Therfore is the LORDE paciente wyth them and poureth out hys mercie vpon them. He sawe and perceaued the thoughtes and imaginacions of theyr herte, that they were euell, therefore heaped he vp hys mercyfull goodnesse vpon them, & shewed them the waye of ryghteousnes. The mercy that a mā hath, reacheth to his neyghboure: but ꝑ mercy of GOD is vpō al flesshe. He chasteneth, he teacheth & nurtoureth: yee, euen as a shepherde turneth agayne his flocke, so doth he al them ꝑ receaue chastenyng, nourtour & doctrine. *Mercifull is he vnto them, ꝑ stande in awe of hys iudgementes.

1.Pet.5.b.

My sōne, when thu doest good, make no grudgyng at it: & what focuer thou geuest, speake no discōfortable wordes Shall not the dewe coule the hete: euē so is a word better thē a gyfte. *Is not a frendlye word a good honest gyfte: but a gracious mā geueth them bothe. * A foole shall caste a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get ꝑ ryghteousnes before thu come to iudgemēt. Learne before thou speake, & go to phy sycke or euer thou be sycke: * examen & iudge thy selfe, before the iudgement come, and so shalte synde grace in the syghte of GOD. Humble thy selfe before thou be sycke, and in tyme of thy desease shewe thy conuersacion.

Prou.25.a. Eccle.20.a. Gen.4.d. Eccle.7.b.

*Let not to praye alwaye, & stāde not in feare to be resourmed vnto death, for ꝑ rewarde of GOD endureth for euer. Before thou prayest prepare thy soule, & be not as ꝑ tempteth GOD. Thynche vpō the wrathful indignacion ꝑ shalbe at the ende, and ꝑ houre of vengeaunce, when he shall turne awaye hys face. *When thou hast ynough remembre ꝑ time of hunger: & when thou art ryche, thynche vpō the tyme of pouertye and scarcenesse.

Eccle.18.a. Eccle.5.a. Eccle.11.d. Luke.12.d. Eccle.11.d.

From the morynge vntyll the euenynge the tyme is chaunged, & all suche D thynges are sone done in the syghte of GOD. A wyse man feareth GOD in all thynges, & in ꝑ dayes of transgression he kepeth hym selfe from synne. A discrete man hath pleasure in wysedome, & he ꝑ fyndeth her, maketh much of her. they ꝑ haue had vnderstandyng, haue dealte wysely in wordes, haue vnderstande ꝑ truth & ryghteousnes, & haue sought out wyse sentences & iudgemētes. *Folowe not thy lustes, but turne ꝑ frō thyn owne wyl. For if thu geueste thy soule her desires it shal make thine enemies to laugh ꝑ to scorne. Take not thy pleasure in greate voluptuousnes,

Eccle.18.a. Rom.6.d. and.vi.

and medle

& medle not to much withal. Make not to great chere of ỳ thinge ỳ thou haste wonne by aduauntage, lest thou fale into pouertye, & haue nothynge in thy purse

The xix. Chapter.

¶ Wyne and whordome bringe men to powerte: in thy wordes must thou vse discretion. The differẽce of the wysedome of GOD and man, wherby thou mayest knowe what is in man. Correction must be vsed without anger.

A Labourynge man that is geuẽ vnto dronckennesse, shal not be ryche and he that maketh not muche of small thynges, shall fall by lytle and lytle. *Wyne and weimen make wyse men rennagates, and put men of vnderstandynge to reproffe: and he that cõpanyeth aduouterers shal become a wycked mã. Mothes and wormes shall haue hym to herytage, yee, he shal be set vp to a greate example, & hys soule shalbe rooted out of the nõbre. *He that is hastye to geue credence, is lyght mynded, and doth agaynste hym selfe. Whoso reioyseth in wickednesse, shalbe punished: he that hateth to be reformed, hys lyfe shalbe shortened, and he ỳ abhorreth babblyng of wordes, quencheth wyckednesse. He that offendeth againste hisowne soule shall repent it: and he that reioyseth in wyckednesse, shalbe punished.

B Rehearse not a wycked & churlysshe worde twyse, and thou shalt not be hindred. Sewe thy secrettes neyther to frende nor foo: and yf thou haste offended, tell it not. For he shall herken vnto the and marke the, and whẽ he fyndeth opportunite, he shal hate the & so shal he be alway about the *yf thou hast heard a worde agaynst thy neyghboure: let it be dead with yn the & beleue thou shalt haue no harme thereby. A foole trauayleth wyth a worde, lyke as a woman that is payned wyth bearynge of a chylde. Like as an arrowe shot in a dogges thygh, so is a word in a fooles hert. * Tell thy frende hys faute leest he be ignorannte, and saye: I haue not done it, or yf he haue spoken, that he do it nomoare. Reproue thy neyghboure ỳ he kepe hys tonge, and yf he haue spoken, that he saye it nomore.

C Tell thy neyghboure hys faute, for ofte tymes an offence is made: ād geue not credence to euery worde. A man falleth sometyme wyth hys tonge, but not wyth hys wyll. *For what is he, that hath not offended in hys tõge, geue thy neyghboure warnynge, before thou threaten hym, and geue place vnto the lawe of the LORDE. The feare of GOD is al wysedome and he that is a ryghte wyse man, kepeth the lawe. As for the doctrine of wyckednesse, it is no wysedome and the prudẽce of synners is no good vnderstandyng: it is but wyckednes & abominacion & blasphemyng of wysedom. A symple man of smal vnderstandynge, that feareth god is better then one that hath much wysedome, & transgresseth the lawe of the highest. A craftye sotle man can be wyse, but he is D vnryghteous, ād wo gyftes he wrasteth ỳ open & manifest lawe. A wycked man can behaue hym selfe humblye and can ducke wyth hys head, and yet is he but a dyssembler wythin. He hydeth hys face, *and dysguyseth it: and because he shulde not be knowẽ, he preuenteth ỳ.

And though he be so weake that he can do the no harme, yet when he maye fynde opportunite, he shal do some euel. A man maye be knowen by hys face, & one that hath vnderstandinge, maye be perceaued by ỳ looke, of hys cõtenaunce. *A mans garmente, laughter, and goynge declareth what he is.

The xx. Chapter.

¶ Of correction and repentaunce. Of the gyfte of the wyse man: and of the foole. Of lyinge.

Some man * reproueth hys A neyghboure ofte tymes, but not in due season: Agayne, some man holdeth hys tonge & he is wyse and discrete. It is much better to geue warnynge and to reproue, then to beare euell wyll: for he ỳ knowlegeth hym selfe openly, shalbe preserued from hurte and destruction. Lyke as when a gelded man thorowe desire and luste defyleth a mayden, euen so is it wyth hym that vseth violence: & vnryghteousnes in ỳ lawe. O howe good a thynge is it, a man that is reproued to shewe openly hys repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth scilence, and is founde wyse: but he that is not ashamed, what he sayth is hatefull. Some man holdeth hys tonge, because he hath not the vnderstandynge of the language: & some man kepeth scilence, waytinge a

Eccle.5.d. and.32.d. conueniente tyme.* A wyse man wyll holde hys tong tyl he se opoztunite,but a wanton and vndiscrete bodye shal regard no tyme. He þ vseth many wozdes shall hurte hys owne soule and he that takethe autorite vpon hym vnryghteouslye,shalbe hated. Some man hath ofte tymes prosperite in wycked thynges: Agayne some man getteth much, and hath harme and losse. There is some gyfte, that is nothynge wozthe: Agayne,there is some gyfte, whose rewarde is double. Some man getteth a fall fyz beynge to proude,and some commeth to wozshyppe from lowe estate. Some mā byeth muche foz a lytle pryce,and muste paye foz it seuen folde.

B *A wyse man wyth hys wozdes maketh him selfe to be loued, but the fauoure of fooles, shalbe poured out. The gyft of the vnwyse shall do the no good, foz hys eyes are seuenfold.* He shal gene lytle,and saye he gaue much:he openeth hys mouth and cryeth oute, as it were one þ cryeth oute wyne. To daye he lendeth,to morowe asketh he agayne,and such a man is to be hated. The foole sayth I haue no frende, I haue no thancke foz all my good dedes:yea,euē they þ eate my breade, speake no good of me. O howe ofte,& of how many shal he be laughed to scorne:he taketh a more perilous fall by such wordes then yf he fel vpon the grounde:euen so shall þ falles of the wycked men come hastely In the mouthe of hym þ is vntaughte, are many vnconueniente and vnmete wozdes. A wyse sentence shall not be allowed at the mouth of the foole, foz he speaketh not it in due season.

Eccle.6.a.

Eccle.28.c.

C Some man synneth not, because he hath not wherwythall, & in hys reaste he shalbe stynged. Some man there is that destroyeth hys owne soule wyth shame, and foz an vnwyse bodyes sake destroyeth he it,and wyth acceptynge of persons shall he vndo hym selfe. Some man promiseth hys frēd a gyfte foz very shame,& getteth an enemie of him foz nought. A lye is a wycked shame in a man,yet shall it be euer in þ mouth of the vnwyse. A theefe is better then a mā þ is accustomed to lye, but they bothe shal haue destruction to heritage. The condicions of lyars are vnhoneste,and theyr shame is euer wyth them.

A wyse man shal bringe hym selfe to honoure wyth hys wozdes,* & he that hath vnderstandynge, shalbe set by amonge greate mē.* He that tylleth his lande shall encrease his heape of cozne: he that wozcketh ryghteousnes shalbe exhalted, and he that pleaseth greate men, shall escape much euell.* Rewardes & giftes bynde the eres of the wyse, and make hym dome, that he cānot tell men theyr fautes. * Wysdome that is hyd, and treasure that is hoozded vp what profite is in them both? Better is he that kepeth hys ignozaunce secrete, then a man that hydeth his wysedome.

Cor. Dan. Prou. and. Eccle. Dan. Eccle.

The xxi. Chapter.

¶ Of the repentaunce of synne. We may not heape synne vpon synne. The boldenes of an heretike. The ende of synners. Of a foole,and of the wyse man. Of hym that curseth the deuell.

MY sōne yf thou hast sinned, I do it nomoare:* but praye foz thy foze synnes þ they maye be forgeuen the. Flee from synne,euen as from a serpēte: foz yf thou cōmest to nye her, she wyll byte the. The teeth thereof are as the teethe of a Lion, to slaye þ soules of men. The wickednesse of man is a sharpe twoedged swearde, whych maketh such woūdes that they cannot be healed.

Eccle.7.a.b. Psal.4.a. Luce.

Stryfe and wzonge dealynge shall waste away amans goodes, & thozowe pryde a ryche house shalbe brought to noughte,so þ ryches of the proude shalbe rooted oute.* The prayer of þ poore goeth oute of the mouth, and commeth vnto the eares of GOD, & hys defence, shal come, and that hastely. Who so hateth to be reformed,it is a token of an vngodly persone,but he þ feareth GOD, wyll remember hym selfe. A myghtye man is knowen afar of by hys tong: but he that hath vnderstandynge, perceaueth that he shall haue a fall.

Eccle.3.d. and.4.d.

Who so buyldeth hys house wyth other B mens coste,is lyke one þ gatheryeth stones in wynter.* The cōgregacion of þ vngodly is lyke stubble gathered together, theyr end is a flamme of fyre. The waye of the vngodlye is set wyth stones,but in theyr ende is hel, darkenesse and paynes. He that kepeth the lawe, wyll holde faste þ vnderstandynge thereof:and the ende of the feare of GOD is wysedome and vnderstandynge. He that is not wyse, wyll not be taught in good

in good but the vnwyse man abundeth in wyckednes: and where bytternesse is, thre is no vnderstandynge. The knowlege of the wyse shall flowe lyke water that renneth ouer, and hys counsell is lyke a fountayne of lyfe.

C The herte of a foole is lyke a broken vessell, he can kepe no wysdome. When a man of vnderstandynge heareth a wyse worde, he shall cõmende it, and make much of it. But yf a voluptous man heare it, he shal haue no pleasure therin, but casteth it behynde hys backe. The talking of a foole is like an heuye burthen by the waye but to heare a wyse man speake, it is a pleasure. Where a doubte is in the congregacion, it is asked at ỹ mouth of the wyse, and they shal põder his wordes in theyr hertes. Lyke as is a house that is destroyed, euen so is wysedome vnto to a fole. As for the knowlege of the vnwise, it is but darcke wordes. Doctrine is vnto hym that hath no vnderstandinge, euen as fetters about hys fete, and lyke manycles vpon
Eccl.21.b. hys ryghtehande.* A foole lyfteth vp hys voyce wyth laughter, but a wayse man shall scarse laugh secretlye.

Learnynge is vnto a wyse man a Jewel of golde, and lyke an armelet vpon hys ryghte arme. A foolishe mans fote is soone in hys neyghboures house, but one that hath experience, shalbe ashamed at the personne of the myghtye.
A foole wyll pepe in at the wyndowe into the house, but he that is well nourtered, wyll stand wythoute. A foolyshe man standeth herkening at ỹ doze, but he that is wyse wyll be ashamed.

The lyppes of the vnwyse wyll be tellynge folyshe thynges, but the wordes of such as haue vnderstandinge, shalbe wayed in the balaunce. The hert of foles is in theyr mouth, but the mouth of the wyse is in theyr hert. When the vngodly curseth ỹ blasphemer he curseth hys owne soule. *A pleuye accuser of
Eccl.19.d. other men shall defyle hys owne soule, and behated of euerymã: but he that kepeth hys tonge and is discrete, shall come to honour.

The xxij. Chapter.

¶ The purgacion of the sleuthfull. Of the foolysshe sonne and daughter, we must haue discrecion howe & to whome we ought to preach sorowynge vpon the dede. A fole is not to be much talked withal. Iniuries, and wronges do breake frendes hyppe & amite

A Slouthfull bodye is mouled of a stone of claye, and euery man wyll speake to hys dispraise. A slouthfull body is made of the dong of oxen, & euerye one that toucheth hym must wash hys hãdes agayne. A mis nurtered sonne is the dyshonoure of ỹ father. A foolysh doughter shalbe lytle regarded. A wyse daughter is anheritage vnto her husbande: but she that cõmeth to dishonestye, bringeth her father in heuinesse A daughter that is paste shame, dishonoureth both her father & her husband, the vngodly shall regard her, but they both shall dyspice her. The playing of musike is not mete wher heuines is, euẽ so is ỹ correctiõ an doctrine of wysdome euer vnpleasaunte vnto fooles.

Who so teacheth a foole, is euẽ as one B
that gleweth a potcherde together: as one that telleth a tale to hym ỹ heareth hym not and as one that rayseth a man oute of an heuye slepe. Who so telleth a foole of wysedome, is euen as a man, whych speaketh to one that is a slepe. When he hath tolde his tale, he sayeth: what is the matter: whẽ one dyeth, lamentacion is made for hym: because ỹ lighte sayleth hi, euẽ so let men mourne a foole: for he wanteth vnderstãdynge. Make but lytle weappynge because of the dede: for he is come to rest, but the lyfe of the foole is worse then ỹ death. Seuen dayes domen mourne for hym that is deed, but the lamentacion ouer the vnwyse and vngodlye shuld endure all the dayes of theyr lyfe.

Talke not much wyth a foole, and go C
not wyth hym that hath no vnderstandynge. Beware of hym leeste it turne ỹ to trauayle, and thou shalte not be defyled wyth hys synne. Departe from him, and thu shalte fynde reste and shalt not be drawen backe into hys folyshenes. What is heuyer then leade: And what shulde a foole be called eles but leade:
*Sande, salte, and a lumpe of yron is Pro.27.d.
easyer to beare, then an vnwyse, folyshe, & vngodlye man. Lyke as ỹ bande of woode bounde together in the foundacion of the house cannot belowsed, euen so is it wyth the hert that is stablyshed in the thought of councell. The thoughte of ỹ wyse shal neyther feare, nor be offended at any tyme.

Lyke as a fayre plastered wall in a D

winter house, & an hye buyldynge maye not abyde the wynde and stozme: euen so is a fooles herte a frayde in hys imaginacion, he feareth at euery thynge, & cannot endure. A wauerynge herte in ỳ imaginacion of a foole wyll not euerstand in awe, but he that abydeth in cõmaundementes of GOD, wyll al way feare. He that nyppeth a mans eye bringeth forth teares & he that prycketh ỳ herte, bryngeth forthe meanynge and thought. Whoso casteth a stone at the byrdes, frayeth them awaye: ād he that blaspheneth hys frend, breaketh the frendeshyp: thoughe thou draweste a swearde at thy frende yet despere not, for thou mayest come agayne to thy frend. yf he speake sowerly, feare not, for ye maye be agreed together againe, excepte it be that thou blaspheme hym, dysdayne hym, open hys secretes and wounde hym traytorously for all such thynges shall dryue awaye a frende.

Be faythfull vnto thy neyghboure in hys powerte, that thou mayest reioyse wyth him also in hys prosperite. Abyde stedfaste vnto hym in the tyme of hys trouble, that thou mayest be heyre with him in hys heritage. Lyke as ỳ vapour and smoke goeth out at the ouen before the fyre, euen so euel wordes, rebukes & threatenynges go before bloudeshedynge. Be not ashamed to defende thy frende: as for me, I wyl not hyde my face from hym though he shulde do me harme. Whosoeuer heareth it shall beware of hym. *Who shall set a watch before my mouthe and a sure seale vpon my lyppes, ỳ I fall not wyth them, and that my tonge destroy me not:

Psal.141.d.

The xxiij. Chapter.

¶ A prayer agaynst pryde: lechery, and glotony. Of othes, blasphemie, and vnwyse communicacion. Of thre kindes of synnes. Many synnes procede of aduoutrye. Of the feare of GOD.

O LORDE, father and gouernour of my lyfe, leaue me not in theyr imaginacion & counsel. Oh let my not fal in such rebuke. Who wyl kepe my thoughte wyth ỳ scourge, & the doctrine of wisdome in myne herte: that he spare not myne ignorauncе, that I fall not with them: leste myne ignoraunces increase, ỳ myne offences be not many in nõber, and that my synnes excede not, leste I fall before myne enemies, & so my aduersarie reioyse. O LORDE: thou father and GOD of my lyfe, leaue me not in theyr imaginatiõ. O let me not haue a proude loke but turne awaye all voluptuousnesse from me. Take from me the lustes of the body, let not that desires of vnclennes take holde vpon me, and geue me not ouer into an vnshamefast and obstinat mynde.

Heare me (Oye chyldren) I wyl geue you a doctrine, howe you shall order youre mothe: who so kepeth it, shal not perishe thorowe his lyppes, nor be hurte thorowe wycked wordes. As for the synner, he shalbe taken in hys owne vanitye: he that is proude and cursed, shal fal therin. *Let not thy mouth be accustomed wyth swearinge, for in it there are many falles. Let not the namynge of GOD be continually in thy mouth: & medle not wyth the names of sainctes, for thou shalte not be excused of them for lyke as a seruaunt which is ofte punished cannot be wythoute some soore, euē so what soeuer he be that sweareth and nameth GOD, shall not be cleane pourged from synne: A man that vseth muche swearinge, shalbe fylled wyth wyckednes, and the plage shall neuer go from hys house. yf he begyle his brother, hys faythe shalbe vpon hym, yf he knowlege not hys synne, he maketh a double offence, and yf he sweare in vayne, he shal not be founde ryghteous: for hys house shalbe full of plages.

Exod.20.b. Deut.5.b.

Leuit.24.c.

Ephes.5.

*The wordes of the swearer bryngeth deeth. GOD graunt that it be not founde in a house of Iacob. But they that feare GOD, eschewe al suche, & lye not welterynge in synne. *Use not thy mouth to vnhoneste & fylthy talkinge, for in it the worde of synne. Remember thy father & thy mother whē thou arte set amonge great men: leeste GOD forget the in theyr syghte, and lest thou do tynge in thy custome suffer rebuke, and wishe not to haue bene borne & so curse the day of thy natiuite. *The man that is accustomed wyth the wordes of blasphemie, wyl neuer be refourmed al the dayes of hys lyfe. To synne twyse is to much, but the thyrd bryngeth wrath and destruction. An hote stomake cannot be quenched: euen lyke a burnyng fyre tyl it haue swalowed vp some thynge: euen so an vnchast man hath no rest in hys flesh, tyl he haue kyndled a fyre.

Iob.3.d.

Al breade

All breade is swete to an whoremonger, he wyl not leaue of tyll he haue his purpose. A man ꝑ breaketh wedlocke, & regardeth not hys soule, but sayeth: *Tushe, who seith me? I am cõpassed Psal.39.c. aboute wyth darckenesse ꝑ walles couer me, no bodye seith me: whom nede I to feare? The hyghest wyl not remẽbre my synnes. He vnderstandeth not that hys eyes se al thynges, for al such feare of men driueth a way the feare of GOD from hym: for he feareth onlye the eyes of men, and considereth not that ꝑ eyes of the LORDE are cleerer then ꝑ sunne, beholdynge all the wayes of men and ꝑ grounde of the deepe, & lokyng euen to mẽs hertes in secret places. The LORD GOD knewe all thynges or euer they were made, & after they be brought to Leui.20.b passe also he loketh vpon them al. * The Deu.22.b. same man shalbe openly punished in ꝑ stretes of ꝑ citie: & shalbe chased abroade lyke a yonge horse foale: & when he thynketh leaste vpon it, he shalbe take. Thus shall he be put to shame of euery man, because he wolde not vnderstãde the feare of ꝑ LORDE. And thus shall it go also wyth euery wyfe, ꝑ leaueth her husbande, & gette the inheritaũce by a Deut.20.c. straunge maryage. * Fyrste she hath bene vnfaythfull vnto ꝑ lawe of the hygh est. Secondly, she hathe forsaken her owne husbãde. Thyrdly she hath playde the whore in aduouterie, & gotte her chyldren by an other man. She shalbe brought oute of the congregacion, and her chyldrẽ shalbe loked vpõ. Hyr children shal not take roote: & as for frute, her braunches shal bring forth none. A shamefull reporte shall she leaue behinde her, & her dishonoure shal not be put oute. And they that remayne, shal knowe, that ther is nothynge better then ꝑ feare of GOD: & that there is nothynge sweter then to take hede vnto the commaundementes of the LORD. A great worshyppe is it to folowe the LORDE, for longe lyfe shalbe receaued of hym.

The xxiiij. Chapter.

¶ A prayse of wysdome proceadynge forth of the mouth of GOD. Of her worckes and place where she resteth.

WYsedome shall prayse her selfe, and be honoured in GOD, & reioyce in ꝑ myddeste of his people: In the congregations of ꝑ hyghest shall she open her mouth, and triumphe in the beholdyng of hys power: in the myddest of her people shall she be exalted & wondred at in the holsulnesse. In the multitude of the chosen she shalbe cõmended and amõge such as be blessed, she shalbe praysed, and shall saye: I am come oute of the mouthe of ꝑ hyghest, fyrste borne before al creatures. I caused the lyghte that fayleth not to aryse in the heauen, & couered al ꝑ earthe as a cloude. My dwellige is aboue in ꝑ heyght, and my seate is in ꝑ pyller of ꝑ cloude. I my selfe alone haue gone rounde aboute the compasse of heauen and pearsed the grounde of the deepe: I haue walked in the floudes of the see, & haue stande in all landes: my dominion is in euery people and in euery nacion, and wyth my power haue I troden downe the hertes of all, bothe hye and lowe.

In all these thynges also I soughte reste, and a dwellinge in some enheritaunce. So the creator of all thynges gaue me a commaundemente: & he that made me, appoynted me a tabernacle, & sayde vnto me: Let thy dwellynge be in Jacob, & thyne enheritaunce in Israel, and roote thy selfe amonge my chosen. * I was created from the beginnynge, Exod.31.d. and before the worlde, & shal not leaue of vnto the worlde to come. * In ꝑ holie Pro.8.c. habitacion haue I serued before hym, and so was I stablyshyd in Sion. * In Psal.32.d. the holye citie rested I in lyke maner: & in Jerusalẽ was my power: I tooke roote in an honorable people euen in ꝑ portion of the LORD & in hys heritage, & kepte me in the fulnes of the Saincts. I am set vp an hye lyke a Ceder vpon Libanus, as a Cypers tree, vpon ꝑ mounte hermon. I am exalted lyke as a Palme tree in Cades, and as a Roose plãte in Jericho, as a fayre Olyue tree in the felde, & am exalted lyke as a Plãtayne tree by the water syde. I haue geuen a smell in the stretes as the Cinamon and Balme, that hath so good a sauoure: yea, a swete odoure haue I geuen as it were myrrah of the beste.

I haue made my dwellinges to smel as it were of Rosen, Galbanũ, of Cloues, & Incense, & as Libanus when it is not hewen downe, and my odoure is as the pure Balme. As the Terebinthe haue I stretched out my braũches,

and my braūches are ꝑ braūches of ho
noure & louynge fauoꝛe.* Jꝭ the vyne
Ecclus.24.d haue J broughte foꝛth fruyte of ſwete
ſauoure & my floures are ꝑ frute of ho
noure & ryches. J am ꝑ mother of bew
tye, of loue, of feare, of knowlege, and
Iohn.14.d. of holye hoope.* In me is all grace
lyfe and truth. In me is all hoope of ly
fe and vertue.

O come vnto me all ye ꝑ be deſirous
of me, and fyll your ſelues with my fru
tes: foꝛ my ſpirite is ſweter then honie
and ſo is myne enherttaunce moꝛe thē
the honye combe: tho remembꝛaunce
of me endureth foꝛ euer moare. They
that eate me, ſhall haue the moare hun
ger, ād they that dꝛyncke me, ſhal thꝛy
ſte the moare. Who ſo herkeneth vnto
me ſhall not come to cōfuſion and they
ꝑ woꝛcke in me ſhall not offende. They
that make me to be knowne, ſhall haue
euerlaſtynge lyfe.

All theſe thinges are the booke of ly
fe, the coueaunte of the hygheſt, and ꝑ
Exod.20.c knowlege of the truth.* Moſes com-
and 24.c maunded ꝑ law in ꝑ pꝛeceptes of rygh
teouſneſſe foꝛ an heritage vnto the hou
ſe of Jacob, and committed the pꝛom-
Pſal.147.c ſes vnto Iſrael.* Out of Dauid hys
Actes.2.d ſeruaunt he oꝛdened & rayſed vp a moo
ſte myghtye kyng ſyttynge in the ſeate
Deu.4.c of honoure foꝛ euer moare * he all
and.29.b thinge fylleth wyth wyſdome lyke as
the floud of Phiſon, and as the flou-
de of Tigris when the newe frutes ar
growynge.

D ‡ He bꝛyngeth a plentꝛous vnderſtan
Ioſue.3.c dyng lyke Euphꝛates: and fylleth it vp
as Joꝛdayne in ꝑ time of herueſt. This
maketh noꝛture to bꝛeake foꝛth as the
lyght, and as the water Geon in ꝑ har-
ueſte. The fyꝛſte hathe not knowen her
perfectlye, nomoare ſhal the laſte ſeke
oute ꝑ groūde of her. Foꝛ her thoughte
is fuller then the ſee, and her councell
is pꝛofounder then ꝑ greate deepe.

J wyſedome haue caſt oute floudes.
J am as a great waterbꝛooke oute of
ꝑ ryuer. J am as ꝑ ryuer Dozyr, & as a
watercondite am J come oute of ꝑ gar
den of pleaſure. J ſayde J wil water ꝑ
garden of my ponge plantes, and fyl ꝑ
frute of my bꝛyth: So my water bꝛoke
became exceadynge great, and my ry-
uer appꝛoched vnto the ſee. Foꝛ J ma-
ke doctrine to be vnto al men as light:
as the fayꝛ moꝛning, & J ſhal make it to
be euer ꝑ clearer. J will pearſe thoroꝛ
al ꝑ lowure partes of the earth. J wyl
looke vpon al ſuch as be a ſlepe, & lygh-
ten al them that put theyꝛ truſte in the
LORDE. J ſhal yet powꝛe oute doctri-
ne, lyke as pꝛopheeye and leaue it vnto
ſuch as ſeke after wyſedome, and their
generacions ſhall J neuer fayle, vnto
the holye euerlaſtinge woꝛlde.* Behol
de howe that J haue not laboured foꝛ Eccl.
my ſelfe onelye, but foꝛ all them that ſe
eke after the truthe.

The xxv. Chapter.

¶ Of thre thinges wych pleaſeth God and of thꝛe
which he hateth. Of nyne thynges that be ſuſpecte
and of the temꝛchefely of the malicie of a woman.

THꝛe thinges there are, ꝑ my ſ
ſpirite fauoureth, whyche be
alſo a lowed befoꝛe GOD and
man.* The vnite of bꝛethꝛen Gen.13.
& the loue of neyghboures:* a man ād Rom.12.
wyfe that a gꝛeweil together. Eccl.40.

Thꝛe thynges there be wbych my ſo
ule hateth, & J vtterly abhoꝛre the life
of them. A poꝛe man that is pꝛoude. A
rych man that is a lyer, & and an olde Gen.18.
bodye that doteth, and is vnchaſte.

yf thou haſte gathered nothynge in
thy youth, what wylte thou fynde them
in thyne age. O howe pleaſunte a thyn
ge is it when grayheaded men are di-
ſcrete, & when the elders cangeue good
counſel: O howe comelye a thynge is
wyſedome vnto aged men: yea, vnder-
ſtandinge & councel is a gloꝛious thyn
ge. The cꝛowne of olde men is to haue
much experience: and the feare of GOD
is theyꝛ woꝛſhippe. B

There be nyne thynges, wbych J ha
ue iudged in myne herte to be happie, &
the tenthe wyll J tell foꝛth vnto men
with my tonge. A mā ꝑ while he lyueth
hath ioye of hys chyldꝛen, and ſeeth ꝑ
fal of hys enemies. well is hym ꝑ dwel
leth wb an houſwyfe of vnderſtandinge
*& ꝑ hath not falſē wb his tong, & ꝑ hath Eccl.26.
not bene fayne to ſerue ſuch as are vn- and.4.d
mete foꝛ hi, wel is hi ꝑ fyndeth a fayth Luce.15.
ful frēde: & wel is him, which talketh of
wiſdome to an eare that heareth hym
O howe greate is he, that fyndeth wy-
ſedome and knowleg. Yet is he not ab-
oue him, that feareth the LORDE. The
feare of GOD hathe ſet it ſelfe a bous
al thynges. Bleſſed is ꝑ man, vnto whō
it is graunted to haue ꝑ feare of GOD

Unto

vnto whom shal he be lykened, that he peth it fast: The feare of GOD is the begynnynge of hys loue, and the begynnynge of fayth cleaue fast vnto it. The heuynesse of the harte is all the punishemente, and the wyckednes of a womā goeth aboue all. All punishemente and plage is nothinge in comparison of the plage of the herte, euen so al wikednes is nothige, to ỹ wyckednesse of a womā

What soeuer happeneth vnto a man is nothynge in comparison of it, that hys euel wyllers do vnto hym: and all vengeaunce is nothing to the vengeaunce of thyne enemie.

C There is not a moze wycked head then ỹ heade of the serpente, and there is no wzathe aboue ỹ wzath of a womā

Prou.21.d *I wyl rather dwel wyth a Lyon and a Dzagō, then to kepe house with a wycked wife. The wyckednesse of a womā chaungeth her face, she shal muffle her countenaunce as it were a beare, and as a sacke shall she shewe it amonge ỹ neyghboures. Her husbād is brought to shame amonge hys neyghboures ỹ when he heareth it, it maketh hym to sygh. Al wyckednes is but lytle to the wyckednes of a woman, the porcion of

D the vngodly shal fal vpon her.

Eccle.42.b Lyke as to clyme vp a sandye waye

3.Reg.11.d is to ỹ feete of the aged, euen so is a wyfe ful of wozdes to a stil quiete mā *Loke not to narowlye vpon the bewtie of a woman, leaste thu be prouoked in desire towarde her. The wzath of a woman is dishonoure and greate confusion. yf a woman get ỹ mastery, then is she contrary to her husbāde. A wycked

Gen.3.d wyfe maketh a sozye hert, an heauie co-

1.Tim.2.b untenaunce, and a deed wounde. *Weake handes ỹ feble knees is a woman that her husband is not the better foz. Of the woman came the begynnynge of synne and thozowe her we all are ded. Geue thy water no passage, no not a lytle: nether geue a wycked woman her wyll. yf she walke not after thy hāde she shal confounde the in the syghte of thyne enemyes. Cut her of then frō the flesh ỹ she do not alwaye abuse the

The xxvi. Chapter.

¶ The prayse of a good woman. Of the feare of thre thynges, and of the fourth. Of the ielous and dronken woman. Of two thynges that cause sowe we, and of the chylde wheych moueth wrath.

HAppye is the man that hath a verteous wyfe, foz the nōber of hys yeres shalbe doub A le. An honest womā maketh her husbande a ioyfull man, ỹ she shall fyl the yeres of hys lyfe in peace. A verteous woman is a noble gyfte whyche shalbe geuē foz a god pozciō vnto such as feare GOD: Wether a man be ryche oz poore he maye haue euer a merye herte, ỹ a cherful countenaūce. There be thze thynges ỹ my herte feareth, ỹ my face is a frayde of ỹ fourth. Treason in a citie, a sedicious people, ỹ noysome tōges, all these are heuyer thē death. But when one is gelous ouer his wyfe, it bzingethe paine ỹ sozowe vnto ỹ harte ỹ a woman ỹ telleth oute al thynges, is a scourge of ỹ tonge. When one hath an euell wyfe, it is as when an vnlike payze of Oren muste drawe together: he ỹ getteth her, getteth a Scozpion. A

Iudi.16.d dzoncken woman is a great plage, foz she cannot couer her owne shame.

The whozdome of a woman maye be knowen in the pryde of her eyes and B eyeliddes. *yf thy daughter be not sha Eccle.42.b mefaste, hold her straytlye, leste she abuse her selfe thozowe ouer muche libertie. Beware of all the dishonestye of her eyes: and maruayle not yf she do agaynste ỹ. Lyke as one ỹ goeth by the way and is thrystye: so shal she opē her mouth, ād dzincke of euerye nexte water that she maye get.

By euery hedge shal she syt downe, ỹ open her quyuer agaynste euery arowe. A louynge wyfe reioyseth her husbande, and fedeth his bones wyth her wysedome. A woman of fewe wozdes is a gyfte of GOD, and to all welnurtered mindes maye nothynge be

C compared.

An honest and manerly woman is a gifte aboue other gyftes, ỹ there is no weyghte tobe compared vnto a mynde ỹ can rule it selfe. Lyke as the Sunne when it aryseth, is an oznamente in the hyghe heauen of the LORDE, so is a verteous wyfe the beutye of all her house. Lyke as the cleare lyghte is vpon the holye candelstycke, so is the bewtye of the face vpon an honeste bodye. *Like Cant.5.d as the golden pyllers are vppon the sockettes of syluer: so are the fayre legges vpon a woman that hath a constāt mynde. Perpetuall are the fundacions

that be laide vpon an hole stonye rocke: so are the commaundementes of GOD vpon the hert of an holy woman.

D There be two thynges that greue my hert and the thyrde is displeasure come vpon me. When an experte man of warre suffereth scarcenesse and powerty. When men of vnderstädyng and wisedome are not set by: And when one departeth frō ryghteousnesse vnto synne. Who so doth suche, the LORD hath prepared him vnto the swearde. There be two maner of thynges, whyche me thyncke to be harde and parlous. A marchaunte cannot lyghtlye kepe hym from wronge, neyther a tauerner hym selfe from syn.

The xxvij. Chapter.

¶ Of the poore that wolde be ryche. The probacio of the man that feareth God. The vnconstantnesse of a fole. The secretes of a frēd are not to be vttered. The wycked imagineth euel, which turneth vpō hi selfe

Because of pouertie haue many one offended: ād he that seketh to be ryche turneth hys eyes aslyde. Lyke as a

A nayle in ꝑ wall stycketh faste betwyxte two stones, euen so doth syn stycke betwyxte ꝑ byer and the seller, yf he holde hym not diligentlye in the feare of the LORDE, hys house shall soone be ouerthrowen. Lyke as when one sifteth, the fylthynesse remayneth in the syue: So remayneth there some vncleane thinge in the thoughte of man. The ouen proueth the potters vessel, * so dothe temptacion of trouble trye ryghteous men.

Ecclus.3.d. 1.Pet.3.b.

Mat.7.b. * The tre of the felde is knowen by hys frute, so is the thoughte of mans herte knowen by hys wordes. Prayse no mā excepte thou haue heard him, for a mā is knowen by hys wordes. yf thou folowest ryghteousnes, thou shalte get her, and put her vpon the as a fayre garmēte. And shalte dwell wyth her, and she shall defende the for euer: and in ꝑ daye of knowlege thou shalte fynde stedfastnes. The bydes resorte vnto their like: so doth the truth turne vnto them that be occupyed wythall. The Lion wayteth the prayer: so do the synners lurke vpon ꝑ workers of wyckednesse. The talkynge of hym that feareth GOD, is nothynge but wysedome: as for a foole he chaungeth as ꝑ Moone. yf thou be amōge the vndiserete, kepe thy wordes vntyl a conueniente tyme, but amonge suche as be wyse, speake on hardelye. The talkynge of fooles is abominacio, and theyr sporte is volupteousnesse āt mysnurtoure. * Muche swearynge maketh thy herte to stāde vp and to stryue wyth such that stoppeth the eares.

Ecclus. The stryfe of the proude is bloudshedding and theyr blasphemynge is heuye to heare. * Who so discouereth secretes C
Ecclus. leseth hys credence, and fyndeth no frēde after hys wyll. Loue thy frende, and bynd thy selfe in faythfulnes with hym but yf thou bewrayeste hys secretes, thou shalt not get him againe. For lyke as the man is, that destroyeth hys enemie: so is he also that dealeth falsely in the frendeshyppe of hys neyghbour.

Lyke as one that letteth a byrde go oute of his hād, cānot take her agayne: D
Euen so thou yf thou geue ouer thy frēde thou canneste not get hym agayne.

yea, thou canst not come by hym: for he is to far of. He is vnto the as a Roo escaped oute of the snare for hys soule is woūded. As for woondes, they maye be bounde vp agayne, and an euel word may be reconsiled: but who so be wrayeth ꝑ secretes of a frende, there is no more hope to be had vnto hym.

Prou.26. * He that wynketh wyth the eyes, imagineth some euell, and noman shall take him from it. Whē thu art present he shall hyghly commende and prayse thy wordes: but at ꝑ last he shall turne hys tale, and slaunder thy sayenge. Many thynges haue I hated, but nothyng so euell, for the LORDE hym selfe also abhorreth such a one.

* Who so casteth a stone on hye, it shal C
fall vpon hys owne heade: and he that smyteth with gyle, woundeth hym selfe. who so dyggeth a pyt shall fall therin and he that layeth a stone in hys neyghboures waye, shal stomble theron and he that layeth a snare for another shalbe take in it hym selfe. * Whoso geueth
Prou.26. wycked an noysome counsayll, it shal come vpon hym selfe, & he shal not knowe from whence: The proude blasphemers are scornefull, but vengeaūce lurkethe for them as a Lyon. They that reioyse at the fal of the ryghteous, shalbe take in the snare: anguyshe of herte shal consume them before they dye. Angre and rygorousnesse are two abominable thynges, and ꝑ vngodlye hath them bothe vpon hym.

The

The xxviij. Chapter.

¶We oughte not to desire vengeaunce, but to forgeue the offence. Of the vices of the tonge, and of the dangers thereof.

HE *that seketh vengeaunce, shall fynde vengeaunce of the LORDE, whyche shal surelye kepe hym hys synnes. * Forgeue thy neyghbour ꝑ hurte ꝑ he hath done to ꝑ, & so shall thy synnes be forgeuen ꝑ also, when thou prayest. A man ꝑ bereth hatred agaynste another, howe dare he desire forgeuenesse of GOD: He that sheweth no mercye to a mā which is lyke hym self, howe dare he aske forgeuenesse of his synnes: ꝑ he that is but flesche, beareth hatred and kepe it, who wyl intreate for his synnes: Remember the ende, and let enemitye passe, whyche seketh death and destruction, and abyde thou in the commaundementes. Remember the commaundementes so shalt thou not be rigorous ouer thy neighboure. Thyncke vpō the couenaunte of the Hyghestе, and forgeue thy neyghbours ignorauncе. * Beware of stryfe and thu shalte make thy synnes lewer. For an angry man kyndleth variaunce, & ꝑ vngodlye disquiet frendes, and puteth discorde amonge thē that be at peace. * The more wood there is, the moar wehemente is the fyre: and the myghter that men be, the grater is the wrathe, and the longer ꝑ stryfe endureth, the moare it burneth.

An hasty brawlynge kyndleth a fyre, and hastye stryfe sheddeth bloude. & tō ge also that beareth false wytnesse burgeth death. ꝑ thou blowe the sparke, it shall burne. ꝑ thou spet vpon it, it shall go forth: and both these out of the mouth. * The slaunderer and doble tōged is cursed, for manye one that be frendes setteth he at variaunce. The thyrde tonge hathe disquieted manye one, and dryuen them from one land to another. Stronge cities, of the ryche hathe it broken downe, and ouerthrowen the houses of greate men. The strēgth of the people hath it broughte downe, and bene the decay of mightye nacions The thirde tonge hathe caste oute many an honest woman, and robbed them of theyr labours. Who so herkeneth vnto suche, shal neuer dwel safelie The stroke of the rodde maketh adders, but the stroke of the tonge smytteth the bones in sonder. There be manye that haue perished wyth the swarde, but manye moo thorowe the tong.

Wel is hym that is kept from an euel tonge and commeth not in ꝑ angre the reof, whyche drayweth not the yocke of suche, and is not bounde in the bandes of it. For the yocke thereof is of yron, & ꝑ bande of it of stiele. The death there of is a very euel death: hell were better for one then suche a tonge. But the fyre of it maye not oppresse them that feare GOD, and ꝑ flamme thereof maye not burne them. Such as forsacke the LORDE, shall fall therein: & it shal burne them, and no man shalbe halbe to quench it. It shall fall vpon them as al yon, & deuoure thē as a leopard. Thou hedgest thy goodes w thrones: why doeste not thou rather make doores & barres for thy mouth: Thou weyeste thy golde & syluer, why doeste thu not weie the wordes also vpon the balaunce: Beware that thou slye not in thy tonge, & so fall before thyne enemies, that laye wayte for the, and thy fall be incurable euen vnto death.

The. xxix. Chapter.

¶Howe we oughte to lende ure money: and do almesse. Of a faythfull man answeringe for his frēde. Of liberalite and hospitalitie.

WHo so wyll shewe mercye *let hym lende vnto hys neyghboure: & he ꝑ is hable, let him kepe the commaundement. Lend vnto thy neyghboure in tyme of hys nede, and pay thou thy neyghboure agayne in due season. Kepe thy worde and deale faithfully with hym, and thou shalte alwaye fynde the thynge that is necessarie for the. There haue bene manye, that when a thynge was lente them, reckened it to befounde, and made them trauayle and labour that had helped thē. Whyle they receaue anye thynge, they kysse the handes of suche as geue them, for theyr neyghboures good they humble theyr voyce. But when they shulde paye agayne, they kepe it backe, and geue euell wordes, & make manye excuses by reason of tyme: and though he be hable, yet geueth he scarse the halfe agayne, & rekeneth the other to be fōnde. And yf he wytholde not hys monye, yet hathe he

an enemis

an enemye of him, and ꝑ vndeserued.

He payeth hym with cursinge and rebuke and geueth him euel wordes for hys good dede. There be manye one whych are not glad for to lende, not because of euell, but they feare to lease ꝑ thynge that they lende. yet haue thou pacience wᵗ the simple, & withholde not mercie frō hi. Helpe ꝑ poore for ꝑ cōmaūdemētes sake, and let him not go empty from the because of hys necessite. Lese thi monye for thy brother & neighbours sake, and burye it not vnder a stone, where it rusteth and corrupteth.

B * Gather thy treasure after the commaundemente of ꝑ Hygheste, & so shal
Matth.6.c Luc.12.d. 1.Tim.6.d. Tob.10.d it bringe ꝑ moare profite then golde: ‡ Laie vp thi almesse in ꝑ hande of ꝑ poore, and it shall kepe the from all euell.

* Amans almesse is as a purse with
Dani.3.d Luce.13.c Actes.10.d hym, and shal kepe a mans fauoure as the apple of an eye, & after warde shal it aryse & paye euerye man his rewarde vpon hys head. It shal fyght for the agaynste thyne enemies, better then ꝑ shilde of a giaūte, or speare of ꝑ mighti

A good honest man is surety for hys neyghbour, but a wycked perſō letteth
C him come to shame. Forget not the frēdeshippe of thy suretye, for he hathe geuen hys soule for the. The vngodlye dispise the good dede of hys suretie and the vnthanckefull and ignorannte leaueth hys suretye in danger. Some man promiseth for his neighboure: and when he hath loste hys honestye he shal forsake hym. Suretieshyppe hathe destroyed manie a ryche man, and remoued them as the see. Weyghtye people hath it dryuene a waye, and caused them to wāder in strange cuntryes. In vngodli man transgressing the commaundement of the LORDE shall fall into the suretieshyppe: and though he force hym selfe to get oute, yet shall he fall into the iudgemente. Helpe thy neyghbour out after thy power: and beware. ꝑ thu thy selfe fal not in such dette. * The
D these thyng that kepeth in thy lyfe, is water and breade, clothynge, and lodgynge to couer thy shame.

Better it is to haue a poore lyuyng in
Psal.36.b Tim.6.b Heb.13.d a mans owne house, then delicate fare amonge the straunge. * Be it lytle or much that thou hast, hold the contente wythal, and thou shalte not be blamed as a vagabounde: for a miserable lyfe is it to go from house to house: and where a man is fremde, he dare not ope̅ his mouth. Though one be loged, and haue meate and drynck, yet shall he be taken as vnworthye, & heare manye byter roughe wordes, namelye thus: Go thy waye thou straunger, and prepare a table for thy selfe, and feede me also of ꝑ thou hast away thou straunger, so that he regardeth hys honoure nomore, my brother commeth into my house and so he telleth him ꝑ necessitie of hys house. These thynges are heuy to a mā that hath vnderstandynge, namely, the forbydynge of the house, & that the lender casteth hym in the teeth.

The xxx. Chapter

¶ Of the correction of chyldren. Of the commodity of healthe. Death is better then a sorowfull lyfe. Of hyd wisedome. Of the ioye and sorowe of the herte.

WHo so loueth hys chylde * holdethe hym styll vnder I
correction that he maye haue ioie of him afterwarde, and ꝑ he groope not after hys neighbours doores. * He that teacheth hys Tim.
sonne, shal haue ioye in hym, and nede not to be ashamed of hym amonge hys acquaintaunce. Who so enformeth and teacheth his sonne, greueth the enemie and before hys frendes he may ioye of hym. Though the father dye yet is he as though he were not deed: for he hath lefte one behynde hym that is lyke him In hys lyfe he sawe hym and had ioye in hym, and was not sorie in hys death neyther was he ashamed before hys enemies. For he lefte behynde him an auenger agaynste hys enemies & a good doer vnto the frendes. He ꝑ chasteneth his childe byndythe the wondes together, that hys hert made feare euery worde. An vntamed horse wyll be harde, and a wanton chylde wyll be wyllful. yf thou bringe vp thy sonne delicately, he shal make the afrayed: & yf thu playe wyth hym, he shall bryng the to heuynesse. Laugh not wyth hym, leaste thou weape wyth hym also, and leaste thy teeth be set on edge at the laste.

B * Geue hym no liberty in hys youth, Ecclus.
and excuse not his folie. Bowe downe hys necke whyle he is yong, hyt hym vpon the sydes, while he is yet but a childe, leaste he ware stubburne, and geue nomore force of the, and so shalte thou haue

haue heuinesse of soule. Teache thy chil de and be diligente therein, least it be to thy shame. Better is the poore beyn ge hole and stronge then a man to be ryche & not to haue hys helth: Helth ād welfare is aboue al golde, and a whole bodye aboue all treasure. There is no rychesse aboue a sounde bodye, & no ioye aboue the ioye of ỳ hert. Death is bet ter thē a wzeched lyf, & eternal rest bet ter then cōtinual sickenesse. The good thynges ỳ are put in a close mouthe a re like as whē meat is laid vpō ỳ graue

What good dothe the offeringe vnto
C an Idoll.* Foz he can neyther eate, ta
Ca.4 ste, noz smell. Euen so is he that is cha sted of the LORDE, an beareth ỳ rewar de of iniquitie. He seyth with hys eyes: and groneth lyke a gelded man, that lyeth wyth a virgin and syghеth.* Ge
Ca.11.d ue not ouer thy mynde into heuynesse, Ecc.30.b and vere not thy selfe in thyne owne co unsayle. ‡ The ioye and chearfulnesse of the herte is the lyfe of man, & a mans Ecc.30.c. 34.b. gladnesse is ỳ prolongynge of hys dayes. Loue thyne owne soule, and comfoz te thyne herte: as foz sozowe and heuy nesse, dzyue it far from the.* Foz heuy Ecc.7.b nesse hathe slayne manye a man, and bryngeth no profite: zele, & anger shoz ten the dayes of the lyfe: carefulnesse and sorowe bzinge age before the tyme Vnto a mery herte euery thynge hath a good tast that he eateth.

The xxxi. Chapter

We ought to geue diligent hede to honestie. Of thē that take payne to gather ryches. The prayse of a riche man without a faute. We ought to flye dron kennes and followe sobernes.

I Cauyle and carefulnesse foz*
Ca.6.b rychesse taketh away the slepe, and maketh the flesh to cō sume. When one lieth and ta keth care, he awaketh euer vp, lyke as a greate sickenes breaketh the slepe. The rych hath greate laboure in ga therynge hys rychesse together, and then with the pleasure of hys rychesse he taketh hys rest, and is refresed. But who so labourethe, and prospereth not he is poore: and though he leaue of, yet is he a begger. He that loueth rychesse, shall not be iustified: and who so folo weth corzuption, shall haue ynogh the
Ca.3.a. rof.* Many one are come in great myf foztune by the reason of golde, and ha ue founde theyz destructiō before them It is a tree of fallyng vnto them that offre it vp, and all suche as be folyshe fall therin. Blessed is the ryche whych is fonde wythoute blemyshe, and hath not gone after golde, noz hoped in mo ny and treasures. Where is there such a one: and we shal commende hym, and call hym blessed: foz great thynges do the he amonge hys people. Whoso is tryed and founde perfecte in suche thin ges, shalbe commended & praysed. Who myghte offende, & hathe not offended: who could do euell, and hath not done it: Therfoze shall hys good be stabli shed & ỳ hole congregacion shall decla re his almesses. yf thou syt at a greate mans table, open not thy mouth wyde vpon it, & make not many wozdes. Re membze that an euell eye is a shrewe.

B What thynge created is wozse then a wycked eye: therefoze wepeth it befo ze euerye mans face: Laye not thyne hande vpon euery thynge ỳ thyne eye seythe, & stryue not wyth him in ỳ dysh. *Pondze by thy selfe, what thy neygh
Mat.6.d. boure wolde fayne haue, and be dyscre te in euery poynte. Eeate the thynge ỳ is set befoze the manerlye, as it becom meth a man, and eate not to muche, lest thou be abhozred. Leaue thou of fyrste of al because of nourtour, least thou be he whome no man maye satisfie, whych maye turne to thy decaye. When thou syttest among manye men, reache not thyne hande oute fyrste of al. ‡ O howe
Eccle.37.c. well contente is a wise man with a lyt le wine: so ỳ in slepe thou shalte not be syke thereof, noz fele any payne. Swe te wholsome slepe shall such a one ha ue, and fele no inwarde grefe. He riseth vp by tymes in ỳ mozning and is well at ease in hym selfe. But an vnsaciable eater slepeth vnquietli, & hath ach & pai ne of ỳ body. yf thou fealest the ỳ thou hast eaten to much, aryse, go thy way, cast it out of thy stomake, and take thy rest: and it shall ease the, so ỳ thou shal te bzinge no sickednesse vnto thy body.

C My sonne, heare me, and dispise me not, and at the laste thou shalte fynde as I haue tolde ỳ.* In all thy wozkes
Rom.12.b. be diligent & quycke so shal there no sy
Pro.12.c. cknes happen vnto the.* Who so is li beral in dealinge oute his meate, many mē shal blesse him, & prayse him w their lyppes: and the same is a sure token of his loue and faythfulnesse. But he that

is vnfa

is vnfaithful in meate, ꝑ hole citie shal complayne of hym: and that is a sure experience of his infidelitie and wyckednesse. * Be not thou a wyne bybber, for wyne hathe destroyed manye a mã. The fyre proueth the harde yron, euen so doth wyne proue the hertes of ꝑ proude, when they be dronken.

Eph. 5. b. Iud. 13. d.

* Wyne soberly dronckē, quyckeneth the lyse of man. Yf thou drinckest it measurably, thou shalte be temperate. What lyfe is it that maye continue wythout wyne: What taketh away lyfe: euen death. Wine was made from ꝑ begynnynge to make men glad & not for dronckennes. Wyne mensurably dronckē is a reioysynge of ꝑ soule and body. A mẽsurable drynckyng is helth to soule & body. But yf it be dronckē wt excesse, it maketh bytternes & sorowe vnto the mynde. Dronckenes fylleth ꝑ mynde of the folysshe wyth shame and rume, mumsheth the strength and maketh woũdes. * Rebuke not thy neighboure at the wyne, and dispise hym not in hys myrthe. Geue hym no dispitefull wordes, and preasse not vpõ hym with contrary sayinges.

Pro. 31. d. 1. Tim. 5. c.

Eccle. 10. d

The. xxxij. Chapter.

¶ Of discrecion and prayse of the preacher, and of the hearer. Of the feare, faith, & confidẽce in God.

IF thou be made a Ruler, * pryde not thy selfe therein, but be thou as one of ꝑ people. ‡ Take diligente care for them and looke well thereto: and when thou hast done al thy dutie, set the downe, that thou mayest be merrye wyth them, and receaue a crowne of honour. Talke wysely and honestly, for wysedome becommeth the ryghte well. Hyndre not musike. Speake not, where there is no audience: * and poure not forth wysdome out of tyme, at an inportunite. Lyke as the Carbũcle stone shyneth that is set in golde so dothe a songe garnysshe the wyne feaste: and as the Smaragde that is set in golde, so is the swe teneſſe of Musike by ꝑ myrth of wyne. Geue eare and be styl, and for thy good behauoure thou shalte be loued.

Deu. 17. d. Rom. 12. b.

Eccle. 3. d. and. 20. d.

THou yonge man speake that becommeth ꝑ, and that is profitable, and yet scarse when thou art twyse asked. Cõprehende much with fewe wordes. In manye thinges be as one that is ignoraunt: geue eare and holde thy tonge wt all. yf thou be amonge men of hyer autoritie, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou manye wordes therein. Before the thonder, goeth lyghtninge, & before nurtoure and shamefastnes goeth loue and fauour. Stande vp by tymes, & be not ꝑ laste: but get ꝑ home soone and there take thy pastyme, & do what thou wylt so ꝑ thou do none euel, & defye no mã: but for al thinges geue thanckes vnto him ꝑ haue made the & replenished the wyth his goodes.

WHoso feareth the LORDE, wyl receaue his doctrine: ād they that get them to hym by tymes, shal fynde grace, for ꝑ seketh the lawe shallbe fylled wythe all. As for hym that ys but fayned, he wylbe offended thereat. They that feare the LORDE shall fynde the Judgement and theyr ryghteousnesse shalbe kyndled as a lyghte. An vngodlye man wyll not be reformed, but can helpe hym selfe wyth the example of other in hys purpose. A man of vnderstandynge dispiseth no good counsayll: but a wylde and proude bodie hath no feare, yee, euen when he hathe dealte rashly with another man, but his owne doynges shalbe rebuke. Wy sonne, do nothynge wythoute aduisement, so shall it not repente ꝑ after the dede. Go not in the way where thou mayest fall, nor wher thou mayest stumble agaynste ꝑ stone. Geue not thy selfe into a laberious slyppery waye, and beware of thy chyldren, and take hede of them that be thyne owne housholde. In all thy workes put thy truste in GOD, from thy whole hert, for that is the keppynge of ꝑ commaundementes, who so beleueth GODDES worde taketh heade to the commaundementes: & he ꝑ putteth his trust in ꝑ LORDE, shall wat nothinge.

The. xxxiij. Chapter.

¶ The deliueraunce of hym that feareth GOD. The answere of the wyse. The lyfe discrecion of a feale Man is in the hande of God, as the earth is in the hande of the potter. We ought not to dispose oure selues to be come subiect to other.

THere shall no euyl happen vnto hi that feareth GOD: but when he is in tentacion, the LORDE shall deliuer hym, & kepe him from euell. A wyse mã hateth not ꝑ lawe, but an ypocrite is as a shyp in a raging

in raging water. A man of vnderstandyng giueth credence vnto the lawe of GOD, and the lawe is faythfull vnto hym. Be sure of the matter, then talke thereof: Be first well instruct, then mayest thou gyue answere. The hert of ỳ folyshe is lyke a cartewhele: and hys thoughtes runne about lyke an axel tree. Lyke as a wild horse ỳ neieth vnder euery one that sytteth vpon hym, so ys it wyth a scornefull frende. Why doth one day excel an other, seynge al ỳ dayes of ỳ yeare come of ỳ Sune: The wysdome of the LORDE hath so parted them a sondre, and so hath he ordeyned the tymes, & solemne feastes. Some of them hath he chosen & halowed before other dayes. And al men are made of ỳ *grounde, & out of ỳ earth of Adam. Ecclu. 2. c. In ỳ multitude of sciẽce hath the B LORDE sondred them, & made their wayes of dyuers facions. Some of them hath he bleessed, made muche of thẽ, halowed them, and claymed them to hym selfe. But some of them hath he cursed brought them lowe, & put them oute of theyr estate. *Lyke as ỳ clayes in ỳ potters hande, and all ỳ ordynge thereof at hys pleasure: so are men also in ỳ hãde of hym ỳ made them, so ỳ he may geue them as lyketh hym best. *Agaynste euel is good, & agaynst death is lyfe: so is the vngodly agaynst such as feare GOD. Behold, these are ỳ workes of ỳ hygheſt, & there are euer two agaynst two, and one set against another. I am awaked vp last of al, as one that gathereth after in haruest. In the gyftes of GOD & in his blessyng I am increased & haue filled my wynepresse, lyke a grape gatherer. & Beholde howe I haue not laboured onelie for my selfe, but for al such as loue nourtour & wisdome. Ecclu. 24. c.

C Heare me o ye great men of the people, and harken wyth your eares ye rulers of the congregacion. Geue not thy sonne and wyfe, thy brother and frende, power ouer the, whyle thou lyuest: & geue not awaye thy substaunce and good to a nother, lest it repente ỳ & thu be fayne tobeg therfore thy selfe. As lõge as thou lyueste ãd hast breth, let no man chaunge the: For better it is that thy children to praye ỳ, then that thou shuldest be fayne to loke in their hãdes In all thy workes be excellente, that thyne honoure be neuer stayned. At the tyme when thou shalte ende thy dayes & finish thy lyfe, distribute thyne enheritaunce. The fodder, the whyppe, and the burthen belongeth vnto ỳ asse: Meat, correction & worcke vnto thy seruaunt. Yf thou set thy seruaunt to labour, thou shalt fynde rest. But yf thou let hym go ydle, he shall seke libertie. The D yocke & ỳ whyp boweth downe the harde necke: but tame thou thy euel seruaunt wh bondes & correction. Send hym to laboure ỳ he go not ydle. For ydlenes, bryngeth muche euel. Set hym to worcke, for ỳ belongeth vnto hym, and becommeth hym well. yf he be not obedient, bynd hys fete: but do not to much vnto him in any wyse, & wythout discretion doo nothynge. * yf thou haue a fa Eccle. 7. c. ythful seruaunt, let hym be vnto ỳ as thyne owne soule: intreat hym as a brother, for in bloud hast thou gotten hym yf thou haue a seruaund, holde hym as thy selfe: for thu hast nede of hi as of thy selfe. yf thou intreat him euell, & kepest him hard, & makeste him to be proude, & to runne awaye from the, thou cãst not tell what waye thou shalte seke hym.

The xxxiiij. Chapter.

¶ Of dreames, diuinacions and enchauntmentes. We aught to confute vayne hope, and lyinge. The prayse of them that feare God. Of diuerse workes of men. God doth not alowe the workes of an vnfaythfull man.

FAwise people begile themselues with vayne and di- A
sceatfull hope, & fooles truste in dreames. Whoso regardeth dreames, is lyke hym ỳ wil take hold of a shadowe, and folowe after ỳ winde. Euen so is it wh the apperynges of dreames. Before ỳ face, is ỳ lyknes of a face. Who can be clensed of ỳ vncleane: Or what truth can be spoke of a lyer: Sothsaying, witchcrafte, sorcerye & dreampnge is but vanitie: lyke as when a woman traueleth wh chylde, & hath many fantasies in her herte. Where as suche visions come not of GOD, set not thyne herte vpon them. For dreames haue disceaued many a man, & fayled them that put theyr trust therein.

The lawe shalbe fulfylled wythoute lyes, and wysdome is sufficient to a fa- B
ythfull mouth. What knowledg hath he that is not tryed: A wise man ỳ is well instruct, vnderstãdeth much, & he ỳ hath good experience can talke of wysdome

He that

He that hath no experiẽce knoweth lyt
le, & he ꝓ erreth cauſeth muche wycked
neſſe. He ꝓ is not tryed, what thynges
knoweth he? Who ſo foloweth no rule
is full of wyckednеſſe.

When I was yet in errour, I learned much alſo: yee, I was ſo learned ꝓ I could not expreſſe it all, & came ofte in perall of death therefore, tyl I was deliuered frõ it thorowe ꝓ grace of GOD Nowe I ſe, that they whych feare god haue the ryght ſpirite: for theyr hope ſtãdeth in hym, that can helpe thẽ. And the eyes of the LORDE are on them, ꝓ loue hi. Whoſo feareth ꝓ LORD ſtãdeth in awe of no man, & is not a frayed, for ꝓ LORDE is his hoope & comfort.

Bleſſed is ꝓ ſoule of him that feareth the LORDE: In whom putteth he hys
C truſte: who is hys ſtrength: * For the
1.Pet.3.b. eies of ꝓ LORDE haue reſpect vnto thẽ that loue hym. He is theyr myghtie protection, & ſtronge grounde. A defence for ꝓ hete, a refuge for ꝓ hote noone daye, a ſuccoure for ſtomblynge, and an helpe for fallynge. He ſetteth vp the ſoule and lyghteneth the eyes. He geueth lyfe, and bleſſyng. He ꝓ geueth an offeryng of vnryghteous goodes, hys offetyng is refuſed: & the ſcornefull dealyng of the vnryghteous pleaſe not GOD The LORDE is theyrs only, ꝓ pacientlye abyde him in the way of the truthe, & of ryghteouſneſſe. The Hyeſt dothe not alowe ꝓ gyftes of ꝓ wycked. * And
Pro.15.d. GOD hath no delite in ꝓ offeringes of ꝓ vngodly neyther maye ſynne be reconciled in ꝓ multitude of oblacions. Who ſo bringeth an offering out of ꝓ goodes of the pooze, doth euen as one ꝓ kylleth the ſonne, before the fathers eyes.

The bread of ꝓ nedefull is ꝓ lyfe of ꝓ
D pooze: he ꝓ defraudeth him thereof is a man of blonde. Who ſo robbeth his neyghboure of hys leuyng, doth as great
Deut.24.c ſyn as though he ſlew hym to death. *
Eccle.7.c He that defraudeth ꝓ labourer of hys hyre, is a blonde ſhedder. When one buyldeth & another bryeketh downe, what profyt haue they thẽ but labour: When one prayeth and another curſeth, whoſe voyce wyl ꝓ LORD hear: *
Num.19.b He ꝓ waſſheth hi ſelf becauſe of a deed body, & toucheth ꝓ deed agayne, what doeth his
Pro.26.b. waſhinge: * So is it wh a man ꝓ faſteth
1.Pet.3.d. for his ſynnes, & doeth thẽ againe: who wyll heare his prayer. Or what doeth his faſtinge helpe him.

The xxxv. Chapter.

¶ It is wyll done to praye, and to do ſacrifice The prayer of the fatherleſs, and of wyddowe, and hym that humbleth hym ſelfe.

WHoſo kepeth the lawe * I
brigeth offeriges ynough. Lev.
He ꝓ holdeth faſt the com
maũdemẽte, offereth an
heltheful ſacrifis. He ꝓ recõpenſeth, offereth fyne floure. * Whoſo is mercyful
Pro.19.d & geueth almes, offerithe a thanckfull offeringe. GOD hath pleaſure whẽ one departeth frõ ſine: & forſake vnryghteouſnes is the offeringe of recõſiliacum.

* Thou ſhalte not appeare emptye before the LORDE, for all ſuch is done be
Exo.23.b cauſe of the cõmaundemente of GOD. The offerynge of the ryghteous make
Gen.8.b the aulter fat, and a ſwete ſmel is it before the Hyeſt. The offerynge of ꝓ ryghteous is acceptable vnto GOD: it ſhall neuer be forgotten. Gyue GOD hys honoure wyth a chearfull herte, it
1.Cor.9.c kepe not backe the fyrſtlinges of thy handes. * In al thy gyftes ſhewe amery ful countenaunce, & halowe thy ti
Tob.1.b thes vnto GOD wt gladneſſe. Geue vnto GOD accordynge as he hath enryched and proſpered the * & looke what
Tob.4.a thyne hand is able, geue with a chearfull eye: for the LORD recompenſeth, & geueth ꝓ ſeuẽ tymes as muche againe.

Geue no vnrighteous giftes, for ſuch C
will he not receaue. Beware of wrongful offeryngges, for the LORDE is a ryghteous Judge: ãd regardeth noman
Deu.10.b perſon. He accepteth not the perſon of
Pro.22.c poore: but he heareth the prayer of the
Pſal.9.a oppreſſed. * He diſpiſeth not the deſire of the fatherleſs, nor the wyddow, whẽ ſhe poureth out her prayer before hym. Doth not GOD ſe the teares, that runne downe ꝓ chekes of ꝓ widdow. Or hearyth he not her cõplainte ouer ſuche as make her to wepe: from her chekes do ꝓ teares go vp vnto deaue, and the LORDE which heareth them doth accept thẽ: whoſo ſerueth GOD after his pleaſur, ſhalbe accepted: and his prayer
Ecclus.35.c reacheth vnto ꝓ cloudes. * The prayer of hym that humbleth hym ſelfe, goeth thorowe the cloudes, tyll ſhe come nye
Ecclus.35.d Whe wyl not be comforted, nor goo her waye, tyll the Hyeheſte GOD haue reſpecte vnto her, geue true ſentence and perfourme ꝓ iudgemẽte. And ꝓ LORD

wyll

wyll not be slacke in cõmynge, nor tary longe tyll he hath smytten in sounder ỳ backes of the vnmercyfull, & aduenged hym selfe of ỳ Heathen: tyll he haue taken away the multitude of the cruell, & broken the Scepter of ỳ vnryghteous: tyll he geue euerye man after his worckes, and rewarde thẽ after theyr doynges: tyll he haue deliuered hys people, mayntained theyr cause, and reioysed them in hys mercy. O howe fayre a thinge is mercye in time of anguysh & trouble: It is lyke a cloode of rayne, that commeth in the tyme of a drouth.

The xxxvi. Chapter.

¶ A prayer to God in the persone of all faythfull men: wyth the prayse of a good woman.

GIue mercy vpõ vs O LORDE, thu GOD of al thynges, Haue respecte vnto vs, shewe vs the lyght of thy mercyes, and sende thy feare amonge the Heathen and straungers, whych seke not after the, ỳ they maye knowe howe that there is no GOD but thou, & that they maye shewe thy wõderous worckes. Lifte vp thyne heade ouer the outlandysche Heathen, that they maye learne to knowe thy myght & power. Lyke as thu arte halowed in vs before them, so bringe to passe, that thou mayest be magnified also in them before vs: that they maye knowe ỳ, lyke as we knowe the. For ther is none other GOD but onelye thou, O LORD. Renue ỳ tokẽs, and chaũge the wonderous worckes. Shewe thine hande, & thy ryghte arme gloriouslye. Rayse vp thy indignacion, & power oute thy wrath. Take away the aduersarie and smyte the enemie. Make the tyme shorte, remember thy couenaunt, that thy wonderous worckes maye be praysed. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that doth the people hurte. Smyt in sonder ỳ heade of ỳ princes that be oure enemies, and saye there is none other but we.

Gather all the tribes of Jacob together agayne, ỳ they maye knowe howe ỳ there is none other GOD but onelye thou, ỳ they may shewe thy wõderous worckes, and be thou thy peoples heritage, lyke as from the begynnynge. O LORDE, haue mercye vpon the people, that hath thy name, and vpon Israel, *whome thou haste lykened to a fyrste borne sonne. O be mercyfull vnto Jerusalem the citie of thy Sanctuarie, * ỳ citie of thy reste. Fyll Sion wyth thy vnspeakable vertues, and thy people wt thy glorye. Geue witnesse vnto thy creature, whome thou madest from the begynnyng, and rayse vp the Prophecies that haue ben shewed in thy name. Rewarde them that wayte for ỳ, that thy prophetes maye be found faythfull. O LORD, heare ỳ prayer of thy seruauntes, accordynge to the blyssynge of Aaron ouer thy people and guyd thou vs in the waye of ryghteousnesse *that all they whych dwell vpon the earth maye knowe, ỳ thou arte the LORD the eternall GOD, whyche is frõ euerlastynge. Exod. 4. f. 1. Par. 6. g. Num. 6. d.

The bely deuoureth all meates, yet is one meate better then another. Like as the tounge tasteth venisonne, *so do the an herte of vnderstandinge marcke false wordes. A frowarde herte geueth heynesse, but a man of experience lyfteth him vp agayne. The woman receaueth euery man, yet is one daughter better thẽ another. A fayre wyfe reioyseth her husbande, and a man loueth no thinge better. yf she be louyng and verteous wythal, then is not her husband like other men. He that hath gotten a verteous woman, hath a goodlye possession: she is vnto hym a helpe, & pyller where vpõ he resteth. Where no hedge is, there the goodes are spoyled: and where no huswyfe is, there the frendles mourneth. Lyke as there is no credẽce geuen to a robber, that goeth from one citie to another: So is not the man beleued, that hath no neste: & must turne in, where he maye abyde in the nyght. 1. Cor. 2. b.

The xxxvij. Chapter.

¶ Howe a man shulde knowe frendes and counsellers: and search the company of a holye man.

EVery frende sayth: I will be frendlie vnto hym also. But there is some frende, which is onely a mã frende in name. Remaineth there not heynesse vnto death when a companion and frẽd is turned to an enemie: O most wicked presumpcion. From whence art thou sprong vp to couer ỳ earth wt falshed & disceate: *There is some companyon whiche in prosperitie reioyseth wyth hys frende: but in the tyme of trouble, he taketh Eccle. 6. b.

parte agaynste hym. There is some cõpanion that mourneth with hys frende for the bely sake: but whẽ trouble commeth he taketh hold of ꝑ shilde. Forget not thy frynde in thy mynde & thynche vpõ hym in thy rychesse. Seke no counsail at thy kynsman, & hyde thy counsail from suche as beare the no good wyll.

Eccle. 8. c. and 9. c. *Euerye coũseler bryngethe forthe his counsayl. Neuertheiesse, there is somme that counseleth, but for hys owne profit: Beware of the counceler and be aduysed afore whereto thou wylte vse hym, for he wyll counsayl for hym selfe. Lest he caste the lot vpon the and saye vnto the: Thy waye & purpose is good: and afterwarde he stande agaynst the, and looke what shall become of the.

B Aske no coũsayle at hym, that suspecteth the for an enemie, & hyde thy counsayle from suche as hate the. Aske no counsayl at a woman concernynge the thynges that she longethe for: nor at a fearfull and fayntе herted body, in matters of warre: or at a marchaunt, howe deare he wyl cheape thy wares towarde hys: or at a byer of sellinge: Or at an envyous man of thankes geuyng: Or at the mercifull, of louyng kyndnes: or at an vnhonest mã of honesty. Or at the slouthfull, of worckyng. Or at an hyrelyng which hath no house, or profite, of welthe. An ydle body wold not gladly heare speack of much labour. Take no suche folkes to coũsayl: but be diligente to seke coũsayl at a vertrous man ꝑ feareth GOD, suche one as thou knowest to be a keper of ꝑ commaundemẽtes, which hath a minde after thine owne mynde, & is sorye for ꝑ whẽ thou C stumblest. And hold thy counsayl fast in thyne hert: for there is noman more faythfull to kepe it: then thou thy selfe. For a manes minde is some tyme more disposed to tel oute, then seuen watchmen that syt aboue in an hygh place lokynge aboute them. And aboue al this, praye ꝑ Hyest ꝑ he wyll leade thy waye in faythfulnes & truth. Before all thy worckes aske counsayl fyrst: & or euer thou doest any thynge, be wel aduised. Ther be four thynges ꝑ declare a chaũged hert, wherout there springeth euel and good: deathe & lyfe, & a masterfull tonge that babieth much. Some man is apte & well instructe in many thynges, & yet very vnprofitable vnto hym selfe. Some man there is, that can geue wyse and prudent counsayl, & yet is he hated, & cõtinueth a begger: for ꝑ grace is not geuẽ him of GOD to be accepted. Another is robbed of al wisdome, yet is he wyse vnto hym selfe & ꝑ frute of vnderstandinge is cõmendable in his mouth.

A wyse man maketh hys people wise, D and the frutes of hys wysedome fayle not. A wyse man shalbe plenteously blessed of GOD: and all they that se hym shall speake good of hym. The lyfe of man, standeth in the nomber of dayes, but ꝑ daies of Israel are innumerable.

A wyse man shall optayne faythfulnesse & credẽce amõge his people, & hys name shalbe perpetual. My sõne, proue thy soule in thy lyfe: and yf thou se anye euell thynge, geue it not vnto her. * For Eccle. 4. c. al thinges are not profytable for al mẽ, nether hath euery soule pleasure in euery thing. Be not gredy in euery eatyng, & be not to hasty vpõ al meates. * For ex- Eccle. 37. c. ceisse of meates bryngeth sycknes, and glotony commeth at ꝑ last to an vnmesurable heate. Thorowe surfet haue many one perished: but ꝑ ꝑ dyeteth himselfe temperatly, prolongeth hys lyfe.

The xxxviij. Chapter.

¶ A Phisicion in sycknes ought we to pray, and to fynd a Phisicion whyche healeth by prayer. For Sadnes, wysdome Artificers or craftesmen.

HOnour ꝑ Phisicion, honour A hi because of necessite. GOD hath created hi (for of ꝑ hyest commeth medicine) & he shal receaue gyftes of the kynge. The wysedome of the Phisicion bryngeth him to great worshyp and in the syght of the great men of thys world he shalbe honourably takẽ. The LORD hathe created medicine of the earth, and he that is wyse wyll not abhorre it. * Was not Exod. 15. ꝑ bitter water made swete with a tree, that men myghte learne to knowe the vertue therof? The LORDE hath geuen men wysedome, & vnderstandyng, ꝑ he myghte be honoured in hys wonderous worckes. Wyth suche dothe he heale men, & taketh a waye theyr paynes: Of suche doth Apotecarie make a confection: yet can no man performe all hys worckes: For of the LORD cõmeth prosperous wealth ouer al the earth.

My sõne dispise not thys in thy sycknes but * praye vnto the LORD, and he B 2. Paral. 16. c. shall

shall make the whole. Leaue of from synne, and order thy handes a ryghte, clense thyne herte from al wickednesse Geue a swete sauoured offeryng, and ꝑ fyne flouze foꝛ a tokē of remēbꝛaunce: make the offerynge fatte, as one that geueth the fyrste frutes, and geue rowme to the Phisicion. Foꝛ ꝑ LORD hath created hym, let hym not go from ꝑ, foꝛ thu haste nede of hym. The houre maye come: that ꝑ syeke maye be helped thorowe them, when they prayе vnto the LORDE, that he maye recouer, and get helth to lyue longer. He that synneth beforе hys maker, shall fall into ꝑ handes of the Phisicion.

C My sonne, * bꝛynge foꝛthe thy teares ouer the deed: and beginne to mourne, as yf thou haddest suffered greate harme thy selfe, and then couer hys body after a conuenient maner and dyspyse not hys buryall. Enforce thy selfe to wepe and prouoke thy selfe to mourne, *and make lamentacion expedientlye, ꝛ ꝑ a daye oꝛ two, lest thu be euel spokē of: ꝛ then comfoꝛte thy selfe because of the heauynesse. * Foꝛ of heupnes commeth death, the heupnesse of the herte breaketh strength. Heupnes ꝛ powertie greueth ꝑ hert in temptacion ꝛ offence. Take no heupnesse to herte, dꝛyue it awaye, and remember the laste thynges. Foꝛget it not, foꝛ there is no turnynge agayne. Thou shalte do hym no good, but hurte thy selfe. Remember his iudgemente, thyne also shalbe lykewyse: vnto me yester daye vnto the to daye.

*Let the remembꝛaūce of the deede ceasse in hys reste, ꝛ comfoꝛte thy selfe agayne ouer hym, seynge hys spirite is departed from hym. The wysedome of the scribe is at conuenientе tyme of reste: and he that ceasseth from exercise and labouꝛe shalbe wyse.

D He that holdeth ꝑ plough, and hath pleasure in pꝛoddynge, and dꝛyuinge ꝑ oxen, and goeth about wᵗ such wozckes he can speake of oxē: He setteth his hert to make fozowes, ꝛ is diligente to geue the kyne fodder. So is euery carpēter also and wozckemaster that laboureth dyl nyghte ꝛ daye: he carueth, graueth, cutteth oute, ꝛ hys desire is in sondꝛye cōynge thynges, hys herte imagineth howe he maye cōynngly cast an image, hys diligence also and watchynge perfourmeth the wozcke. The yꝛonsmithe, in lyke maner bideth by hys stythe, and dothe his diligence to labouꝛe the yꝛon. The vapour of ꝑ fyꝛe burneth hys flesh and he muste fyghte wyth the heate of the foꝛnace. The noyse of the hammer soundeth euer in hys eares, and hys eyes loke styll vpon the thynge that he maketh. He hath set his mynde thereupon, that he wyl make out hys wozke, and therfoꝛe he watcheth, howe he may set it out, and bꝛynge it to an ende.

So doth the potter syt by his wozcke he turneth the whele about wyth hys fete, he is diligent ꝛ carefull in al doynges, and hys labour ꝛ wozcke is wythout nombꝛe. He facioneth the claye wᵗ hys arme, and wyth hys feete he tempereth it. His herte imagineth howe he maye make it pleasaunte, and hys diligence is to clense the ouen. All these hope in theyꝛ handes, ꝛ euery one thynketh to be connynge in hys wozcke. Wythout these may not the cities be mayntayned, inhabited, noꝛ occupied: and they come not hye in the congregacion, nether syt they vpon ꝑ iudgemēte seates: they vnderstande not the couenaūte of the lawe: they cannot declеare equite ꝛ iudgement: they cannot fynde out the darcke sentences, but thozow them shal the creature of the wozlde be mayntayned, theyꝛ prayer concerneth onely the wozcke ꝛ labouꝛe of cōyng.

The xxxix. Chapter.

¶ A wyse man. The wozckes of God. Vnto the good, good thynges profite, but vnto the euell, euen good thynges are euell.

HE that aplyeth his mynde to the vnderstandyng of ꝑ lawe of GOD, doth diligently seke out the wysedome of them of the olde tyme, and exerciseth hym selfe in the Pꝛophetes. He kepeth ꝑ sayinges of famous men, and pꝛeasseth to the vnderstandynge of darcke sentēces of wysedome. He seketh out the misterie of secrete sayinges, ꝛ exerciseth hym selfe therein continually. He doth seruice amonge greatmen and appereth beforе the Pꝛynce. He goeth into a straunge countrye, and trauayleth thozowe it: lokest what good oꝛ euel is amōg men, he pꝛoueth it and seketh it oute. He purposeth in his herte, to resoꝛte earlye vnto the LORD that made hym ꝛ to pꝛaye beforе the Hyest GOD. He openeth hys

mouth in prayer, & prayeth for hys synnes. When the great LORDE wyll, he shalbe fylled with the spirite of vnderstandyng þ he may then pour out wyse sentẽces, & geue thãckes vnto þ LORD
B in his prayer. He shal order hys deuice, & leade hys knowledge a ryght: & geue hym vnderstandyng of secrete thinges. He shall shewe forth the science of hys learnynge, & reioyce in þ couenaunt of the law of þ LORD. The whole congregacion shall cõmend hys wysdome & it shal neuer be put out. The remẽbrauñce of hym shall neuer be forgotten, & hys name shall contnue frõ one generacion
Ecc.44.b. to another* Hys wysdome shal be spoken of amõg þ people, & þ whole cõgregacion shall openly declare hys prayse, while he liueth he hath a greater name thẽ a thousand beside: & after his death, the same name remayneth vnto hym. Yet wyl I speake of moo men of vnderstandynge, For I am full as the mone.

C Herken vnto me, ye holy vertеous chyldren bryngе forthe fruyte, as the Rose that is planted by the brokes of þ felde, and geue ye a swete smell as Libanus. Florysh as the Rosegardeyn synge a songe of prayse. O geue thanckes vnto GOD ouer all hys workes. Geue glorie & honoure vnto þ LORD, shewe hys prayse wyth youre lyppes. yee, euẽ wyth the songe of your lyppes, wyth harpes, and playnge, and in geuynge thanckes vnto hym, saye after
Gene.2.d. thys maner. *All the workes of the LORD are erceadyng good, and all hys commaundementes are mete and conueniente in due season.

D A mãnede to saye: what is this: what is þ: For at tyme conuenient they shall all beſought. At his commaũdement þ water was as a wall, and at the word of hys mouth the water stode styll* In
Gen.7.d. his commaundemente is euery thynge acceptable and reconciled, & his health cannot be minished. The workes of al flesshe are before hym, and there is nothyng hyd from hys eyes. He seyth frõ euerlastyng to euerlastyng and there is nothynge to wonderfull, of hye vnto him. A man nede not to saye then, what is thys or þ: For he hath made al thynges to do good vnto man. His blessyng shall renne ouer as the streame, & moysture the earthe lyke a floude, of water. Like as he maketh þ water for drouth so shal hys wrath fall vpon þ Heathen.

*Hys wayes are playne & right vnto the iust but þ vngodly stomble at them. For the good are good thinges created from the begynnyng and euell thinges for the vngodly. *All thynges necessarie for the lyfe of man are created from the beginning: water, fyre yron, & salt, meale, whete & hony, mylke, and wyne, oyle, & clothyng. *All these thinges are created for the best to the faythfull. But to the vngodlye shal al these thynges be turned to hurt & harme. There be spirites þ are created for vẽgeaũce, & in theyr rigourousnes haue they fasshened their tormentes. *In the tyme of þ ende they shal pour out theyr strength, and pacifie the wrath of him that made them. *Fyre, hayle, hunger, and deathe: all these thynges are created for vẽgeaunce. The teeth of wilde noysome beastes, the scorpyons, serpentes, and the swearde are created also for vẽgeaũce, to the destruction of the vngodly.

They shalbe glad to do hys cõmaundementes: and when nede is, they shal be redy vpon earth: and when theyr houre is come, they shall not ouerpasse the commaundement of the LORDE.

Therfore haue I taken a good courage vnto me from þ begynnynge, and thoughte to put these thynges in wrytynge, & to leaue them behinde me. *All Gen.1.d.
the workes of þ LORD are good & he geueth euery one in dueseason, & when nede is, so þ a man nede not to saye: thys is worse then þ. For in dueseason they are all pleasaunte & good: And therfore prayse þ LORDE with whole hert and mouth, & geue thãckes vnto his name.

The xl. Chapeter.

¶ Manye mysteries lyght in a mans lyfe. All thynges passe awaye, but a fyrme and a stable fayth remayneth: Of the blessyng of the ryghteous, and prerogatiue of the feare of God.

GReate trauaile is created for all men, and an heuye yocke vpon all mens chyldren, from the daye that they goo out of theyr mothers wombe, til they be buryed in the earth the mother of al thinges: namely theyr thoughtes and imaginacions, feare of the herte, councell, meditacions, desire and the day of death: from the hyghest that sytteth vpon the glorious seate, vnto the lowest and moost symple vpon the earth: from

hym

hym that is gorgiously arayed, & weareth a crowne, vnto hym that is but homely, & simply clothed here is nothinge but wrathe, in vie, fearfulnesse, vnquietnesse, and feare of death, rygor, anger, & stryfe. And in ỹ nyght, when one shulde rest and sleape vpon hys bed, the slepe chaũgeth his vnderstandinge & knowlege. A lytle or nothige is hys rest. And in sleape hys mynde (as when a man dothelye in traunce) is troubled withe Imagination.

B He feareth & is disquieted in ỹ vision of his hert, as one that renneth out of a battayle and in the tyme of health he awaketh and marueleth that the feare was nothynge. Such thinges happen vnto all flesshe, both man and beast: but seuen folde to the vngodly. Moreouer, death bloudesheding, stryfe, & swearde, oppression, hunger, destruction, and punishemente: *these thynges are al created agaynste the vngodlye ād for theyr sakes came the floude also. *All that is of ỹ earth, shall turne to earth agayne: and all waters eble agayne into ỹ see. All brybes and vnryghteousnesse shalbe put awaye, but faythfulnes & truth shall endure for euer. The substaunce and goodes of the vngodly shalbe dried vp and synke awaye as the water floude, and they shall make a sounde lyke a great thonder in the rayne.

C Lyke as ỹ ryghteous reioyseth whē he openeth hys hande, so shall ỹ traungressoures be saynte, when theyr goodes vanishe and consume awaye. *The chyldren of the vngodlye shall not obtayne many braūches. And ỹ vncleane rootes vpon the hye rockes, shalbe rooted oute before the grasse by the waterside and vpon the ryuer banckes.

Fryndlynesse and liberalitie in the increase and blessynge of GOD, is lyke a paradise and garden of pleasure: suche mercye also and kyndnes, endureth for euer. *To labour, & to be content wyth that a man hath, is a swete and a pleasaunt lyfe, but sweter thē they bothe is to haue the treasure. To beget chyldrē and to repayre the citie maketh a perpetuall name, but an honeste woman is more worth then them bothe. Wine and musike reioyce the hert, but ỹ loue of wysdome is aboue them both.

D Pypynge & harpynge make a swete noyse, but a frendly tōge goeth beyond them both. Thyne eye desireth fauoure & bewtye, but a grene sede tyme, rather then them both. A frend and cōpanyon come together at opportunite but aboue them bothe is a wyfe that agreeth with her hus bāde. One brother helpeth another in ỹ time of trouble, but almes shall deliuer more then thē both. Gold & syluer fasten ỹ feete but a good counsel is more pleasaūte then them bothe. Tēporall substaunce & strength, lyft vp the mynde: but the feare of the LORDE wanteth nothynge, & nedeth no helpe.

The feare of the LORD is a pleasaūte garden of blessinge, & nothynge so bewtyfull as it is. Wy sōne leade not a beggers life, for better it were to dye thē to begge. Who so loketh to another mans table, taketh no thoughte for his owne lyuinge howe to vpholde his lyfe, for he feadeth hym selfe wyth other mennes meate. But a wyse & wel nurtered man wyll beware therof. Beggyng is swete in the mouth of the vnshamefast, but in hys belly there burneth a fyre.

The xli. Chapter.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of GOD. God name and same. An exhortacion to gene bede vnto vrysedome. Of what thynges a man ought to be ashamed.

A O Death, howe bytter is ỹ remembraunce of the, to a mā that seeketh rest and cōfort in hys substaunce & ryches, vnto the mā that hath nothyng to vexe hym, & that hath prosperite in all thynges, yee, vnto hym that yet is able to receaue meat. O death, howe acceptable & good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, and that is nowe in the last age, & that all thynges is ful of care and fearfulnesse: vnto hym also ỹ is in dispayre, and hathe no hope nor pacięce: Be not thou afrayd of death: remember them that haue bene before the: & that come after the: this is the iudgemente of the LORD ouer all flesshe. *And why wolde- Gene. 3. d.
ste thou be agaynst the pleasure of ỹ Hyeste: Wheter it be ten hundreth, or a thousande yeares: death asketh not howe longe one hath lyued.

B The chyldren of the vngodly are abominable chyldren, and so are they that kepe company wyth ỹ vngodly. * The Eccl. 40. a.
inheritaunce of vngodly chyldren shall

ome to naughte, & theyr posterite shall haue perpetuall shame and confusion. The chyldren complayne of an vngodlye father, & why: for hys sake they are rebuked and dispised. Wo be vnto you (O ye vngodly) whyche haue forsaken the lawe of the Hyghest GOD: yf ye be borne, ye shalbe borne to cursyng, yf ye dye, the curse shalbe youre porcion.

Eccle.40.b * All that is of the earth shall turne to earth agayne: so go the vngodly also oute of the curse into destruction. The sorowe of men is in their bodye: but the name of the vngodlye shalbe put out.

Eccle.22.c. * Laboure to get the a good name, for that shall continue suerer by the, then a thousande greate treasures of golde. A good lyfe hathe a nombre of dayes, but a good name endureth euer.

Eccle.20.d. * Thy chyldren kepe wysedome in peare for wysedome that is hyd: and a treasure that is not seue, what profite is in them both: A man that hydeth his folysheneſſe, is better then a man þ hyderh hys wysedome. Therefore be ye turned at my wordes: for it is not good in all thynges & alwaye to be ashamed. True fayth muste proue and measure it: Be ashamed of whordome before father & mother: Be ashamed of leasyng before the prince & men of autorite: Of lyinge before the Judge & ruler. Of offence before þ congregation & people: Of vnrightcousnes before a cõpanion and frende. Of theſte, before thy neygh

Rom.1.b. bours. * As for þ truth of GOD & hys couenaunte, be not ashamed thereof.

Be ashamed to lye wyth thyne elbowes vpon þ breade: Be ashamed to looke vpõ harlottes: Be ashamed to turne awaye thy face frõ thy frende. Be ashamed to take and not to geue. Be ashamed also to looke vpon another manes wyfe and to make anye tryflynge wordes with her mayden, or to stand by her beſyde. Be ashamed to vpbrayde thy frende when thou geueſte anye thinge, caſte hym not in the teeth wythall.

The xlij. Chapter.

¶ Secretes maye not be opened. The lawe of GOD muſte be taughte. A daughter. A woman. GOD knoweth all thinges: yea, euen the secretes of thy herte.

A Rehearſe not a thinge twyſe and dyſcloſe not þ wordes, that thou haſt heard in secrete. Be shamefast & well manered in dede, ſo ſhall euery man fauoure þ. Of theſe thynges be not thou ashamed, and accepte no perſone to offende. Namelye, of theſe thinges be not ashamed: Of the lawe of GOD, of the couenaunte of Judgement to bringe þ vngodly frõ his vngodlynes vnto rygh teouſnes: & to make him a good man: to deale faythfully wyth thy neyghboure & companion: to diſtribute the heritage vnto thy frendes: to be diligẽte to kepe trwe meaſure & weyghte: to be cõtente whether thou getteſt much or lytle: to deale trulye wyth tempozall goodes in bringe and fellyng: to bringe vp chyldren wyth diligence to correcte an euel ſeruaũte, to kepe that thyne is from an euel wife, to ſet a locke wher many handes are: what thou delyuereſt and geueſt oute to be kepte, to tell it, & to weye it: to wryte vp all thy oute geuynge & receauinge: to enfourme the vnlearned and vnwiſe: Of the aged that are Judged of the yonge: yf thou be diligent in theſe thynges, truly thou ſhalte be learned and wyſe, and accepte of all men.

The daughter maketh the father to watch ſecretly: and the carefulnes that he hath for her, taketh awaye his ſlepe: yea, in the youthe leſte ſhe ſhulde ouergrowe hym: And when ſhe hath an huſbande, leſt ſhe ſhulde be hated: leſt ſhe ſhulde be defyled or rauiſhed in her virginite, or gotten wyth chylde in her fathers houſe: Or (when ſhe commeth to the man) leſt ſhe behaue her ſelfe not tyght, or cõtinue vnfruytefull. * yf thy daughter be want on kepe her ſtraytely, leſt ſhe cauſe thine enemies to laugh the to ſcorne, and þ whole citie to geue the an euel reporte, & ſo thu be fayne to heare thy ſhame of euerye man, and be confounded before all the people. * Beholde not euery bodyes bewtye, & haue not to muche dwellynge amonge wemẽ. For lyke as the worme and mothe commeth oute of þ clothynge * ſo doth wyckednes come of wemen.

It is better to be wyth an euell man, then wyth a frendlie wyfe that putteth one to ſhame & rebuke. I wyll remember the worckes of the LORDE, and declare the thynge that I haue ſene. In the wordes of the LORD are his worckes. The Sũne ouerloketh al thynges wyth hys ſhyne, & all hys worckes are ful of þ clearneſſe thereof. Hath not the

LORD

LORD brought to passe þ hys Saynctes shulde tell oute all hys wonderous worckes, whyche þ Almyghtye LORD hath stablyshed: Al thynges endure in his glorie. He seketh out þ grounde of þ deepe, & the herte of men, & he knoweth all theyr imaginacion & wisedome. For þ LORD knoweth all scięce, & he loketh into the token of þ tyme. He declareth the thynges þ are paste & for to come, & dyscloseth thynges that are secrete.

D ‡No thoughte maye escape hym, neyther may any worde be hid from hym. 4.1.
9.6. He hathe garnyshed the hye excellente worckes of hys wysedome, & he is from euerlastinge to euerlastinge. Unto him maye nothynge be added neyther cam he be minished, he hath no nede of any mans councell. O howe amiable are al hys worckes, and as a sparke to looke vpon. They lyue all, & endure for euer: and when soeuer nede is, they are all obediente vnto hym. They are double, one agaynste another: he hathe made nothynge that hath laute or blemyshe. 33.4.
*He hath stablyshed the stoodes of eue ryone: & who maye be satisfied wyth hys glorie, when he seyth it.

The xliij. Chapter.

¶The Sōme of the creacion of the worckes of GOD

I 7.4. THe glorie of the hyght, is *the fayre and clere fyrmament, þ bewtye of the heauen is hys glorious clearnes. The Sunne when it appeareth, declareth the daye in the going out of it, a maruelous worke of the hyest. At noone it burneth the earth and who maye abyde for the heat therof: Who so kepeth an ouē whē it is hoote thre tymes moore doth the sunne burne vpon the mountaynes whē it bretheth out the fyrye beames and shynneth wyth the bryghtnes of it, it blindeth the eyes. Great is the LORDE that made it, and in hys commaundement he causeth it to runne hastely.

43.1. *The Moone also is in all, & at conuenięnte season it sheweth the tymes & 43.2.4. is a token of the tyme. *The token of þ solempne feast is taken of the Mone, a lyght þ mynyshed & increaseth agayne. The moneth is called after þ mone it groweth wōderously in her chaūginge

B The armie of heuen also is in þ hyght in the firmamēte of heauen: it geuethe a cleare and glorious shyne. Thys is þ clearnesse of the starres, the bewtyeful apparel of heauen, the apperel that the LORDE lighteneth in þ heyght In hys holye worcke they continue in theyr order, and not one of them fayleth in hys watche. *Loke vpon the rayne bowe, and prayse hym that made it: very bewtyfull is it in hys shyne. He compasseth the heauē aboute wyth hys clearenesse and glorie, the handes of the hyghest hath bended it. Thorowe hys cō::maundemente he maketh the snowe to fall, and the thunder of hys iudgemente to smyte hastely. Thorowe his commaundemente þ treasures are opened, and þ cloudes fleas the foules. In hys power hath he strengthned þ cloudes, & broken the hayle stones. The mountaynes melte at þ syghte of hym, þ wynde blowethe accordige to hys wil. The sounde of hys thonder beateth þ earth and so doth the storme of the North: the whorle wynde also lyghteth downe as a fethered foule: casteth out & spredeth the snowe abrode: and as the grashoppers that destroy all, so fallett it downe The eye marueleth at the bewtye of þ whytenesse thereof, & þ herte is afrayed at þ rayne of it. He poureth out þ frost vpō earth lyke salte, & whē it is frosen, it is as sharpe as the pricke of a thistle. C

When þ colde North winde bloweth harde Chrystall cōmeth of þ water. He lyghteth downe vpō all þ gatheringes together of water, & putteth on þ waters as a breast plate. He deuoureth þ mountaynes, & burneth the wildernes: & looke what is grene, he putteth it out lyke fyre. The medicine of all these is when a cloude commeth hastely: & whē a dewe commeth vpon þ heate it shalbe refreshed agayne. In hys worde he shylleth þ wynde: In hys councell he seteth D the depe, and (the LORDE) Jesus planted it. They that sayle ouer þ see, tell of the parelles & harmes thereof, & when we heare it wyth oure eares, we maruayle thereat. For there be straūg wonderous worckes, diuerse maner of nice beastes & whalfyshes. Thorowe hi are al thinges set in good order, & parfourmed, & in his worde al thinges endure.

I speake much, but I can not sufficientely attayne vnto it, for he hym selfe onelye is the perfection of all wordes. We shulde prayse the LORDE after all our power, for he is greate in all hys

woꝛckes. The LORDE is to be feared, Pſal.95.a
yee, very greate is he, * and maruelous is hys power. Pꝛayſe the LORDE, and Pſal.105.a
magnifie hym as much as ye may, yet doth he farre exꝛead all pꝛaiſe. O magnifie him wyth al your power, & labour earneſtlye, yet are ye in nowyſe able ſufficiently to pꝛayſe him. Who hathe ſene hym, that he myghte tell vs:

Deut.4.c. Iohan.1.b * Who can magnifie hym ſo greatlye as he is. Foꝛ there are hyd yet greater thinges thē theſe be: as foꝛ vs, we haue ſene but fewe of hys woꝛckes. Foꝛ the LORDE hath made all thynges and geuen wyſedome to ſuche as feare GOD.

The xliiij. Chapter.

¶ The pꝛayſe of certen holy men, Henoch, Noe, Abꝛaham, Iſahac and Jacob.

LEt vs commende the noble famous men, & the generation of our foꝛe elders & fathers. Many moꝛe glooꝛious actes hath ỳ LORDE done, & ſhewed hys greate power euer ſence the beginnyng. The noble famous men raygned in theyꝛ kyngedomes, and bare excellente rule. In theyꝛ wyſedome and vnderſtandynge, they folowed the counceil ſhewed in the pꝛophetes. * They led the folke thoꝛowe the counceil and wyſedome of ỳ ſcꝛibes of the people. Wyſe ſentences are found in theyꝛ inſtructiō. They ſought the ſwetnes and melody of muſike, and bꝛouchte foꝛth the pleaſaunte ſonges in ſcꝛipture. They were rythe alſo, & coulde comfoꝛte and pacifie thoſe ỳ dweite wyth them. All theſe were very noble & honourable men in theyꝛ generacions, and were well repoꝛted of in theyꝛ tymes. Theſe haue lefte a name behynde them, ſo that theyꝛ pꝛayſe ſhall alwaye be ſpoken of. Afterwarde, there were ſome, whoſe remembꝛaunce is gone. * Gen.7.d. They came to naughte ād periſhed as though they had neuer bene: & became as thoughe they had neuer bene boꝛne: Yea & theyꝛ chyldꝛen alſo wyth them:

B Neuertheleſſe, theſe are the louynge men, whoſe ryghteouſneſſe ſhall neuer be foꝛgottē but cōtinue by their pꝛoſperite. Theyꝛ chyldꝛen are an holye good heritage: Theyꝛ ſeed endureth faſt in ỳ couenaunte. Foꝛ theyꝛ ſakes ſhal theyꝛ chyldꝛen and ſeed continue foꝛ euer, ād theyꝛ pꝛayſe ſhall neuer be put downe. Theyꝛ bodyes are buried in peace, but theyꝛ name lyueth foꝛ euermoare. The people can ſpeake of theyꝛ wyſedome, and the congregacion cā talke of theyꝛ pꝛayſe. * Henoch walked ryghte and acceptably beſoꝛe the LORD: therefoꝛe was he tranſloted foꝛ an exaꝛple of amendemente to the generations. * Noe was a ſtedfaſt and ryghteous man, and in the tyme of wꝛath he receiued reꝛwarde. Thereſoꝛe was he lefte a remnaunte vnto the earthe, when ỳ ſloude came. In euerlaſtynge couenaūte was made wyth hym, that all fleſhe ſhulde * periſhe nomoare wyth the water. Abꝛaham was a * greath father of manye people, in glooꝛie was there none lyke vnto hym. He kepte the lawe of the Hyegheſt, and came into a couenaunte wyth him. He ſet the couenaunte in his fleſhe, & when he * was pꝛoued, he was foūde faythful. Thereſoꝛe ſwoꝛe GOD vnto hym, wyth an othe, that he wolde bleſſe all people in hys ſeede, that he wolde multiplie and increaſe hym as the duſte of the earthe, and to exhalte hys ſeede as the ſtarres: yee, and that hys ſeede ſhulde haue the poſſeſſion, an inheritaunce of the lande from ſee to ſee, and from the ryuer vnto ỳ boꝛders of the woꝛlde.

* Wyth Iſaac dyd he ſtablyſhe ỳ ſame couenaūt, foꝛ Abꝛaham his fathers ſake. yee, that gracious bleſſinge, and helth of al men and couenaunte, dyd he ſtablyſhe wyth Iſaac, and made it reſt vpon ỳ heade of Jacob. He knewe hym * in that he pꝛoſpered hym ſo well and rychly, and gaue them an heritage and ſundꝛed hys poꝛcion by it ſelfe, * & parted it amonge the twelue tribes. Mercifull mē bꝛoughte he out of him, which found fauour in the ſight of all fleſh.

The xlv. Chapter.

¶ The pꝛayſe of Moſes, Aaron: and Phinehes.

MOſes * beloued of GOD & man whoſe remembꝛaūce is in hye pꝛayſe: hym hath the LORDE made lyke in glooꝛie to the ſayncte, and magnified hym, ſo that the enemies ſtoode in awe of hym, thoꝛowe his woꝛdes he dyd greate wonders. He made hym great in ỳ ſyght of kynges, gaue hym commaundemente beſoꝛe hys people, and ſhewed hym hys glooꝛious power. * He ſtablyſhed hym with faythfulneſſe and mekeneſſe,

nesse, and chose hym oute of al men. For he herde hys voyce, and he led hym in the darcke cloude * and there he gaue hym the commaundementes, yea, the lawe of lyfe and wysedome that he myght teache Jacob the couenaũte and Israell his lawes.

He chose Aaron hys brother also out of the tribe of Leui exalted whome he made like to him. * An euerlastinge couenaũte made he with hym, and gaue hym the preasthode in the people. He made hym glorious in bewtyful araye, and clothed hym wyth the garmente of honoure. He put perfecte ioye vpon hym, and gyrded hun with strength. He dect hun with syde clothes, and a tunycle wyth an ouerbodye cote also & a gyrdle Rounde about made he hym belles of golde & ỹ many * ỹ when he wẽte in the loũd myght be heard ỹ he myght make a noyse in ỹ Sanctuarie, & geue ỹ people warnynge. The holye garment was wrought & brodred wt golde, yelowe sylke & purple. And in ỹ brestlappe there was a goodlye worke, wherin was fastened lyghte and perfecteneſſe.

* Upon the same also there was a worcke fastened, and set wyth costlye precious stones, all boũde wyth golde: & this he broughte in his ministracion. The stodes were fastened for a remembraunce, after the nombre of the xii. tribes of Israell. Upon his myter there was a plate of pure golde, a graue image of holynes, a famous and noble worcke, garnished, and pleasaunce to looke vpon. Before hym were there seue no suche fayre ornamentes, and these it behoued hym alwaye to vse: There myght none other put them on, but onelye hys chyldren and hys chylders chyldrẽ perpetualye. Dayly perfourmed he his burnte offerynges two tymes. * Moses fylled hys handes, & anoynted hym wyth holye oyle.

Thys was nowe cõfirmed hym wyth an euerlastynge couenaũte, and to hys seede, as the dayes of heauen, namelye that hys chyldren shulde alwaye mynister before hym, and perfourme the office of te Preasthode, & wyshe the people good in hys name. Before al men lyuynge chose he hym ỹ he shulde offer in cense before the LORDE, & make odoures for a swete sauoure and remẽbraunce, that he shulde reconsile the people of the LORDE wyth hym agayne. * He gaue hym auctorite also in hys commaundemẽtes, and in the couenaunte that he shulde teache Jacob the statutes and testimonies, and to enlourme Israell in hys lawe. Deut. 17. c. and 31. d. Mala. 2. d.

*Therefore there stoode vp certayne agaynste hym, and had enuye at hym in the wyldernesse, namely they that folowed Dathan and Abiron, and the furious congregacion of Core. Thys the LORDE sawe and it displeased hym, & in hys wrothefull indignacion were they consumed. A greate wonder dyd he vpon them, and consumed thẽ wyth the fyre. * Beside thys he made Aaron yet more honorauble and glorious. He gaue him an heritage, & parted the fyrste frutes vnto hym. * Unto hym specially he appoynted the breade for sustenaunce, (for the Preastes dyd eate of ỹ offerynges of te LORDE) thys gaue he vnto hym and hys seed. * Elles had he no heritage nor portion in the lande, & wyth the people. For the LORDE hymselfe is hys porcyon and enheritaunce. Num. 16. d. Num. 17. f. Exo. 29. c. Leu. 24. b. Deut. 11. b. and 18. d. Ezr. 44. b

The thyrde noble and excellente mã is * Phinehes the Sonne of Eleazar, whych pleased ỹ God of Israell, because he had the zeele & feare of the LORD. For when ỹ people were turned backe, he put hym selfe for the ryghte soone, & ỹ with a good wyl, to pacifie the wrath of the LORD warde Israel. Therefore was there a couenaunte of peace made with him ỹ he shulde be the prynce of al monge ỹ ryghteous, ỹ he and his posterite shulde haue the office of the Preasthode for euer Like as there was made a couenaũte wt Dauid of ỹ tribe of Juda, ỹ from amonge his sonnes oneiye there shulde be a kyng. And that Aarõ also & his seede shulde be ỹ heritage, to geue vs wysedome in our hert, to iudge hys people in righteousnesse, that hys goodes shulde not come into forgetfulnesse and that theyr honoure myghte endure for euer. Num. 19. d.

The xlvi. Chapter.

¶ The prayse of Josue, Caleb, and Samuel.

MAnly and strong in battayle * was Jesus the sonne of Naue, whych in stead of Moses ỹ prophet was geuen to be a Captayne of ỹ people, whych accordyng vnto his name, was a greate sauiour vnto ỹ Ioſue. 11. e. Num. 27. d Deu. 34. b. Ioſue. 1. d.

electe of GOD to punisshe the enemies ꝑ
rose vp agaynste Israell, that Israell
myghte optaine theyr enheritaunce. O
howe greate, noble, and excellente was
he, whē he left vp hys hand, and drowe
out hys swearde agaynste the cities:
who stod so manly before hym: For ꝑ
LORDE him selfe brought in the enemi
Iosue.10.c. es. *Stode not the Sunne styll at his
commaundemente, & one daye was as
long as two: He called vpon ꝑ Hyghest
& mooste myghtie, when ꝑ enemies prea
sed vpō him on euery syde, & ꝑ LORD he
arde hym wt ꝑ hayle stones. They smo
te the Heathenysche people myghtely, &
in the falling downe they slewe all the
aduersaries, so that the Heathen kne
we hys hooste, and all hys defence, that
the LORDE hym selfe foughte agaynst
them, for he folowed vpon the myghtye
men of them.

B * In the tyme of Moses also, he and
Num.14.a Caleb ꝑ sonne of Iephonne, did a good
worcke, with stode agaynst the enemi
es which held the people from synne, &
Num.26.g. stylled the wycked murmuringe. *And
of syre hundreth thousande people of
foote, they two were preserued to bryn
ge them into the heritage, namely, a lā
de ꝑ floweth with mylke and honye.

Iosue.14.c * The LORDE gaue strenght also vn
to Caleb whyche remayned wt him vn
to his age so ꝑ he wente vp into ꝑ hygh
places of ꝑ lande, & his seed conquered
the same for an heritage, ꝑ all the chyl
dren of Israell myghte se, howe good
thynge it is, to be obediente vnto the
LORDE. And the iudges and rulers (e
uerye one after hys name) whose hert
wente not a whoring, nor departed frō
the LORDE, and that forsoke not the
LORD vnfaythfully, whose remembra
unce hath a good reporte.

yea theyr bones florysshe out of theyr
place and theyr names shall neuer be
chaunged, but honoure remayneth styl
wyth ꝑ chyldren of those holye men.

Samuel the prophete beloued of the
1.Reg.10.a LORDE hys GOD * ordeyned a kynge,
and.16.b. and anoynted the princes ouer the peo
ple. In the lawe of the LORDE he Iud
ged the congregacion, and the LORDE
had respecte vnto Jacob: The Prophe
te was founde diligēte in hys faythful
nesse: yea, & he is knowen faytful in his
worcdes: because he sawe the GOD of
lyghte. * He called vpon the LORDE
Almyghtye, when the enemyes prealed
vpō hym on euerye syde, what tyme as
he offered the suckynge lambes. And ꝑ
LORDE thondereth from Heauen, & ma
de his voyce to be hearde wt a great noi
se. He discomfited ꝑ Princes of Tyre, &
and al the rulers of ꝑ Palestines. * Be
fore hys laste ende he made protestaci-
on in ꝑ syghte of the LORD, & his anno
ynted, ꝑ he tooke neyther substaunce
nor good of anye man, no not so muche
as a shoo, & no man mighte accuse hym
After thys he tolde, that hys ende was
at hande, and shewed ꝑ kynge also his
ende & deathe, & from ꝑ earthe lyfte he
vp his voyce in ꝑ prophecy ꝑ the vngod
lye people shulde perishe.

The xlvij. Chapter.

¶ The prayse of Nathan, Dauid, and Salomon.

AFter warde in the tyme of
kynge Dauid there rose
vp a Prophet called Na-
than: For lyke as the fat is
taken awaie from the offeringe, so was
Dauid chosen out of the childzen of Is-
raell. He tooke hys pastyme wyth the
Lyons, and wyth kyndes and wyth be
ares lyke as wyth lambes * Slewe he
not a Gyaūte when he was yet but yon
ge and tooke awaye the rebuke from
hys people: what time as he toke ꝑ sto
one in hys hande, & smote downe proud
de Goliah wyth the slynge. For he cal-
led vpon the Hyghest LORDE whyche
gaue him strength in his ryghte hande
so that he ouerthrewe the myghty Gya
unt in the battayl that he myght set vp
the horne of hys people agayne.

* Thus brought he hym to worshyp
B aboue all Princes, and made hym to
haue a good repozte in the prayse of the
LORDE, that he shuld were a crowne
of glozie. * For he destroyed the enemi-
es on euerye syde, rooted outy the Pa-
lestines hys aduersaries, & brake theyr
horne in sunder, like as it is broken at
thys day. In al his worckes he pray
sed the Hyghest and holyest, ascribed ꝑ
honoure vnto hym.

Wyth hys whole herte dyd he prayse
the LORDE, and loued GOD that ma
de hym. * He set syngers also before the
auiter, and in theyr tune he made swe
te songes.

He ordeyned to kepe the holye dayes
worshyppfully, & that the solemne feaste
thorowe

thorowe the whole yeare shulde be honourablye holden, with prayshynge ꝑ name of the LORDE, and with synging by times in ꝑ morynyng in ꝑ sanctuarie.

C *The LORDE tooke away hys synnes and exhalted hys horne for euer. He gaue hym the couenaũte of the kyngedome, and the throne of worshyppe in Israel. * After him there rose vp the wyse sonne called Salomon, & for hys sake he droue the enemies awaye farre of. Thys Salomon rayned wyth peace in his tyme, for GOD gaue hym rest from his enemyes on euery syde ꝑ he myghte buylde hym an house in hys name, and prepare the Sanctuarie for euer like as he was well instruct in hys youth, & fulled with wisedome and vnderstanding as it were wyth a water floude. He couered & fylled ꝑ whole lande wꝫ similitudes & wyse prudent sentences.

His name wente abroade in the Iles D because of hys peace he was beloued. All landes marueled at hys Songes, Prouerbes, similitudes, and at hys peace, and at ꝑ name of ꝑ LORDE GOD, whyche is called ꝑ GOD of Israel.

* He gathered gold as tynne, and he had as muche siluer as leade. * He was moued in inordinate loue towarde women, and was ouercome in affection. He stayned hys honoure & worshyppe: yea, his posterite defyled he also in bringynge the wrath of the LORDE vpon hys chyldren & sorowe after hys ioye. * so ꝑ hys kyngedome was deuyded, & Ephraim became an vnfaithfull & vncon stãte kyngedome. * Neuertheles, GOD did not slake hys mercye, nether was he vterly destroyed because of his workes, that he shulde leaue hym no poste rite. As for the seed ꝑ came vpon hym, whych he loued, he broughte it not vterly to naught but gaue yet a rẽnaunt vnto Jacob, & a roote vnto Dauid oute of hym. Thus rested Salomon wꝫ hys fathers, & oute of hys seede he lefte behynde him a verye foolyshenes of ꝑ people, and suche one as had no vnderstandyng: * Euen Roboam, whyche turned away ꝑ people thorowe hys councell, & Jeroboam ꝑ sonne of Nebat, & whych caused Israel to syn, & Ephraim ꝑ waie of vngodlynes: In so much that theyr synnes and mysdedes had the vpperhande so sore, that at the laste they were dreuen out of the lande for the same:

yea, he soughte oute and broughte vp all wyckednes, tyll the vengeaunce came vpon them.

The xlviij. Chapter.

The storye of Elias, Elizeus, Ezechias, & Esaye.

A THen stode vp * Elyas ꝑ prophet as a fyre, and his worde brent lyke a creshet. He broughte an hunger vppon them, and in hys zeale he made them few in nomber. For thy myghte not awaye wyth the commaundementes of the LORDE. Thorowe the worde of the LORDE he shut the heauen. * and iij times brought he the fire downe. Thus became Elias honorable in hys wonderous dedes. Who may make hys boast to be lyke him: * One ꝑ was deed raised he vp from death, & in ꝑ worde of ꝑ Hyest he brought hi out of ꝑ graue agayne. He cast downe kynges & destroyed them, & ꝑ honourable from theyr seate. Vpon ꝑ mount Sina he hearde ꝑ punishemẽte, & vpon Horeb ꝑ Judgemẽt of the vengeaunce. He prophecyed recompeninge vnto kynges, * ordayned Prophetes after him. & He was taken vp in the strome of fore, in a chatet of horses of ꝑ LORDE. He was ordeyned in ꝑ reprouynges in tyme, to pacifie ꝑ wrath of the LORDE, * to turne the hertes of the fathers vnto the children and to set vp the tribes of Jacob agayne. Blessed were they that sawe the, & were garnyshed in loue: for we lyue in lyse: but after death we shal haue no suche name. B

* Elias was couered in ꝑ storme, but Heliseus was fylled wyth hys spirite. whyle he lyued he was afrayed of no Prince, and no man myght ouercome hym. There coulde no worde dysceaue hym. * and after hys deathe hys bodye prophecyed. & He dyd wonders in hys lyse, & in death were hys workes marueleous. For all this the people amẽded not, neyther departed they from theyr synnes: * tyl they were caryed away preſoners out of ꝑ lande, & were scatered abroade in al countryes so ꝑ of thẽ there remayned, but a very lytle people & a prince vnto the house of Dauid. Ho we be it some of thẽ dyd ryghte, and some heaped vp vngodlynes.

* Ezechias made his citie strong, conueyd him water into it, dygged thorowe the stoyne rocke wyth yron, and made

made vp a well by the water syde.* In
4.Reg.18c Esa.36.c. hys tyme came Sennacherib vp, and
sent Rabsakes, before lyfte vp hys han
de agaynste Sion, and defyled them w
greate pryde. Then trembled theyr her
tes & handes so þ thy sorowed like a wo
man trauelynge wyth chylde. So they
called vpon þ LORDE whych is mercy
ful, & lyfte vp theyr handes before hym.
Immediatly þ LORDE heard thē oute
of heauē: he thought nomore vpō theyr
sinnes, nor gaue them ouer to theyr ene
mies: but deliuered them by þ hand of
Esay.* He smote the hooste of the Assy
4.Re.19.g rians, and hys Angel destroyed them.
For Ezechias had done the thyng þ ple
ased the LORDE, & remayned stedfastly
in the waye of Dauid hys father. As
Esaye the greate & faythfull prophete
in the syghte of GOD had commaūded
hym. ‡ In his tyme þ sonne wente back
4.Re.20.b ward: and he lengthened the kynges
Esa.38.b. lyfe. Wyth a ryghte spirite prophecied
he, what shulde come to passe at the la
ste: and to suche as were sorowfull in
Sion he gaue consolaciō, wher w they
myght cōfort thē selues for euermore.
He shewed thynges þ were for to come,
and secrete, or euer they came to passe.

The xlix. Chapter

¶ Of Josias, Ezechias, Dauid, Jeremie, Ezechiel Zorobabel, Jesus, Nehemiah, Enoch, and Joseph.

THe remembraunce of * Josi
4.Re.14.d and.23.b. as is like as whē Apoticarie
2.Paralip. 34.d. maketh many precious swe
te smellyng thiges together.
Hys remembraunce shalbe swete as
hony in all mouthes and the playnge of
Musicke at a bancket of wine. He was
appoynted to turne the people agayne
and to take away all abominacions
of the vngodlye. He directed hys herte
vnto the LORDE, and in the tyme of
the vngodlye he set vp the worshyppe
of GOD againe. Al kinges (excepte Da
uid, Ezechias and Josias) committed
wyckednesse: for euē þ kinges of Juda
also forsooke þ lawe of GOD. For they
gaue theyr vnto other, theyr honoure &
worshyppe also to a straunge people.
Therfore was the elect citie of the
23 Sanctuari brente with fyre, & the stre
4.Re.25.d tes therof lay desolate and wast in the
hande of Jeremie, for they intreated
hym euell, whyche neuertheleſſe was
a Prophete ordeyned frome hys mo
theres wombe, þ he myghte roote oute
breake of, * and destroye: and that he
myght buylde vp, and plant agayne. ‡
Ezechiel sawe the glorie of the LORD in
a vision, whych was shewed him vpon
þ charet of the cherubins. For he tho
ught vpon the enemies in the rayne, to
doo good vnto such as had ordred their
wayes aryght. And the bones of the
twelue prophetes florished from out of
theyr place, for they gaue comforte and
cōsolacion vnto Jacob, & delyuered thē
faytfullye * How shall we prayse Zoro
babel, which was as an honoure in the
ryght hande of Israell * So was Je
sus also the sonne of Josedec: these men
in theyr tyme builded the house, and set
vp þ Sanctuarie of þ LORDE agayne:
whiche was prepared for an euerlastin
ge worshyppe. * And Nehemias is al
waye to be commended, & which set vp
for vs the walles þ were broken dow
ne, made þ portes and barres agayne
and buylded the houses of the newe.*
But vpon þ earthe is there noman cre
ated lyke Enoch, for he was taken vp
from the earth. ‡ And Joseph whiche
was lorde of his brethren, and þ vphol
der of his people: his bones were cou
red and kepte. Seth and Sem were in
greate honoure amonge þ people: and
so was Adam aboue al þ beastes when
he was created.

The l. Chapter.

¶ Of Symon the sonne of Onias.

SImon * the sonne of Onias
the hye preeste, whiche in his
lyfe set vp the house agayne, &
in his dayes made fast the tē
ple. The heygth of the temple also was
founded of hym, the double buyldynge
and the hye walles of the temple. In
his dayes þ wels of water flowed out,
and were exredynge full as the see. He
toke care for his people, and delyuered
them from destruction. He kepte his ci
tie, and made it stronge, that it shulde
not beseaged. He dwelte in honoure &
worshyppe amonge hys people, and en
larged the entraunce of the house, and
the court. He gaue lyghte as the mour
nynge starre in the myddest of the clou
des, and as the Moone when it is full.
He shyned as the Sunne in the temple
of GOD. He is as bryghte as they ray
nebowe in þ layre cloudes, & flory sheth
as the

as ꝑ flowres and roses in ꝑ sprynge of the yeare, and as lylyes by the ryuers of water. Like as the braunches vpon the mounte Libanus in ꝑ tyme of Somer: as a fyre and incense ꝑ is kyndled. Lyke as an whole ornamente of pure golde, set wᵗ al maner of precious stones: and as an Olyue tree, that is fruytefull and as a Cypresse tree, whych groweth vpon hye.

When he put on the garmente of ho- B nour and was clothed with al bewtie when he wente to the holye aulter to garnysche ꝑ couerynge of the Sanctuarie: when he tooke the portcions oute of the Preastes hande, he hym selfe stoode by the hearthe of ꝑ aulter, and hys bretheren rounde about in order. As the braunches of Cedretree vpon the mounte Libanus so stoode they rounde about hym. And as ꝑ braunches of ꝑ Olyue tree, so stoode all ꝑ sonnes of Aaron in theyr glorie, & the oblacions of ꝑ LORDE in theyr handes before all the congregacion of Israell. And that he myghte sufficiently perfourme his seruice vpon the aulter, and garnysche the offeryng of ꝑ Hyeste GOD, he stretched oute his hand, & tooke of the drinckoffe rynge, & poured in of ꝑ wyne so he poured vpon the botome of ꝑ aulter a good smell vnto the hyeste Prince.

Then began the sonnes of Aaron to C syng and to blowe wyth trompettes, & to make a great noyse, for a remembraunce and prayse vnto the LORDE, Thē were all ꝑ people afrayde and fel downe to the earth vpon theyr faces to worshyppe the LORDE theyr GOD and to geue thankes to the Almyghty GOD, They songe goodly also with theyr voyces, so that there was a pleasaunte noise in the greate house of ꝑ LORDE. And the people in theyr Prayer, besought ꝑ LORDE the Hyghest, that he wolde be mercifull tyll the honoure of the LORDE were perfourmed, thus ended they theyr ministracion & seruice. Then wēt he downe and stretched out his hādes ouer the whoole multitude of the people of Israel, ꝑ they shulde geue prayse and thankes oute of theyr lyppes vnto the LORDE, and reioyce in his name He beganne yet once also to praye, that he myghte openly shewe the thankesgyuynge before ꝑ Hyghest, namelye thus O geue prayse & thankes (ye all) vnto the LORDE our GOD whych hath euer done noble and great thynges, whych hath increased our dayes from our mothers wombe, and dealte wyth vs accordynge to hys mercye: ꝑ he wyl geue vs ꝑ ioyfulnesse of herte, & peace for our tyme in Israell. Whych faythfully kepeth hys mercye for vs euermore, & alway deliuereth vs in due season.

There be two maner of people that D I abhorre frō my herte: as for the thyrde whome I hate, it is no people. They that syt vpon the mountayne of Samaria, the Palestines, and the foolysche people that dwel in Sichimis.

I Jesus the sonne of Strach Eleazarus, of Jerusalem, haue tokened vp these informacions and documentes of wysdome and vnderstandynge in thys booke, and poured out the wyse dome of my herte. Blessed is he that exercyseth hym selfe therein: and who so taketh such to hert shalbe wise for euer yf he do these thynges he shalbe stronge in all. For the lyghte of the LORDE leadeth hym.

The li. Chapter.

¶ A prayer of Jesus the sonne of Strach.

I Wyll thancke the O LORDE and kynge, and prayse the O I GOD, my sauyour. I wyll yelde prayse vnto thy name: for thou art my defender and helper, and hast preserued my bodye from destruction, from the snare of traytourous tōges, and from the lippes that are occupied with lyes. Thou haste bene my helper, from suche as stoode vp agaynst me, and hast deliuered me after the multitude of thy mercye, and for thy holy names sake. Thou haste deliuered me from the roorynge of them that prepared them selues to deuoure me, out of the handes of such as ought after my lyfe: from the multitude of them ꝑ troubled me & wente aboute to set fyre vpō me on euery syde, so that I am not bren te in the myddes of the fyre: From the deepe of hel, from an vncleane tonge, from lyynge wordes, from the wycked kynge, and from an vnryghteous tong My soule shall prayse the LORDE vn to death, for my lyfe drewe nyghe vnto hell downeward.

They cōpassed me rounde aboute on e B uery syde, & there was no man to helpe

me. I

me I loked aboute me, yf there were any man that wolde socour me: but there was none. Then thought I vpon thy mercy, O LORDE, and vpon thyne actes that thu haste done euer of olde: namelye: that thou delyuereste suche as put theyr truste in ẏ, and ryddeste them oute of ẏ handes of the heathen. Thus lyfte I vp my prayer from the earth & praied for deliueraunce from deathe. I called vpon the LORDE ẏ father of my LORDE, ẏ he wolde not leaue me without helpe, in the day of my trouble, & in the tyme of ẏ proude: I wyll prayse thy name continualye, yeldynge, honoure and thanckes vnto it: & so my prayer was heard. Thu sauedeste me from destruction and delyuereste me from the vnryghteous tyme. Therfore, wyll I acknowlege & prayse the, and magnifie the name of the LORDE.

When I was yet but yonge, or euer I went astraye, I desired wisedome openly in my prayer. I came therefore before the temple, and sought her vnto the laste. Thē flowrysshed she vnto me as a grape ẏ is soone rype. My hert reioysed in her, then went my foote the ryghte waye: yee from youthe vp, soughte I after her. I powed downe myne eare and receaued her. I found me much wisedome: & prospered greately in her. Therefore wyll I ascribe ẏ glorie vnto hym ẏ geueth me wysedome: for I am aduysed to do therafter. I wyll be gelous to cleaue vnto the thynge that is good, so shal I not be confounded. My soule hath wrestled wyth her, and I haue bene diligent to be occuppyed in her, I left myne hādes on hye, thē was my soule lyghtened thorowe wysedome, that I knowledged my folishnesse, I ordred my soule after her, she and I were one herte from the begynnyng, & I founde her in clēnesse, And therefore shall I not be forsaken.

My herte longed after her, and I gat a good treasure. Thorowe her ẏ LORDE hathe geuē me a newe tonge, wher wyth I wyl prayse hym. * O come vn to me ye vnlearned and dwel in the house of wysedome: withdrawe not your selues from her, but talke and comune of these thynges, for youre soules are very thyrstye. I opened my mouth and spake: O come & by wysdome wythout any mony, bowe downe your necke vnder her yocke, & youre soule shal receaue wysdome. She is hearde at hand, and is content to befounde. Behold wt your eyes*, howe that I haue had but lytle laboure, & yet haue founde muche reste. O receaue wysedome, & ye shall haue plenteousnes of syluer & golde in possession. Let youre mynde reioyse in hys mercye, and be not ashamed of hys prayse. Worcke hys worcke by tymes, and he shall geue you youre rewarde in due season.

Esay. 55. d.

The ende of the booke of Jesus ẏ sōne of Sirach: whyche is called in Latine Ecclesiasticus.

The boke of the prophet Baruch.

The fyrste. Chapter.

¶ Baruch wrote a booke duryng the captiuitie of Babylon, wh̄ych he red before Jechonias and al the people. The Jewes sente the booke with money vnto Jerusalem, to theyr other brethren, to the intente that they shulde praye for them.

AND these are the wordes of the booke, which were written by Baruche the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Sedeias, the sonne of Helchias, at Babylon, in the fyfte yeare, and in the vij. daye of ẏ moneth, what time as ẏ Chaldees toke Jerusalē, & brent it vp wt fyre.

And Baruch dyd reade the wordes of thys booke, that Jechoniah the sōne of Joachym kyng of Juda myghte heare: and in the presence of all the people ẏ were come to heare ẏ booke: yea, & before all the noble kynges sonnes; before the Lordes of the counsayl, and elders: & before the whole people, from ẏ lowest vnto the hyest: before all them ẏ dweite at Babylō by ẏ water of Sud. Wh̄ych when they herd it, wept, fasted and prayed before the LORDE.

They made a collection also of mony, accordynge to euery mans poure, & sente it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salō preast, wyth the other preastes and to al the people wh̄ych were wyth him at

Jerusalem

Jerusalem, what tyme as they hat got ten the ornamentes of the temple of ỳ LORDE (that were taken away out of the temple) that they myght bringe thẽ agayne into the lande of Juda, ỳ tenth daye of ỳ moneth Siuan: namelye, syluer vesselles (which Sedechiah the sõne of Josiah kynge of Juda had made) after ỳ Nabuchodonozor kyng of Babylon had takẽ Jechoniah w al his pri ces, lordes, ꝛ al ỳ people, ꝛ led thẽ captiue from Jerusalem vnto Babilon.

And they sayde: Behold we haue sent you mony,* to bye you burnde offerinᵍes and incense wythal: make you vnle uened breade, and offre for synne vpon the aulter of ỳ LORDE our GOD* And praye for the prosperite of Nabuchodo nozor, kynge of Babylon, ꝛ for ỳ welfare of Balthazar his sonne: that theyr dayes maye be vpon earthe, as the da yes of heauen, that GOD also maye gene vs strength, ꝛ lyghten our eyes, that we maye lyue vnder the defence of Na buchodonozor kynge of Babylon, ꝛ vn der the protection of Balthazar hys sõ ne: ỳ we may long do them seruice, and fynde fauour in theyr syght.

Praye for vs also vnto the LORDE our GOD for we haue synned agaynste ỳ LORDE our GOD ꝛ vnto thys daye is not his wrath turned yet awaye frõ vs. And se ỳ ye reade this booke (which we haue sente vnto you to be rehearsed in the temple of the LORDE) vpon ỳ hye dayes, and at tyme cõuemente.

Thus shall ye saye.* The LORDE oure GOD is ryghteous, but we are worthy of confusion, ꝛ shame: lyke as it is come to passe thys daye vnto all Ju da, ꝛ to euerye one that dwelleth at Je rusalem: to oure kinges, Princes, prea sts, prophetes ꝛ oure fathers. We ha ue synned before the LORDE our GOD, we haue not put our trust in hym, nor geuen him credẽce, we haue not obeied him, we haue not herkened vnto ỳ voy ce of ỳ LORDE our GOD, to walke in ỳ commaundementes that he gaue vs.

Syns the day that he brought our fore fathers out of ỳ land of Egypt vn to this present daye we haue bene euer amyst beleuinge and an vnfaythful peo ple vnto ỳ LORD our GOD: destroynge oure selues vtterly, and shrynckynge backe, ỳ we shulde not heare hys voyce *wherfore, there are come vpon vs great plages and diuers curses. Lyke as the LORDE deuised by Moses hys seruaũt: ꝛ which brought oure fathers oute of the lande of Egypt, to gene vs a lande ỳ floweth wyth mylk ꝛ honye, lyke as it is to se thys daye. Neuertheless, we haue not harkened vnto the voyce of ỳ LORDE our GOD, accordyn ge to al ỳ wordes of ỳ Prophetes, whõ he sente vnto vs and to our rulers: but euery man folowed his owne mynde ꝛ wycked imagination: to offer vnto stra unge gods ꝛ to do euel in the syghte of ỳ LORDE oure GOD.

‡Ex. 12. 13 and 14.

The ij. Chapter.

¶ The Jewes confesse that they suffer iustely for theyr synnes. The true cõfession of the Christẽ. The Jewes desire to haue the wrath of GOD turned frõ them. The LORDE wyl that we obeye vnto puni ces all thought they be euell. He promiseth that he wyll call agayne the people from captiuite, and gene them a newe and an euerlastynge testament.

A Dan. 9. b.

FOR the whyche* cause ỳ LOR DE oure GOD hath performed hys deuyce where of he certified vs, and oure heades that ruled in Jerusalem: yee, and oure kynges, oure princes wyth all Israell and Juda. And such plages hathe the LORDE brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfylled in Jerusalem, * accor dynge as it is wrytten in the lawe of Moses: that a man shulde eate the fle she of hys owne sonne, and the flesche of his owne daughter. Moreouer, he hath delyuered them into the handes of all the kynges, that are rounde aboute vs (to be confounded ꝛ desolate) and sca tered them abrode in all landes and na cions. Thus are we brought beneth ꝛ not aboue, because we haue synned a gaynst the LORDE oure GOD, and ha ue not bene obediente vnto hys voyce.

Deu. 28. c. 4. Reg. 6. a Thre. 4. b.

* Therefore the LORDE our GOD is ryghteous, and we w oure fathers (as reason is) are brought to open shame, as it is to se thys daye. And as for these plages that are come vpon vs alredy, the LORDE hath deuised them for vs: yet wolde we not praye vnto the LOR DE our GOD that we myghte turne e uery man from his vngodly wayes. So the LOERDE hathe caused suche plages to come vpon vs: for he is rygh teous in all his workes, whych he ha the cõmaunded vs: whych we also haue not done, nor harkened vnto his voyce: for to

Bara. 1. d.

for to walke in the commaundemētes of ꝑ LORD, ꝑ he hath geuen vnto vs.

B *And nowe, O LORDE GOD of Israel, thou that ‡ haste brought thy people out of the lande of Egypte wyth a myghty hande, with tokens and wonners, wyth thy greate power, and oute stretched arme: & haste gotten thy selfe a name, as it is come to passe thys daye O LORD oure GOD, whe haue synned we haue done wyckedly, we haue behaued oure selues vngodlie in al thy righteousnesses. Turne thy wrath from vs (we beseche the) for we are but a fewe lefte a monge the Heathen, where thou haste scatered vs.* Heare (O LORDE) and oure peticions: bring vs out of captiuite, for thyne owne sake: geue vs fauoure in the syght of them, which haue led vs awaye: ꝑ all landes may knowe that thou arte the LORDE oure GOD: and that Israel and his generacion calleth vpon thy name.

Dani. 5. c. ‡ Exo. 7. 8. 9. 10. 11. 12. 13. 14.

2. Par. 6. c.

C O LORDE looke downe from thy helpe house vpon vs: enclyne thyne eare, and heare vs.* For the deed ꝑ be gone downe to theyr graues, and whose soules are out of theyr bodyes, * ascribe vnto ꝑ LORD, neyther prayse, nor rygh teous makyng: but the soule ꝑ is vexed for ꝑ multitude of her synnes (whyche goeth on heuylye, and weakely) whose eyes begynne to fayle: yee, such a soule ascribeth prayse and ryghteousnes vnto ꝑ LORDE: O LORDE we powre out our prayers before ꝑ, and require mercie in thy syghte: O LORDE oure GOD not for any godlines of our forefathers but because thou haste sente oute thy wrathe & indignacion vpon vs: accordynge as thou dydeste threaten vs, by thy seruauntes the prophetes, sayinge.

Deu. 26. c. Esai. 43. c.

Psal. 114. c.

D * Thus sayeth ꝑ LORDE: bowe downe your shulders & neckes & serue ꝑ kynge of Babylon, so shall ye remayne styl in ꝑ lande, ꝑ I gaue vnto your fathers. yf ye wyll not do thys, nor heare the voyce of the LORDE your GOD, to serue ꝑ kyng of Babylon: I shall destroye you in the cities of Juda: wythyn Jerusalem and wythout, I wyll also take you frō the voyce of myrthe, and ꝑ voyce of ioye, ꝑ voyce of the brydegrome & the voyce of the bride, & there shall no man dwell more in the lande. But they wolde not hearken vnto thy voyce, to do ꝑ kynge of Babylon seruyce: & ther fore haste thou perfourmed the wordes that thou spakeste by thy seruauntes ꝑ prophetes: namelye, that the bones of oure kynges, and the bones of our fathers shulde be translated out of theyr places. And lo, nowe are they layed oute in the heate of the sunne, & in the cold of the nyght, & deed in great miserie, wt hunger, wyth sweard with pestilence, & are cleane cast forth. As for the temple wherein thy name was called vpon thou hast layde it waste as it is to se thys daye: & that for the wyckednes of ꝑ house of Israel, & ꝑ house of Juda. O LORDE our GOD, thou hast intreated vs after all thy goodnes, & accordyng to al that great louyng mercy of thyne lyke as thou spakeste by the seruaunte Moses, in ꝑ day when thou dydest cōmaunde him, to wryt thy lawe before ꝑ chyldren of Israel saying: * yf ye wyll not herken vnto my voyce, then shall thys greate multitude be turned into a verye small people, for I wyll scater them abrode. Notwithstandinge, I am sure ꝑ thys folke wyll not heare me for it is an hardenecked people, but in the lande of theyr captiuite, they shal remēber them selues, and learne to know, ꝑ I am the LORDE theyr GOD, when I geue thē an herte to vnderstād, & eares to heare. Then shall they prayse me in the lande of theyr captiuite: and thynke vpon my name. Then shall they turne them from theyr harde backes, and from theyr vngodlynesse. Then shall they remember ꝑ thinges, ꝑ happened vnto theyr forefathers, whych synned agaynst me. So I wyll bryng them agayne into the land whych I promised with an oth vnto theyr fathers Abraham, Isahac, & Jacob, and they shalbe lordes of it: yee, I wyl increase them, & not minishe them. * And I wyl make another couenaūt with them: such one as shal endure for euer, namely, that I wil be their GOD, & they shalbe my people: & I wyl nomore dryue my people the chyldren of Israel oute of the lāde that I haue geuen them.

Ierem. 27. c.

The iij. Chapter

¶ The people continueth in their prayer for their deliuerance. He prayseth wysedome vnto the people. The wyngs that so great aduersities came vnto them for the despising thereof. Only GOD was the fynder of wisdome. Of that incarnacion of Christ.

AND

A And nowe, O LORDE Almyghtye thou GOD of Israel, our soule þ is in trouble, and our spirite that is vexed, cryeth vnto the: heare vs (O LORD) & haue pitye vpon vs for thou arte a mercifull GOD, de gracious vnto vs, for we haue sinned before the. Thou endurest for euer, shulde we thē vtterly perishe? O LORDE Almyghtye, thou GOD of Israel.

Heare nowe the prayer * of the deed Israelites and of theyr chyldrē, whych haue synned befor the, & not herkened vnto þ voyce of the LORD theyr GOD, for the whych cause these plages hange nowe vpon vs: O LORDE, remēber not the wickednes of oure forefathers, but thynche vpon thy power and name nowe at thys tyme: for thou arte þ LORDE oure GOD: and the (O LORDE) wil we prayse. * For thou hast put thy feare in oure hertes, to the intente that we shulde call vpon thy name, & prayse the in oure captiuite, and that we myght turne from the wyckednesse of our forefathers, that synned before the.

B Beholde, we are yet thys daye in oure captiuite, where as thou hast scatered vs, to be an abomination, curse, and syn: * like as it hath happened vnto our forefathers also, because of theyr wyckednesse, and departynge from the.

O Israel, heare the commaundemētes of lyfe: ponder thē well with thyne eares, that thou mayest learne wysedome. But how happeneth it Israel, that thou art in thyne enemies lande, thou arte waxen olde in a straunge cōtrye, & defyled wyth þ deed. Why arte thou become lyke them, þ go downe to theyr graues? Euen because thou hast * forsaken the wel of wysedome. For yf thou haddest walked in the way of GOD truly thou shuldest haue remayned styl safe in thyne owne land. * O learne then where discrecion is, where vertue is, where vnderstanding is, þ thou mayest knowe also frō whence cōmeth * lōge lyfe, & necessarie lyuig, þ lyght of þ eyes, & quietnes. Who euer fond out her place? Or who euer came into her treasures?

Where are the princes of þ Heathen become, and such as ruled the beastes vpō þ erth? They þ had theyr pastyme wt the foules of the ayre, þ hoorded vp syluer and gold (wher in men trust so much) and made no ende of their gatherynge? What is become of them þ coyned syluer, & were so careful, & could not bringe theyr workes to passe? They be roted out, and gone downe to hell, & other mē are come vp in their steades. Yong men haue sene lyght, and dwelte vpon earth: but the waye of reformation haue they not knowen, nor vnderstande the pathes therof: nether haue theyr chyldren receaued it: yee, rychte farre is it from them. It hath not bene heard of in the lande of Canaan, neyther hath it ben sene at Theman.

The Agarenes soughte after wysedome, but that which is earthly, lyke as D the marchauntes of the lande do. They of Theman are conuyng, also and they laboure for wysedome and vnderstandyng: but þ way of true wysedome they knowe not: neyther do they thynche vpon the pathes therof. O Israel howe greate is the house of GOD? and how large is the place of hys possession? * Great is he and hath no ende: yee, & vnmesurable. What is become of those famous Gyauntes, that were so greate of bodyes, & so worthy men of warre? Those had not þ LORD chosen, neyther haue they foūde þ waie of reformatiō therefore were they destroyed: & for so much as they had no wysdome, they perished because of theyr foolyshenesse.

Who hath gone vp into heauen, take E wysdome there and brought her downe frō þ cloudes? Who hath gone ouer þ see, to fynde her, and hath chosen her aboue golde, & so brought her hether? No man knoweth the wayes of wysdome, nether is there any þ can seke out her pathes. But he þ worketh all thynges, knoweth her, and he hathe founde her oute wyth hys fore knoweledge. * Thys same is he whych prepared the earth at the begynnynge & fylled it wt all maner of foules & beastes. * Whē he sendeth out the lyghte, it goeth: & when he calleth it agayne it obeyeth hym wt feare. The starres kepe theyr watche, and gene theyr light: yea, & that gladly, when he calleth them they say: here we be. And so wyth chearfulnesse they shewe lyght vnto hym that made them.

* Thys is oure GOD and there shall none other be compared vnto hym. It is he that hathe founde oute all wysedome, and hathe geuen her vnto Jacob

hys seruaunte, and to Israel hys beloued.* Afterwarde hyd he shewe hym selfe vpon earth, & dwelt amonge men.

1. Iohn. 1. d.

The iiij. Chapter.

¶ The reward of them that kepe the lawe, and the punishement of them that dispise it. A confortinge of the people beinge in captiuite. A complayne of Jerusalem, and vnder the figure therof the churche A consolacion and comfortynge of the same.

THys is the booke of the cõmaundementes of GOD, and the lawe that endureth for euer. All they that kepe it shall come to lyfe: but such as forsake it, shal come to deathe. Turne the O Jacob, take holde of it: walke by thys way thorowe hys brightnes and shyne. Geue not thyne honoure to another, and thy worshippe to a straunge people, O Israel.* howe happye are we, seynge that GOD hath shewed vs suche thynges as are pleasaũt vnto him: Be of good cheare, thou people of GOD. O thou auncient Israell,* Nowe are ye solde amonge the Heathen, howbeyt, not for youre vtter destruction: but because ye prouoked GOD the LORD to wrathe and displeasure, therefor were ye delyuered vnto youre enemies: for ye displeased þ euerlastyng GOD, that made you offeringe vnto deuyls & not to GOD. ye haue forgotten hym þ broughte you vp, & your nourse haue ye greued, O Jerusalem.

Psal. 95. b.

5. Reg. 17. d. 2. Esdr. 25. d.

When she sawe that the wrathe of GOD was cõmynge vpõ you, she sayd, herken O ye that dwell about Sion, for GOD hath brought me into greate heauinesse, and why: I se the captiuite of my people, of my sonnes and daughters, whych the euerlastyng GOD wyll bringe vpon them. wyth Joye dyd I norysh them, but nowe must I leaue them wyth weppng and sorow.

Let noman reioyce ouer me a wyddowe, and forsaken, whyche for the synnes of my chyldren am desolate of euery mã. For why: they departed frome the lawe of GOD: thy wolde not knowe hys ryghteousnesse, nor walke in þ way of hys commaundementes: and as for the pathes of the truth and godlynes, they had no lust to go in them.

O ye dwellers aboute Sion, come, & let vs call to remembraunce the captiuite, that the euerlastynge GOD hath broughte vpon my sonnes & my daughters.* He hath brought a people vpon them from farre, an vncurteous people and of a straunge language whych nether regarde þ olde, nor pitie þ yonge.

Deu. 28. f. Ierem. 5. b.

These haue caryed awaye the deare beloued of my wyddowes, leauynge me alone, both desolate and childelesse. But alas what can I helpe you: Nowe he that hath brought these plages vpon you, delyuer you also from the handes of youre enemies.

Go youre way (O chyldren) go youre way for I am desolate and forsaken *I haue put of the clothynge of peace, and put vpon me the sackecloth of prayer, and for my tyme I wyll call vpon the most Hyeste. Be of GOD cheare O my chyldren, crye vnto the LORD, and he shall delyuer you from the power of the princes, your enemies.

Dan. 9. a. Psal. 9. a.

For verely, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me from þ holy one, because of the mercy that ye shall haue of oure euerlastynge sauiour.

With mournyng and weping dyd I let you go frõ me, but wyth ioye & perpetual gladnesse shall þ LORD bringe you agayne vnto me. Lyke as neyghboures of Sion sawe your captiuite from GOD. Euen so shall they also se shortly youre health in GOD, whyche shall come in you wyth greate honour and euerlastynge worshyp.

O my chyldren,* sufferr pacientlye þ wrathe that shall come vpon you. For the enemie hath persecuted þ, but shortely thou shalt se hys destruction, and shalte treade vpon hys necke. My dearlinges haue gone trough harde wayes, for they are led awaye as a flocke that is scatered abrode wyth the enemyes. But be of good comforte (O my chyldren,) and crye vnto the LORD: For he that led you awaye, hath you yet in remembraunce: & lyke as ye haue bemynded to swarue from your GOD* so shal ye nowe endeuoure youre selues ten tymes more, to turne agayne and to seke him. For he þ hath brought these plags vpõ you shal bringe you euerlastig ioye agaune, wt youre health. Take a good hert vnto the O Jerusalẽ: for he which gaue þ that name, exhorteth þ so to do.

* The wycked doers that newe put þ to trouble, shal perishe, and suche as haue reioyced at thy fall, shalbe punished. The cities whome thy chyldren

seruc,

serue, and that haue caryed awaye thy sonnes, shalbe correct. For lyke as they be nowe glade of thy decay (& reioyce at thy fal) so shall they murne in theyr owne destructiō. The ioye of theyr multitud shalbe taken away & their cheare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastynge GOD, longe to endure: and it shalbe inhabited of deuels for a greate season.

The v. Chapter.

Jerusalē is moued vnto gladnes for the returne of her people, & vnder the figure thereof, the churche.

¶ O Jerusalem, loke aboute the towarde the Easte, and beholde the ioye that commeth vnto ꝓ from GOD. For loo, thy sonnes (whome thou hast forsaken, and that wer scatered abroade) com gathered together, from the east and weste, reioysynge in the word of the holy one, vnto the honour of GOD.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and decke the wyth the worshyppe and honoure, that commeth vnto the from GOD, wt euerlastynge glorie. GOD shall put the garmente of ryghteousnesse vpon the, and sette a crowne of euerlastinge worshyppe vpon thyne heade, for vpon the wyll GOD declare hys bryghtenes, that is vnder the heauen. Yee, an euerlastynge name shalbe geuen ꝓ of GOD, wyth peace of ryghteousnesse, and the honoure of GODDES feare.

B Aryse, O Jerusalē, stande vp an hye: loke aboute the towarde the East: and beholde thy chyldren gathered from ꝓ Easte, vnto the west whyche reioyse in thy holye word, hauing GOD in remēbraunce. They departed from the one foote, and were led away of theyr enemies: but nowe shal ꝓ LORD bryng thē caryed wyth honour as chyldren of the kyngedome. For GOD is purposed to brynge downe all stoute mountaynes: yee, and all hye rockes, to fyl ꝓ valles & so to make them euen wyth ꝓ grounde: that Israell maye be diligent to lyue vnto the honour of GOD. The woodes and all pleasaunte trees shall ouershadowe Israel, at the cōmaundemente of GOD. For hether shall GOD bryng Israel wt Joyfull myrthe, & in ꝓ lyghte of his maiestye: wyth the mercie & ryghteousnesse that commeth of hym selfe.

The vi. Chapter.

¶ A copie of the epistle that Jeremie sente vnto the Jewes, whych were led awaye prisoners by the kynge of Babylon: wherein he certifieth them of the thynge that was commaunded hym of God.

A BEcause of ꝓ synnes, that ye haue done agaynste GOD, ye shalbe ledde awaye captiue vnto Babylon, euen of Nabuchodonozor the kyng of Babylon. So when ye become in tho Babylon, ye shall remayne there manye yeares, & for a longe season: namely seuen generations: & after that wyl I bringe you awaye peaceably from thence. Now shal ye se in Babylon goddes of golde, of syluer, of wood, & of stone, borne vpō mens shulders, to caste oute a fearfulnesse before ꝓ Heathen. But looke ꝓ ye do not as ꝓ other: be not ye afrayed, & let not ꝓ feare of them ouercome you. Jer. 25. a. b

B Therfore, when ye se the multitude of people worshyppynge thē behynde & before, saye ye in youre hertes: O LORDE, * it is thou that oughteste oncelye to be worshypped. Myne Angell also shalbe wyth you, & I my selfe wyl care for youre soules. As for the tymber of those goddes, the carpenter hath polished them: yea, gylted be they, & layde ouer wyth syluer, yet are they but vain thynges, and cannot speake. Lyke as a wenche ꝓ loueth paramoures is trymly deckt, euen so are these made & hanged wyth golde. Crownes of golde verely haue theyr goddes vpon theyr heades: so the preastes them selues take golde & syluer from them: & put it to theyr owne vses: yea, they geue of the same vnto harlottes, and trimme theyr whores withal: agayne, they take it from their whores, and decke theyr gods there wt. *yet cannot these gods delyuer them selues from rust & mothes. When they haue couered them wt clothynge of purple, they wype theyr faces for the duste of the temple, wherof there is muche among them. One hathe a Scepter in hys hāde as though he were Judge of the countrye: yet can he not slaye suche as offende hym. Another hath a swearde or an axe in his hande, for al that he is neyther hable to defēde hym selfe frō battayle, nor frō murtherers. By thys ye maye vnderstand, ꝓ they be no gods: therfore se ꝓ ye neyther worshyp them, nor feare them. For like as a vessel that Jer. 10. d.

C

a man vseth, is nothynge worth when it is broken, euen so is it wt theyr gods. when they be set vp in the temple, their eyes be full of dust thorowe the fete of those ꝑ come in. And lyke as the doores are shut in rounde aboute vpon hym ꝑ hath offended the kynge. Or as it were a dead bodye kepte beside the graue. Euen so the preastes kepe the doores wyth barres and lockes, least theyr godes be spoyled wyth robbers. They set vp candels before them (yee, verely and that manye) whereof thei cānot se one, but euen as blockes so stande they in ꝑ temple. It is sayde that the serpentes and wormes, whych come of the earth, knawe oute theyr hertes, eatynge then and theyr clothes also, and yet they feele it not. Theyr faces are black thorowe the smoke that is in the temple. The oules, swalowes and byrdes, fly vpon them: yee, and the cattes runne ouer theyr heades. By thys ye may be sure, ℣ that they are not gods, therfore feare them not. The gold that they haue, is to make them bewtyfull: for all that, excepte some bodye dyght of theyr rust they wyll geue no shyne: and whē they were cast into a fourme, they felt it not. They are bought for mony & haue no brethe of lyfe wythin them.* They Esa.44.c. muste be borne vpon mens shulders, as those that haue no feete: wherby they declare vnto men, that they be nothing worth.* Confounded be they then that Psal.114.c. worshyp them, for yf they fal to ꝑ grounde, they cannot ryse vp agayne of them selues. yee though one helpe them vp & set them ryghte, yet are they not able to stand alone: but must haue proppes set vnder them lyke dead men. As for the thynge that is offered vnto them, their Preastes sell it, & abuse it: yee, ꝑ Preastes wyues take thereof: but vnto the sycke and poore, they geue nothyng of it: the women wyth chylde, and the menstruous laye handes of theyr offerynges: By thys ye may be sure that they are no gods, therfore be not ye afrayd of them. From whence commeth it thē, that they are called gods: The women syt before the goddes of syluer, golde, and woode, and the preastes syt in theyr temples hauyng open clothes, whose hedes and beerdes are shauē and haue nothynge vpon theyr heades: roorynge, and cryinge vpon theyr gods, as men do at the feaste when one is deade.

The preastes also take awaye the garmentes of the ymages, and decke theyr wyues & chyldren wythall. Whether it be good or euell that any man do vnto thē, they are not able to recompense: they cā neyther sette vp a kyng nor put hym downe. In lyke maner they may neyther geue ryches, nor rewarde euell. * Though a man make a bowe vnto them & kepe it not, they wyl not require it. They can saue no man from deathe, neyther deliuer the weake from the myghtie. They cannot restore a blynde man to hys syghte, nor helpe anye man at hys nede. They can shewe no mercy to the wyddowe, nor do good to the fatherlesse. Theyr goddes of wodde, stone, golde, and syluer, are but euen as other stones, that be hewen of ꝑ mountayne. They that worshyp them, shalbe confounded. Howe shulde they than be taken for goddes: yee, howe dare men call them goddes: And though the Caldees worshypped them not, hearinge ꝑ they were but dōme & could not speake yet they thē selues offre vnto Bell, and wolde fayne haue hym to speake: as who saye, they coulde fele ꝑ may not moue. And when the thyng is wel knowē, yet they can not forsake them, as thyng that haue no sense. A greate sorte of wemē gyrde wyth coardes, sytte in ꝑ stretes, and burne oliue beries. Now yf one of them be conueyed awaye, and lie wyth any such as come by: she casteth her neyghbours in ꝑ teth, because they are not so worthely reputed, nor ther coard broken. Whatsoeuer is done for thē, it is but in vaine & lost. Howe maye it thē be said or thoughte, that they are goddes: Carpenters and goldesmithes make them, nether be they any other thynge but euen what the workemen wyll make of them. yee, the goldesmythes them selues that make them, are of no longe continuaunce. Howe shuld then ꝑ thynges that are made of them, be goddes: Vayne therfore are the thinges (yee, verye shame is it) that they leaue behynde them for theyr prosperitie. For assoone as there commeth any warre or plage vpon them, then the preastes imagine where they maye hyde them selues wyth them. Howe can men thynke then, that they be goddes, whyche neyther may defende them selues

selues from warre, nor delyuer them from misfortune: For seyng they be but of wood, of stone, of syluer & of golde: al people and kynges shall knowe hereafter that they be but vayne thynges: yee, it shalbe openly declared, that they be no goddes: but euen ỹ very workes of mens handes, & that GOD hath nothyng to do wyth them. It is manifeste then that they are no goddes, but the worckes of mens handes, & no worcke of GOD in them. They can set no kinge in the lande, nor geue rayne vnto men. They can geue no sentence of a matter, nether defende ỹ lande frō wrōge. For thei are not able to do somoche as a crowe ỹ flyeth betwyxte heauen & earthe.

6 Whan there happeneth a fyre into ỹ house of those goddes of wodde, and syluer, and of golde, the prestes wil escape and saue them selues, but the goddes burne as the blokes therin. They cannot wythstand any kynge or battell: howe may it then be thoughte or graūted, ỹ they be goddes of wodde, of stone, of golde, and syluer, may nether defende them selues frō theues nor robbers: yee, the very wycked are strōger then they. These stryppe them oute of theyr apparell, that they be clothed withall, these take theyr golde and syluer from them, & so get them away: yet can they not helpe them selues. Therfore it is moch better for a man, to be a kynge, & so to shewe hys power: or els a profitable vessel in a house, wherin he ỹ owethe it, myghte haue pleasure: yee, or to be a dore in a house, to kepe suche thynges safe as be theryn, thē to be such a vayn god. The Sunne, the moone, and al the starres, seynge they geue theyr shyne & lyghte, are obedient, and do men good. Whan the lyghtenynge glysstereth, all is cleare. They wynde bloweth in euery countre, & whan GOD commaūdeth the cloudes to go rounde about ỹ whole worlde, they do as they are bydden, whan ỹ fyre is sent downe from aboue & commaunded, it burneth vp hylles & woddes. But as for those goddes, they are not lyke one of these thynges, neyther in bewtye, neyther strēgth. Wherfore, men shulde not thyncke nor saye ỹ they be goddes, seynge they can neither geue sentence in iudgemente, nor do mē good. For so muche nowe as ye are sure, ỹ they be no goddes, then feare thē not. For they can neyther speake euell nor good for kynges. They can shewe no tokens in heauen for the Heathen, neyther shyne as the Sunne, nor geue lyghte as the Moone: yee, the brutcal beastes are better then they, for they can get them vnder the rose, and do them selues good. So can ye be certified by nomaner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothig, euē so are theyr goddes of wodde, of syluer and golde: and lyke as a white thorne in an orcharde, that euerye byrde syttethe vpon: yee, lyke as a dead bodye that is caste in the darcke. Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet whyche they haue vpon them, & soone fayleth awaye: ye maye vnderstande, that they be no goddes: yee, they them selues shalbe consumed at the laste, whyche shalbe a great confusion of the lande. Blessed is the godly man, that hath no images and whorshyppeth none, for he shalbe farre from reproue.

¶ The ende of the Prophete Baruch.

The songe of the thre chyldren, whyche were put into the hote brennynge ouen. The commen translation readeth this songe in the thyrde Chapter of Daniel.

AND they walked in ỹ myddest of the flāme prayslnge GOD and magnified the LORDE. Azarias stode vp and prayde on thys maner. Euen in the myddest of the fyre opened he hys mouth and sayde: Blessed be thou (O LORD GOD of our fathers) ryght worthy to be praysed and honoured is that name of thyne for euermore: for thou arte ryghteous in all the thynges that thou hast done vnto vs, yee, saythfull are all thy worckes, thy wayes are ryght, and all thy iudgementes true. In all the thynges that thou hast brought vpon vs, and vpon the holy citie of oure fathers (euen Jerusalem) thou haste executed

In iij true

true iudgemẽte: yee, accoꝛding to right and equite haſt thou bꝛoughte all theſe thinges vpõ vs becauſe of oure ſynnes.

Foꝛ why: we haue offended and done wyckedlye, departynge from ꝓ: * In all thynges haue we treſpaſed, and not obeyed thy commaundementes, noꝛ kept them, nether done as thou haſt bydden vs, ꝓ we myght pꝛoſpere. * Wherefoꝛe all that thou haſte bꝛoughte vpon vs, and euery thyng that thou haſt done to vs, thou haſt done them in true Iudgement: Is in deliuering vs into the handes of oure enemies, among vn godlye and wycked imaginations, and to an vnrygh teous kynge: yee, ꝓ moſt frowarde vpon earth. And nowe we maye not open oure mouthes, we are become aſhame and repꝛoſe vnto thy ſeruauntes, and to them that woꝛſhype the. yet foꝛ thy names ſake (we beſech ꝓ) geue vs not vp foꝛ euer, bꝛeake not thy couenaunt and take not awaye thy mercie from vs, foꝛ thy beloued Abꝛahams ſake, foꝛ thy ſeruaunt Iſaacks ſake, and foꝛ thy holy Iſraels ſake. To whom thou haſt ſpoken and pꝛomiſed * that thou woldeſt multiplie theyꝛ ſede as ꝓ ſterres of heauen, and as the ſande that lyeth vpon the ſee ſhoꝛe. Foꝛ we (O LORDE) are become leſſe then any people, and be kept vnder thys daye in all the woꝛld becauſe of oure ſynnes: So that nowe we haue nether pꝛince, pꝛophet, burntofferyng, ſacrifice, oblation, incenſe, noꝛ Sanctuarie beſoꝛe the.

Neuertheleſſe, in a contrite herte and an humble ſpirite, let vs be receaued, ꝓ we maye optayne thy mercye. Lyke as in the burntofferyng of Rammes and bullockes, and lyke as in thouſandes of fat lambes, ſo let our offerynges be in thy ſyght thys day, ꝓ it may pleaſe the, * foꝛ ther is no confuſion vnto thẽ that put there truſte in the. And nowe we folowe the wyth all oure herte, we feare the and ſyke thy face. Put vs not to ſhame, but deale wyth vs after thy louyng kyndnes, and accoꝛdyng to the multitude of thy mercies. Deliuer vs by thy myracles (O LORDE) and get thy name an honoure, that all they whyche do thy ſeruauntes euell, may be confounded. Let them be aſhamed thoꝛowe thy Almyghtye power, and theyꝛ ſtrength be bꝛoken: ꝓ they maye knowe howe that thou onelye art the LORDE GOD, and honour woꝛthy theꝛowout all the woꝛld.

And the kynges ſeruauntes that put them in, ceaſſed not to make the ouen hote wyth wyld fyꝛ, dꝛye ſtrawe, pytch & faggottes, ſo that the flamme went oute of the ouen vpon a xlix. cubites: yee, it toke awaye and bꝛent vp thoſe Chaldees, that it gat holde vpõ beſyde the ouen. But the Angel of the LORDE came downe into the ouen to Azarias and hys felowes, and ſmot the flame of the fyꝛe oute of the ouen, and made the mydſt of the ouen as it had ben a cold wynd blowyng: ſo that the fyꝛe nether touched them, greued thẽ, noꝛ dyd them hurte. Then theſe thꝛe (as out of one mouthe) pꝛayſed, honoured, & bleſſed GOD in the foꝛnace ſayinge.

* Bleſſed be thou, O LORDE GOD of oure fathers: foꝛ thou art pꝛayſe and honoure woꝛthye: yee, and to be magnified foꝛ euermoꝛe. * Bleſſed be the holy name of thy gloꝛie, foꝛ it is woꝛthy to be pꝛayſed, and magnified in all woꝛldes. Bleſſed be thou in the holie temple of thy gloꝛie, foꝛ aboue al thynges thou arte to be pꝛayſed, yee, and moꝛe then woꝛthy to be magnified foꝛ euer. Bleſſed be thou in the thꝛone of thy kyngedome, foꝛ aboue al thou arte woꝛthy to be well ſpoken of, and to be moꝛe then magnified foꝛ euer. Bleſſed be thu that lokeſt thoꝛowe the depe, and ſytteſt vpon the Cherubins, foꝛ thou arte woꝛthye to be pꝛayſed, and aboue all to be magnified foꝛ euer. Bleſſed be thou in ꝓ firmament of heauen, foꝛ thou arte pꝛayſe and honoure woꝛthy foꝛ euer.

O all ye woꝛckes of the LORDE, ſpeake good of the LORDE, pꝛayſe hym and ſet hym vp foꝛ euer.

* O ye Angels of the LORDE, ſpeake good of the LORDE, pꝛayſe hym, and ſet hym vp foꝛ euer.

O ye heauens ſpeake good of ꝓ LORDE, pꝛayſe him, and ſet him vp foꝛ euer.

O ye waters that be aboue ꝓ firmament, ſpeake good of the LORD: pꝛayſe hym, and ſet hym vp foꝛ euer.

O al ye powers of the LORD: ſpeake good of the LORDE: pꝛayſe hym and ſet hym vp foꝛ euer.

* O ye Sunne and Moone, ſpeake good of the LORDE: pꝛayſe hym, and ſet hym vp foꝛ euer.

O ye

O ye Starres of heauē, speake good of the LORDE, prayse hym, and set hym vp for euer.

*O ye showers and dewe: speake good of the LORDE: prayse hym: and set hym vp for euer. Psal. 134. d.

O all ye wyndes of GOD, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye fyre & heate, speake good of the LORD, prayse hym, & set hi vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye dewes & frostes, speake good of ꝑ LORD: prayse him, & set hi vp for euer

O ye frost & colde, speake good of the LORD: prayse hym & set him vp for euer

O ye yse & snowe, speake good of the LORDE: prayse him, & set hi vp for euer

O ye nyghtes and dayes: speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye lyghte and darckenes, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye lyghteninges and cloudes, speake good of the LORDE: prayse hym, and set hym vp for euer.

O let the earth speake good of the LORDE: yee let it prayse hym, and set hym vp for euer.

O ye mountaynes and hilles, speake good of the LORDE: prayse hym, and set hym vp for euer.

O all ye grene thynges vpon ꝑ erth, speake good of the LORDE: prayse him, and set hym vp for euer.

O ye welles, speake good of ꝑ LORD prayse hym and set hym vp for euer.

O ye Sees and floudes, speake good of the LORDE: prayse hym, and set hym vp for euer.

O ye Whales, and all that moue in ꝑ waters, speake good of the LORDE: prayse hym, and set hym vp for euer.

O all ye fowles of the ayre, speake good of the LORDE: prayse hym, and set hym vp for euer.

O all ye beastes and catell, speake good of the LORDE: prayse him, and set hym vp for euer.

O ye chyldren of men, speake good of the LORDE: prayse hym, and set hym vp for euer.

O let Israell speake good of ꝑ LORDE: prayse him and set hym vp for euer.

O ye preestes of the LORDE, speake good of the LORDE, prayse him and set hym vp for euer.

*O ye seruauntes of the LORDE speake good of the LORDE: prayse hym and set hym vp for euer. Psal. 115. d. 134. d. and. 144. d. Apo. 19. d.

O ye spirites and soules of the righteous, speake good of ꝑ LORDE: prayse hym, and set hym vp for euer.

O ye holy and humble men of hert, speak ye good of the LORDE, prayse ye hym, and set hym vp for euer.

O Ananias, Azarias, and Misael, speake ye good of ꝑ LORD, prayse hym, and set hym vp for euer: * whyche hath delyuered vs frome ꝑ hel, kepte vs frō the hande of death, rydde vs from the myddest of ꝑ burnynge flamme, & saued vs euen in the myddest of the fyre.* O gene thanckes therfore vnto ꝑ LORD: for he is kynde herted, and hys mercye endureth for euer. O all deuoute men, speake ye good of the LORDE, euen the GOD of all GODDES. O prayse hym, and gene hym thanckes, for hys mercye endureth worlde wythoute ende. Ier. 20. b. Esai. 43. d. Psal. 17. d.

The Historie of Susanna wyche is the thyrtene Chapter of Daniel after the Latin.

THere dwelt a man in Babylon called Joachim, ꝑ tooke a wyfe, whose name was Susanna, the daughter of Helcia, a verye fayre woman and suche one as feared GOD. Her father & her mother also were godly people, and taught theyr doughter accordynge to the lawe of Moses. Nowe Joachim (her husband) was a greate ryche mā, and had a feyre orchard ioynynge vnto hys house. And to hym resorted the Iewes comenly, because he was a man of reputacion amonge them. The same yere were there mad two iudges, suche as the LORDE speaketh of: All ꝑ wyckednes of Babylon commeth from the elders (that is) from the iudges, which seme to rule the people. These cam oft to Joachims house, and all such as had anye thynge to do in the lawe came they thether vnto them.

B Nowe when the people came againe at after none, Suſanna went into her huſbandes orcharde, to walke. The elders ſeynge thys ꝑ ſhe wente in daylye to walke, they burned for luſt of her: yee, they were almoſt out of theyr wittes, & caſt downe theyr eyes, that they ſhuld not ſe heauen, nor remember that GOD is a rightcous Judge. For they were bothe wounded wyth the loue of her, neyther durſt one ſhewe another his greſe. And for ſhame, they durſt not tel her theyr inordinat luſt, ꝑ they wold fayne haue to do wt her. yet they layde waite for her earneſtly frō daie to daye, ꝑ they myghte at the leſt haue a ſyghte of her. And the one ſayde to the other: Up, let vs go home, for it is dyner time. So they wente theyr waye from her.

When they returned agayne, they came together, enquiringe out the matter betwyxte them ſelues: yee, the tolde the other of hys wycked luſt: Then appoynted they a tyme when they myghte take Suſanna alone.

C It happened alſo ꝑ they ſpyed oute a cōueniente tyme, when ſhe wente forth to walke (as her maner was) and no bodye wyth her, but two maydens, and thought* to waſche her ſelfe in the garden, for it was an hote ſeaſon: And ther was not one parſone there, except the two elders ꝑ had hyd them ſelues to behold her. So ſhe ſaid to her maydens: go fet me oyle and ſope, and ſhut the orcharde doze, ꝑ I maye waſche me. And they dyd as ſhe bad them, and ſhut the orcharde doze and wente oute them ſelues at a backe dooze to fet the thynge ꝑ ſhe had cōmaunded: but Suſanna knewe not, that the elders laye there hyd wythin. Nowe when the maydēs were goone forthe, the two Elders gat them vp and came vpon her, ſayinge: nowe ꝑ orcharde dozes are ſhut, that no man can ſe vs: we haue a luſt vnto the, therfore conſente vnto vs, and lye with vs.

D Yf thou wylte not, we wyll bringe a teſtimonie all agaynſte the, that there was a ponge felowe wyth ꝑ, and that thou haſt ſente away thy maydens frō the for the ſame cauſe. Suſanna ſyghed, and ſayde: Alas, I am in trouble on euery ſyde. Though I folowe youre mynde, it wyll be my deathe, and yf I conſente not vnto you, I cannot eſcape your handes. Well, it is better for me, to fall into youre handes wythout the dede doynge, then to ſynne in ꝑ ſyghte of the LORDE: and with that, ſhe cryed out wyth a loud voyce: the elders alſo cryed oute agaynſte her.

Then ranne there one to ꝑ orcharde dooze and ſmote it open. Nowe when ꝑ ſeruauntes of the houſe hearde ꝑ crye in the orcharde they ruſhed in at ꝑ backe dooze, to ſe what the matter was. E So when the elders tolde them, ꝑ ſeruauntes were greatly aſhamed, for why: there was neuer ſuche a reporte made of Suſanna. On the morowe after, came ꝑ people to Joachim her huſbande, and the two elders came alſo, ful of myſcheuous imaginacion agaynſte Suſanna, to bringe her vnto death, and ſpake thus before ꝑ people. Sende for Suſanna the daughter of Helcias, Joachims wyfe. And immediatly they ſente for her. So ſhe came wyth her father and mother, her chyldren and all her kynred. Nowe Suſanna was a tender perſone and meruelous fayre of face. Therefore the wycked men cōmaunded to take of the clothes from her face (for ſhe was couered) that at the leſt they might ſo be ſatiſfied in her bewty. Then her frendes: yee, and all they that knewe her, began to wepe.

Exod 2.d. 2.Re. 11.d.

Theſe two elders ſtode vp in ꝑ myddeſt of ꝑ people, * & layde theyr handes Luke vpon Suſanna, whych wepte & loked vp towarde heauen, for her herte had a ſure truſte in the LORDE. And the elders ſayde: As we were talkinge in the orcharde alone thys woman came in wt her two maydens whome ſhe ſente awaye from her, and ſpared the orcharde dozes: wyth ꝑ a ponge felowe (whyche there was hid) came vnto her, and laye with her. As for vs, we ſtode in a corner of the orcharde. And when we ſawe thys wyckednelle, we ranne to her: and perceaued, that they had medeled together. But we coulde not hold hym, for he was ſtronger then we: thus he opened the dooze and gat hym awaye.

Nowe when we had taken thys woman, we aſked her what ponge felowe this was: but ſhe wolde not tell vs. Thys is ꝑ matter, & we be wytneſſes of ꝑ ſame. The comen forte beleued them: as thoſe ꝑ were ꝑ elders and Judges of ꝑ people, and ſo they condemned her to death. Suſanna cryed oute wyth a loude

a loude voice and sayde: Oeuerlastinge
42.c GOD,* thou secrecher of secretes, thou
that knowest all thynges afore they co
me to passe: thou wottest, that they ha-
ue borne false wytnesse against me, and
beholde, I must dye, where as I neuer
dyd such thynges, as these men haue
maliciously inuented agaynst me. And
the LORDE heard her voyce. For when
she was led forth to death, the LORDE
raysed vp ỳ spirite of a yõge childe, who
se name was Daniel, whyche cryed wt
43.a a loude voyce: * I am cleane frõ thys
b.c.d. blond. Then al the people turned them
towarde hym, and sayde: What meane
these wordes, that thou hast spokẽ: Da
niel stode in the myddeste of them and
sayde: Are ye suche fooles, O ye chyldrẽ
of Israel, ỳ ye can not discerne nor kno
we the truth: ye haue heare cõdemned
a daughter of Israel vnto death, & kno
we not the truth wherefore. So syt on
Judgemente agayne, for they haue spo
ken false wytnesse agaynste her.

Wherfore the people turned agayne
in all the haste. And the elders (that is
the principal heades) sayde vnto hym:
come syt downe here amonge vs and
shewe vs thys matter, seynge GOD
43.d hath geuen ỳ as greate honoure as an
elder. And Daniel sayde vnto them: *
Put these two asyde one from another,
& then shall I heare them. When they
were put asonder one frome a nother,
he called one of them & sayd vnto hym
O thou cankered carle, ỳ haste vsed thy
wyckednes so long: thyne vngracious
dedes (whych thou hast done afore) are
nowe come to lyghte.

For thou haste geuen false Judgemẽ
tes, thou hast oppressed the innocent, &
letten the gyltye go free where as yet
Exo.23.a. the LORDE sayth. * The innocente and
Deu.17.a. righteous, se thou slay not. Well, than
ỳ thu haste seue her, tel me vnder what
tree sawest thou them talkynge toge-
ther. He aunswered: vnder a Holbery
tree. And Daniell sayde: very well, no-
we thou lyest euen vppon thyne owne
heade. Loo, the messaunger of the LOR
DE hath receaued the sentence of hym,
to cut the in two. Then put he hym asy-
de, & called for the other, & sayd vnto hi
O thou seede of Canaã, but not of Ju-
da: Fayrenes hath dyscreaued the, and
lust hath subuerted thyne herte. Thus
dealte ye afore wt the daughters of Is-
rael, and they (for feare) consented vnto
you: but the daughter of Juda wolde
not abyde youre wyckednesse. Nowe
tel me than vnder what tree dydest thu
take them speakinge together: He aunsi
wered: Vnder a Pomegranate tree.
Then sayde Daniel vnto him: very wel
nowe thou lyest also euen vpon thyne
owne head. The messenger of the LOR
DE standeth waitinge with ỳ swearde
to cut the in two, and to slay you both.

Wyth that all the whole multitude
gaue agreate shoute, and praysed GOD
*whyche al waye delyuered them that Psal.17.d.
put theyr truste in hym. And they came
vpon the two elders, whome Daniel
hath conuict wt theyr owne mouth that
they had geuen false wytnesse, and deal
te with them, euen lykwyse as they wol
de haue done wt theyr neyghbours: yee,
they did *accordyng to the lawe of Mo Deu.19.d.
ses, & put them to death. Thus the inno Pro.19.a.
cente bloude was saued the same daye.

Then Helcia and hys wyfe praysed
GOD for theyr daughter Susãna, with
Joachim her husbande and all the kyn
red: that there was no dishonestie foun
de in her. Frõ that daye forth was Da-
niel had in greate reputacion in the sy-
ghte of the people.

The ende of the Hystorie of Susanna.

The Historie of Bel and of the Dragon/ whych is the forthsene Chapter of Daniell after the Latin.

THE kynge Astia-
ges had gone to see
hys fore fathers Cy
rus his nephowe op
tayned the kyngdo-
me wythe whome
Daniel was familia-
are in so muche that he did eate at the
kynges table, and was had in reueren
ce aboue all hys frendes. There was
at Babylon an Image, called Bel: and
there were spent vpon hym euery daye
twelue cakes, forty Shepe, & syxe gre
ate pottes of wyne. Hym dyd the kynge
worshyppe him selfe, and wente daylye
to honoure hym: but Daniel worshyp-
ped his

ped his owne GOD. And the kynge sayde vnto hym: why doest not thou worshyppe Bell: He answered and sayde: *Because I may not worshyppe thynges that be made wyth handes, ¶ But the lyuynge GOD, which made heauen and earth, and hathe power vpon al flesshe. The kynge sayde vnto hym: thynkest thou not that Bell is a lyuynge GOD: Or seest thu not howe muche he eateth ¶ drynketh euery daye: Daniel smileth and sayd: O kinge, disceaue not thy selfe, for thys is but made of claye wythyn, and of metall wythoute *neyther eateth he euer anye thynge.

Deu. 4. c. and 5. 1 Esd. 10. 1. Deu. 6. 2. Math. 4. 4.

Baruc. 11. c.

Then the kynge was wroth, ¶ called for hys prestes, and sayd vnto them: yf ye tell me not who is thys, þ eateth vp these expenses, ye shall dye: but yf ye cã certifie me þ Bel eateth them, thẽ Daniel shal dye, for he hath spoken blasphemie agaynste Bel. And Daniel sayd vnto þ kyng: let it so be, accordinge as thu hast sayde: The preastes of Bell were lxx. besyde theyr wyues and chyldren. And the kynge went with Daniel into þ temple of Bel. So Bels prestes sayde: Loo, we wyl go oute, and sette thou the meate there (O kyng) ¶ poure in þ wyne, then shut the doore fast, and seale it with thyne owne sygnet: and tomorowe when thou commest in, yf thu fyndest not that Bell hath eaten vp al, we wyll suffre deathe, or els Daniel that hath lyed vpon vs. The prestes though them selues sure ynoughe, for vnder þ aultaze they had made a priuie entraunce, and there went they in euer, and dyd eate vp what there was.

So when they were gone forth, the kyng set meates before Bell. Now Daniel had commaunded hys seruauntes to bringe ashes, ¶ these he syfted thorowout al the temple, þ that kyng myght se. Then went they out, and spared the doore, sealinge it with the kynges signet and so departed. In the nyght came þ preestes, with theyr wyues and chyldren (as they were wonte to do) ¶ dyd eate and dryncke vp al. In þ morninge by tymes at the breake of the daye, the kynge arose, and Daniel with him. And the kyng sayde: Daniel, are the seales whole yet: He answered: yee (O kynge) thei be whole. Nowe as soone as he had opened the doore, the kyng loked vnto the aultare, and cryed with a loude voyce: Great art thou (O Bel) ¶ with þ, is no disceyte. Then laughed Daniel, and helde the kyng that he shoulde not go in, and sayde: Beholde the pauement, make well whose foote steppes are these: The kynge sayd: I se the foote steppes of men, women, ¶ chyldrẽ.

Therfore the kynge was angrye, and toke the prestes, with theyr wyues and chyldren, and they shewed hym the priuie doores, where they came in, and dyd eat vp suche thynges as wer vpon the aulter. For the wiche cause the kynge slue thẽ, *¶ deliuered Bel into Daniels power whiche destroyed hi ¶ his tẽple.

D

Esa.

And in that same place there was a greate dragon, whiche they of Babilõ worshypped. And the kyng sayde vnto Daniel: sayest thou, that thys is but a good of metall also: lo, he lyueth, he eateth ¶ dryncketh: so that thou canste not saye, þ he is no lyuynge god, therfore worshyppe hym. Daniel sayde vnto the kynge: I wyll worshyppe the LORDE my GOD. *he is the true lyuyng GOD: as for thys, he is not the GOD of lyfe. But geue me leaue (O kynge) and I shall destroye thys dragon wythout sworde or staffe.

Deu. 4.

The kynge sayde: I geue the leaue. Then Daniel toke pitch, fat, and hearywol, ¶ did seth them together ¶ made lõpes thereof: thys he put in the dragons mouth, ¶ so the dragon brust in sunder, ¶ Daniel sayd: lo, there is he: whom ye worshipped. When they of Babylon herde that, they toke greate indignatiõ and gathered them together agaynste the kinge, sayinge. The king is become a Jew, and he hath destroyed Bell, he hath slayne the dragõ, ¶ put the prestes to death. So they came to the kyng, ¶ saide: let vs haue Daniel, or els we wyl destroy the and thyne house.

Nowe when the kynge sawe, þ they ruished in so sore vpon him, and that necessitie constrayned hym, *he deliuered Daniel vnto them whych cast hym into the lions den, wher he was vi. dayes In the denne there were seuen Lions and they had geuẽ them euery day two bodies and two shepe: whych then were not geuen them, to the intente þ they myghte deuour Daniel.

Dani. 14.

There was in Jewrye a Prophete called Habacuc, whych had made pottage, and brokẽ breade in a deepe platter,

and

and was goynge into the felde, for to bryng it to the repers. But the Angel of the LORDE sayde vnto Abacuc, go cary the meate þ thou haste into Babylon, vnto Daniel, whyche is in þ Lions denne. And Abacuc saide: LORDE I neuer sawe Babilon: and as for the denne, I knowe it not. * Then the Angel of the LORDE toke hym by the toppe, & beare hym by the heare of the head and (throwe a myghtye wynde) set him in Babilon vpon the denne. And Abacuc cryed, saynge: O Daniel * thou seruaunte of GOD, haue, take the breakefaste, þ GOD hath sente the. And Daniel sayd: O GOD hast thou thought vpon me: well, thou neuer faylest them that loue the. So Daniel arose, and did eate: and the Angel of þ LORD set Abacuc in his owne place agayne immediatly.

Upō the seuēth daye, the kynge wente to bewepe Daniel: and when he came to the denne he loked in: and beholde, Daniel sat in the myddest of the Lions. Then cryed the kynge wyth a loude voyce, sayinge: great art thu O LORDE GOD of Daniel: * & he drewe hym out of the Lions denne. & As for those that were the cause of hys destruction he did cast thē into þ denne, & they were deuoured in a moment before his face.

After thys, wrote the kynge vnto all people, kynredes, and tōges, that dwelte in al coūtryes, sayinge: peace be multiplied with you. My commaundemente is in all the dominion of my realme: þ men feare and stande in awe of Danielis GOD * for he is the lyuynge GOD whyche endureth euer: hys kyngedome abydeth vncorrupte, and his power is euerlastynge. It is he that can deliuer & saue: he doth wonders and marueloꝰ workes in heauen and in earth, for he hathe saued Daniel from the power of the Lions.

The ende of the Historie of Bell.

The prayer of Manasses kynge of Iuda, when he was holden captiue in Babilon.

O LORD Almyghty, GOD of our fathers Abraham, Isaac, & Jacob, and of the rygh-teous sede of them which hast made heauen and earth, with all the ornament therof, whych hast ordeyned the see, by þ word of thy commaundement, which hast shut vp þ depe, & hast sealed it for thy fearfull and laudable name, which all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenynge, the whiche is impor table to sinners. But the mercy of thy promise is great & vnsearcheable, for thou arte the LORDE GOD most hye aboue all the earth, longesufferynge, & exceadynge mercyfull, and repentaunce for þ malice of men. Thou LORDE after thy goodnes hast promised repentaunce of the remission of synnes: and thou that art the GOD of þ righteous, hast not put repenteaunce of þ righteous Abraham, Isaac, and Jacob: vnto them þ haue synned agaynst þ: But because I haue synned aboue þ nomber of þ sandes of the see, & that myne iniquities are multiplied, I am humbled wt manye bandes of yron, & there is in me no breathynge. I haue prouoked thyne anger, & haue done euel before þ, in committynge abominacion & multiplienge offences. And nowe I bowe þ knees of my herte, requirynge goodnes of þ O LORD. I haue synned, LORD I haue synned, & knowe myne iniquite. I desire the by prayer, O LORDE forgeue me: forgeue me, and destroye me not wyth myne iniquities, nether do thou alwayes remember myne euels, to punish them, but saue me (whych am vnworthy) after thy greate mercie: and I wyl prayse the euerlastynglye, al þ dayes of my lyfe: for all the vertue of heauen praiseth the, and vnto þ belongeth glorie world without ende. Amen.

The fyrste booke of the Machabees.

The fyrste Chapter.

¶ After the death of Alexander the kynge of Macedonia Antiochus taketh the kyngedome. Many of the children of Israell make couenaunte wyth the Gentiles. Antiochus subdueth Egypt and Jerusalem vnto hys dominion. Jerusalem beynge burnt maketh lawes of her owne, and forbydeth to kepe Gods lawes. Antiochus setteth vp an Idoll ouer the aulter of GOD.

After

The firste Booke

A After that Alexander ꝑ sonne of Philippe, kyng of Macedonia wēte forth of the lande of Cethim, and slewe Darius kynge of the Persians & Medes: It happened that he toke greate warres in hande, wanne verye manye stronge cities, and slewe manye kynges of the earthe, goinge thorowe to the endes of the worlde, and gettynge manye spoyles of ꝑ people: in so much ꝑ the world stode in greate awe of hym, * & therfore was he proude in hys herte. Nowe when he had gathered a myghty strōg host, & subdued the landes and people with theyr prices, so that they became tributaries vnto him: he fell sycke. And whē he perceaued ꝑ he must nedes dye he called for hys noble estates (whych had bene broughte vp with him of chil dren) * & parted hys kyngdome amonge them, whyle he was yet alyue. So Alexander raigned xii. yere & thē dyed.

1. Mac. 6. a

Iust. 1. b.

Dani. 7. d. and. 8. b. Ioseph. 4. antiq. li. 12. cap. 1.

After hys death fel the kyngdome vnto hys princes, and they optayned it euerye one in his rowme, and caused thē selues to be crowned as kynges: & so dyd theyr childrē after them many yeares, and much wickednes increased in the worlde. Oute of these came ꝑ vngracious rote, noble Anthiochus the sone of Anthiochus ꝑ kynge (* whiche had bene a pledge at Rome) and he raygned in the C. and seuen and thyrtye yeare of the empire of the Grekes.

1. Mac. 8. a.

B In those dayes wente there out of Israel wycked men, which moued muche people wyth theyr counsaell sayinge: * Let vs go and make a couenaunt with the Heathen, ꝑ are rounde about vs: * for sence we departed from them we haue had much sorowe. So this deuyce pleased them wel, and certaine of the people toke vpon them for to go vnto the kynge, whych gaue them licence to do after the ordinaunce of ꝑ Heathē * Then set they vp an open scole (at Jerusalem) of the lawes of ꝑ Heathen, & were vomoare circumcised: but forsoke the holye testament, & ioyned them selues to the Heathen, * and were cleane sold to do myschefe. So when Antiochus begaune to be myghtye in his kingedome, he went about to optayne the lande of Egypte also, ꝑ he myghte haue ꝑ dominion of two realmes. * Upō this ended he into Egypt with a stronge host, wt charettes, elephantes, horse mē & a great nombre of shyppes & begāne to warre against Ptolomie ꝑ kyng of Egypt. But Ptolomie was afrayed of hym: and fled: and manye of his people were wounded to deathe. Thus Antiochus wanne many stronge cities and toke away great good out of the land of Egypt.

Deu. 7. a.

Iere. 44. a

1. Mac. 4. a

3. Reg. 11. d

1. Mac.

* And after ꝑ Anthiochus had smytē C Egypt, he turned agayne in the C.liij. yeare, and went towarde Israell, & came vp to Jerusalem with a mighty people: & entred proudly into ꝑ Sanctuarie, & toke away the golden aulter, the candelstycke and al ꝑ ornamētes ther of, the table of the shewbread, the powring vessel, the charges, the golden spones, the vayl, ꝑ crownes, and ꝑ golden apparel of the temple, & brake downe al. He toke also the syluer and gold, ꝑ precious Jewels, and the secret treasures ꝑ he found. And when he had takē away altogether, caused a great murther of mē, & so fulfilled hys malicious pryde he departed into his owne lande.

1. Mac.

Thus there arose greate heuynesse & D miserie in all the land of Israel. * The princes & the elders of the people mourned, the yong men & the maydens were defyled, and the fayre bewtie of women was chaunged: the brydegrome & the bryde toke them to mourning: the lande & those that dwelte therein, was moued: for all the house of Jacob was broughte to confusion.

1. Mac.

* After two yeares the kynge sente his chefe treasurer vnto ꝑ cities of Juda, whyche came to Jerusalem with a greate multitude of people, speakyng peaciable wordes vnto thē, but al was dysceate: for when they hat geuen hym credence, he fell sodenly vpon the citie, and smote it soore, and destroyed much people of Israel. * And whē he had spoyled ꝑ citie, he set fyre on it, castyng downe houses & walles on euerye side. The wemen and theyr children toke they captiuie, & led awaye theyr catell. Thē buylded they the citie of Dauid wyth a greate & thycke wal, & wyth myghtie towarres, & made it a strōge holde for thē. Besyde al thys, they set wicked people & vngodly men to kepe it, stoared it wt weapens and vytayles: gathered ꝑ goodes

goodes of Jerusalem and laied thē vp there: thus became it a theuishe castel.

And thus was done to laye wayte for the people that wente into the Sanctuarie, and for the cruel destruction of Israel. Thus they shed innocente blode on euery syde of the Sanctuarie, & defyled it: In so muche that ỳ citezyns were faine to departe, and the citie became an habitacion of straungers, beyng desolat of her owne seede, for her owne natiues were fayne to leaue her. *Her Sanctuarie was cleane wasted her holy dayes were turned into mourning, her Sabbothes were had in derisiō, & her honoure brought to naughte. Looke howe great her glorie was afore, so greate was her confusion, and her Ioye turned into sorowe.

*Antiochus also the kyng sent out a commission vnto all hys kyngedome, ỳ all the people shulde be one. Then they lefte euery man hys lawe, and all the Heathen agreed to the commaūdemēt of kynge Antiochus: yee, many of the Israelites consented there vnto offeryng vnto Idols, and defyling the Sabboth. So the kinge Antiochus sent his messeaungers with his commission vnto Jerusalem, and to all the cities of Juda: that they shulde folowe the lawes of the Heathen, and forbad ether burnte offeringe, meat offering: or peace offerynge to bemade in the temple of GOD, and that there shulde no Sabboth nor hye feast day be kept: but commaunded ỳ the Sanctuarie & the holy people of Israel shulde be defiled. He commaunded also ỳ there shulde be set vp other aulters, tempels, and Idols: to offer vp swines flesshe, and other vncleane beastes, ỳ me shulde leaue theyr chyldren vncircūcised, to defyle theyr soules wt al maner of vncleanesse & abominacions ỳ they myghte forget the lawe, and chaunge all the holye ordinaunces of GOD: & that whosoeuer wolde not do accordynge to the commaundement of kyng Antiochus: shulde suffer death. In lyke maner commaūded he thorowout al his realme, and set rulers ouer the people, for to cōpell them to do these thynges, cōmaundynge ỳ cities of Juda to do sacrifice vnto idols

Then wente the people vnto ỳ Heathen by heapes, forsoke the lawe of the LORDE, and committed muche euel in the lande: yee, and chaunged oute the secret Israelites, whych had hyd them selues in corners & priuie places. The fyftene daye of ỳ mooneth Cisleu in the hundred & fyue & fortye yeare, set kyng Antiochus an abommable Idoll of desolacion vppon the aulter of GOD, and they buylded alters thorowoute al the cities of Juda on euerye syde before ỳ doores of the houses, and in the stretes were they brent incense, and dyd sacrifice.* And as for the bokes of the law of GOD, they brente them in the fyre, & rente them in peces. Whatsoeuer he was that had a booke of the Testamente of the LORDE founde by hym, yee, whosoeuer endeuoured him selfe to kepe the lawe of the LORDE, the kynges cōmaundemente was, that they shuld put him to death. And thorowe hys autorite they executed these thinges euery Mooneth vpon the people of Israel that were founde in the cities. Ierem 36.e Acto 39.b.

*The fyue and twentye daye of the Moneth, what tyme as they dyd sacrifice vpon the aulter (whyche stoode in the strade of the aulter of the LORDE) accordynge to the commaundement of kinge Antiochus, they put certaine women to death, whych had caused theyr chyldren to be circumsid: Not onlye ỳ, but they hanged vp the chyldren by ỳ neckes thorowoute all theyr houses, & slewe the circumcisers of them. 2.Mac. 6.b

yet were there many of the people of Israell, whych determayned in them selues, that they wolde not eate vncleane thynges: but chose rather to suffer death, thē to be defyled wyth vncleane meates: So because they wolde not breake the blessed lawe of GOD, they were cruelly slayne. And thys greate tyrannie increased verie sore vpon the people of Israel.

The ij. Chapter.

¶ The mournynge of Mattathias and hys sonnes for the destruction of the holy cite. They refuse to do sacrifice vnto Idols. The zele of Mattathias for the lawe of GOD: They are slayne and wel not fyghte agayne because of the Sabboth day. Mattathias dyinge commaundeth hys sonnes to stycke by the worde of GOD after the exāple of the fathers

IN those dayes there dyd stande vp one Mattathias ỳ sonne of Jhon the sonne of Simeon the preast (out of ỳ kinred of Joarib Ioseph Antiquit. li. 12 cap. 7.

of Joarib) from Jerusalem, and dwelte vpon the mounte of Modin, and had v. sonnes, Jhon called Gaddys, Simon called Thasi: Judas, otherwyse called Machabeus: Eleazer, otherwise called Abaron: & Jonathas, whose syrname was Apphus. These sawe þ cuell þ was done among the people of Juda, & Jerusalem. And Mattathias sayde: Woo is me, alas þ euer I was borne, to se this miserie of my people, & þ petreous destruction of þ holy citie: & thus to syt so stil, it being deliuered into þ handes of þ enemies. *Her Sanctuarie is come into the power of straungers: her Temple is, as it were a man that hath lost hys good name: Her precious ornamentes are caryed awaye captiuie. Her old men are slayne in the stretes, & her yonge men are fallen thorowe the swearde of the enemies. 1. Mac. 6.

What people is it, that hath not some possession in her kyngdome? Or who hath not gotten somme of her spoyles? All her glorie is taken a waye. She was a fere woman and nowe she is become an hande mayde.

Beholde oure Sanctuarie, oure bewtye & honoure is wasted awaye, & defyled þ Gentiles. What helpeth it vs thē to lyue? And Mattathias rente his clothes, he & hys sonnes, & put sackecloth vpon them, and mourned very sore. B

Then came the men thyther whyche were sente of kynge Antiochus, to compell suche as were fled into the citie of Modin, for to do sacrifice, and to burne incense vnto Idolles, and to forsake the law of GOD. So, many of the people of Israell consented and enclined vnto them, but Mattathias and his sōnes remayned stedfaste. Then spake þ commissioners of kynge Antiochus, & sayd vnto Mattathias: Thou arte a noble man, of hye reputacion & greate in thys citie, hauinge fayre chyldrē and brethren. Come thou therefore fyrste, and fulfyl the kinges commaundemente, lyke as all the Heathen haue done, yee and the men of Juda, & such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauour and enryched wyth gold, syluer, and greate rewardes.

Mattathias answered, & spake w a loude voyce: Though al nacios obey þ kig Antiochus, & fal away euery mā from keping the lawe of theyr fathers: though thy consente to hys cōmaundemētes yet wil I & my sonnes & brethrē not fall from the lawe of our fathers. GOD forbyd we shulde, that were not good for vs* that we shulde forsake þ lawe & ordynaunces of GOD, & to agre vnto the commaundemente of kynge Antiochus. Therefore we wyll do no suche sacrifice, neyther breake the statutes of oure lawe* to goo another way. And whē he had spoken these wordes, there came one of þ Iewes, which openly in the syght of al, did sacrifice vnto the Idolles vpon the aulter in the citie of Modin, accordyng to the kynges commaundemente. Act. 4. Pro. 4. C

When Mattathias sawe thys, it greued hym at þ herte, so that hys raynes shoke with all, and hys wrath kyndled for very zeale of the lawe. Wyth þ he starte vp, and killed the Iewe besyde þ alter: yee, and slewe the kynges commissioner, that compelled hym to do sacrifice, and destroyed þ same time: such a zeale had he vnto the lawe of GOD* Num. Lyke as Phineas dyd vnto Zambri þ sonne of Salomi. And Mattathias cried wyth a lowde voyce thorowe the citie sayinge. Whoso is feruent in the lawe, and wyll kepe the couenaunte, let hym folowe me. * So he and hys sonnes fled in to the mountaynes, and left all that euer they had in the citie. Many other godlye men also departed into the wyldernesse wyth theyr chyldren theyr wyues and theyr catell, and remayned there: for the tyranny increased sore vpon them. 1. Mac.

Nowe when the kynges seruauntes, and the hooste, whych was at Jerusalē in þ citie of Dauid heard þ certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernes into secret places, and þ there were many departed after them: they folowed vpon them, to fyght against them, on the Sabboth day and sayde wyll, ye yet rebel: Get you hence and do the commaundement of kynge Antiochus, and ye shal lyue. They answered:* We wyll not go forth, neyther wyl we do the kynges cōmaundement to defyle the Sabboth daye. Then beganne they to fyghte agaynste them: nerthelesse, they gaue thē none other answere, neyther caste they one stone at them, D 1. Mac.

at the, nor made faste theyr preuie places, but sayd: we wyll dye all in our innocency, heauen and earth shall testefie with vs that ye put vs to death wrongfully. Thus they sought agaynst them vpon the sabboth, and slewe both men and cattel, theyr wyues & theyr childre nombre of a thousande people.

When Mattathias and hys frendes hearde thys, they mourned for them eyght sore and sayde one to another: If so be that we all do as our brethren haue done, and fyght not for our lyues & for our lawes agynst the heathen, then shall they the soner rote vs out of the earth. So they concluded among them selues at the same time: sayeng, whatsoeuer he be ỳ cõmeth to make battayle w vs vpon the Sabboth day, we wil fyght agaynste him & not dye al, as our brethren ỳ were murthered so haynously. Upon thys came the Synagoge of the Jewes vnto ỳ stronge men of Jsrael, all suche as were feruent in ỳ lawe. And all they that were fled for persecution, came to helpe them, & to stande by them: In so muche that they gathered an host of men, & slue ỳ wycked doers in theyr gelousy and the vngodly men in theyr wrath. Some of ỳ wicked fled vnto the heathen, and escaped.

Thus Mattathias and his frendes went aboute, and destroyed ỳ aulters and circumcised ỳ chyldren, that had not yet receiued circumcision: as many as they founde within the coastes of Jsrael: and folowed mightely vpon the children of pryde, & this acte prospered in theyr hãdes: In so muche, ỳ they kepte the lawe agaynste the power of the Gentiles & the kynges: and gaue not ouer theyr dominiõ vnto wicked doers

f After thys, when ỳ tyme drue on fast that Mattathias shulde dye, he sayd vnto hys sonnes: Nowe is pryde and persecucion increased, nowe is the tyme of destruction & wrathfull displeasure: wherfore (O my sonnes) be ye feruente in ỳ lawe, & ieoparde your lyues for the Testament of ỳ fathers, call to remembraũce what actes our fathers dyd in theyr time, so shall ye receue grete honour and euerlastyng name.

*Remembre Abraham, was not he founde saythfull in temptacion, and it was reckened vnto hym for ryghteousnes: & Joseph in tyme of hys trouble kepte the commaundement, & was made a LORDE of Egipte. * Phineas our father was so feruent for ỳ honour of GOD, that he optained ỳ couenaunt of euerlastyng presthode. * Josua for fulfyllyng the worde of GOD, was made the captayne of Jsraell. * Caleb bare recorde before the cõgregacion and receiued an heritage. * Dauid also in his mercifull kyndnes, optayned the trone of an euerlastynge kyngdome. * Elias beyng geleous and feruent in the lawe was taken vp into heauen. Hananias, Azarias & Misael remayned stedfast in faythe, & were delyuered out of the fyre. Lyke maner * Daniell beyng vngyltie, was saued from the mouth of the Lyons. Num.25.e. Eccle.45.f Num.17.d. Iosue.1.a. Nu.14.d. 1.Re.24.e 4.Reg.c: Dani.3.d. Dani.6.c:

G And thus ye maye cõsidre thorowout all ages syns the worlde began, ỳ whosoeuer put theyr trust in GOD, were not ouercome. Feare not ye then ỳ worldes of an vngodly man. For hys glorie is but donge and wormes: to day is he set vp, and to morowe is he gone: for he is turned into earth, and his memorial is come to nought. Wherfore, (O my sõnes) take good hertes vnto you, and quite your selues like men in the lawe, for yt ye do ỳ thinges ỳ are cõmaunded you in ỳ lawe of ỳ LORD your GOD, ye shal obtayne greate honour therin.

And beholde, I knowe that your brother Simon is a mã of wysedome: se ỳ ye gyue eare vnto hym alwaye, he shal be a father vnto you. As for Judas Machabeus, he hathe euer bene myghty & stronge from his youth vp: let hym be your captayne, & ordre the battayle of the people: thus shall ye bryng vnto you all those that fauour the lawe, and se ỳ ye auenge ỳ wrong of your people and recompence ỳ heythen agayn & applyce your selues whole to ỳ commaundement of ỳ lawe. So he gaue thẽ hys blessing & was layde by hys fathers: & dyed in the hundreth. xlvj. yeare at Modyn, where his sonnes buryed him in hys fathers sepulchre, & all Jsraell made greate lamentacion for hym.

The iij. Chapter.

¶ Judas is made ruler ouer the Jewes, & killeth Appollonius and Serõ the prynces of Syria. The confidence of Judas toward God. Judas determineth to fyght agaynst Lisias, whõ Antiochus had made captayn ouer hys hoste. The prayer of the abastamers.

Then

Then stode vp Judas Machabeus in hys fathers stede, & al hys brethren helped hym and so dyd al they that helde wyth hys father, and fought with cheresulnes for Israel. So Judas gat hys people greate honour. He put on a brestplace as a Gayaunte, and arayed him selfe wt his harnesse, and defended ỹ hooste wt his swearde. In his actes he was lyke a Lion, & a Lions whelpe roaring at his pray * He was an enemie to ỹ wycked, and hunted them out: & and brent vp those that vexed hys people: So that hys enemies fled for feare of hym, and al the workers of vngodlines were put to trouble: suche luke & prosperitie was in hys hande. Thys greued diuers kinges, but Jacob was greatly reioysed thorowe his actes, and he gat hym selfe a great name for euer.

Josu. 8. 9. & 11.

Psal. 101. d.

1. Mac. 3. c.

He went thorowe ỹ cities of Juda, destroyeng the vngodlie out of them, turning away the wrath from Israel, and receyuing such as were oppressed: and ỹ fame of him went vnto the vttermost parte of the earth. Then Appolonius (a prince of Syria) gathered amighty great host of the heythen, and out of Samaria, to fyght a gaynste Israell. Which when Judas perceyued, he wēt agaynst hym, and slewe hym, & a great multitude wyth him, ỹ remnaunt fled, & he toke theyr substaunce. Judas also toke Appollonius owne swearde, and fought wyth it all hys lyfe longe.

Nowe when Seron (another prince of Syria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he sayde: I wyll get me a name & a prayse thorow out ỹ realme: for I wyl go fyght wt Judas and them ỹ are with him, as many as haue despysed the kinges commaundemēt. So he made him ready, & there went with him a greate myghty hoost of the vngodly, to stande by him, & to be auenged of the children of Israel. And when they came ny vnto Bethorō, Judas went forth agaynst them with a smal cōpany. And when his people sawe suche a great hoost before thē, they sayde to Judas: Howe are we able (beyng so fewe) to fyght agaynste so great a multitude & so stronge, seyng we be so wery & haue fasted al thys daye.

1. Re. 14. c. * But Judas sayde: It is a small matter for many to be ouercome wt fewe, yea, there is no differēce to the God of heauen, to deliuer by a great multitude or by a smal company: * for ỹ battayle of the battayle standeth not in the multitude of the host, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumtious & proude multitude, to destroye vs, our wyues & our children, and to robbe vs. But we wyll fyght for our lyues, and our lawes & the LORDE hym selfe shal destroye them before our face: therfore be not ye afrayde of them.

As soone as he had spoken these wordes, he leape sodaynly vpon thē. Thus was Seron smytten, and his hoost put to flyght, & Judas folowed vpon them beyonde Bethoron vnto the playne fielde: where there were slayne eyght hundred men of them, and the residue fled into the lande of the Philistines. Then all the Heathen on euery syde were afrayde of Judas and his brethren: so ỹ the rumour of him came vnto the kynges eares, for all the Gentyles coulde tel of the warres of Judas.

So when kynge Antiochus heard these tydynges, he was angry in his mynde: wherefor he sente forth, and gathered an hoost of hys whole realme, very strong armies: & opened hys treasury & gaue his hoost a peares wages in hande, commaundyng them to be ready at all tymes.

Neuertheles, when he sawe, ỹ there was not money ynough in his treasuryes, and ỹ thorowe the disorde & persecucion, whych he made in the lande (to put downe ỹ lawes ỹ had bene of olde tymes) his customes & tributes of ỹ lande were minished: he feared that he was not hable for to beare the costes & charges any longer, nor to haue suche gyftes, to gyue so liberally as he did afore, more thē the kynges that were before hym.

Wherefore, he was heuy in his mynde, and thought * to go into Persides, for to take tributes of the land, & so to gather muche money. So he lefte Lysias (a noble man of the kynges blood) to ouerse the kynges busynesses, from the water Euphrates vnto ỹ borders of Egypte: and to kepe well hys sonne Antiochus, tyl he came agayn.

1. Mac. 14. c.

Moreouer, he gaue hym halfe of hys hoost and

Ehoost and Elephantes, cõmitted vnto him euery thyng of hys mynde, concernynge those whych dwell in Juda and Jerusalem: that he shuld sende oute an armye agaynst them, to destroye & rote out the power of Israel, & the remnaũt of Jerusalem: to put out theyr memorial from ỳ place, to set straũgers for to enhabite theyr quarters, & parte theyr lande amonge them: Thus the kynge toke the other parte of the hoost, and departed from Antioche (a citie of his realme) ouer the water of Euphrates, in the hundred and xlvij. yeare, & went thorowe the hyghe countryes.

17 *And Lisias chose vnto hym Ptolomie the sonn of Dorimenus, Nicanor & Gorgias mightie men, & the kynges frẽdes. These he sent with forty thousande foote men, & seuen thousande horsemen, for to go into the lande of Juda, & to destroye it, as the kynge commaunded. So they wente forth with al theyr power, & came to Emaus into ỳ playne felde. When the marchauntes hearde ỳ rumoure of them, they & theyr seruauntes, toke verye much syluer & golde, for to by the chyldren of Israel to be theyr bond men: There came vnto them also yet mo men of warre on euery syde, out of Syria, and from the Philistines.

1 Now when Judas and hys brethrẽ sawe that trouble increased, and that ỳ hoost drewe nye vnto theyr borders, cõsidringe the kynges wordes which he commaunded vnto the people: namelye that they shulde vtterlye wast and destroye them: They sayde to another: Let vs redresse the decaye of our people, let vs fyghte for oure folke and for oure Sanctuarie. Then the congregatiõ were sone readye gathered to fyght to praye, and to make supplicacion vnto GOD for mercye and grace.

18 *As for Jerusalem, it laye voyde & was as it had bene a wildernesse. There went no man in or out at it, and the Sanctuarie was troden downe. The alcauntes kepte the castell, there was the habitacion of ỳ Heathẽ. The myrth of Jacob was taken away, the ỳpe & the harpe was gone from amonge thẽ.

6 The Israelytes gathered them together & came to Maspha before Jerusalem: for in Maspha was the place * where they prayed afore time in Israel. So they fasted that daye, and put sackeclothes vpon them, and caste ashes vpon theyr heades, rente their clothes, and layde forthe ỳ bookes of the lawe (whereout the Heathen sought the lykenes of theyr ymages) & brought the preastes ornamentes, ỳ firstlynges & ỳ tithes. They set ther also ỳ *abstainers (which had fulfilled theyr dayes) before GOD, and cryed with a loude voyce, towarde heauẽ, saying: What shall we do with these: & whether shal we carye thẽ awaye: For thy Sanctuarie is troden downe & defiled, thy preastes are come to heynesse and dishonoure: and beholde, the Heathẽ are come together for to destroye vs. Thou knowest what thynges they imagine against vs. How maye we stand before thẽ, excepte thou (O GOD) be oure helpe: Num. 6.b

They blewe out the trompet also w a lowde voyce. Then Judas ordeined *captaines ouer the people: ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buylded them houses, maryed wyues, planted them vyneyardes, and those that were fearful: he cõmaunded them euery man to go home agayne, accordinge * to the lawe. So the hoost remoued, & pitched vpon the southsyde of Emaus. And Judas sayde: Armye youre selues, be strõg (O my chyldrẽ) make you redy against tomorowe in the mornynge, ỳ ye maye fyght w these people, whych are agreed together to destroye vs and our Sanctuarie. Better is it for vs to dye in bat tayle, then to se oure people & our Sanctuarie in such a miserable case. Neuertheless, as thy wyll is in heauẽ, so be it. Exo.18.d Deut.20.d Iudi.7.a Math. 6.b. Luce 11.a

The iiij. Chapter.

¶ Judas goeth agaynste Gorgias, which lyeth in wayt. He putteth Gorgias and hys hoste to flyghte. Lisias inuaderh Jewry, but Judas dryueth hym ente. Judas purifieth the Temple and dedicateth the aulter.

THen toke Judas fyue thousande men of fote, and a thousand of the beste horsemen, and remoued by nyghte, to come nye where the Jewes hooste laye, and so to slay them sodenlye. Nowe the men that kepte the castel, were the conueyers of them. Then arose Judas to smyte the chefe and principal of the kynges hoste at Emaus, for the armye was not yet come together. In the meane season came Gorgias by nyghte into Judas tẽ- Ioseph. li. 12. capi. 10.

tes: & when he founde no man there, he soughte them in the Mountaynes, and thought they had ben fled away, because of hym. But whē it was daye, Judas shewed hymselfe in the felde wyth thre thousande men onelye, whych had nether herneſſe nor swerdes to theyr mynds. But on the other syde, they sawe ỳ the Heathē were myghtye and wel harnessed, and theyr horsemen aboute thē, and all these well experte in feates of warre. Then sayde Judas to the men ỳ were with hym: Feare ye not the multitude of thē, be not afrayde of theyr violente rummynge: remember, howe oure
Exo. 14 f fathers were delyuered *in the red see, when Pharao folowed vpon thē wyth a great hooste. Euen so let vs also crye nowe towarde heauen, and ỳ LORDE shall haue mercy vpon vs, & remember the couenaunte of oure fathers: yea, & destroye thys host before your face this daye: And all the Heathen shal knowe, that it is GOD himselfe, whych delyuereth and saueth Israell.

B Then ỳ Heathen lyfte vp theyr eyes, and when they sawe that they were cōmynge agaynst them, they wente out of theyr tentes into the battayle: and they that were wyth Judas, blewe vp the
1. Mac. 7. d trōpettes. *So they buckled together, and the Heathen were discomfited and fled ouer the playne felde: but the hynmoste of them were slayne. For they folowed vpō them vnto Assaremoth, and into the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wyth hys hooſt, and saide vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyght, for Gorgias & hys hooſt are here by vs in the mountaynes, but stande ye fast agaynst youre enemies, and ouercome them, then maye ye safly take the spoyles.

C As Judas was speakynge these wordes, beholde there appered one parte of them vpon the mount. But when Gorgias saw that they of hys partye were fled, and the tentes brent vp (for by the smocke they myght vnderstande what was done) they perceauinge thys, were verye sore afrayde: & when they sawe also ỳ Judas and hys hooſte were in the felde ready to stryck battayle, they fled euerye one into the lande of the Heathē.

So Judas turned agayne to spoyle the tentes, where thy gat much golde & syluer, precious stones, purple & greate ryches. Thus they wente home, & songe a Psalme of thanckesgeuyng, & praised GOD in heauen: *for he is gracious and hys mercye endureth for euer. And so Israell had a greate victorie in that daye. Nowe all the Heathen that escaped, came & tolde Lisias euery thynge as it happened. Wherfore Lisias was sore afrayed, and greued in hys mynd, because Israel had not gotte such myshortune, as he wolde they should, nether as the kynge commaunded. The nexte yeare folowynge gathered Lisias thre score thousande chosen men of foote, and fyue thousande horsemen to fyght agaynste them.

So they came into Jewry, & pyched theyr tētes at Bethoron, where Judas came agaynst them with ten thousand men. And when he sawe so greate and myghtye an hoste, he made hys prayer, & sayde: Blessed be thou (O sauyoure of Israell) *whych deddeste destroye the violente power of the Gyaunte, in the hande of thy seruaūte Dauid, *and gauest the hooſt of the Heathen into the hāde of Jonathas (the sonne of Saul) & of his weapon bearer. Put thys host nowe into the hande of thy people of Israel, and let them be confounded in theyr multitude and horsemen. Make them afrayed, and discōforte the boldnesse of theyr strength, that they maye be moued thorow there destruction. Cast thē downe thorow the swearde of thy louers, then shall all they ỳ knowe thy name, prayse the wyth thankesgeuynge. So they stroke the battaile, and there were slayne of Lisias hooſte fyue thousande men. Then Lisias seyng the discomfytyng of his men, and the manlinesse of the Jewes, how they were redy, eyther to lyue or dye lyke men: he went vnto Antioch, & chose out men of warre: that when they were gathered together, they myghte come agayne into Jewry. Then sayd Judas and hys brethren, beholde, oure enemies are discomfited: Let vs now go vp, to clense & repare the Sanctuarie.

*Upon thys all the hooſte gathered
1. Mac. 4. a them together, and went vp into mount Sion. Nowe when they sawe the Sanctuarie layed waste, the Aulter
defiled.

defiled, the doores brent vp ꝓ shrubbes growynge in the courtes, lyke as in a woode or vpon mountaynes: yea, and ꝓ the preastes Celles were broken downe: They rent theyr clothes, mad great lamentacion, caste ashes vpon theyr heedes, fell downe flatte to the grounde, made a greate noyse wyth ꝓ trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyghte agaynst those whych were in the castel tyll they had clensed the Sanctuarie. So he chose preastes that were vndefiled, such as had pleasure in the lawe of GOD: and they clensed the Sanctuarie: and bare oute the defyled stones into an vncleane place. And for so muche as the aulter of burntoffrynges was vnhalowed, he toke aduysemente, wat he myght do wythall, so he thought it was best to destroye it (leste it shulde happē to do them any shame) for the Heathen had defyled it, & therefore thy brake it downe. As for ꝓ stones they layed them vp vpō the mountayne by the house, in a conueniente place: tyll there came a Prophete, to shewe what shulde be done wyth them.

f *So they tooke whole stones, accordinge to the lawe, and buylded a newe aulter, such one as was before, & made vp the Sanctuarie wythin and without, and halowed the house and ꝓ courtes. They made newe ornamentes, and broughte the candelsticke, the aulter of incense, and the table into the temple. The incense layed they vpō the aulter, and lyghted the lampes whych were vpon the candelstyck, ꝓ they myght burne in the tēple. They set ꝓ shewebreade vpon the table, & hanged vp the vayle, and set vp the temple, as it was afore.

And vpon the fyue & twentye daye of the nynthe moneth, whych is called the moneth of Casleu, in the hundred and eyghte & fortye yeare, they rose vp by tymes in the mornyng, for to do sacrifice (accordīg to the lawe) vpon the newe burntoffrynge aulter ꝓ they had made: after the tyme and season that the Heathen had defiled it. The same daye was it set vp agayne, with sōges, pypes, harpes and cymbales.

And all the people fell vpon theyr faces, worshyppynge and thāckynge the GOD of heauen, which had geuē them the victorye. *So they kepte the dedicacion of the alter eyght dayes, offrynge burnte sacrifices and thanckeoffrynges wyth gladnesse. They decked the tē ple also with crownes and shyldes of golde, and halowed the portes & celles, and hanged doores vpon them. Thus there was verie greate gladnesse amonge the people, because the blasphemie of the Heathē was put waye. So Judas and hys brethren wyth the whole congregacion of Israel ordeined, * that ꝓ tyme of dedicacion of the aulter shulde be kepte in hys season frō yeare to yeare, by the space of eyghte dayes, from ꝓ fyue & twenty daye of the moneth Casleu, wyth myrthe and gladnesse. * Iohn 10.c

And at the same tyme buylded they vp the mount Sion wyth hye walles & strong towers round about: leste the Gētiles shulde come and treade it downe, as they dyd afore. Therefore Judas set men of warre in it, to kepe it, & made it stronge, for to defende Bethsura: that ꝓ people myght haue a refuge agaynst the Edomites. 1.Ma. 6.b.f

The v. Chapter.

¶ Judas vanyssheth the Heathen that go aboute to destroy Israel, and is holpē of hys brethren Simon and Jonathas. He ouerthroweth the cite of Ephrō, because they denyed hym passage thorow it.

IT happened also that when ꝓ Heathen round about hearde, how ꝓ the aulter & the Sāctuarie were set vp in theyr olde estate, it displeased thē very sore, wherefore they thought to destroye ꝓ generacion of Jacob that was amōge them: In so much ꝓ they beganne to slay & to persecute certayne of the people. * Then Judas fought agaynst the chyldren of Esau in Idumea, & agaynst those whych were at Arabathane (for they dwelte rounde aboute ꝓ Israelites) where he slew & spoiled a great multitude of thē. He thought also vpon the malice & vnfaythfulnesse of ꝓ chyldrē of Bean, how they were a snare & a stopp vnto ꝓ people, & howe they layd wayte for thē in ꝓ hye waye. Wherfore he shutte vp them into toweres, & came vnto them, destroyed them vtterlye and burnte vp theyr towers, with all that were in them. Iosephus libro 12.c.12. Eze.25.c and 35.a 2.Mac.10.c

Afterwarde wente he agaynste the chyldrē of Ammon, whereof he founde a myghtye power and a greate multitude of people, wyth Timothie theyr captayne. So he stroke manye battayles

with them, whyche were destroyed before hym. And whē he had slayne them, he wāne Gazer ꝑ citie, wyth ꝑ townes belongynge therto, & so turned agayne into Jewrye. The Heathen also in Galaad gathered them together agaynste ꝑ Israelites ꝑ were in theyr quarters, to slay them: but they fled to the castell of Dathema & sente letters to Judas and his brethren, sayinge: The Heathē are gathered agaynst vs on euery syde, to destroye vs, & nowe they make them readie for to come, & laye seege to the castell, where vnto we are fled, & Timothie is captayne of theyr hooste: come therefore and delyuer vs oute of theyr handes: for there is a greate multitude of vs slayne alredye, yea, and oure brethren that were at Tubyn, are slayne, & destroyed (well nye a thousand men) and theyr wyues, theyr chyldren, and theyr goodes haue the enemies led awaye captiue.

B Whyle these letters were yet a redinge, beholde, there came other messengers from Galile with rente clothes: whych tolde euen the same tydynges, & sayde that they of Ptolemais, of Tyrus & of Sidon were gathered against them, and that all Galile was fylled wᵗ enemies, to destroye Israell. *When Judas and the people hearde this, they came together (a great congregacion) to deuise, what they myght do for their brethren, that were in trouble, and beseeged of theyr enemies. And Judas sayde vnto Simon hys brother: chose the oute certaine men, & go delyuer thy brethren in Galile: As for me and my brother Jonathas, we wyl go into Galaadythym. So he lefte Josephus the sonne of Zacharie, and Azarias to be Captaines of the people, and to kepe the remnaunte of the hooste in Jewry, and commaunded them sayinge: Take the ouersyghte of thys people, and se that ye make no warre against the Heathen, vntyll the tyme we come agayne. And vnto Simon he gaue three thousande men, for to go into Galile, but Judas himself had eyghte thousande in Galaadythym.

C Then went Simon into Galile, and stroke diuers battayles with the Heathen: whom he discomfyted, & folowed vpon them vnto ꝑ porte of Ptolemais. And there were slayne of the Heathen almooste three thousande men. So he toke the spoyles of them, & caryed awaye the Israelites that were in Galile and Arbatis, wyth theyr wyues, theyr chyldren, and all that they had, & broughte them into Jewry wyth great gladnes. Judas Machabeus also and hys brother Jonathas wente ouer Jordan, & trauayled iij. dayes iourney in the wyldernesse: where the Nebuthytes met them, and receaued them louyngly, & tolde them euerye thynge that had happened vnto theyr brethren in Galaadythym, & howe that many of them were beseeged in Barasa, Bozor, Alymys, Casphor, Mageth and Carnaim (all these are stronge walled and myghtye greate cities) and that they were kepte in other cities of Galaad also: & tomorow they are appoynted to bring theyr hooste vnto these cities, to take thē, and to wynne them in one daye.

So Judas and hys hooste turned in all the haste in ꝑ wyldernesse towarde Bozor, & wanne the citie, slewe al ꝑ males with the swerde, toke al theyr goodes, and set fyre vpon the citie. And in the nyght they toke theyr iourney from thence, and came to the castel. And by tymes in the mornyng when they loked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle beganne, & that the noyse thereof went vp, and range into heauen, & that there was so greate a crye in the citie: He sayde vnto hys hooste: fyght this daye for youre brethren. And so came behynde theyr enemies in three companies, and blewe vp the trompettes, and cryed in theyr prayer to GOD.

But as soone as Timothes hooste perceaued ꝑ Machabeus was there, they fled from hym, and the other slew them downe ryghte sore: so ꝑ there was kylled of thē the same daye, almooste eyght M. men. Then departed Judas vnto Malpha, layde seege vnto it, & wanne it, slewe all the males in it, spoyled it, & set fyre vpon it: From thence wente he and tooke Casbon, Mageth, Bosor, & the other cities in Galaad.

*After thys gathered Timothie another hooste, whych pytched theyr tentes before Raphon beyōde ꝑ water. Judas also

also sente to espye the hooste, and they broughte hym worde agayne, sayinge: All the Heathen that be rounde aboute vs, are gathered vnto hym, and ꝑ hoost is verie greate. yee, they haue hyred ꝑ Arabians to helpe them, and haue ꝑpched theyr tentes beyonde the water & are redy to come and fyghte agaynst ꝑ. So Judas wente on to mete them.

And Timothie sayde vnto ꝑ captaynes of hys hooste: when Judas and his hooste come nye ꝑ ryuer: yf ye go ouer fyrste, we shal not be able to wythstãde hym, for why: he wyll be to stronge for vs. But yf he dare not come ouer so ꝑ he pitche hys tẽte beyonde ꝑ water: thẽ wyll we go ouer, for we shalbe stronge ynoughe agaynste him. Nowe as sone as Judas came to ꝑ ryuer, he appoynted certayne scribes of the people, and commaunded them, sayinge: se that ye leaue none behynde vpon thys syde of the ryuer, but let euery man come to ꝑ battayle. So he wente fyrste ouer vnto them, and hys people after hym.

And al the Heathen were dyscomfyted before hym, and let theyr weapons fall, & ranne into the temple that was at Carnim. whyche citie Judas wãne, and burnte the temple wyth al ꝑ were in it: So was Carnaim subdued, and myghte not wythstande Judas. Then Judas gathered al the Israelites that were in Galadathym, from the leaste vnto the mooste, wyth theyr wyues & theyr chyldrẽ (a verye great hooste) for to come into the lande of Israell.

C Mem. *So they came vnto Ephrõ, which was a myghtie great and stronge citie, and laye in theyr waye. For they could not go by it, nether of the ryght hande nor of the lefte, but muste go thorowe it. Neuertheleſſe they that were in the citie wolde not let thẽ go thorowe, but walled vp the portes wyth stones. And Judas sent vnto them wyth peaceable wordes saying: Let vs passe thorowe youre land, ꝑ we maye go into oure owne countrey: there shal nobodye do you harme, we wyl but onelye go thorowe on foote. But they wolde not let thẽ in.

Wherefore Judas cõmaunded a proclamacion to be made thorowoute ꝑ hoste, ꝑ euery mã shuld kepe his order: & so they dyd theyr beste lyke valeaũte mẽ.

And Judas beseeged the citie al that day and all that nyght, and so wanne it: where they slew as many as were males, and destroyed the citie, and spoyled it, and wente thorowe all the citie ouer thẽ that were slayne. Then wente they ouer Jordayne into the playne felde before Bethsam. And Judas helped those forwarde that came behinde, and gaue the people good erhortacion al ꝑ waye thorowe, tyll they were come into the lande of Juda. Thus they wente vp vnto the mount Syon, where they offred with myrth* and thanksgeuyng: because ther were none of them slayne, but came home agayne peaceably. 1.Par.16.d

Nowe what tyme as Judas and Jonathas were in the lande of Galaad, & Simeon theyr brother in Galile before Ptolamays: Then Josephus the sonne of Zachary and Asarias ꝑ captaynes, hearynge of the actes that were done and of the battayles that were stryken, sayde: Let vs get vs a name also, and go fyghte agaynste the Heathen that are rounde a boute vs.

So they gaue theyr hooste a cõmaun f demẽt, & went toward Jamnya. Then came Gorgias and hys men oute of the citie, to fyghte agaynst them: Josephus also and Asarias were chaced vnto the borders of Jewry, & ther were slayne ꝑ daye of ꝑ people of Israel, two M. men: so ꝑ there was a greate miserie among the people * and all because they were not obediente vnto Judas & his brethren, but thought they shulde quite themselues manfully. Neuertheleſſe they cam not of the seed of these mẽ, by whome Israel was helped. But ꝑ men that were wyth Judas, were greatelye commended in the syght of al Israel, and al the Heathen, were soeuer theyr name was heard vpon, and the people came vnto them, byddynge them welcome. 1.Ma.5.b.

After thys wente Judas forthe with hys brethren, and foughte againste the chyldren of Esau, in ꝑ lande that lyeth towarde the south where he wanne ꝑ citie of Ebron, & the townes that lye beside it: and as for ꝑ walles and towre rounde aboute it, he brente them vp.

Then remoued he to goo into ꝑ lãde of the Philystines, and wente thorowe Samaria. At the same time were there manye Preastes slayne in the battayle, whyche wylfullye and wythoute aduysemente wẽte oute for to fyghte, to get them honoure. And when Judas came

Deut. 6.d

to Izot in the Phylistines lande, he bra ke downe theyr aulters, brēt the Ima ges of theyr Iolles, spoyled the cities, & came agayne into the lande of Juda.

The vi. Chapter.

Antiochus wyllinge to take the cite of Elymas for a praye, is driuen awaye of the cytezyns. He falleth into sycknesse and dyeth. Hys sonne Antiochus is made kynge. The besiege of the towre of Sion. Eupator commeth into Jewry with a greate armye. The boldnesse of Eleazar.

Iosephus ca pite. li. 12. antiq.

NOwe when kyng Antiochus trauayled thozowe ꝑ hye coū tries, he hearde that Elymas in Persia was a noble and plentrous citie in syluer and golde, and that there was in it a verye ryche temple: where as were clothes, cote armoures and shyldes of golde, whyche Alexandre the sonne of Philip kynge of Macedonia (that raygned fyrst in Gre ke lande) had left behynde hym. Where fore he wente aboute to take the citie & to spoyle it, but he was not able: for the citezyns were warned of it, and fought with him. And he fled and departed wi greate heuynesse, and came agayne into Babylon. Moreouer, there came one whych brought hym tydynges in Per 1. Mach. 3. c and 4. side, that hys hoostes, whyche were in the lāde of Juda, were dryuen awaye, and how that Lisias wente forthe fyrste with a great power, and was dryuē awaye of the Jewes: howe ꝑ they had wonne the victorie, and gotten greate goodes oute of the hoostes ꝑ perysshed, howe they had broken downe the abho Iosph. ca. 14. li. 12. 1. Mach. 3 f mination * which he set vp vpon ꝑ aul ter at Jerusalem, & fensed the Sanctua rie wyth hye walles, lyke as it was afo re: yee, and Bethsura his citie also.

So it chaunsed, that wen the kynge B had herde these wordes, he was afra yed, and greued verie sore. Wherefore he layde hym downe vpon hys bed, and fell sycke for verie sorowe: & all because it had not happened as he had deuysed. And there continueth he long, for hys grefe was euer mor and more, so ꝑ he sawe he must nedes dye. Therefore he sente for hys frendes, and sayde vnto them: the slepe is gone from myne eyes, for the verie sorowe & veracion of hert that I haue. For when I cōsider in my mynd the great aduersitie that I am come vnto, and ꝑ floudes of heuynesse whych I am come in, where as afore ty me I was so mery, & so greatlye set by (by reason of my power.) Agayne, con sidringe the euell that I haue done at Jerusalem, from whence I tooke all ꝑ rychesse of gold and syluer that were in it, and sente to fetche awaye the inhabi tours of Jewrye wythout anye reason why: I knowe that these troubles are come vpon me for the same cause. And behold, I must dye wyth great sorow, in a straunge lande. Then called he for one Philip a frende of hys, whome he made ruler of all hys realme, and gaue hym the Crowne, hys roobe, and hys ringe: that he shulde take hys sonne An tiochus vnto hym, and bryngе hym vp, tyll he myghte raygne hym selfe. * So 1. Mac the kynge Antiochus dyed there, in the hundred and forty & nyne yeare. Whē Lisias knewe ꝑ the kynge was deed, he ordeined Antiochus his sonne (whō 1. Mac he had broughte vp) to raigne in hys fa thers steade, and called hym Eupator, nowe they that were in the castel (at Je rusalem) kepte in the Jewes rounde aboute the Sanctuarie, & soughte euer styll to do them harme for ꝑ strengthe nynge of the Heathen.

Wherefore Judas thoughte to de C stroye them, & called all the people toge ther, that they myghte laye seege vnto them. So they came together in the hū dred & fyftye yeare, and beseeged them, laying forth theyr ordinaunce and in strumentes of warre. Then certayne of them that were beseeged, wente forth (vnto whome some vngodly men of Is raell ioyned them selues also) & wente vnto ꝑ kynge, sayinge: How longe wyll it be, or thou punyshe and auenge our brethren: We haue euer bene mynded to do thy father seruice, to walke in hys statutes, and to obeye hys commaunde mentes. Therfore our people fell from vs, & whereseuer they founde anye of vs, they slewe them: & spoyled oure in heritaunce, & they haue not onelye med led with vs, but with all oure coūtreys and beholde, thys daye are they besie gynge the castell at Jerusalem, * and 1. Mac haue made vp ꝑ stronge holde in Beth sura. And yf thou doest not preuēte thē ryghte sone, they wyl do moare thē the se, and thou shalte not be able to ouer come thē. * Whē ꝑ kinge herde thys, he D was very angrye, & called all hys fren 1. Mac des, the captaines of hys sote men, and

of all

of al hys horsemen together. He hyred men of warre also oute of other realmes & out of the Iles of the see, whyche came vnto hym. And ꝑ nombre of hys hooste was an hūdred thousande foote men, & twentye thousande horsemen, & two and thyrtye Elephantes wel exercysed in battayl. *These came thorowe Idumea vnto Bethsura, & beseeged it alonge season, and made dyuers instrumentes of warre agaynste it. But the Iewes came out and brente them, and foughte lyke men. Then departed Iudas from the castell at Ierusalem, and remoued the Hooste towarde Bethzacaran ouer agaynste the kynges armye.

So the kynge arose before the daye, and broughte the power of hys hooste into the way to Bethzacaran, where ꝑ hoostes made them redaye to the battayle, blowynge ꝑ trompettes. And to prouoke ꝑ Elephantes for to fight they shewed them the sap of red grapes and molberyes, and deuyded the Elephantes amonge the hooste: so that by euerye Elephant there stood a thousande men well harnessed, and helmettes of stele vpon theyr heades. yee, vnto euery one of the Elephantes also were ordeyned fyue hundred horsemē of ꝑ best, whiche wayted on ꝑ Elephant, goynge whersoeuer he went, and departed not from hym. Euerye Elephante was couered with a strōge towar of wood, where vpon were two and thyrty valeaunt mē with weapens to fyghte, and wythyn was a man of Inde to rule the beaste.

As for the remnaūte of the horsemen, he set vpon both ꝑ sydes in two partes wyth trompettes, to prouoke the hoste, & to styre vp suche as were slow in the army: And when the sunne shone vpon theyr shyldes of golde & stele, ꝑ mountaynes glystered againe at them, and were as bryght as ꝑ cressettes of fyre. The kynges hooste also was deuyded, one part vpon the hye mountaynes, the other lowe beneth: so they went on takynge good hede: & keppyng theyr order And all they that dweit in ꝑ land, were afrayed at ꝑ noyse of theyr hooste, whē the multitude wente forth, and when the weapens smot together, for ꝑ hooste was bothe greate and myghtye. Iudas also and hys hooste entred in to ꝑ battayle, and slewe syre hundred men of ꝑ kynges armye. Nowe when Eleazar the sonne of Saura, dyd se one of ꝑ Elephantes decked wyth the kynges badge, and was a more goodlye beaste then the other: he thoughte the kynge shulde be vpon hym, and ieopарde hym selfe to delyuer hys people, and to get hym a perpetuall name. Wherefore he ranne vñ a corage vnto the Elephāte in the middest of the hooste, smytinge them downe of both sydes, and slewe manye aboute hym. So wente he to the Elephantes fete, and gat hym vnder hym, and slew hym, then fell the Elephante downe vpon hym, & there he dyed. Iudas also and his men seynge the power of the kynge and the myghtye violence of hys hooste departed from them. And the kynges armye wente vp againste them towarde Ierusalem, and pytched theyr tentes in Iewry beside mounte Sion. Moreouer, the kynge tooke truce with them that were in *Bethsura. 1.Mac.4. g 6.d.

But when they came oute of the citie (because they had no vittayles within, and the land laye vntylled) the kynge tooke Bethsura, and set men to kepe it: and turned hys hoste to the place of the Sanctuarie, and layd seege to it a gret whyle. Where he made all maner ordinaunce, handebowes, fyre dartes, rackettes to cast stoones, scorpions to shote, arowes, and slynges. The Iewes also made ordinaunce agaynste theyrs, and foughte alonge season. 2.Mac.11. 14.d. f

But in the citie there were no vitayles, for it was the seuenth yeare of the warres, and those Heathen that remayned in Iewry, had eathen vp all theyr store. And in the Sanctuarie were fewe mē lefte, for the hungre came so vpon them, ꝑ they were scatered abrode euery man to hys owne place.

So whē Lysias hearde that Philip (*whom Antiochus the kyng while he was yet liuyng had ordeyned to bryng vp Antiochus hys sonne, that he myght be kynge) was come agayne oute of Persia, and Media, wyth the kynges hooste, and thoughte to optayne ꝑ kyngedome. He gat hym to the kynge in all the haste, & to the captaynes of ꝑ hooste, and sayde, we decrease dayly, & oure vytayles are but small: Agayne, ꝑ place that we lay seege vnto is very stronge, and it were oure parte to se for the realme. Let vs agre wyth these men, & take truce wyth them, & wyth al theyr 2.Ma.6. b. G

people, & graunt thē to lyue after theyr lawe as they dyd afore. For they be greued, & do al these thynges agaynste vs, because we haue dyspysed theyr lawe. So the kynge and the princes were contente and sente vnto them to make peace, and they receaued it. Nowe whē the kynge and the prynces had made an othe vnto them, they came oute of the Castell, and the kynge wente vp to mount Sion. But when he sawe that the place was well defenced, he brake hys oth that he had made, and cōmaunded to destroy the wall round aboute. Then departed he in all the haste, and returned vnto Antioch, where he foūde Philip haynge dominion of the citie. So he fought agaynst hym, & toke the citie agayne in hys handes.

The vij. Chapter.

¶ Demetrius raygned after he had kylled Antiochus and Lysias. He troubleth the chyldrē of Israel thorowe the counsayle of certayne wyckedpersons. The prayer of the priestes agaynst Nicanor. Judas fylleth Nicanor, after he had made his prayer.

IN the hundred and one & fyftie yeare came Demetrius ỳ sonne of Seleucus from the citie of Rome wyth a small cōpanie of men vnto a citie of the see coaste and there he bare rule. And it chaūsed that when he came to Antioch the citie of hys progenitoures, hys hooste tooke Antiochus & Lysyas, to bryng thē vnto hym. But when it was told hym, he sayd: let me not se theyr faces: So the hooste put them to death. Now when Demetrius was set vpon the throne of hys kyngdome, there came vnto him wycked and vngodlye men of Israell whose captayne was Alcimus, ỳ wold haue bene made hye preaste: These mē accused the people of Israell vnto the kynge, saynge: Judas and hys brethren haue slayne thy frendes, and dryuē vs oute of oure owne lande. Wherfore sende nowe some man (to whome thou geuest credence) that he maye go and se al ỳ destruction, whiche he hath done vnto vs and to the kynges lande, and let hym be punished wyth all hys frendes and fauoures.

B Then the kynge chose Bachides a frend of hys, whych was a mā of great power in the realme (beyonde ỳ great water) and faythfull vnto the kynge, and sente him to se the destruction that Judas had done. And as for that wycked Alcimus, he made him hye preaste, and commaunded hym to be auenged of the chyldren of Israel. So they rode vp, and came with a greate hooste into the lande of Juda, sendinge messaungers to Judas and hys brethren, and speakynge vnto them wyth peaceable wordes: but vnder disceate. * Therefore Judas and his people beleued not theyr sayinge, for they sawe that they were come wyth a greate hooste.

After thys came the Scribes together vnto Alcimus and Bachides, trustynge the beste vnto them. And fyrste the Assideans required peace of them, sayinge: Alcimus the preast is come of the seede of Aaron, howe cā he disceaue vs: So they gaue them louing wordes and swore vnto them, and saide: we wil do you no herme neither youre frendes and they beleued them. But the verye same daye toke they lxx. score mē of thē and slewe them accordynge to the wordes that were writtē. * They haue cast the flesh of they sayntes, & shed theyr bloude rounde aboute Jerusalem, and there was no man ỳ wold burie them. So there came a greate feare & dreade amonge the people, sayinge: there is neither truth nor ryghteousnesse in them, for they haue broken the appoyntemēte & oth that they made. And Bachides remoued hys hooste from Jerusalem, and pytched his tente at Bethzeka: were he sent forth & toke many of them ỳ had forsaken him. He slewe many of the people also & cast thē into a great pyt. Then committed he the lande vnto Alcimus & left men of warre wyth to helpe hym. And Bachides hym selfe wente vnto the kyng. And thus Alcimus defended his hyghe Preaste hode, and all suche as vered Israel resorted vnto hym: In so much that they optayned the lande of Juda, and dyd much euell vnto the Israelites.

Nowe when Judas sawe all the myscheefe that Alcimus and hys company had done (yee, more then the Heathen them selues) vnto ỳ Israelites. He wēte forthe rounde aboute all ỳ borders of Jewrye, and punished those vnfaythful rennagates, so ỳ they came nomore oute into ỳ countre. So whē Alcimus sawe that Judas and hys people had

gotten

gootten the vpper hande, and that he was not hable to abyde them, he went agayne to the kyng, and sayd all the worst of them that he coulde. Then the kynge sent Nicanor one of hys chefe princes (whych beare euel wyl to Israel) and commaunded hym, ỳ he shuld vtterlye destroye the people.

1.M.7.a *So Nicanor came to Ierusalem wyth a great hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder dysceat) sayinge: there shalbe no warre betwyxt me and you: I wyll come with fewe men, to se howe ye do, wyth frendeshyppe. Upõ thys he came vnto Judas, & they saluteth one another peaceably, but the enemies were appointed to take Judas by violence. Neuertheleſſe, it was tolde Judas, ỳ he came vnto him but vnder dissceate: wherefore, he gat him awaye frõ him, & wolde se hys face nomore, when Nicanor perceaued that hys councell was bewrayed, he wente out to fyght agaynst Judas, beſyde Capharsamala wher there were slayne of Nicanors host fyue thousande men: and ỳ residue fled vnto the castell of Dauid.

After thys came Nicanor vp vnto moũt Syon: and the Preastes wyth ỳ elders of the people went forth to salute hym peaceably, and to shewe hym ỳ burntesacrifices that were offred for ỳ kynge. But he laughed them and the people to scorne, mocked them, defyled theyr offeringes, and spake dyspaynefullye: yee, and swore in hys wrath, saying, *yf Judas and his hoost be not deliuered now into my handes, as soone as euer I come agayne (& fare well) I shall burne vp thys house. wyth that, went he oute in a greate anger. Then ỳ preastes came in, and stoode before the aulter of ỳ temple, weppynge, & sayinge

1.Par.18.c. 2.Ch.8.f. Psa.48.b. Luc.21.b *For so much as thou (O LORDE) hast chosen thys house, that they name myghte be called vpon therein, and ỳ it shulde be *an house of prayer and petition for thy people. Be auenged of thys man and hys hoost, and let them be slayne with the sweard, remember the blasphemies of them, & suffer them, not to continue anye longer.

When Nicanor was gone from Ierusalem, he pytched hys tente at Bethoron, and there an hooste with hym oute of Syria. And Judas came to Adarsa wyth thre thousande men, and made hys prayer vnto GOD, sayinge:

Esai.37.f. 2.Mac.8.d. and.15.d. 4.Re.19.g O LORDE, *because the messengers of kynge Senacherib blasphemed the, the Aungel wente forthe, & slewe an hũdred foure score & fyue thousand of thẽ Euenso destroy thou thishooste before vs to daye, ỳ our people maye knowe howe that he hat blasphemed thy Sãctuarie, and punishe him accordyng to hys maliciousnes.

And the hooste stroke the felde, the thyrtene daye of the moneth, *Adar, & Nicanors hooste was discomfyted, * & he him selfe was fyrst slayne in the battayll. When Nicanors men of warre sawe ỳ he was killed, they cast awaye theyr weapons and fled, but ỳ Jewes folowed vpon them an whole dayes iourney frõ Adasar vnto Gazara, blowinge with the trompettes & makyng tokens after thẽ. So the Jewes came forth of al the townes there about & bleawe out theyr hornes vpon them, & turned agaynste them. Thus were they al slayne, and not one of them lefte.

Februarij 2.Mac.15.b

Then they toke theyr substaunce for a pray and smote of Nicanors heade & hys ryghte hand (* whych he held vp so proudly) & brought it with them and hanged it vp afore Ierusalem. Where fore the people were exceadingly reioyced, and passed ouer that daie in greate gladnes. And Judas ordeyned, that ỳ same day (namelye the thyrteneth daye of the moonethe Adar shulde be kepte in myrth euerye yeare. Thus the land of Juda was in rest a lytle whyle.

2.Ma.14.c

The viij. Chapter.

¶ Judas consideringe the power and godly policie of the Romans maketh peace with them. The reserypte of the Romans sent vnto the Jewes.

Judas heard also the fame of the Romans that they were myghtie & valeant men and agreable to al thynges ỳ are required of them, & make peace wyth all men, which come vnto thẽ, & howe they were doughtye men of strenght. Besides that, it was told him of theyr battailes, & noble actes which they dyd in Galacia, howe they had conquered thẽ & brought them vnder tribute: & what great thinges they had done in Spane howe ỳ w theyr wisedome and sober behauoure they had wonne the mynes of

syluer & gold, ꝑ are there, & obtayned al the lande, wyth other places farre frō them: howe they had dysconfited and slayne downe the kynges ꝑ came vpon them, from the vttermost parte of the earth, & howe other people gaue them tribute euery yeare. Howe they had slayne and overcome Philippe & Perses kynges of Cethim, and other mo (in battel) which had brought theyr or dinaunce agaynst them: howe they discomfyted great Antiochus kynge of Asia (that wolde nedes fight w them) hauynge an C. and. rr. Elephantes, wyth horsmen, cherettes, & a very great host, howe they tooke hym selfe alyue, & ordeined hym (w such as shulde raygne after him) to paye thē a greate tribute.

B
1. Mac. 1. a. *yee, & to hynde them good suretyes and pledge: besydes al thys, howe they had taken from hym Judia, Media, & Lidia (hys best landes) and geuen thē to kynge Eumenus. Againe, howe they perceauunge that the Grekes were cōmynge to vere them: sente agaynste thē a captayne of an hooste, whyche gaue them battayle, slewe many of them, led awaye theyr wyues, and chyldren captiue, spoyled them, toke possession of theyr lande, destroyed theyr stroge holdes, & subdued them to be theyr bondemen, vnto thys daye. Moreouer, howe that as for other kyngedomes and Iles whyche sometyme wytstoode them they destroyed them, and brought thē vnder theyr dominiō. But helped euer theyr owne frendes, and those ꝑ were confederate with them, and conquered kyngdomes, bothe farre anye, & ꝑ whosoeuer heard of their renowne was afrayed of thē: for whome they wold helpe to their kyngedomes, those raigned, & whome it liked not thē to raigne, they put hi downe. And howe they were comcomt to great preheminence hauynge, no kynge amonge thē, nether any man clothed in purple, to be magnified ther thorowe, but had ordeined them selues a parlyment, wherin there sat iij. C. rr. Senatoures dayly vpon the councel to dyspatch euer the busines of the people, and to kepe good ordre. And howe that euery yeare they chose a Mayre to haue the gouernaunce of all theyre lande to whome euerye was obedient, and ther was neyther euell wyll nor discencion amonge them.

Then Judas chose Eupolemus the sonne of Jhon, the sonne of Jacob, and Jason the Sonne of Eleazer, and sent them vnto Rome, for to make frendeshyp & abonde of loue with them, that they myghte take from them the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subdue the kyngdome of Israel. So they went vn to Rome (a very great iourney) & came into the parlamente, and sayde: Judas Machabeus wyth hys brethren and ꝑ people of the Jewes hathe sente vs vn to you, to make a bonde of frendeshyp & peace w you, and ye to note vs as your e louers and frendes. And the matter pleased the Romaynes right wel, wher fore it was wrytten vp: of ꝑ whych the Romaines made a wrytynge in tables of brasse, & sent it to Jerusalem: ꝑ they myght haue by them a memorial of the same peace, and bonde of frendshyp after thys maner. GOD saue the Romaynes & ꝑ people of ꝑ Jewes, both by see & by lande, and kepe the swearde & enemy from them for euermore. yf there come fyrst any warre vpon the Romaynes or anie of their frēdes thorowout al theyr dominion, the people of the Jewes shal helpe thē (as the tyme requireth) and ꝑ w al theyr hertes. Also they shall nether geue nor sende vnto theyr enemyes vitayles, weapēs, money nor shyppes: but fulfyll thys charge at the Romaynes pleasure, & take nothinge from them therfore. Agayne, yf the people of the Jewes happen fyrst to haue warre, ꝑ Romayns shall stande by thē wyth a good wyll, accordynge as ꝑ tyme wyll suffre. Nether shall they geue vnto ꝑ Jewes enemyes, vytayles, weapens, mony, nor shyppes. Thus are ꝑ Romaynes cōtent to do, & shall fulfyll theyr charge wythoute anye discreate.

Accordynge to these artycles, ꝑ Romaynes made the bonde wyth the Jewes. Nowe after these artycles (sayde they) yf anye of the partyes wyl put to them, or take any thynge from thē they shall do it wyth the consente of both: & whatsoeuer they adde vnto thē, or take from them, it shal stande faste. And as touchynge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto hym sayinge: wherefore layest thou thy heuy yocke vpon the Jewes oure frendes and louers: yf they

make

vnto vs, we shal defende them, & fyghte wyth the by see and by lande.

The ix. Chapter.

¶ After the death of Nicanor Demetrius sendeth hys army agaynst Judas. Judas is slayne. Jonathas is put in the stead of his brother. The strife betwene Jonatas & Bachides. Alcimus is take wit the palsye, and dyeth. Bachides returneth agayne vnto the king. He commeth vpon Jonathas by the counsel of certaine wicked persons, and is overcome. The truce of Jonathas with Bachides.

IN the meane season whē Demetrius hearde that * Nicanor and hys hooste was slayne in the felde, he proceded further to sende Bachides & Alcimus agayne into Jewrye, and those þ were in þ tyght wynge of hys hooste: wh him. So they wente forth by the waye that leadeth vnto Galgala, & pytched theyr tentes before Melaloth wiche is in Arbellis: & wanne þ citie and slewe much people. In þ fyrste Moneth of þ. C. and two yeare, they brought theyr hooste to Hierusalē, & rose vp, & came to Berea, with twentie thousande footemē, and two. M. horsemen.

Nowe Judas had pytched his tente at Laisa, with tzethousande chose mē. And when they sawe the multitude of the other armye þ it was so great, they were sore afrayed, & manye conuayed thē selues oute of þ hoost. In so much that there abode no mo of them but eyght hundred men. Judas sawe þ hys host fayled him, and that he muste nedes fyght: it brake hys herte, þ he had no time to gather them together: wherefore the man was in extreme trouble Neuertheless, he saide vnto them: that remayned wh him. Up, let vs go against oure enemyes, per aduenture we shalbe able to fyght with them. But they wolde haue stopped him, saying: we shal not be able, therefore let vs now saue oure liues, & turne againe to oure brethren, and then wyll we fyghte agaynst them, for we are here but fewe.

And Judas sayd: GOD forbyd þ we shulde flē frō them. Wherefore, yf our tyme be come: let vs manfully dye for our brethren, and let vs not stayne our honour. Then the host remoued oute of þ tentes, and stode agaynst them. The horsmen are deuided in two partes, the slyngeaters and archers went before þ host: & al þ myghtie mē were formost in þ felde. Bachides him selfe was in þ tyght winge of þ battel, & þ host drewe nye in two partes, & blewe þ trompets They of Judas syde blewe þ trōpetes also, & þ earth shoke at þ noyse of þ hostes, & thei stroke a felde from þ morow tyl nyghte. And whē Judas sawe that Bachides host was strongest of þ tyghte syde, he toke wyth hym all the herdymen, and brake þ tyght winge of theyr ordre, & folowed vpon thē vnto þ mount Azot. Nowe whē they whyche were of the lyfte wynge, sawe that the tyghte syde was discomfyted, they persecuted Judas & them þ were wyth him. Then was there a sore battayl, for many were slayne and wounded of both the parties. Judas also him selfe was killed, & þ remnaunt fled. So Jonathas & Simon toke Judas theyr brother, and buryed hym in hys fathers sepulchre in þ citie of Modin. And al the people of Israel made great lamētacion for hym, & mourned longe, sayinge: Alas, þ thys worthye shulde be slayne, whyche deliuered the people of Israel. As for other thynges partaynyng to the battayles of Judas, the noble actes that he dyd & of hys worthynesse: they are not wrytten, for they were very manye.

*And after the death of Judas, wycked men came vp in all the coastes of Israell, & there arose all suche as worcke vngodlynesse. In those dayes was there a greate dearthe in the lande, & al the countre gaue ouer them selues and theirs vnto Bachides. So Bachides chose wycked mē & made them Lordes in the lande. These sought out & made search for Judas frēdes, & brought thē vnto Bachides: which auēged hi self vpō them wh greate dyspyte. And there came so great trouble i Israel, as was not sence the tyme that no prophete was sene there.

Then came al Judas frendes together, & said vnto Jonathas: for so much as thy brother Judas is dead, ther is none lyke hym to go forth agaynst our enemyes, agaynst Bachides, and such as are aduersaries vnto oure people. Wherfore, thys daye we chose þ for hi, to be oure prynce, & captayne to ordre oure battayl. And Jonathas toke the gouernaunce vpon him at þ same tyme & ruled in steade of his brother Judas. whē Bachides gat knowlege therof he

sought

C Ioseph. lib. 3. li. 13. c.

soughte for ty ſle him. But Jonathas and Symon hys brother, perceaupnge þ fledde into the wyldernes of Thecua wyth all theyr companye, and pytched theyr tētes by þ waterpole of Haſpher.

D Whych when Bachydes vnderſtode, he came ouer Jordaine with al his hoſt vpon the Sabboth day. Nowe had Jonathas ſent his brother Jhon (a captaine of the people) to praye hys frendes þ Nabuthites, that they wolde lende them theyr ordinaunce, for they had muche. So þ childzen of Jambzy came out of Nadaba, & tooke Jhon & all þ he had, & wēt theyr waye with all. Then came worde vnto Jonathas & Symō his brother, þ the childzen of Jambzye made a great maryage, and brought the bryde from Nadaba wyth greate pompe: for ſhe was daughter to one of the nobleſt pryuces of Canaan. Wherfore they remembzed the bloud of Jhō theyr brother, & wente vp, & hyd them ſelues vnder þ ſhadowe of þ moūtaine

So they lyft vp theyr eyes, & loked and beholde there was much ado & great repayre: for the brydegrome came forth, and hys frendes and hys brethrē mete them with tympaynes, inſtrumētes of muſike, & many weapons. Thē Jonathas & they that were wyth hym, roſe out of theyr lurkynge places agaynſt them, and ſlewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke al their ſubſtaunce. Thus the Maryage was turned to mourninge, & the noyſe of theyr melodye in to lamentacion. And ſo whē they had aduēged þ bloud of theyr brother, they turned againe vnto Jordane

E Bachides hearynge thys, came vnto the very border of Jordane with a great power vpon þ Sabboth daye. And Jonathas ſayde to hys companye, let vs get vp, and fight agaynſt our enemies: for it ſtandeth not wyth vs to daye as in tymes paſt: Beholde, our enemyes are in our waye, þ water of Jordane vpon the one ſyde of vs, with bāckes fennes and wodes of the other ſyde, ſo that there is no place for vs to departe vnto.* Wherefore crye nowe vnto he- 1. Par 10. & 1. Mac. 3. 4.
auen, þ ye may be deliuered from þ power of our enemyes. So they ſtroke þ battel. And Jonathas ſtretched oute hys handes to ſmyte Bachides, but he fled backewarde. Then Jonathas and they that were wyth hym, leapte into Jordane, & ſwymmed ouer Jordane vnto him & there were ſlayne of Bachides ſyde that daye a M. men.

Therfore Bachides with hys hoſte turned agayne to Jeruſalem, and buylte vp the caſtles & ſtronge holdes that were in Jewrye, Jerycho, Emaus, Bethoron, Bethel, Thamnata, Phara, and Topo, wyth hygh walles, wyth portes and wyth lockes: and ſet men to kepe them, that they myght vſe theyr malice vpon Iſrael. He walled vp the cytye Bethſurath, Gazarach, and the caſtel, and prouided them wyth men and vytayles. He toke alſo the cheleſte mens ſonnes in þ countrye for pledges, & put thē in þ caſtel at Jeruſalē to be kepte.

Afterwarde in the hundred fyftye & thre yeare in the ſeconde moneth Alcimus commaunded, that the walles of the innoſte Sanctuarie ſhulde be deſtroyed, and the buyldynges of the prophettes alſo. And when he beganne to deſtroye them, the thinges þ he wēt aboute, were hindred, for he was ſmytten wyth a palſye, and hys mouth ſhut ſo that he could no more ſpeake, nor cō maunde any of his houſe: concernynge f hys buſynes. Thus dyed Alcymus in greate miſeri at þ ſame tyme. And whē Bachides ſawe þ Alcimus was dead, he turned againe to the kyng and ſo þ lande was in reſte two yeares. Then all the vngodlye men helde a councell, ſayinge: Behold Jonathas and his cōpany are at eaſe & dwell without care. Wherfore, let vs bryng Bachides hether, & he ſhal take thē al in one neight.

So they went and gaue Bachides thys coūcel which arose to come with a great hooſt: and ſent letters priueiye to hys adherentes, whych were in Jewrye, to take Jonathas & thoſe that were with him: but they myght not, for þ other had gotten knowlege of theyr deuyce. And Jonathas toke fyftye mē of the countrye (whych were the rynglcaders of them) and ſlewe thē. Then Jonathas and Simon wyth theyr cōpany departed vnto the citie Bethbeſſen, whych lyeth in the wyldernes, and repayred the decaye thereof, and made it ſtrōge. When Bachides knewe this he gathered al his hooſt, and ſente worde to them that were of Jewry. Then came he and layde ſege to Bethbeſſen,

and

and foughte agaynst it a longe season, and made instrumentes of warre. Nowe Jonathas lefte his brother Simō in the citie, and wente forth him selfe in to ꝑ countrie, & came with a certayne nombre and slewe Odares and his brethren and the children of Phaleron in theyr tētes: so that he began to be strōge and to increase in power.

As for Symon & hys company, they went oute of the citie, and brente vp ꝑ instrumētes of warre, and foughte agaynst Bachides, and discomfited him And Bachides was sore vexed, because his councel and trauel was in vayne wherfore he was wroth at the wicked men (ꝑ gaue hym councel to come into theyr lande) and slewe many of them. Then purposed he with hys companie to go awaye into his owne coūtry whe reof whē Jonathas had knowlege, he sent ambassidours vnto him, for to make peace wyth hym, and that he shulde delyuer him his prysoners againe. To ꝑ whyche Bachides consented gladly, and dyd accordyng to hys desyre: yee & made an othe, ꝑ he shulde neuer do him harme al the daies of his life. So he restored vnto hym all the prysoners that he had taken oute of ꝑ lande of Juda, and then turned & went his waye into hys owne lāde, neyther proceaded any further to come vnto ꝑ borders of Juda. Thus Israell had nomore warre, and Jonathas dweit at Machemas, & beganne there to gouerne the people, & destroyed ꝑ vngodly mē out of Israel.

The x. Chapter.

Demetrius desyreth to haue peace with Jonathas. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendes hyppe of Ptolomeus and Alexander.

IN the hundred and threscore yeare, came Alexander: the sōne of noble Antiochus & tooke Ptolomays, whose cytyzyns receaued hym, and ther he raygned. When Demetrius hearde therof, he gathered an exceadinge great hoost and wente forthe agaynste him to fyght. Wherefore Demetrius sēte letters vnto Jonathas, with louyng wordes and praysed hym greatly. For he sayde we wyl fyrst make peace with hym, before he bynde hym selfe wyth Alexāder against vs: elles he shal remembre the euel ꝑ we haue done agaynst hym, hys brother and his people. And so he gaue Jonathas leaue to gather an hoost to make weapons, & to be confederate wh him, & commaūded the pledges ꝑ were in the castell to be delyuered vnto hym.

Then came Jonathas to Jerusalem, B & red the letters in the audience of al ꝑ people: and of them ꝑ were in ꝑ castle. And therefore were they sore afrayed, because they hearde ꝑ the kinge had geuen them licence to gather an hoost. Thus were ꝑ pledgers deliuered vnto Jonathas, whych restored thē to theyr elders. Jonathas also dweite at Jerusalē, & beganne to buylde vp and to repayre the citie, cōmaundynge ꝑ worke men to wal it: & the mount Syon roūd about wh stone, to be a strong holde, & so they dyd. As for the Heathen ꝑ were in the castels whych Bachides had made vp, they fled: so ꝑ euery mā lefte ꝑ place, & went into his owne coūtre. Onelye at Bethsura remayned certayne of the Jewes, whyche had forsaken ꝑ lawe and commaūdementes of GOD, for Bethsura was theyr refuge.

Nowe whē kynge Alexander hearde of ꝑ promises that Demetrius hadde made vnto Jonathas, and whē it was tolde him of ꝑ battayles & noble actes, whyche he and his brethren had done, & of ꝑ great trauayles ꝑ thy had taken he sayde: where shall we fynde such a man? Well we wyl make him oure frende, & be confederate wh him. Upon thys he wrote a letter vnto hym: wyth these wordes: kyng Alexander saluteth hys brother Jonathas. We haue hearde of the, ꝑ thou art a baleaunt man and mete to be our frend: wherfore thys day we ordayne ꝑ to be our hygh Preast of thy people and to be called ꝑ kinges frend. (Upon thys he sent hym a purple clothyng & a krowne of golde) that thou mayest consider what is for our profyt, and kepe frendshyp towarde vs.

So in the seuenth moneth of the hūdred and three score yeare vpon the so- C lempne feaste day of the tabernacules, Jonathas put the holy rayement vpon him. Then gathered he an host and made many weapons. Whych when Demetrius hearde, he was marueious sorye, and sayde: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendeshyppe of the Jewes for hys owne defence.

yet wyl

yet wyl I wryte louyngely vnto thē
also: yee, and promyse them dignities
and rewardes ꝑ they maye be of my sy
de. Wherupon he wrote vnto them the
se wordes: kynge Demetrius sendeth
gretinge vnto the people of the Jewes
where as ye haue kepte your couena-
unt toward vs, and contynued in oure
frendeshyp, not enclynynge to oure e-
nemyes, we were glad, whē we hearde
therof. Wherfore remayne styll, and be
faythfull to vs: & we shall well recom-
pense you for ꝑ thynges ꝑ ye haue done
our party: we shal release you of many
charges, & geue you rewardes. And no
we I dyscharge you & all ꝑ Jewes fro
me tributes: I forgeue you ꝑ customes
of salt, & release you of ꝑ crowne tares
of ꝑ thyrd part of ꝑ sede, & halfe of ꝑ fru
te of trees whyche is myne owne du-
tye. These I leaue for you from thys
daye forth: so that they shal not betakē
of the lāde of Juda, nor of ꝑ thre cities
whych are added therunto out of Sa-
maria & Galyle from thys daye forthe
for euermore. Jerusalē also wt al thyn-
ges belongynge therto, shalbe holy &
free: yee the tythes & trybutes shal per-
tayne vnto you. As for the power of ꝑ
castel whyche is at Jerusalē, I remyt
& geue it vnto ꝑ preast ꝑ he maye set in
it such men, as he shal chose to kepe it.
I freely delyuer al ꝑ Jewes ꝑ are pry-
soners thorowoute all my realme, so ꝑ
euery one of them shalbe free fro payig
and tribute, yee, euen of theyr cattel.

Al the solempne feastes, Sabothes,
new mones, the dayes appoynted the
thre dayes before & after ꝑ feast, shalbe
free for all the Jewes in my realme, so ꝑ
in them no man shal haue power to do
anye thynge, or to moue any busynes
agaynst anye of them in anye maner of
cause. There shal thyrty thousande al-
so of the Jewes be wrytten vp in ꝑ kin
ges host, & haue theyr wages payed as
al other menne of warre of the kynges
shuld haue, & of them shalbe ordeyned
certayne to kepe ꝑ kynges stronge hol
des: yee & some of them shalbe set ouer
the kynges busynesse, ꝑ they may fayth
fullye deale with ꝑ same. The Jewes
also shal haue princes of theyr owne, &
walke in theyr owne lawes as ꝑ kyng
hath cōmaunded in the lande of Juda.
And the thre cities that are fallen vn
to Jewry from ꝑ countre of Samaria
and Galile: shal be taken as Jewrye, &
be vnder one: nether be subiecte to any
straunge Lorde, but to the hye preast.
As for Ptolomays & the lande perta-
ynynge therto, I geue it vnto the San
ctuary at Jerusalem, for the necessari-
expenses of the holy thynges. Moreo-
uer, I will geue euerye yeare fyftene
thousande sycles of syluer out of ꝑ kyn
ges checker (whych partayneth vnto
me) to ꝑ worcke of the temple: yee, & lo-
ke what remayneth (whyche they that
had our matters in hand in tyme paste
haue not payed,) ꝑ same shal they geue
vnto them also. And besydes all thys ꝑ
fyue thousande sycles whych they toke
yearly of ꝑ rētes of ꝑ Sanctuary, shal
belonge vnto the preastes ꝑ do seruice.

Item whosoeuer they be, that fle vn-
to ꝑ temple at Jerusalem or wythin ꝑ
lyberties therof where as they are fal-
len into the kynges daunger for anye
maner of busynes, they shalbe pardo-
ned, & all ꝑ goodes ꝑ they haue in my
realme, shalbe fre. For the buyldynge
also and repayrynge of the worke of ꝑ
Sanctuarye, expēces shalbe geuē oute
of ꝑ kinges Checker: yee, and for ꝑ ma
kynge of the walles rounde aboute Je
rusalem, for the breakynge downe of ꝑ
olde, and for ꝑ settynge vp of the stroge
holdes in Jewrye, shal ꝑ costes & char-
ges, begeuē oute of ꝑ kiges Checker.

*But when Jonathas & the people
hearde these wordes, they gaue no cre-
dence vnto them, neyther receaued thē
for they remēbred the greate wycked-
nesse that he had doone vnto Israel, &
howe sore he had vexed them. Where
fore, thei agreed vnto Alexander, for he
was a prince that had dealte frendly
with them & so they stoode by hym al-
waye.* Then gathered kyng Alexan-
der a great hoost, & brought hys army
agaynst Demetrius. So the two kyn-
ges stocke battayle together, but De-
metrius hoste fled, & Alexander follo-
wed after, and fell vpon them. I mygh-
tye sooze felde was it, contynuing tyl ꝑ
Sōne wente downe, and Demetrius
was slayne the same daye.

And Alexāder sente Ambasadoures
vnto Ptolomy the kynge of Egypte wt
these wordes, sayinge: Forsomuch as
I am come agayne to my Realme, and
amsette in the throne of my progeni-
toures, and haue gotten the dominion
ouercomed

ouercomed Demetrius, conquered the lande and stricken felde wᵗ hym, so that we haue discomfited both hym and hys hoost, and syt in the throne of his kyngdome: Lette vs nowe make frendeshype together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, & bothe geue the rewardes, and her greate dignitie. Ptolomie the kynge gaue answere, sayinge Happie be the daye wherein thou arte come agayne, vnto the lande of thy progenytours, and sette in the throne of theyr kyngdome. As now wyll I fulfyl thy writyng: but mete me a Ptolomays, that we maye se one another, & I may mary my daughter vnto the, according to thy desyre. So Ptolomy went out of Egypt with hys daughter Cleopatra, and came vnto Ptolomays in the clxij. yeare where kinge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolomais wᵗ great worshyppe, like as the maner is of kinges to be. Then wrote kyng Alexander vnto Jonathas, that he shulde come & mete hym. So he wente honorably vnto Ptolomais & there he mete the two kinges, and gaue them greate presentes of golde and syluer, and founde fauoure in theyr syghte.

G And there came together against Jonathas certayne wycked men & vngracious persons of Israel, makyng complaintes of hym, but ỹ kynge regarded them not. As for Jonathas, the kynge commaunded to take of hys garmētes & to clothe him in purple, & so they dyd. Then the kinge appoynted hym to syt by hym, & sayde vnto hys Princes: Go with hym into the myddest of the citie, and make a proclamacion that no man cōplayne agaynst hym in anie matter, & that noman trouble hym for any maner of cause.

So it happened: that when his accusers sawe the worshyppe whyche was proclaymed of hym, and ỹ he was clothed in purple, they fled euerychone. And ỹ kinge made muche of hym, wrote him among hys chefe frendes, made hym a Duke, & partaker of his dominion. *Thus Jonathas went agayne to Jerusalem with peace & gladnes. In ỹ hundred. lxb. yere came Demetrius, ỹ sōne of Demetrius, frō Creta in to hys fathers lāde: whereof when Alexāder heard tel, he was ryghte sorye, & returned vnto Antioch. And Demetrius chose *Appolonius (whych had ỹ gouernaunce of Celosyria) to be hys captayne. 1.Mac.3.d.

So he gathered a greate hoost, and came vnto Jamnia, and sent worde vnto Jonathas, the hie Prest, saying: Darest thou withstāde vs, thy selfe alone? As for me, I am but laughed to scorne & shamed, because thou prouedeste thy strength agaynst vs in ỹ mountaines. Nowe therfore, yf thu trustest in thyne owne strength come downe to vs in ỹ playne felde, & there let vs proue our strenght together: thou shalte fynde, ỹ I haue valeaunt men of warre wyth me, and shalt knowe whom I am, and the other that stande by me.

Whyche saye: that youre foote is not H able to stande before our face, for thy fathers haue bene twyse chased into theyr lāde. And nowe, howe wylte thu be able to abyde soo greate an hoost of horsmen and fotemen, in ỹ felde where as is neyther rocke, stone, nor place to flie vnto? When Jonathas hearde the wordes of Appollonius, he was moued in hys mynde: wherefore he chose ten thousand men, and went out of Jerusalem & Simon hys brother met hym for to helpe hi. And they pytched theyr tentes at Joppa, but the citie kept hym forth, for Joppa was an holde of Appollonius: Then Jonathas laide seege to it, and they that were in the citie for very feare let hym in, and so Jonathas wāne Joppe. Appollonius hearinge of thys, toke. xij. thousāde horsmē, wᵗ a greate hoost of fote and went as though he wold go to Azotus, and came immediatly into ỹ playne felde: because he had so many horsemen, & put hys truste in them. So Jonathas folowed vpō hym to Azotus and there they stroke ỹ battayl. Nowe had Appolonius lefte a thousande horsemen behinde them prevely in ỹ tentes. And when Jonathas knewe that such wayte was layde behynd them, they went rounde aboute ỹ enemies hoost, and shotte dartes at the people from ỹ mourning to ỹ euening. As for Jonathas people, they kepte theyr order as he had cōmaūded thē, & ỹ enemyes horses were euer labourige

Then broughte Simon forth hys hoost, & set them agaynst the footemen for ỹ horsemen were wery alredy. So I he dis-

he dyſconfited them, and they fled. And they that were ſcatered in the feld gat them to Azotus, and came into the tẽple of Dagon theyr Idol, þ they myght there ſaue theyr lyues. But Jonathas ſet fyre vpon Azotus and al the cities round about it, and toke theyr goodes and *brente vp the temple of Dagon, with al them that were fled into it

1. Mac. 11.

Thus were ſlayne and brent wel nye viii. M. men. So Jonathas remoued þ hoſt from thence and brought them to Aſcolon: where the men of the citie came forth, & met hym wyth greate worſhyppe. After thys wẽt Jonathas and his hooſte agayne to Jeruſalem, wyth greate ſubſtaunce of good. And when kynge Alexãder hearde theſe thynges, he thoughte to do Jonathas moare worſhippe and ſente hym a colar of golde, as þ vſe is to begeuen vnto ſuch as are of the kinges nert bloude. He gaue hym alſo þ citie of Accaron (whyth the landes belonging thereto) in poſſeſſiõ.

The xi. Chapter.

¶ The diſcencion betwixt Ptolomeus and Alexãder hys ſonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Sion is beſeged of Jonathas. Demetrius feinge that no man reſiſted hym, ſendeth hys armie agayne. Triphon moueth Antiochus agaynſt Demetrius. Demetrius is deliuered by the ſuccour of Jonathas. After hys deliueraunce he breaketh hys couenaunt that he had made.

AND the kynge of Egypte gathered an hooſte (lyke þ ſande that lyeth vpon the ſee ſhore) and many ſhyps * and went aboute thorowe dyſceate to optayne the kyngedome of Alexander, and to ioyne it vnto hys owne realme. Vpon thys he toke his iourney into Siria, & was letten into þ cities, & men came forth to mete hym, for kinge Alexander had cõmaunded them ſo to do becauſe he was hys father in lawe. Now when Ptolomie entred into anye citie, he lefte men of warre to kepe it, & thys he dyd thorowe out al the cities. And when he came to Azotus *thei ſhewed hym the temple of Dagon & Azotus that was brent vp, with þ other thynges which wer deſtroyed, þ deade bodyes caſt abrode, & the graues that they had made by þ waye ſyde, for ſuch as were ſlayne in the feld. And tolde þ kynge that Jonathas had done al theſe thynges, to the intente they myght gett him euel wil. But the kynge layd not a word theretho. And Jonathas mete the kinge wt great honour at Joppa, where they ſaluted one another, & toke theyr reſte. So when Jonathas had gone wyth þ kinge vnto the water that was called Eleutherus he turned agayne to Jeruſalem.

Ioſeph. ca. 7. li. 13.

1. Mac. 10. c

Now Ptolompye had gotten the dominion of the cities vnto Selucia vpõ þ ſee coaſt, imagininge wicked coũceils agaynſte Alexander and ſente Ambaſadours vnto Demetrius, ſayinge: Come let vs make a bonde betwixte vs, ſo ſhal I giue the my doughter that Alexander hath, & thou ſhalt raygne in thy fathers kingdome. I repent that I gaue Alexãder my doughter, for he goeth aboute to ſlaye me. And thus he ſlaundred Alexander, becauſe he wolde haue had hys Realme.

Thus he toke hys doughter from hym, gaue her vnto Demetrius, & forſoke Alexãder, ſo that hys malicie was openly knowen. And Ptolomie came to Antioch, where he ſet two crownes vpon hys owne heade: the crowne of Egypt & of Aſia. In þ meane ſeaſon was kynge Alexander in Cycilia, for they þ dwelte in thoſe places, had rebelled agaynſt hym. But when Alexander hearde of thys, he came to warre agaynſte him. So kinge Ptolomie brought forthe hys hooſt and met hym wyth a myghtye power & chaſed hym awaye. Then fled Alexander in to Araby there to be defended, and kynge Ptolomayes honoure encreaſed. And Zabdyel þ Arabyan ſmote of Alexanders heade, & ſent it vnto Ptolomie. But the thyrde daye after, dyed kynge Ptolomie hym ſelfe: and they whom he had ſet in the ſtronge holdes, were ſlayne of thoſe that were wythin the cities. And Demetrius raygned in the hundred and ſeuen and ſyrtie yeare.

At the ſame tyme gathered Jonathas them that were in Jewry, to layege vnto the caſtel which was at Jeruſalem, and ſo they made manye inſtrumentes of warre agaynſt it. Then went ther certayne vngodly perſons (whyche hated theyr owne people) vnto kynge Demetrius: and tolde hym þ Jonathas beſeged the caſtel. So whẽ he hearde it, he was angry & vnmediatly

vyatly came vnto Ptolemais, & wrot vnto Jonathas that he shuld laye no sege to the castell, but come and speake wyth hym in al the haste. Neuertheless, when Jonathas hearde thys, he cõmaunded to besege it. He chose also certayne of the elders and Preastes of Israell, and put hymselfe in the parell, and toke wyth hym golde, syluer, clothynge, and diuerse presentes, & wente to Ptolomais vnto the kynge, & found hym gracious.

And thoughe certaine vngodlie men of hys owne people made complayntes vpon hym, yet* the kyng entreated him as hys predecessours had dõne before, and promoted hym in the syght of all hys frendes, confirmed hym in the hye prest hod, with all the worshyp that he had afore, & made hym hys chefe frend. Jonathas also desired the kynge that he wolde make Jewrye fre * wyth the thre heade cities of Samaria, and the landes pertainynge thereto: vpon thys dyd Jonathas promise hym thre hundred talentes. Wherunto the kynge cõsented, and gaue Jonathas wrytynge of the same, conteinynge these wordes: kyng Demetrius sendeth greatynge vnto his brother Jonathas, and to the people of ỹ Jewes. We sende you here a copie of the letter which we dyd wryte vnto oure elders Lasthenus, concernynge you that ye shulde knowe it.

Kynge Demetrius sendeth greatynge vnto Lasthenus hys elder. For the layth fulnesse that our frendes the people of ỹ Jewes kepe vnto vs, & for ỹ louinge kidnes which they beare towardes vs: we are determined to do them good

Wherfore we ordaine all the coastes of Jewrye wyth thre cities, Lydda ād Ramatha (whych are added vnto Jewrye from Samaria) & all the landes pertainynge thereunto, to be freely seperated for suche as do sacrifice in Jerusalem, bothe concernynge ỹ paymentes whyche the kinge toke yearlye afore tyme, & the fruytes also of the earthe and trees. As for other tythes and tributes that belongeth vnto vs, we discharge them thereof frome thys tyme forthe. In like maner we graunte vnto them al the costomes of salte, & crowne tares: whyche were brought vnto vs. And thys fredome shall they haue firme and stedefast, from this tyme forth for euermore. Therefore se ỹ ye make a copie of these oure letters, & delyuer it vnto Jonathas, ỹ it maye be kepte vpon ỹ holye mounte in a cõueniẽt place.

After thys when Demetrius ỹ kyng sawe that hys lande was in rest, & that no resistaunce was made hym: he sente away all hys hoste euerye man to his owne place, excepte an armye of straũgers, whome he brought frome the Iles of the Heathen, wherfore all hys fathers host hadde euell will at hym.* 1.Mac.11.c. Nowe was there one Triphon (ỹ hadde bene of Alexanders parte afore) why he when he sawe that al ỹ hoste murmured against Demetrius he wente to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon hym to delyuer hym thys yonge Antiochus, that he myghte raygne in hys fathers steade. He tolde hym also what greate euell Demetrius had done, and howe hys men of warre loued hym not, and so remayned there alonge season.

And Jonathas sent vnto kynge Demetrius to dryue thẽ oute whych were in the Castel at Jerusalem, & in ỹ other refuges, for they dyd Israell greate harme. So Demetrius sẽt worde vnto Jonathas sayinge: I wyll not only do these thynges for the and thy people, but at tyme conueniente I wil do both the and thy people greate worshyppe. But nowe thou shalt do me a pleasure, yf thou wilt sende me men to helpe me, for al mine armye is goone frõ me. So Jonathas sent hym iij. M stronge men vnto Antioche, and they came vnto the kynge: wherfore the kynge was verye gladde at theyr commynge. But they that were of the citie (euen an C. and rr. M men) gathered them together, & wolde haue slayne ỹ kynge, whych fled into hys court, and the citizyns kepte the stretes of the citie, and beganne to fyght. Then the kynge called for ỹ Jewes helpe, whych came to hym altogether, and went abroade thorowe the citie, and slewe the same daye an C. M. men, set fyre vpon that citie, gat many spoyles in that daye: and delyuered the kynge. So when the citizyns sawe that the Jewes had gotten theyr will of the citie, and they them selues dysapoynted of theyr purpose, they made theyr supplicacion vnto the kynge, sayinge:

Graunt vs peace, and let the Jewes ceasse from troublyng vs and the citie, & vpon thys they cast away theyr weapens. Thus they made peace, and ꝑ Jewes gat greate worshyppe in ꝑ syghte of the kynge, and in the syghte of all that were in hys realme, and were spoken of thorowe out the kyngdome: and so they came agayne to Jerusalē wyth great goodes.

So the kynge Demetrius sat in the throne of hys kyngdome, and had peace in hys lande. Neuertheles, he dyssembled in al that euer he spake, and withdrewe hym selfe frome Jonathas, neyther rewarded hym accordynge to the benefites whiche he had doone for him, but troubled hym veryr sooze. After thys came Triphon agayne wyth ponge Antiochus: which raigned and was crowned kynge. Then there gathered vnto hym all the men of warre: whome Demetrius had put awaie, these sought agaynst Demetrius, whych fled and turned hys backe. So Triphon toke the Elephantes, and wanne Antioch. And ponge Antiochus wrote vnto Jonathas, sayinge: I confirme the in thy Prestehode, and make the ruler ouer foure countreyes, that thou mayest be a frende of the kynge.

Upon this he sent hym golden vessels to beserued in: and gaue hym leaue to drynche in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Simō also captayne, from the coastes of Tyrus vnto ꝑ borders of Egypte. Then Jonathas toke hys pourney, & wente thorowe ꝑ cities beyonde the water of Jordane, and all ꝑ men of warre of Syria gathered thē vnto hym for to helpe hym. So he came vnto Ascalon, and they of ꝑ citie receaued hym honourably, and from thence went he vnto Gaza, but they wold not lette hym in, wherfore he layde sege vnto it, burnyng vp and spoylynge ꝑ places that were aboute the citie.

And the citizyns of Gaza submitted them selues vnto Jonathas, whyche made peace wyth thē, but toke of theyr sones to pledge, sent thē to Jerusalem, and went thorowe the coūtre vnto Damastus. Nowe whē Jonathas hearde that Demetrius prynces were come into Cades (whych is in Galile) wyth a greate hooste, purposynge to put Demetrius out from medlynge in the realme, he came agaynste them, and lefte Simon his brother in ꝑ lande, whyche came to Bethsura, & layd seege to it a longe season, and dyscōfyted them. So they desired to haue peace wyth hym, whiche he graūted them, & afterwarde put them oute frome thence, tooke the citie and set men to kepe it. And Jonathas wt his hooste came to the water of Genesar, and betymes in ꝑ morynynge gatte them to the playne felde of Asor.

And beholde, the hoostes of the Heathen mete them in the felde, and layde watche for them in the mountaynes: so that whē Jonathas came agaynst thē, ꝑ other (whyche were layed to watch) rose oute of theyr places and fought, & they that were of Jonathas syde fled, euery man, & there was not one of them lefte, excepte Mattathias the sonne of Absolomus, & Judas the sonne of Calphy the captayne of the hooste.

Then Jonathas rent hys clothes, layde earthe vpon his heade, made hys prayer & turned agayne vnto them in ꝑ felde: where they foughte together, & he put them to flyghte. Nowe when hys owne men: ꝑ were fled sawe this: they turned agayne vnto hym & helped hym to folowe vpon all theyr enemies vnto theyr tentes at Cades. So there were slayne of the Heathen the same daye iii. M. men: and Jonathas turned agayne to Jerusalem.

The xij. Chapter.

¶ Jonathas sendeth Ambassadours to Rome and to the people of Sparta, to renue theyr couenaūte of frēdshyp. Jonathas putteth to flyghte the princes of Demetrius. Triphon taketh Jonathas by disceat.

JOnathas seynge that ꝑ tyme was mete for hym, chose certayne men & sent thē vnto Rome for to stablyshe & to renue *ꝑ frēdeshyppe wythe thē. He sent letters also vnto Sparta & to other places in lyke maner. So they went vnto Rome, and entred into the councel, and sayde: Jonathas ꝑ hye preast & ꝑ people of ꝑ Jewes sent vs vnto you: for to renue ꝑ olde frendeshyppe & bond of loue: Upon thys the Romaines gaue thē frē pasporres, that men shulde leade them home into ꝑ lande of Juda peaciablie. And this is the copie of the letters that Jonathas wrote vnto the Spartians.

Jonathas the hye preast wt ꝑ elders, prestes

preastes, and the other people of ꝑ Iewes, sende greatynge vnto the Spartians theyr brethē. Ther were letters, sente longe agoo vnto Onias the hye preaste, from Arius: whiche than raigned amonge you: that ye are our brethren, as the wrytynge made thereupon specifieth. And Onias entreated ꝑ ambassadoure that was sent honourablie, and receaued the letters: wherin there was mencion made of the bōde of loue and frendshyppe: But as for vs, we nede no suche wrytynges: for why? we haue the holye bookes of scripture in
D oure handes to oure cōfort. Neuertheless we had rather sente vnto you, for the renuynge of the brotherhod & frendshyppe: Lest we shuld be straunge vnto you, for it is longe synce the tyme that ye sent worde vnto vs. wherefore: in ꝑ sacrifices that we offer and other ceremonies vpon the hye solempne dayes & other, we alwaye remember you wyth oute ceassyng (lyke as reason is, and as it becommeth vs to thynche vpon oure brethren) yea, and are ryght glad of youre prosperous honour.

And though we haue had great troubles & warres, so ꝑ the kynges about vs haue foughten agaynst vs: yet wold we not be greuous vnto you, nor to other of oure louers and frendes in these warres. For we haue had helpe from heauen, so that we are delyuered, & our enemies subdued. Wherfore we chose Numenius ꝑ sōne of Antiochus, & Antipater ꝑ sonne of Jason, & sente them vnto ꝑ Romās, for to renue ꝑ olde bōde of frendshyp & loue w̄ them. We commaunded thē also to come vnto you, to salute you, and to deliuer your our letters, concerning the renauacion of our brotherhod. And now ye shal do ryght well to gene vs an answere thereunto.

C And thys is the copie of the wrytynge, which Arius the kynge of Sparta sente vnto Onias: Arius kyng of the Spartians sendeth greatig vnto Onias the hyghe preaste. It is founde in wrytynge, that the Spartians and Iewes are brethren, and come out of the generacio of Abraham. And now for so much as thys is come to oure knowlege, ye shall do well, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are youres, & yours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas hearde that Demetrius princes were come forth to fight agaynst hym with a greater hoost then afore, he went from Jerusalem: & mete them in ꝑ lande of Hemath, for he gaue them not space to come into hys owne country. And he sente spyes vnto theyr tentes, whych came agayne and tolde hym, that they were appoynted to come vpon hym in the nyghte season. Wherefore when the Sunne was gone downe, Jonathas commaundeth hys men to watche al the nyghte, and to be readye wyth weapons for to fyghte: and set watchemen roūde aboute ꝑ hooste. But when the aduersaries hearde that Jonathas was readye wyth hys men to ꝑ battel: they feared, & were afrayed in theyr hertes, and kyndled fyres in theyr tentes, brake vp, and gat them awaye. Neuertheleſſe, Jonathas and hys company knewe it not tyll ꝑ morning, for they sawe the fyres burninge.

Then Jonathas folowed vpō them, D but he myghte not ouertake them, for they were goone ouer the water Eleutherus. So Jonathas departed into ꝑ Arabians (whyche were called Zabadei) slewe them and toke theyr goodes. He proceaded further also, & came vnto Damascus, and wente thorowe all the countre. But Simon hys brother toke hys iourney and came to Ascalon and to the nerte stronge holdes, departinge vnto Joppa, and wāne it. For he heard that they wolde stande of Demetrius parte, wherfore he sette men of warre in ꝑ citie to kepe it. After thys came Jonathas home agayne, & called ꝑ elders of ꝑ people together, and demysed wyth them for to buylde vp the stroge holdes in Iewrye, and the walles of Jerusalē, to set vp an hye wall betwyxte ꝑ castel and the citie, for to seperate it frome ꝑ Citie, that it myghte be alone, and that men shuld neyther by nor sell in it. Vpō thys they came together for to buylde vp the citie, and for so muche as ꝑ wall vpon the broke of the west syde (called Caphetheta) was fallen downe, they repayred it: And Simon set vp Idiadah in Sephelah, and made it stronge, settynge portes and lockes vpon it. Nowe when* Triphon purposed to raigne in Asia, to be crowned, and to slaye the

1.Mac.11.c. Ioseph. ca. 11. lib. 13.

kinge Antiochus: he was afrayed that Jonathas wolde not suffre hym: but fyghte agaynst hym: Wherfore he wēte aboute to take Jonathas, & to kyl him. So he departed, and came vnto Bethsan. Then wēte Jonathas forth agayn ste hym to the battel wyth xl. M. chosen men, and came vnto Bethsen also. But when Triphon sawe þ Jonathas came w so greate an hooste to destroye hym, he was afrayed, and therfore he receaued hym honourablie, commended him vnto all his frendes, and gaue hym rewardes and commaunded hys men of warre to be as obediente vnto hym as to hym selfe.

And sayd vnto Jonathas, why hast thou caused thys people to take such trauayle, seyng ther is yet warre betwyxte vs: Therfore sende them home agayne, & chose certayne men to wayte vpon the, and come thou w me to Ptolemais, for I wyll geue it the, wyth the other strong holdes, men of warre and theyr officers: As for me I must departe, thys is onely the cause of my comming. Jonathas beleued hym, and dyd as he sayd, puttynge awaye his hooste, whyche went into the lande of Juda. He kepte but thre thousande by hym, wherof he sent two thousande into Galile, & one thousande went w hym selfe.

Nowe assone as Jonathas entred into Ptolemais, the citizyns spared þ gates of the citie, and toke hym, and slewe all them wyth the swearde, that came wyth hym. Then sente Triphon an host of fote men and horsemen into Galile and into þ great playne, to destroye Jonathas company. But when they knewe that Jonathas was taken: and al they slayne that wayted vpon hym, they toke counceil together and came forth ready to the battell. So whē they whych folowed vpon thē, sawe that it was a matter of lyfe, they turned back agayne. As for the other they went into the land of Juda peceably, and bewayled Jonathas, and them that were wyth hym ryght sore. And Israell made greate lamentacion. Then all the Heathen that were round aboute them sought to destroye them. For they sayd: nowe haue they no captaine, nor any man to helpe them. Therfore, let vs ouercome them, and roote oute theyr name from amonge men.

The xiij. Chapter.

¶ After Jonathas was taken Simon is chosen captayne, of whome Triphon takynge hys children and monye for the redempcion of Jonathas, killeth hym and hys chyldre. The grave of Jonathas. Triphon killeth Antiochus, and possesseth the realme. Demetrius taketh truce wyth Simon. Simon wynneth Gaza. He possesseth the towre of Sion. He maketh his sonne Jhon captayne.

NOwe when Simon heard þ Triphon gathered a greate host to come into þ lād of Juda, & sawe þ people was in greate fearfulnesse and care: He cam vp to Jerusalem, & gathered the people together, and gaue them exhortacion, sayinge: ye knowe what great battayles I and my brethrē and my fathers house haue foughte for the lawe and the Sanctuarie, & what maner of troubles we haue sene: thorowe occasion, wherof * all my brethren are slayne for Israels sake, and I am lefte aloone. And nowe let me not spare myne owne lyfe in anye maner of trouble, for I am not better then my brethren, but wyll auenge my people and the Sanctuarie, oure chyldren & oure wyues: for all the Heathen are gathered together to destroy vs of verye malice. 1. Mac. 9.

At these wordes þ hertes of þ people were kyndled together, so þ they cryed with a loude voice sayinge: Thou shalt be our captayne in stead of Judas, and Jonathas thy brethren, ordre thou our battayle, & whatsoeuer thou commandest vs, we shall do it. So he gathered all the men of warre, making hast to finish all the walles of Jerusalē, whyche he made stronge round aboute. Then sent he Jonathas the sonne of Absalomus w a fresh hoost vnto Joppa, which dryue them oute that were in þ castell, and remayned there hym selfe. Triphon also remoued from Ptolemais wyth a great armye, to come into the land of Juda, & Jonathas wyth him in warde. And Simon pytched his tentes at Adus before the playne feld.

But when Triphon knewe that Simon stode vp in stede of hys brother Jonathas, and that he wolde warre agaynste hym, he sent messengers vnto hym sayenge: Where as we haue kept Jonathas thy brother, it is for money þ he is owynge in þ kinges accoumpt, concernyng the busynes þ he had in hande.

Wherfore,

wherfore sende nowe an hundred talentes of syluer, and his two sonnes for suretye, that when he is letten forth, he shal not forsake vs, & we shal sede him agayne. Neuertheiesse, Simon knewe, that he dissembled in hys wordes, yet commaunded he the money and childrē to be deliuered vnto hym, lest he should be the greater enemie agaynst the people of Israel, & say: because he sent hym not the money and the children, therefore is Ionathas dead.

C So Simon sent hym the children & an hundred talentes, but he dissembled, & wold not let Ionathas go. Afterwarde came Triphon in the lande to destroye it, and wente rounde aboute by the waye, that leadeth vnto Ador. But wheresoeuer they went, thether wente Simon and his hoost also. Nowe they that were in the castell, sente messengers vnto Triphon, that he shulde make hast to come by the wildernesse, and to sende them vitayles. And Triphon made ready al hys horsemen to come ỹ same nyght. Neuertheiesse, it was a very greate snow, so that he came not in Galaadithim. And when he drewe nye Baschama, he slew Ionathas and his sonnes there, and then turned for to go home into hys owne land.

Then sente Simon to fet hys brothers dead coarse, and buryed it in Modin his fathers citie. So all Israel bewayled hym with great lamentacion, & mourned for hym very lōg. And Simō made vpon the sepulchre of hys father and hys brethren, a buyldynge hye to loke vnto, of fre stone, behynd & before, and set vp seuen pyllers, one agaynste another (for hys father, hys mother, & foure brethren) and set greate pyllers round aboute wyth armes vpon them, for a perpetual memorie, & carued shyppes beside the armes, that they myght be sene of men sayling in the see. Thys sepulchre which he made at Modin: stāndeth yet vnto thys daye.

D *Now as Triphō wente forth to walke wyth the ponge kynge Antiochus, he slew hym trayterously, & raygned in hys steade, crowned hymselfe kynge of Asia, and dyd much euell in the lande. Simon also buylte vp the castels in Iewry makyng them strong wyth hye towres, great walles and portes and lockes, and layed vp vytayles in the strong holdes. And Simon chose certayne men, and sente them to kynge Demetrius, to desyre hym, that he wolde discharge the lande from all bondage, for Triphon had spoyled it very sore. Wherevpon Demetrius the kynge answered hym, and wrote vnto hym after thys maner:

Demetrius the kyng sendeth gretynge vnto Simon the hye preaste hys frēde, with the elders and people of the Iewes. The golden crowne and precious stone that ye sente vnto vs, haue we receaued, and are ready to make a stedfast peace with you: yee, & to wryte vnto our officers, for to release you, concernynge the thynges where in we made you fre, & the appointment that we make wt you, shalbe firme and stable. The stronge holdes whych ye haue buylded shall be youre owne. As for anye ouersyghte or faute committed vnto thys daye, we forgeue it and the crowne tare that ye ought vs also. And where as was any other tribute in Ierusalem, it shallbe now no tribute: and loke who are mete among you to be in our court, let them be wrytten vp, that there maye be peace betwyxte vs.

Thus the yock of the Heathen was E taken from Israel in the hundreth and seuententhe yeare. And the people of ỹ Iewes beganne to wryte theyr letters and actes on thys maner: *In the first 1.Mac.13.d. yeare of Simon the hye preaste, and prince of the Iewes.

In those dayes wente Simon vnto Gaza and beseeged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they gat into the towre, leapt into the citie, which was in a great feare: In so much that the people of the citie rente theyr clothes, and clymed vp vpon the walles wyth theyr wyues and children, beseechynge Simon to be at one with thē, sayinge:

O reward vs not after oure wycked F nesse, but be gracious vnto vs, and we shal do the seruice. Then Simon for very pitie wolde fyght nomore agaynste them, but put them out of the citie, and caused the houses (wherein the images were) to be clensed, and so entred the citie wyth Psalmes of prayse, geuynge thankes vnto the LORDE. So when he had cast all abhominations oute of

the citie, he set suche men in it as kept ꝑ law of GOD, and made the citie strog & buylded a dwelling place for hym selfe.

Now, when they in the castell at Jerusalem were kepte so straytelie ꝑ they could not come forth into the countrie, & myght neyther by nor sell, they were verye hugry, and many of thē famished to death. In so much ꝑ they besought Simon to be at one wyth them, which he graūted them. So he put them oute from thence, and clensed ꝑ castell from fylthynesse. And vpon ꝑ thre & twentye daye of the seconde moneth in ꝑ Clxxi. yeare they entred into it with thankesgeuynge & braunches of Palme trees, wyth Harpes, Croudes, Cymbales, ād lutes, syngynge Psalmes and songes of prayse vnto GOD: for that the great enemie of Israell was ouercome.

And Simon ordained that the same day shulde be kept euery yeare in gladnesse, and made stronge the hyll of the temple that was besyde ꝑ castel, where he dwelte hymselfe with hys company. Simon also perceauing that Jhon his sonne was a myghty man of armes, made hym captayne of all the hoostes, and caused hym to dwell at Gaza.

The xiiij. Chapter.

¶ Demetrius is ouercome of Arsaces. Simon beyng captaine, there is greate quietenes in Israel: The couenaunt of frendshyppe wyth the Romāns, and wyth the people of Sparta is renewed.

A IN the Clxxij. yeare gathered king Demetrius his hoost, and departed vnto Media to get hym helpe for to fight agaynste Triphon. Nowe when Arsaces ꝑ kyng of Persia and Media heard, that Demetrius was entred wyth in hys borders, he sente one of hys princes, to take hym alyue: and to bryng hym vnto hym. So he went and slew Demetrius hoost, toke hym selfe, brought hym to Arsaces, whych kept hym in warde. And all the lande of Juda was in reste so longe as Simon liued, for he sought the welth of hys people, therefore were they glad to haue him for theyr ruler, and to do hym worshyp alway.

B Simon wanne the citie of Joppa also for an hauen towne, and made it an entraunce into the Iles of the see. He enlarged the borders of his people, and conquered them more land. He gathered vp many of theyr people that were prysoners: he had the dominion of Gaza, Bethsura, and the castell, whych he clensed from fylthynes, and there was no man that resisted hym. So that euery man tylled his grounde in peace, the land of Juda, and the trees gaue theyr frute and encreace. The elders sat all in Judgement, and toke theyr deuyce for the wealth of the lande, ꝑ yong men put on worshyp and harnesse vpon thē. He prouided vitayles for the cities, and made goodly stronge holdes of them, so that the fame of hys worshyppe was spoken of vnto the ende of the worlde. *For he made peace thorowe oute the lāde, & Israel was ful of myrth & Joye. 1. Mac. 14. ꝑ.

Euerye man sat vnder hys vine and fygge trees, & there was noman to fray them away. There was none in ꝑ land to fyght agaynste them, for then ꝑ kynges were ouercome. He helped those ꝑ were in aduersite among hys people, he was diligent to se the lawe kepte, as for such as were vngodly and wicked, he toke them awaye. He set vp the Sanctuarie, and encreased the holye vessels of the Temple.

When the Romans and the Spartians had gotten word, that Jonathas was dead, they were ryghte sorye. But when they hearde that Simon hys brother was made hye preaste in hys steade, and howe he had wonne the lande agayne wyth the cities in it, they wrote vnto him in tables of brasse, to renue the frendeshyp, & bonde of loue, whych they had made afore wyth* Judas and Jonathas hys brethren. Whyche wrytinges were red before the congregacion at Jerusalem. 1. Mac. 12. & 14.

C And thys is the copie of the letters that the Spartians sente: The Senators and citezins of Sparta sende gretyng vnto Simon the great preaste, wt the elders, Preastes, and the other people of the Jewes their brethren. Whan your ambassidours that were sente vnto our people certified vs of youre worshyppe, honour and prosperous welth, we were glad of theyr commynge, and haue wrytten the errande whych they spake before the counsall of the people, namly ꝑ Numenius the sonne of Antiochus & Antipater the sone of Jason ꝑ Jewes ambassidours are come vnto vs, for to renue ꝑ olde frēdeshyppe with vs. Upon

bys. Upon thys the people consented, ꝑ the men shulde be honorably intreated, and ꝑ the copy of theyr errand shuld be writtē in the special bokes of ꝑ people, for a perpetuall memorie vnto ꝑ Spartyans: yee, and that we shulde sende a copie of ꝑ same vnto Simon the greate preast. After thys dyd Simō sende Numenius vnto Rome, with a golden shylde of a thousande pounde weyght, to cōmende the frendshyp with them, which when the Romans vnderstode, they saide: what thankes shall we recompense agayne vnto Simon and his chyldren: For he hathe stablyshed hys brethren, ouercome the enemies of Israel. Wherfore they graunted hym to be free. And all thys wrote the Iewes in tables of brasse, and nayled it vnto the pylers vpon the mount Sion. The copie of the wrytynge is thys:

The eyhte and twentye daye of the Moneth *Elul, in ꝑ hundred lxxij. yeare, in the thyrde yeare of Simō the hye preaste, in the greate congregacion of the prestes, rulers of the people, and elders of the countrye at Asaram, were these wordes openly declared:

¶ For so much as there was much warre in oure lande, therefore Simon the sonne of Mattathias (come of the chyldren of Jarib) & hys brethren put thēselues in parel, & resisted the enemies of theyr people: that theyr Sanctuarie & law myght be mayntayned, & dyd theyr people greate worshyppe: Jonathas in lyke maner after that he had gouerned his people, and bene theyr hye preaste: dyed & lyeth buryed besyde hys elders. After that wolde theyr enemies haue troden theyr holy thinges vnder foote, destroyed theyr lande, & vtterly wasted theyr Sanctuarie. Then Simon withstoode them, and fought for hys people, spent much of his owne monye, weapened the valeaunt men of hys people, gaue them wages, made strong the cities of Juda, with Bethsura that lyeth vpō the borders of Jewry (where the ordinaunce of theyr enemies laye some tyme) & set the Iewes there for to kepe it. ¶ He made fast Joppa also, whych lyeth vpon the see, & Gaza that bordreth vpō Azotus (where ꝑ enemies dwelt afore) and there he set Iewes to kepe it: and what soeuer was mete for ꝑ subduinge of the aduersaries, that layd he therin.

Now when ꝑ people sawe the noble actes of Simon, & what worshippe he was purposed to do for thē hys godlye behauoure, and faythfulnesse which he kept vnto thē, & howe he sought by allwayes the welth of hys people, because he dyd all thys therfore they chose hym to be theyr prince, & hyepreaste. And in his tyme they prospered wel by hym, so ꝑ the Heathen were taken out of theyr land: & they also which were in the citie of Dauid at Jerusalē in the castel (where they went out & defyled all thynges that were aboute the Sanctuarie, and dyd greate harme vnto cleanlynesse) and Simon put men of the Iewes in it, for the defense of the lande and citie, and set vp the walles of Jerusalem.

And kinge Demetrius cōfirmed hym G in hys hye prestlhode, made hym hys frēde, and dyd hym great worshyp. For he hearde that the Romans called the Iewes theyr frendes, louers, and brethrē, how honorably they receaued Simōs ambassadours: howe the Iewes & preastes consented that he shulde be theyr prince and hye preaste perpetually (tyll GOD rayseth vp the true prophet) and that he shuld be theyr captayne to care for the Sanctuarie, & to set officers vpon the workes therof, ouer the lande, ouer the weapons, ouer ꝑ houses of defense, to make prouision for the holy thinges, and to be obeyed of euery man, and all the wrytynges of ꝑ lande to be made in his name: that he shuld be clothed in purple and golde, & that it shulde be lawfull for none of the people nor preastes to breake anye of these thinges, to withstande his wordes, nor to call any cōgregacion in the lande without hym, that he shulde be clothed in purple, and weare a colar of golde. And yf there were anye whych disobeyed or brake thys ordinaunce, that he shuld be punyshed.

So all the people consented to alow Simon, and to do accordīg vnto these wordes: Simon also hymself toke vpon hym, & was contente to be the hye Preaste, the Captayne, & Prince of the Iewes and preastes, & to gouerne them all. And they cōmaunded to make thys wrytyng in tables of brasse, and fasten it to the compasse of the Sanctuarie in an open place, and laye vp a copie of the same in the tresurye, that Simon & hys posteritie myght haue it.

The xv. Chapter.

¶ Antiochus maketh a couenaunt of frendshyppe with Simon, and Tryphon to persecuted. The Romans wryte letters vnto kinges and nacions in the defense of the Jewes. Antiochus refusinge the helpe that Simon sent him, breaketh hys couenaunt.

1 MOreouer kynge Antiochus the sonne of Demetrius sente letters from the Iles of the see, vnto Simon the hye preaste & prynce of the Jewes, and to all the people, contaynynge these wordes: Antiochus the kyng sendeth greatyng vnto Simon the hye preast, and to the people of the Jewes. For so muche as certayne wycked men haue gotten ꝑ kyngdome of our progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherfore I haue gathered a greate hooste, and made shippes of warre, that I may go thorowe the country, and be auenged of thē which haue destroyed our lande, and wasted manye cities in my realme. And therfore nowe I make the fre also from all the tributes, wher of all kynges my progenitours haue discharged the: and frō other customes (wher frō they haue released the) what soeuer they be: yee, I geue the leaue to smyte mony of thyne owne, within thy lande. As for Jerusalem, I will that it be holy & fre: and all the weapons and houses of defense, whych thou hast buyl ded, and kepeste in thyne handes, shall be thyne. Where as anye thynge is or shalbe owynge vnto the kynge, I forgeue it the, from thys tyme forth to euermore. And whē we haue obtayned oure kyngedome, we shal do the, thy people, and the temple greate worshyp: so that your honour shallbe knowen thorowe out the whole worlde.

13 In ꝑ Cxxxiij. yeare went Antiochus into hys fathers lande, and all the men of warre came together vnto hym, so ꝑ fewe were left with Tryphon. So the kyng Antiochus folowed vpō hym, but he fled vnto Doza, which lyeth by the see syde: for he sawe that there was my scheke commynge vnto hym, and that hys hoste had forsakē hym. Then came Antiochus vnto Doza with an C. and twentye thousande men of armes vpō foote, and eyght thousande horsemen. So he cōpassed the citie round aboute, and the shyppes came by the see. Thus they vexed the citie by land and by water, in so much that they suffred noman to go in or oute.

In the meane season came *Numenius (& they that had bene with hym) C
from ꝑ citie of Rome, hauynge letters 1.Ma.
wrytten vnto the kynges & prouinces, wherein were contained these wordes: Lucius the Mayre of Rome sendethe greatynge vnto Ptolomie the kynge. The ambassadours of the Jewes oure frendes beyng sent from Simon ꝑ hye preast, and from the people of ꝑ Jewes, came vnto vs for to renue the olde frēdshyp and bond of loue, brought a shyld of golde weyinge a thousande pounde, whych we were contente to receaue of them. Wherefore we thoughte it good to wryte vnto the kynges and prouinces, to do them no harme, nor to take parte agaynste them, theyr cities, nor countrye, neyther to mayntayne theyr enemies agaynst them. yf there be any wycked personnes therefore fled from theyr countrye vnto you, delyuer them vnto Simon the preaste, that he maye punyshe them accordynge to theyr owne lawe.

The same wordes wrote ꝑ Romans D
also vnto Demetrius the kyng, to Attalus, Araba, Arsaces, & to all the regiōs, as Samsanes, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pāphilia, Lycia, Halicarnassum, and to the Rhodes, to Faselis, Coo, Sida, Arado, Gortina, Gnidum, to Cypres and Cyren. And of euery letter they sent a copie to Simon the hye preast, and to the people of the Jewes: So Antiochus ꝑ kynge brought hys hooste vnto Doza ꝑ seconde tyme to take it: where he made diuerse ordinaunce of warre, and kepte Tryphon in, that he shulde not come forth. Then sent Simon to Antiochus two thousande chosen mē to helpe hym with golde, syluer, and other plenteous gere. Neuertheiesse, he wold not receaue them, but brake all the couenaunte which he made with Simon afore, and withdrewe himselfe from him.

He sent Athenobius also a frend of his vnto Simon, for to reason wh hym, sayinge: ye wytholde from me Joppa and Gaza (wyth the castel that is at Jerusalē) whych are cities of my realme, whose borders ye haue destroyed and done great euell in ꝑ lande, hauynge the

domynacyō in many other places of my kyngdome. Wherfore nowe delyuer ꝑ cities whych ye haue taken, with ꝑ tributes of the places that ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundred talentes of syluer: yee, & for the harme that ye haue done in the cities: and for the tributes of ꝑ same other fiue hūdred talētes. yf no, we shal come & fyght against you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe ꝑ greate worshippe and honoure of Simon in golde, syluer, and so great plentye of ornamentes, he marualed & told Simon as the kynge commaunded hym. Then answered Symon and sayd vnto hym: *As for vs we haue neither taken other mens landes, nor wyt holden them, but onelye oure fathers heritage, whych our enemies had vnryghteouslie in possessyon a certaine time. Thys herytage of oure fathers haue we chalēged in processe of time. And where as thou cōplaynest concerninge Joppa & Gaza, they dyd greate harme to oure people & in oure lande, yet wyl we geue an hundred talentes for thē.

Neuertheles, Athenobius answered hym not one worde, but turned agayne wrothfullye vnto the king & told hym al these wordes, & the great dignitie of Simon, with all that he had sene & the kynge was verye angrye. In the meane time fled Tryphō by shyppe vnto Orthosaida. Then the kynge made Cendebeus captaine of ꝑ see coast, and gaue hym an hooste of fotemen and horsemen, commaundinge hym to remoue the hooste towarde Jewry, & to buylde vp the citie of Cedron, to make vp ꝑ portes, & to warre agaynst the people of the Jewes. As for the kynge himself: he folowed vpon Tryphon. So Cēdebeus came vnto Jamnia, and began to vexe the people, to tread downe Jewry, to take the people prysoners, to slay them & *to buylde vp Cedrō, where he set horsemen & other men of warre: that they myght come forth, and go thorowe the stretes of Jewry, lyke as the kynge had commaunded.

The xvi. Chapter.

¶ Cendebeus the captayne of Antiochus hoost is put to flight of the sonnes of Simō. Ptolomeus the sonne of Abobus fylleth Simon and hys two sonnes at a banket. Jhon fylleth them that lye in waye for hys lyfe.

Then came Jhon vp frō *Gaza, and tolde Simō his father what Cendebeus had done amonge theyr people. Upō this called Simon two of hys eldeste sonnes, Judas and Jhon, and sayd vnto them: I and my brethren, & my fathers house, haue euer from oure youth vp vnto thys daye foughten against ꝑ enemies of Israell, & GOD gaue vs good fortune to delyuer Israel ofte tymes. And nowe for so muche as I am olde, be ye in stead of me and my brethrē, to go forth and fyght for our people and the helpe of GOD be with you. So he chose twentie thousande fyghtinge mē of ꝑ country wyth horsmen also, which wente forth agaynst Cendebeus, and rested at Modin. A 1.Mac.16.f.

In the mornynge they arose, and wēte into the playne felde: and beholde, a myghty greate hooste came agaynst thē both of footemen and horsemē. Nowe was there a water broke betwyxt thē, and Jhon remoued the hooste to ward them. And when he sawe that the people was afrayed to go ouer the water broke, he went ouer fyrst hymself, and ꝑ men seing this, folowed hym. Then Jhon set hys horsemen and footemē in order, ꝑ one by the other, for theyr enemyes horsemen were verie manie. But when they blew vp ꝑ preastes trompettes, Cendebeus fled wyth hys hooste, whereof many were slayne, & the remnaunt gat them to their stronge holde. Judas also Johns brother was woūded at ꝑ same time. And Jhon folowed styl vpon the enemies, tyll he came to Cedron* which he buylded. The enemies fled also vnto the towers ꝑ were in the feldes of Azotus, and those dyd Jhō burne vp. Thus were slayne two thousande men of them, and Jhon turned agayn peaceably to Jewry.

And in the felde of Jericho was Ptolomie ꝑ sonne of Abobus made captayne, which because he had aboundaunce of syluer & golde: (for he hadde maryed the daughter of Simon the hye preast) waxed proude in his mynde, & thought to conquere the lande, imagenyng falshed agaynst Simon and hys sonnes, to destroy thē. Nowe as Symon was goinge aboute thorowe the cytyes, that were in the country of Jewry, and carynge for them, he came downe

to Jericho with Mattathias and Judas his sonnes, in the. Clxxviij. yeare in the xj. moneth called *Sabat. Then Ptolomie þ sonne of Abobus receaued them (but wyth disceate) into a strong house of his, called Doch, which he had buylded where he made them a bāket.

So when Simon & his sonnes, were merie and had droncken wel, Ptolomie stode vp wyth hys men (whom he had hyd ther) and toke theyr weapons, entred into the bancket house, & slewe Simon wyth hys two sonnes, & certayne of hys seruauntes. Suche greate vntayrthfulnesse dyd Ptolomie in Israel, & recōpensed euel for good. The wrote this Ptolomie the same vnto the kinge Antiochus requiring him that he shuld sende hym an hooste to helpe hym: and so shulde he delyuer hym the land with the cities and tributes of the same. He sente other men also vnto Gaza, for to take Jhon, and wrote vnto the captaynes to come to him, and he shulde geue them syluer, gold, and rewardes. And to Jerusalem he sente other to take it, and the Sanctuarie.

Then ranne there one before, & told Jhon in Gaza, that hys father and his brethren were slayne, and howe þ Ptolomie had sent to slay hym also. When Jhō hearde thys he was sore abashed, and layde handes of them that were come to destroy him, & slewe them, for he knewe, þ they wente about to kyl him.

As for other thynges concernynge Jhon: of his warres, of his noble actes (wherein he behaued him selfe manfully) of the buyldynge of walles whych he made, & other of hys deades. They are wrytten in the chronacles of hys preast stode, from þ time forth þ he was made hye preaste after hys father.

The ende of the fyrst booke of the Machabees.

The seconde booke of the Machabees.

The fyrste Chapter.

¶ An Epistle of the Jewes that dwelt at Jerusalē sente vnto them that dwelt in Egypte, wherein they exhorte them to geue thankes for the death of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemias.

THe brethren of the Jewes whych be at Jerusalem, & and in the land of Jewry, wysshe vnto those brethrē of the Jewes that are throwoute Egypte: good fortune, health and peace.

GOD be gracious vnto you and thynke vpon his couenaunte that he made with Abraham, Isaac, and Jacob hys faythful seruauntes: * and geue you all Deu. 6
such an hert, that ye maye loue & serue hym: yee, and perfourme hys wyll wyth an whole hert and of a wyllynge mynde. He open your hertes in hys lawe & in his commaundemētes, sende peace, hear your prayers, be at one with you, and neuer forsacke you in tyme of trouble. This is heare oure prayer for you:

What tyme as Demetrius raygned in þ Clxix. yeare, we Jewes wrote vnto you in the trouble & violence þ came vnto vs. In those yeres, after þ Jason departed oute of the holy & lande and kingedome, they brent vp the portes & shed innocente bloud. Then made we oure prayer vnto the LORDE, and were hearde: we offered, and lyghted the candels, settinge forth cakes & breade: * And nowe come ye vnto the feast of Leui. 23. Nu. 29.
tabernacles in the moneth ✠ Casleu.

In the. Clxxxviij. yeare, the people þ was at Jerusalem & in Jewry, the counsail & Judas him selfe sent his wholsome salutatiō vnto Aristobolus king Ptolomais master, whych came of the generacion of the anoynted preastes & to the Jewes that were in Egypte: In so muche as GOD hath deliuered vs from great parelles we thancke hym hyghly. In þ we relysted so myghty a king. And why? he brought men out of Persis by heapes, to fight agaynste vs & þ holy citie. For as he was in Persis (namely, þ captaine with þ great host) he perished in the temple of Naneas, beynge dysceaued throwowe the deuice of Naneas preastes. For as he was purposed to haue dwelt there. Antiochus & hys frēdes came thether to receaue much mony for adowry. So when Naneas preastes had layde forth þ money, he entred with a smal companie into the compasse of the temple, & so they shut the temple.

Nowe when Antiochus entred by opening þ preuie intraūce of þ temple, the preastes

the preastes stoned the captayne to death, hewed them in peaces that were wyth hym, smote of theyr heades, and threwe thē oute: In all thynges GOD be praised, whych hath deliuered ẏ wycked into oure handes.

Where as we are nowe purposed to kepe the purification of the temple vpō the fyue and twentie daye of ẏ moneth Casleu, we thought necessari to certifie you therof, ẏ ye also myght * kepe the tabernacles, feast daye, & the daye of ẏ fyre, which was geuen vs, when Nehemias offered, after that he had set vp ẏ temple and the aulter. For what tymes oure fathers were led awaye vnto Persis, the preastes (which thē sought the honoure of GOD) toke the fyre preuely from the aulter, and hid it in a valley, wher as was a drye pytte, and therein they kept it, so that the place was vnknowne vnto euery man.

D Nowe after manye yeares when it pleased GOD ẏ Nehemias shulde be sēte from the king of Persia, * he sent the children of those preastes (whych had hyd the fyre) to seke it. And as they tolde vs, they foūde no fyre but thycke water. Then commaunded he them to drawe it vp & to bringe it hym, and ẏ offerynges wythall. Nowe when the sacrifices were layd on, & ordred the preast, Nehemias commaunded to sprynckle them, & the wood wt water. When thys was done, & the tyme come ẏ the sunne shone, which afore was in ẏ cloude, there was a greate fire kidled. In so much ẏ euery man maruayled. Nowe all the preastes prayed, whyle ẏ sacrifice was a makinge. Jonathas prayed fyrst and the other gaue aunswere.

And Nehemias prayer was after this maner: O LORDE GOD maker of al thynges, thou fearfull, & strong, thou righteous & merciful, thou ẏ art onelye a gracious kynge, onely liberall, onlye iuste, Almyghtie and euerlastige, thou ẏ deliuerest Israel frō al trouble, thou that hast chosen the fathers, and halowed them, receaue the offerynge for ẏ whole people of Israel, preserue thyne owne porcion, & halowe it, gather those together, ẏ are scatered abrode from vs: deliuer them that are vnder ẏ Heathens bondage, loke vpon them whych are dyspysed & abhorred, ẏ the Heathē may knowe & se howe ẏ thou art oure GOD: Punish them that oppresse, and prondly put vs to dishonour. Set thy people agayne in thy holy place * lyke as Moses hath spoken. Deut.30.d.

And the Preastes songe Psalmes of thankesgeuynge, so longe as the sacrifice endured. Nowe when the sacrifice was brent, Nehemias commaunded ẏ greate stones to be sprynckled wyth ẏ residue of the water: * Whyche when it was done, ther was kyndled a flame of them also: but it was consumed, tho rowe the lyghte, that shyned from the aulter. So when thys matter was knowne, it was told ẏ kyng of Persia, ẏ in the place wherin ẏ preastes which were led awaye, had hyd fyre, there appeared water in the steade of fyre: and that Nehemias and hys compayne, had purified the sacrifices wythal. Then ẏ kynge considering and pondryng the matter diligently, made hym a temple to proue ẏ thyng that was done. And when he founde it so in dede, he gaue ẏ preastes many gyftes and diuers rewardes: yee, he toke them wyth hys owne hande and gaue them. And Nehemias called the same place Nephtar, whych is as moche to saye, as a clensynge: but manye men call it Nephi. Judit.6.d. 3.Reg.18.c. Eccle.48.d.

The ij. Chapter.

¶ Howe Jeremie hyd the tabernacule, the Arcke, and aulter in the hyll. Of the fyue bookes of Jason contayned in one.

IT is founde also in the wrytinges of Jeremie ẏ prophet ẏ he commaūded them which were caryed awaye to take fyre, * as it is sayde afore. & He cōmaunded them also, the shulde not forget the lawe and commaundementes of the LORDE, & that they shulde not erre in theyr myndes, when they se imagines of syluer & gold, wt theyr ornamentes. These & such other thynges cōmaūded he thē, & exhorted thē, ẏ they shuld not let ẏ law of GOD go out of their hertes 2.Mac.1.c. & Jer.39.b. Bar.5.a.

It is wrytten also: howe the prophet (at the commaundemēt of GOD) charged them to take the tabernacle & the arke wyth them: & he wente forth vnto ẏ mountayne, where Moses clymed vp, * & sawe ẏ heritage of GOD. And whē Jeremie came there, he foūde an open caue, where in he layed ẏ tabernacle, ẏ ark, & ẏ aulter of incēse, & so stropped ẏ whole Deut.34.d.

whole. There came certayne men toge
ther also folowing him, to marcke ꝑ pla
ce, but they coulde not fynde it. Whiche
when Jeremy perceaued, he reꝓued
them, sayinge: As for that place, it shal-
B be vnknowen, vntyll ꝑ tyme that GOD
gather hys people together agayne, & re
ceaue them vnto mercy. Then shall
GOD shewe them these thynges, and ✠
mayeste of the LORDE shall appere *
Exo. 19. d. & the cloude also like as it was shewed
1. Reg. 8. b. vnto Moses: and lyke as when Salo-
mon desyred, that the place myghte be
sanctified, and it was shewed hym.

For he beynge a wyse man, handeld
honourably & wysely, offerynge vnto
GOD in ꝑ halowynge of the tẽple, whẽ
Leui. 9. d. it was fynyshed. * And lyke as when
Moses prayed vnto ꝑ LORDE the fyre
came downe from heauen, & consumed
ꝑ burntofferinge: Euen so prayed Sa-
2. Par. 7. a. lomõ also, * & the fyre came downe frõ
heauen, & cõsumed the burnt offeryng.
And Moses sayde: because ꝑ sinofferig
was not eatẽ, therfore is it consumed.
In lyke maner Salomon kepte the de
dicacion (or halowynge) viij. dayes.

C In ꝑ annotacions & writtinges of *
Some rea- Jeremy, were these thynges put also: &
de Nehemi. how he made a liberarie, and how he
as. gathered out of all countryes ꝑ bokes
of the prophetes, of Dauid, ꝑ Epistels
of the kynges, and of the presentes. Cuẽ
so Judas also, loke what he learned
by experience of warr & such thinges
as hath happened vnto vs, he gathered
them altogether, and so we haue them
by vs. Yf ye nowe desyre to haue the sa
me, send some body to feteh them vnto
you. Wher as we then are about to ce-
lebrate the purification, we haue wryt
ten vnto you. Therefore, ye shal do wel
yf ye kepe the same dayes. We hope al-
so, that the GOD (whych delyuered his
Deut. 30. d. people, & gaue them al ꝑ heritage, king
dome, prestho̊d, & Sanctuarie, * that
he promised them in the lawe) shal shor
tely haue mercy vpon vs, and gather
vs together from vnder the heauen in-
to hys holy place: for he hath saued vs
frõ great perels, & hath clensed ꝑ place

As concernyng Judas Machabeus
and hys brethren, the purification of ꝑ
greate temple, the dedication of ꝑ aul-
ter: yea, & of the warres that concerne
1. Mac. 6. a. noble Antiochus, & * Eupator hys son
ne, of he thynges ꝑ came downe from
heauen vpon those whyche manfullye
defended the Jewes. For though they
were but few, yet defended they ꝑ who
le lande, droue awaye ꝑ enemies hoost,
recouered agayne the temple that was
spoken of thorowoute all the world, de
lyuered the citie, doynge theyr beste, ꝑ
the lawe of the LORDE wych was put
downe, myght wyth all tranquilite be
restored agayne vnto the LORDE, that
was so mercyful vnto thẽ. As touchin-
ge Jason also of Cyren, we haue vnder
taken compendeously to bryng into o-
ne booke the thynges that were com-
prehended of hym in fyue. For we con-
siderynge the multitude of the bookes
& howe harde it shulde be for them the
wolde medle wyth storyes & actes (& ꝑ
because of so diuers matters) haue vn-
dertaken so to compreh̃ende the storyes
ꝑ suche as are dysposed to read, myght
haue pleasur & pastime there in: & that
they whyche are diligente in such thin
ges, myght the better thincke vpõ thẽ,
yee, & ꝑ whosoeuer reade them myghte
haue profyt therby.

Neuertheles, we oure selues ꝑ hae medled wyth thys matter for ꝑ shor C
tenynge of it haue takẽ no small labou
re, but greate diligence, watchynges
and trauayle. Lyke as they that make
a feast: wholde faine do other men plea
sure: Euen so we also (for manye mens
sakes) are very well contente to take
the labour, wher as we maye shortlye
comprehende the thynges that other
men haue truly wrytten.

For he that buyldeth an house a ne-
we, must prouide for manye thynges,
to the whole buyldyng, but he that pa-
ynteth it afterward, seketh but onely
what is comlye, mete and conuenient
to garnysh it wythall. Euen so doo we
in lyke maner. And why: He that begin
neth to wryte a story for ꝑ fyrst, muste
wyth hys vnderstandynge gather the
matter together, set hys workes in or-
der, and diligentlie seke oute of euerie
parte. But he that afterwarde wyll
shorten it, vseth fewe wordes, & tou-
cheth not the matter at the largest.
Let thys be sufficient for a Prologe.
Now wyll we begynne to shewe the
matter, for it is but a foolysh thynge to
make a longe Prologe, and to be short
in the story it selfe.

The

The iij. Chapter.

¶Of the honour done vnto the temple by the kynges of the Gentiles. Simon vttereth what treasures is in the temple. Heliodorus is sent to take them awaye. He is stryckē of GOD, and healed at the prayer of Onias.

IN What tyme as the holy citie was inhabited in all peace & welth, & when the lawes were yet very wel kept (For so was it ordeined by Onias the hye preaste and other godly men þ were enemies to wyckednes) It came ther to,* that euen the kynges & princes them selues dyd the place greate worshyppe, and garnyshed the temple wyth great gyftes: In so moche þ Seleucus kynge of Asia of hys owne rentes, bare all the coastes belongynge to the seruyce of þ offerynges. Then* Simon of the tribe of Ben Jamin, a ruler of the temple, laboured to worcke some myschefe in the citie, but the hye preaste resisted hym.

Neuertheles, when he myght not ouercome Onias, he gat hym to *Appolonius the sonne of Thersa (whych then was chefe Lorde in Celosyria & Phenices) and tolde hym that þ treasure in Jerusalem was full of innumerable mony, & how that the comē goodes (whyche belonged not vnto the offerynges) were exceadyng great also: yee, & howe it were possible þ althese myght come vnder the kynges powre.

Nowe whē Appolonius had shewed the kinge of the money, as it was tolde hym: the kynge called for Heliodorus hys stewarde, and sente hym wyth a cō maundement, to bryng hym the same money. Immediatly Heliodorus toke hys pourney, but vnder a colour, as though he wolde go thorowe Celosyria and Phenices to viset þ cities, but hys purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem, and was louyngly receaued of þ hye preast into the citie: he tolde what was determined concernynge the money, and shewed the cause of hys commynge, he asked also yf it were so in dede. Then the hye preast tolde hym that there was such monye laied vp for þ vpholdynge of wyddowes and fatherles chyldren, and howe that a certayne of it belonged vnto Hyrcanus Tobyas a noble man, and that of all the monye (whych þ wycked Simon had bewrayed) There were iiij C. talentes of syluer, and two C. of gold: yee, and that it were vnpossible for those mēs meanynge to be dysceaued that had layed vp theyr money in the place and temple (whych is had in worshyppe thorow þ whole worlde) for the mayntenaunce & honoure of the same. Wherunto Heliodorus answered, that the kynge had commaūded hym in anye wyse, to bryng hym in the money.

So at the daye appoynted, Heliodorus entred into þ temple to order thys matter. But there was no small feare thorowoute the whole citie. The preastes fell downe before þ aulter in theyr bestimentes, & called vnto heauen vpō hym* whych had made a lawe, concernyng stuffe geuē to kepe, that they shulde be safely preserued, for such as commit them vnto keppynge. Then whoso had loked the hye preast in the face, it wolde haue greued hys herte. For hys countenaunce & the chaungynge of his coloure, declared the inwarde sorowe of hys mynde. The man was all in heupnes, and hys body in feare, wher by they that loked vpon hym, myght perceaue þ strefe of hys herte, þ other people came out of theyr houses by heapes vntot, he comen prayer, because the place was lyke to come into cōfusiō. The wemē came together thorow þ stretes wt hery clothes aboute theyr breastes.

The virgins also that were kepte in, ranne to Onias, some in the walles, other some loked out of the wyndowes: yee, they al held vp their handes towarde heauen, & prayed. A miserable thynge was it, to loke vpon the comen people, and the hye preast, brynge in suche trouble. But they besought almyghty GOD þ the godes whych were committed vnto thē, might be kept whole, for those þ had deliuered them vnto theyr keppyng. Neuertheles, the thyng þ Heliodorus was determined to do, that perfourmed he in the same place, he hym selfe personalye brynge aboute the tre asurye wyth hys men of warre. But þ spryte of almighty GOD shewed hym selfe openly, so that all they whych presumed to obeye Heliodorus, fel thorowe the power of GOD into a great fearfulnes and drede.

* For there appeared vnto them an horse

Mat.1.c.

Mat.5.d.

1.Ma.3.b.

Exod.22.b.

2.Ma.30.c. 11.b.

horse, wyth a terrible man syttynge vpon hym, decked in goodlye araye, and ꝓ horse smote at Heliodorus wyth his fore fete. Nowe he that sat vpon ꝓ horse had harnes of golde vpon hym.

Moreouer, there apeared two fayre and bewtyfull yonge men in goodly araye, whych stode by hym & scourged hym on both the sydes, & gaue hym ma-
2. Mac. 3. nye strypes withoute ceassinge. * With D that fell Heliodorus sodenlye vnto the grounde. So they toke hym vp (beynge cõpassed aboute wyth greate darckenes se) & bare hym out vpon a bare. Thus he that came wyth so many runners & men of warre into the sayde treasurye, was borne out, where as no mã might helpe hym: & so the power of GOD was manifest & knowen. He laye styll downe also by the power of GOD destytute of all hope & lyfe. And they prayed the LORDE that had shewed hys power vpon hys place and temple, whych a lytle a fore was ful of feare and trouble: and that thorowe the reuelacion of the Almyghtye LORDE it was fylled wyth ioye and gladnes.

Then certayne of Heliodorus frendes prayed Onias, ꝓ in all hast he wolde call vpon GOD to graunt hym hys lyfe, whych was geuyng vp the ghoost. So the hye preast considerynge ꝓ matter, and least the kinge shulde suspect ꝓ the Iewes had done Heliodorus some euel. He offered an healthy offeringe for hym. Now when the hye preast had obtayned hys petition, the same yõge mẽ in the same clothinge appeared and stode besyde Heliodorus, sayinge: Thãcke
Act. 16. c. Onias ꝓ hye Preast, for * hys sake hath the LORDE graunted the thy lyfe: therfore seyng that GOD hath scourged ꝓ, geue hym prayse & thankes, and shewe euery mã hys myghte and power. And whẽ they had spoken these wordes they appered no more.

E So Heliodorus offered vnto GOD, made great vowes vnto hym, whyche had graunted hym hys lyfe, thancked Onias, toke hys hoste and went agayne to ꝓ kynge. Then testified he vnto euery man of ꝓ great workes of GOD that he had sene wyth hys eyes. And when ꝓ kinge asked Heliodorus who were mete to be sente yet once agayne to Ierusalem, he sayde: yf thou haste anye enemie or aduersarie vnto thy realme, sende him thyther, & thou shalte haue him punished, yf he escape wt hys lyfe: for in that place (no doubte) there is a spiciall power and worckynge of GOD. For he that dwelleth in heauen, vysiteth & defendeth ꝓ place, & all that come to do it harme, he punisheth and plageth them. This is nowe ꝓ matter concernynge Heliodorus, & the keppynge of the treasurye at Ierusalem.

The iiij. Chapter.

¶ Simon reporteth euel of Onias. Jason desyrynge the office of the hye preaste corrupteth the kynge wyth rewardes. The wycked intente of Jason.

THys Simon now * (of whõ I
1. Mac. we spake afore) beynge a bewrayer of the money and of hys owne natural countrye, reported the worste of Onias: as thoughe he had moued Heliodorus vnto this, & as thoughe he had bene a brynger vp of euell. Thus was he not ashamed to call hym an enemie of the realme: that was so faythfull an ouersear & defender of the citie and of hys people: yee, and so feruent in the lawe of GOD: But when the malice of Simon encreased so ferre, that thorowe hys frendes there were certayne mẽslaughters committed: Onias considered the parell that myghte come thorowe this stryfe, & howe that Appolonius (namelye the chefe Lorde in Celosyria and Phenices) was all set vpon tyranny, & Simons malice increased the same. He gat hym to the kynge, not as an accuser of ꝓ citezins, but as one that by him selfe intended the comen wealthe of the whole multitude.

For he sawe it was not possible to ly- B
ue in peace, nether Simon to leaue of from his foolyshnes: excepte the kynge did looke thereto. But after the deathe of Seleucus, when Antiochus (whych is called the noble) toke the kingdome, Jason the brother of Onias laboured to be hye preast: For he came vnto the kynge, & promised him iij. C. & lx. talentes of syluer, & of the other rentes lxxx. talentes. Beysdes thys he promised hi yet an C. & l. yf he myght haue the scole of the chyldren, and ꝓ he myght call thẽ of Ierusale Antiochians. Which whẽ they had graunted, and he had gotten the superiorzyte, he beganne immediatlye to brawe his kynsmen to ꝓ customs

of the

of the Heathen, put downe the thinges that the Iewes had set vp of loue, by Ihon the father of Eupolemius, which was sent ambassydour vnto Rome, for to make the bonde of frendshyp and loue. He put downe all the Iewes and libertyes of the Iewes, and set vp the wycked statutes. He durste make a hyghtyng scole vnder the castell, and set fyre yonge men to learne ꝑ maners of whores and brotheis.

This was nowe the begynnynge of the Heathenishe and straunge conuersacion, brought in thorowe the vngracyous & vnheard wyckednes of Iaso, whych shuld not be called a prest, but an vngodlye personne. In so moch ꝑ ꝑ preastes were nowe no more occupied aboute ꝑ seruice of the aulter, but dispised the temple, regarded not the offrynges: yee, gaue theyr diligẽce to learne to fyght, to wrastle, to leape, to daunce, & to put at the stone, not settyng by the honoure of theyr fathers, but lyked the glorie of ꝑ grekes best of al: for ꝑ which they stroue parlously, & were gredy to folowe their statutes: ye, theyr luste was in al thinges to be lyke thẽ, which afore were their enemies & destroyers. Howbeit to do wickedly agaynst ꝑ lawe of GOD, shal not escape vnpunished, but of this we shal speake hereafter.

What tyme as ꝑ* Olympiades spores were playde at Tyrus (the kynge hym selfe beinge presente) thys vngracious Iason sent wicked men, beatyng from them of Ierusalẽ (which now were called Antiochãs) thre C. dragmas of syluer for an offerynge to Hercules. These had they that caryed them desired thẽ vnder such a fashyon, as tough they shuld not be offered but bestowed to other vses. Neuertheless he ꝑ sent them, sente them to ꝑ intente that they shulde be offred vnto Hercules. But because of those that were presente, they were geuen as to the makynge of shyppes. And Appolonius the sonne of Nesteus was sent into Egypt, because of ꝑ noble men of kyng Ptolomie Philometor. Nowe when Antiochus perceaued ꝑ he was put oute from medlynge in ꝑ realme, he soughte hys owne profite, departed from thence, came to Ioppa: and then to Ierusalem, where he was honourablie receaued of Iason, & of ꝑ citie, & was brought in wyth torch light and wyth greate prayse, & so he turned hys hooste vnto Phenices.

After iij. peare Iason sente Menelaus, the forlayd Simons brother, * to beare the money vnto the kynge, & to bringe hym answere of other necessary matters. But he (when he was praysed of the kynge for magnifyinge of his power) turned the preasthod vnto him selfe layinge vp iij. C. talentes of siluer for Iason. So when he had gotten the commaundementes from the kinge (he came haynge nothynge that becommeth a preaste) but bearynge the stomacke of a cruell tiraunte, and wrathe of a wyldebrute beaste. * Then Iason (whyche had dysceaued hys owne brother) seynge he hym selfe was begyled also, was fayne to fle into the lande of the Ammonites, and Menelaus gat ꝑ dominion. But as for the money that he had promised vnto the kynge, he dyd nothynge therein, when Sostratus ꝑ Ruler of the Castel required it of hym. For Sostratus was the man that gathered the customes, wherefore they were both called before ꝑ kynge. Thus was Menelaus put out of the preasthode, and Lysimachus hys brother came in hys stead. Sostratus also was made lorde of the Ciprians.

It happened in the meane season, ꝑ the Tharsians & Malacians made insurrection because they were geue for preasant vnto kyng Antiochus concubine. Then came the kinge in all ꝑ hast to stylle them agayne, and to pacifie the matter, leauige Andronicus therto be hys debite as one mete therfore. Now Menelaus supposynge ꝑ he had gottẽ a ryght conuenient tyme, stole certayn vessels of gold out of ꝑ tẽple, & gaue thẽ to Andronicus for a present: & some he solde at Tyrus, and in ꝑ cities therby.

Whych whẽ Onias knew of a suerty, he reproued him: but he kept hym in a Sanctuarie beside Daphnis ꝑ lieth by Antioch. Wherfore Menelaus gat hym to Andronicus, & prayd hym ꝑ he wold slaye Onias: so whẽ he came to Onias he counceled him craftely to come out of ꝑ Sãctuarie, geuyng hym his hãd wt an othe (howbeit he suspect him) & then he slew Onias without any regarde of ryghteousnes. For ꝑ which cause not only ꝑ Iewes but other nacions also toke indignacion, & were displeased for the

G ꝑ vnrighteous death of so godlie a mā.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Gzekes went vnto hym, complaynynge foz the vnrighteous death of Onias. Yee, Antiochus hymselfe was sozy in hys mynd foz Onias, so that it pitied hym, and he wept remēbzinge hys sobernes and mauerly behaueour. Wherfoze he was so kyndled in hys mynd, that he commaunded Andronicus to be strypped out of hys purple clothing, and so to be let thozowout the citie: yee, and the vngratious man to be slayne in the same place, wher he committed thys wyckednes vpon Onias. Thus the Lozde rewarded hym hys punyshment, as he had deserued. Nowe whē Lysimachus had done many wycked dedes in ꝑ temple thozowe the counsell of Menelaus, and ꝑ voyce came abzoade, the multitude gathered them together agaynste Lysimachus: foz he had caryed out now much gold.

So when the people arose, and were full of displeasure, Lysimachus armed iij. M. vnthzyftes to defende hym: a certayne tyzannt beynge theyr captayne, whych was growen both in age and woodnesse. But when the people vnderstode the purpose of Lysimachus some gat stones, some good strōge clubbes, and some caste ashes vpon Lysimachus. Thus there were many of thē wounded, some beynge slayne, and all the other chaced away. But as foz the wicked church robber hymselfe, they kylled him besyde ꝑ treasury. Of these matters therfoze there was kept a court agaynste Menelaus. Nowe when the kynge came to Tyzus, they made a complaynt vnto hym of Menelaus, cōcernynge thys busynes and the ambassidours were iij. But Menelaus went H and promised Ptolomie to geue hym much money, yf he wold perswade the kynge. So Ptolomie went to the king into a courte (wher he was set to cole hym) and bzought him out of that mynde. In so muche ꝑ he dyscharged Menelaus from the accusacions, that not withstandig was cause of al myschefe: & those poore mē, whych yf they had tolde theyr cause: yee, before ꝑ Scithiās, thei shulde haue bene iudged innocent, them he condempned to death.

Thus where they soone punished, whych folowed vpō the matter foz the citie, foz the people, and foz ꝑ holye bessell. Wherfoze, they of Tyzus toke indignacion, and burped them honorably. And so thozow the couetousnes of them that were in power Menelaus remayned styll in auctozite, increasynge in malice, to the hurt of the citezins.

The v. Chapter.

¶ Of the sygnes and tokens sene in Jerusalem. Of the end and offense of Jason. The pursued of Antiochus against the Jewes. The spoylyng of the temple

AT the same tyme Antiochus made hi readye to go agayne into Egypt. Then were there sene at Jerusalem xl. dayes longe, hozsmen rūnynge to and fro in the ayze, whych had raymente of golde, and speares. There were sene also whole hoostes of men weapened, and hozses runnyng in an ozdze, how they came together, how they held fozth theyr shyldes, howe the harnessed men dzewe out theyr swerdes, and shote theyr dartes. The shyne of ꝑ golden weapons was sene, and of all maner of armure. Wherfoze euery man prayde, that those tokens myght turne to good. Nowe when there was gone fozthe a falle rumour, as though Antiochus had bene dead: Jason toke a M. men, and came sodenly vpon the citie. The citezins came vnto the walles at the last was the citie taken, & Menelaus fled into the castel. I

Js foz Jason, he spared not hys owne citezins in the slaughter, neyther considered he what greate euell it were, to destroye the prosperite of hys owne kynsmen: but dyd as one that had gotten the victozie of hys enemies, and not of hys frendes: Foz all thys gate he not the superiorite, but at the laste receaued confusion foz hys malice, * & fled agayne lyke a vagabounde in to ꝑ land of the Ammonytes.

Finally, foz a rewarde of hys wyckednes he was accused befoze Aretha ꝑ kynge of the Arabians. In so much ꝑ he was fayn to flee frō citie to citie, beynge despysed of euery man as a forsaker of the lawes, and an abhominable persone. And at the laste (as an open enemie of his owne natural countre & of ꝑ citezins) he was dzyuen into Egypte.

Thus he that afoze put many out of

home

of theyr owne natiue land, perished frō home hym selfe. He went to Lacedemon, thynckyng thereto haue gotten soccoure by reason of kynred. And he þ afore had casten many one out vnburyed, was throwē out himselfe, no man mournynge for hym, nor puttyng hym in hys graue: so þ he nether enioyed the buryall of a straunger, neyther was he partaker of hys fathers sepulchre.

C Nowe when thys was done, þ kynge suspecte, that the Iewes wold haue fallen frome hym: wherfore he came in a greate displeasure out of Egypt, * & toke the citie by violence. He commaunded hys men of warre also: that they shuld kyll and not spare, but slay downe such as wythstode them, or clymed vp vpon the houses.

Thus was there a greate slaughter of yong men, old men, wemen, chyldren and virgins. In thre dayes were there slayne lxxx. M. fourtye thousande put in prysō, and no lesse solde. yet was he not contēt wyth this, but durst go into the most holy temple (Menelaus that traytoure to the lawes and to hys owne naturall countre beynge hys guyde) and wyth his wycked handes toke the holy vessel, whych other kynges and cities had geuen thether, for the garnyshynge and honoure of þ place: them toke he in hys handes vnworthelye, and defyled them.

So mad was Antiochus, that he cōsidered not, howe that GOD was a lytle wrothe for the synnes of them that dwelte in the citie, for the whiche suche confusion came vpon that place. * And why: of it had not happened them to haue bene lapped in many synnes, thys Antiochus (as soone as he had come) had sodenly bene punished and shut out for hys presumption, * and lyke as Heliodorus was, whome Seleucus the kynge sente to robbe the treasurye. Neuertheles, GOD hathe not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the welth of thē. And lyke as is nowe forsaken in the wrathe of Almyghtye GOD, so whē þ great GOD is reconciled it shalbe set vp in hye worshyp agayne.

E So when Antiochus had take a M. and viij. hundred talentes oute of the temple, he gat hym to Antioch in al the hast, thynckyng in hys pryd þ he myght make men sayle vpon the dry land, and to go vpon the see, suche an hye mynde had he. He lefte debites there, to vexe þ people: At Ierusalem lefte he Philippe a Phrygian, in maners more cruel thē hym selfe that set hym there. At Garisym he lefte Andronicus and Menelaus, whyche were more grenous to the citizins then other. * Nowe as he was thus set in malice agaynst the Iewes, he sente Appolonius an hated prince, wyth xxij. thousand, cōmaundyng hym to slaye those that were of perfecte age, and to sell the wemen, maydens and chyldren. When he came nowe to Ierusalem, he fayned peace, and kepte hym styl vntyl þ Sabothe daye. And then he commaunded hys men to take them to theyr weapons (for þ Iewes kepte holye day) and so he slewe all them þ were gone forthe to the open place, runnynge here and there thorowe þ citie wyth hys men weapened, and murthered a greate nombre. * But Iudas Machabeus whych was the tenthe, fled into þ wyldernes, ledde hys lyfe there wt hys company amonge wylde beastes, and vpon the mountaynes: dwellinge there and eatynge grasse, least they shulde be partakers of the fylthynes.

1. Mach. 1. A

1. Mach. 1. C

The vi. Chapter.

¶ The Iewes are compelled to leaue the lawe of God. The tēple is defyled. The readers are monished that they shall not abhorre the aduersite, wherwith the Lorde afflicteth them. The grenous paine of Eleasarus.

MOt longe after thys, sent the kynge a messenger of Antioch, for to compell the Iewes, to alter the ordinaunces of the fathers, and the lawe of GOD, to defyle the temple that was at Ierusalem, & to cal it the temple of Iupiter Olympius: and that they shulde be in Garisim as those whyche dwell at the place of Iupiter the herberous. Thys wycked sedicion of the vngodlye was heauy vpō all the people, for the temple was ful of voluptuousnes, bybbinge and bollyngē of the Heathen, of rybbaudes and harlots togethers. The wemen went into þ holy place, and bare in, that was not lauful. The aulter also was full of vnlaufull thynges, whyche the lawe forbydeth to laye vpon it. The Sabbothes were

not kept, the other solempne feastes of of the land were not regarded: To be playne, ther durst no man be knowen, that he was a Jewe. In the daye of the kynges byrthe they were cõpelled perforce to offre: & when the feaste of Bacchus was kept, they were constrayned to were garlandes of Juy, and so to go about to ỳ honoure of Bacchus. Moreouer thorowe the counceI of Ptolomie, there went out a commaundemente in
B in ỳ nexte cities of ỳ Heathẽ, ỳ they shuld intreate the Jewes in lyke maner, namely to compel them for to do sacrifice after the lawes of the Gentiles: & who so wolde not, to put them to death. A pyteous thynge was it to se. Ther were two wemen accused to haue circumcised theyr sonnes, whom when they had led rounde aboute the citie (ỳ babes hãgyng at theyr breastes) they cast them downe headlynges ouer ỳ walles. Some that were crept in dennes, and had kept the Sabboth, were accused vnto Philip, & brent in the fyre, because ỳ for the feare of GOD they kept ỳ cõmaundement so styrtely, & wolde not defende them selues. Nowe I beseech all those whych reade thys booke, ỳ they refuse it not for these falles of aduersitie, and iudge the thynges (that are happened) for no destruccion, but for a chastenynge of our people: And why: Whẽ GOD
Pro.3.b. suffereth not synners longe to folowe theyr owne mynde, but shortely punished them, * it is a token of hys greate
C louyng kyndenes. For this grace haue we of GOD more thẽ other people, that he suffereth not vs lõge to synne vnpunished lyke as other nacions, ỳ when ỳ day of iudgement cõmeth, he maye punishe them in ỳ fulnes of theyr synnes. yf we synne, he correcteth vs, but he neuer withdraweth hys mercy from vs, & though he punish with aduersitie, yet doth he neuer forsake hys people. But lett thys that we haue spoken nowe wt fewe wordes be for a warnynge and exhortacion of the Heathen.

Nowe wyll we come to ỳ declaringe of the matter: Eleazar one of the principall Scribes, an aged man & of a wel fauored coũtenaũce, was constrayned
Leui.11. to gape wyth an open mouth, * and to eate swynes flesh. But he desiryng rather to dye gloriously then to lyue with shame, offered hym selfe wyllyngly to ỳ martyrdome. Nowe when he sawe that he muste nedes go to it, he tooke it pacientlie: for he was at a poynte wyth hym selfe, that he wolde consent to do no vnlawful thinge for any pleasure of lyfe. They that stode by beinge moued wyth pitie (but not a ryght) for the olde frendshyp of the man, toke hym aside priuelie and prayed hym that he wolde let such flesche be brought hym as were lawfull to eat, and then to make a contenaunce as though he had eaten of the flesche of the sacrifice lyke as the D kynge commaunded: for so he myghte be deliuered from death, and so for the olde frẽdeshyp of the man, they shewed hym thys kyndnes.

But he beganne to consider hys discrete and honourable age, hys noble & worshipful stocke, and howe that from hys youth vp he had bene of an honest, and good conuersacion, yee, and howe constantly he had kepte ỳ ordinaunces, lawes commaũded by GOD, wherfore he gaue them thys answere and sayde: yet had I rather fyrst be layde in my graue: * for it becõmeth not myne age L7 (sayde he) in any wyse to dyssẽble, whereby many yong persons myght thyncke, ỳ Eleazar being lxxv yeare olde and vi. were nowe gone to a straung lyfe, and so thorowe myne ypocrisye (for a lytle tyme of a transitory lyf) they myght be disceaued, by thys meanes also shuld I defyle myne age, & make it abhominable. For though I were now deliuered frõ ỳ tormentes of men, yet shuld I not escape ỳ hande of Almightie GOD, neAmbr. ther alyue nor deade, wherfore I will E die manfully, & do as it becõmeth myne age. Whereby I maye peraduẽture leaue an example of steadfastenes for such as be yonge, yf I wyth a readye minde and manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediatly he was drawen to a tormẽte. Nowe they that led him and were mylde a lytle afore, beganne to take displeasure: because of the wordes that he sayde: for they thoughte he had spoken them of an hye mynd. But whẽ he was in his martyrdome, he mourned & sayd: Thou (O LORDE) whych hast the holy knowlege: knowest openly ỳ where as I myght be deliuered from death, I suffer these sore paynes of my body.

but in

but in my mynde I am well cõtente to ſuffre them, becauſe I feare the. Thus thys man dyed, leauyng the memoriall of hys death for an example, not onlye vnto yonge mẽ, but vnto all the people, to be ſteadfaſt and manly.

The vij. Chapter.

¶ The puniſhement of the ſeuen brethren, and of theyr mother.

IT happened alſo that there were ſeuen brethren (wyth theyr mother) taken, and compelled by the kynge* agaynſt ỳ lawe, to eate ſwynes fleſh, namely wt ſcourges and lethren whyppes. And one of them whych was the chefe ſayd: What ſekeſt thou and what requireſt thou of vs: As for vs, we are readye rather to ſuffer death, then to offende the lawes of GOD and the fathers. Then was the kynge angrye, and bad heate cauldrons and braſſen pottes.

Whych when they were made hote, immediatly he commaunded the tonge of hym that ſpake fyrſt to be cut out, to pul the ſkinne ouer his head, to pare of the edges of hys handes and fete: yee, and that in the ſyghte of hys mother, & the other of hys brethren. Nowe when he was cleane marred, he commaũded a fyre to be made, & ſo (whyl there was anye breathe in hym) to be fryed in the cauldron. In the whyche when he hadde bene longe payned: the other brethren wyth theyr mother exhorted hym to dye manfullye, ſaying: The LORDE GOD ſhall regarde the truthe: and cõforte vs, lyke as Moſes teſtifieth* and declareth in hys ſonge, ſayinge, and he wyll haue compaſſion hys ſeruauntes.

So when the fyrſte was dead after thys maner, they broughte the ſecond, to haue hym in deriſion, pulled ỳ ſkynne wyth the heare ouer hys heade, and aſked him yf he wolde eate ſwynes fleſhe, or he were payned in the other mẽbres alſo thorowout hys body: But he anſwered boldlye, and ſayde: I wil not do it. And ſo was he tormented lyke as the fyrſte, and when he was euen at the geuinge vp the ghoſt, he ſaid: Thou moſt vngracious perſonne putteſt vs nowe to death, but the kynge of the worlde ſhall rayſe vs vp (whych dye for hys lawes) in the reſurrection of euerlaſtynge lyfe.

After hym, was the thyrde had in deriſion, & when he was required he putte oute his tõge and that ryghte ſoone, holdynge forth hys handes manfullye, & ſpeake wyth a ſteadfaſt fayth: Theſe haue I of heauen, but nowe for the law of GOD I deſpyſe them: for my truſt is that I ſhal receaue thẽ, of hym againe. In ſo much that the kynge and they whyche were wyth hym, marueyled at the yonge mannes boldnes, that he nothynge regarded the paynes.

Nowe when he was dead alſo, they vexed the fourthe wyth the tormentes in lyke maner. So when he was nowe at hys deathe, he ſayde: It is better ỳ we beynge put to death of men, haue oure hoope & truſte in GOD, for he ſhall rayſe vs vp agayne. * As for the, thou thou ſhalte haue no reſurrection to lyfe.

And when they had ſpoken to ỳ fyrſte, they tormented him. Then loked he vnto the kynge, and ſayde: thou haſt power among men, for thou art a mortall man alſo thy ſelfe, to do what thou wylte, but thyncke not, that GOD hath forſaken oure generacion. Abide the, tary ſtyll a whyle, and thou ſhalt ſe the great power of GOD, howe he wyll punyſhe the and thy ſede.

After hym they broughte the fyrt, whyche beinge at the poynte of death, ſayde: Be not diſceaued (O kynge) for thys we ſuffer for our owne ſakes, becauſe we haue offẽded oure GOD, therefore meruelous thynges are ſhewed vpõ vs. But thynck not thou, whych takeſt in hand to ſtriue agaynſte GOD, that thou ſhalte eſcape vnpuniſhed.

Thys excellente mother (worthye to be well reported of, and had in remembraunce) ſawe her ſeuen ſonnes dye in one daye, & ſuffred it patientlie, becauſe of the hoope that ſhe had in GOD: yee, ſhe exhorted euerye one of them ineſpectall and that boldly and ſteadfaſtly wt perfect wiſedome, wakynge vp her wyttye thought wyth a manlye ſtomacke, and ſayde vnto them: I can not tell howe ye came in my whombe, for I nether gaue you breth nor ſoule, no nor lyfe. It is not I that ioyned the membres of youre bodyes together, but the maker of the worlde, whyche faſhioned the byrth of man, and beganne al thynges. Euen he alſo of hys owne mercye ſhall geue you breth & lyfe agayne lyke

as ye nowe regarde not your owne selues for hys lawes sake.

Nowe thoughte Antiochus that she had despysed hym, therfore he let her go wyth her reproues, and beganne to exhorte the youngest sonne, (whych yet was leste not onlye wyth wordes but swore vnto hym wyth an othe that he shuld make hym a ryche & a welthy man (yf he wolde forsake the lawes of hys fathers) yee, and ỳ he shulde geue hym whatsoeuer were necessarie for hym. But when the younge man wolde not be moued for all these thynges, he called hys mother, & counsayled her to saue her sonnes lyfe. And when he had exhorted her w many wordes, she promised hym that she shulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruell tyraunte to scorne) & spake wyth a bolde voice. O my sonne, haue pitie vpon me, that bare the nyne monethes in my wombe, that gaue the sucke, norysshed the and brought the vp vnto thys age.

I beseech the (my sonne) loke vpon heauen and earthe, and all that is therein, and cõsider that GOD made them, and mãs generacion of naught, so shalte thou not feare thys hangman, but suffere death stedfastlye, lyke as thy brethren haue doone: that I maye receaue the agayne in the same mercie wyth thy brethren.

Whyle she was yet speakynge these wordes the ponge man sayde: whome loke ye for: Wherfore do ye tary: I wyll not obeye the kynges commaundemente, *but the lawe that GOD gaue vs by Moses. As for thou that imaginest all myschefe agaynst the Iewes, thou shalte not escape ỳ hande of GOD, for we suffre these thynges, because of of oure synnes.

And thoughe GOD be angrye wyth vs a lytle whyle (for oure chastenynge and reformacion) yet shall he be at one agayne wyth hys seruaũtes. But thou (O shamefull and moost abhominable personne,) pryde not thy selfe thorowe bayne hoope, in beynge so malicious vpon the seruauntes of GOD: for thou haste not yet escaped the iudgement of the GOD, whych is Almyghtye and seyth all thynges. My brethren that haue suffered a lytle payne, are nowe vnder the couenaunt of euerlastynge lyfe: but thorowe the iudgement of GOD, thou shalte be punished ryghte ouslye for thy pryde.

As for me (lyke as my brethren haue done) I ofre my soule and my body for the lawes of our fathers, callynge vpõ GOD, that he wyll soone be mercyfull vnto oure people: yee, and wyth payne and punishement* to make the graunte, that he onely is GOD. In me nowe and in my brethren the wrath of Almyghtye GOD is at an ende, whych ryghteouslye is fallen vpõ oure people.

Then the kyng beynge kindled in anger, was more cruel vpon him then vpon all the other: and toke indignacio, that he was so lyghtelye regarded. So thys ponge man dyed vndefyled, & put hys truste styll in the LORDE. Laste of all after the sõnes, was the mother put to death also. Let this nowe be ynough spoken, concerning the offerynges, and extreme cruelnes.

The viij. Chapter.

¶ Judas gathereth together his hoost. Nicanor is sente agaynste Judas. Judas exhorteth his souldiars to cõstãnes. Nicanor is ouercome. The Jewes geue thanckes after they haue put their enemies to flyghte, deuidinge the spoyles vnto the fatherles & vnto the wyddowes. Nica. flieth vnto Antiochus.

WHen Judas Machabeus, & they ỳ were wyth hym, went pryuely into the townes, called their kynsfolkes and frendes together, tooke vnto them all suche as continued yet in the fayth and lawe of the Jewes, and brought forth bi. M. men. So they called vpon the LORDE that he wold haue an eye vnto hys people, whych was troden downe of euery man: to be gracious vnto the temple that was defyled of the vngodly: to haue compassion vpon the destruccion of the citie, whiche was shortlye lyke to be layed wast, to heare the voyce of the bloude that cryed vnto hym: to remembre the most vnryghteous deathes of ponge innocent chyldren, the blasphemies also done vnto hys name, and to punish them.

*Nowe when Machabeus had gathered thys multitud together, he was to mightie for the Heathen (for ỳ wrath of the LORDE was turned into mercy) he fell vpon the townes and cities vnwares, brent them, toke the most commodious places, and slewe manye of ỳ enemies.

enemies. But speciallie he made suche chases by nyghte, in so muche that hys mālynesse was spokē of euerie where.

So when Philippe sawe that ꝑ man increased by lytle and lytle, and that ꝑ matter prospered wyth hym for ꝑ most parte: he wrote vnto Ptolomie (whych was a captayne in Celosyria and Phenices) to helpe hym in the kynges busines. Then sent he Nicanor Patroclie a speciall frende of hys in all the haste, and gaue hym of the commen sorte of the Heathen no lesse then xx. M. harnessed men, to roote out the whole generacion of ꝑ Jewes, haupnge to helpe him one Gorgias a mā of warre, which in matters concernynge battayles, had greate experience. Nicanor ordeyned also the tribute (whych the Romaines shuld haue had) to be geuen vnto ꝑ kynge out of the captiuite of the Jewes, namely two thousande talentes. And immediatlie he sente to the cities of the see coast, requiring them for to bye Jewes, to be their seruauntes and bondemen, promisynge to sell them lxxx. and ten for one talente: but he considered not ꝑ wrathe of Almyghtye GDD, that was to come vpon hym.

When Judas knewe of thys, he tolde the Jewes that were wyth hym, of Nicanors comming. Nowe were there some of them fearefull, not trustynge vnto the ryghteousnesse of GOD, and fled theyr waye.

But the other that remayned, came together, and besoughte the LORDE, to delyuer them frome that wycked Nicanor, whyche had solde them, or euer he came nye them: & thoughte he wolde not do it for theyr sakes, yet for the couenaunte that he made wyth theyre fathers, and because they called vpon his holy and glorious name. *And so Machabeus called hys men togyther, namely about vj. M. exhortyng them not to agree, vnto theyr enemies, *neyther to be afrayed for the multitude of theyr aduersaries commynge agaynste them vnryghteouslie, but to fighte manfully. considerynge the reproue that they had done to the holy place wythoute cause, howe they had dyspysed and oppressed the citie: yee, and destroyed the lawes of the fathers. *For they (sayde he) trust in theyr weapōs and boldnes, but our confidence is in ꝑ Almyghtie LORDE, whych in ꝑ twynckelynge of an eye may both destroy them ꝑ come agaynst vs, and all the worlde.

He exhorted them also to call to remembraunce the helpe ꝑ GOD shewed vnto theyr fathers, * as when ther perished an C. & lxxxv. M. of Senacheribs people: And of a battayl that they had in Babylon agaynst ꝑ Galacians, how al the Macedonians that came to helpe them, stoode in feare, and howe they beynge but onely vj. M. slewe an C. and. xx. M. thorow the helpe ꝑ was geuen them from heauen, wherby they also had receaued many benefites.

Thorowe these wordes the mē toke good hertes vnto them, ready to dye for the lawe and the countrie. So he set vpon euery companye a captayne, one of hys owne brethren: Simon, Joseph and Jonathas, geuinge eche one xv. C. men. He caused Esdras also to reade ꝑ holy boke vnto them, and to geue them a token of the helpe of GOD.

*Then he hym selfe beinge Captayne in the fore front of the battayle, buckled wyth Nicanor. And GOD was their helpe, in so much that they slewe about ix. M. men and compelled ꝑ more parte of Nicanors hoost to flē: they wer so wounded and feble. Thus they toke ꝑ mony from those that came to by them, and folowed vpon them on euery syde. But when the tyme came vpon them they turned, for it was the Sabboth: & therefore they folowed nomore vpon them. So they toke theyr weapōs and spoiles, and kepte the Sabboth, geuinge thanckes vnto the LORDE, whych had delyuered them that daye, and shewed them hys mercie. After the Sabboth, *they distributed the spoyles to ꝑ sycke, to the fatherles, & to wyddowes, and the residue had they them selues with theyrs. When this was done, and they had made a generall prayer, they besoughte the mercifull LORD to be at one wyth hys seruauntes.

Of those also that were wyth Timotheus and Bachides, whych foughte agaynst them they slewe xx. M. wanne hye and strong holdes, and deuided mo spoyles: euer geuyng an equall portion vnto the sycke, to the fatherles, to wyddowes, and to aged persons.

And when they had diligently gathered theyr weapons together, they layd

them all in conueniente places, and the remnaunte of the spoyles brought they to Ierusalem. They slewe also Philarches that wycked personne, whyche was wyth Timotheus, and had vexed many Iewes. And when they helde the thankesgeuynge at Ierusalem for the victorie, they brente those that had set fyre on the portes of the temple: namelye Calisthenes, whych was fled into an house: and so they gat a worthye rewarde for theyr wyckednes. As for the moste vngracious Nicanor, which had brought a M. marchauntes, to bye the Iewes, he was thorowe the helpe of ꝑ LORDE broughte downe euen of them, whom he regarded not, in so much, that he put of hys glorious rayment, fled by see, and came alone to Antioch, wyth great shame and dyshonour, whych he gat thorowe ꝑ destruccion of his host. Thus he that promised the Romans to paye them theyr tribute, when he toke Ierusalē: beganne nowe to saye playnly: that GOD was the defender of the Iewes, & therefore not possible to wynne thē, because they folowed the lawes whych GOD had made.

The ix. Chapter.

¶ Antiochus wyllynge to spoyle Persipolis, is dryuen to flyght. As he persecuteth the Iewes, he is stryckē of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

I 1. Mac. 6. 1. AT the same tyme, came * Antiochus againe wt dishonour out of Persis. For when he came to Persipolis, and vndertoke to robbe the temple: and subdue the citie, the people ranne together and defended them selues, in somuche that he and hys were fayne to flē wyth shame.

And so after that flyght, it happened that Antiochus came agayne wyth dishonoure: But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor and Timotheus: Nowe, as he was auaūcynge him selfe in hys wrath, he thought he was able to aduenge the iniurie that was done to them, vpon the Iewes, and therfore commaunded to make readye hys charette, hastyng on hys iourney, without ceassynge, the iudgemente of GOD prouokynge hym, because he had spoken so proudelye, that he wolde come to Ierusalem, and make it a graue of the Iewes. But the LORDE GOD of Israel, that seyth all thynges, smote hym wyth an vnuisible plage, whych no mā coulde heale.

For assoone as he had spoken these wordes, there came vpon hym an horrible payne of hys bowels, and a sore greese of the armes: And that was but ryghte, for he had martyred other mēnes bowels with diuerse and straunge tormentes, howebeit he wolde in no wyse ceasse frome hys malice. yee, he was yet the prouder and more malicious agaynste the Iewes: But whyle he was commaundinge to make hast in the matter, it happened that he fell downe violentlie from the charette, so that it brosed hys bodye, and dyd hym greate payne. B

And so he that thought he myght cōmaund the floudes of the see, (so proud was he beyonde the condicion of man) and to weye the hye mountaynes in a payre of balaunce, was now brought downe to the grounde, and caried vpon an horselytter, knowlygynge the manifeste power of GOD vpō hym: so that the wycked bodye of hys was * full of wormes, whiche in hys payne fel quycke out of hys flesh: In so much that hys hoost was greued wyth the smell and stynche of hym. Mat.

Thus he that a lytle afore thought he myght reache to the starres of heauen, hym myghte noman nowe abyde nor beare for the behemencie of stynche: Therfore, he beynge brought frome hys greate pryde, beganne to come to the knowledge of hym selfe: for the punishemente of GOD warned hym, and hys payne encreased more and more. And when he hym selfe myghte not abyde hys owne stynche, he sayde these wordes: It is reason to be obedient vnto GOD, and that a man desire not to be lyke vnto hym. Thys wycked personne prayed also vnto the LORDE of whome he shuld haue optayned no mercie. And as for the citie that he came vnto so hastely, to bryngе it downe to ꝑ ground, & to make it a graue for deade men: nowe he desireth to delyuer it fre. C

And as touchynge the Iewes, whome he had iudged not worthie to be buryed, but wold haue cast thē oute for to be deuoured of ꝑ foules & wild beastes, saying:

saying: ꝑ he wold haue destroyed bothe olde and yonge. Nowe he promiseth, to make them lyke the citizins of Athen. And wher as he had spoyled the holy temple afore, now he maketh promise to garnishe it wyth great gyftes, to encrease the holy ornamentes, and of hys owne rentes to beare the costes and charges belōging to the offringes: ye, and that he wold also become a Jewe him selfe, to go thorowe euerye place of ꝑ world, & to preache ꝑ worde of GOD.

But when hys paynes wolde not cease, (for the righteous iudgement of GOD was come vpō hym) out of a very dyspayre he wrote vnto the Jewes, a letter of intercession, conteininge these wordes: The kyng & prince Antiochus wysheth vnto the vertevous citizins of the Jewes much helth and good prosperite, yf ye and your chyldrē fare wel, and yf all thynges go after your mynd, we geue great thanckes. In my sycknes also do I remember you louyngly: for as I cam out of Persia, and was taken with a sore dyscease, I thoughte it necessarie to care for ꝑ cōmē wealth. Nether dyspaire I in my selfe, but haue a good hoope to escape thys sycknes.

D But considerynge that my father led an hoost somtime in ꝑ hyer places, and shewed who shuld raygne after hym, ꝑ (yf there happened anye controuersie, or any heard thing were declared) they in the lande myght knowe theyr chefe lorde ꝑ there shuld be no insurrection: Agayne, when I ponder by my selfe, how ꝑ all the myghtie men, and neyghbours round about, are layinge waite, & loke but for oportunite to do harme: I haue ordeyned that my sonne Antiochus shall raygne after me, whō I ofte commended to many of you: when I was in the hyer kyngdomes, and haue wrytte vnto him as foloweth herafter.

E Therfore: I pray you & require you, to remember the benefites ꝑ I haue done vnto you generally, and inspeciall (and that euerye man wyll be faythful to me and to my sonne.) For I hoope that he shalbe of sobre and louyng behauoure, and yf ye folowe my deuice, he shall be indifferent vnto you.* Thus ꝑ murtherer and blasphemer of GOD was sore smytten, and lyke as he had intreated other men, so he dyed a miserable death in a straunge countrye vpon a mountayne. And hys bodye dyd Philip (that wēt wyth him) cary awaye: whyche fearynge the sonne of Antiochus, wente into Egypt to Ptolomie Philometor.

The x. Chapter.

¶ Judas Machabeus taketh the citie and the temple. He beginneth to shew the actes of Eupator. The Jewes fyght agaynst the Idumeans. Timotheus inuadeth Jewry, wyth whome Judas ioyneth battayle. Fyue men appeare in the ayre to the helpe of the Jewes. Timotheus is slayne.

MAchabeus nowe and hys A
company (thorowe the helpe of the LORD) wan the temple and ꝑ citie agayne, destroyed the alters and scapels that ꝑ Heathen had buyld thorowe the stretes, clensed the temple, *made an other aulter of bricke stone, and after two yeares they ofred sacrifices, set for the intente, the lightes & shewbread. When that was done they fel downe flat vpon the grounde, and besought ꝑ LORDE, that they myght come nomore into suche trouble: but yf they synned any more agaynste hym, he hym selfe to chasten them wyth mercy, and not to come in the handes of those aleauntes and blasphemous men. Nowe vpō the same B
daye ꝑ the straungers poluted the temple, it happened that on the very same daye it was clensed agayne, namelye* the xxv. day of ꝑ moneth called Casleu. They kept viij. dayes in gladnes lyke as in the feast of the tabernacles, remembrynge, that not longe afore they helde the feast of the tabernacles: vpon the mountaynes and in dennes lyke beastes. And to the same tokē they bare greane bowes, braunches and palmes, before hym that had geuen them good fortune to clēse hys place. They agreed also together, and made a statute that euery yeare those dayes shuld be solēplye kept of all the people of the Jewes.

1. Mac. 4. f.

Exo. 20. d.

1. Mac. 4. c.

Howe Antiochus then (that was called the noble) dyed: it is sufficiently tolde. Nowe wil we speake of Eupator the sonne of ꝑ wicked Antiochus, howe it happened wyth hym, and so wyth fewe wordes to comprehende the aduersite that chaunsed in the warres. When he had taken in the kyngdom, he made one Lisias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For

M iij Ptolomie

Ptolomie that was called Macron, beinge a ruler of ꝑ Jewes (& speciallie, to syt in the iudgement for such wrong as was done vnto them) vndertoke to deale peaciablie wt them. For ꝑ whyche cause he was accused of the frendes before Eupator: and when he was suspect to be a traytor (because he had left Cypres, that Philometor had committed vnto him: & because he departed from noble Antiochus, that he was come vnto) he poysoned hym selfe & dyed.

Nowe when Gorgias was gouernour of the same places, he toke straungers & vndertoke ofte tymes, to warre wyth the Jewes. Moreouer, the Idumeans that helde the stronge holdes, receaued those that were dryuen from Jerusalem, and toke in hand to warre also. * But they that were wyth Machabeus besought and prayed vnto the LORDE that he wolde be theyr helper, and so they fell vpon the strong holdes of the Idumeans, and wan many places by strēgth: Suche as came against them they slewe, and kylled noo lesse of all together then rr. M. Neuertheles some, no lesse then ir. M. were fled into two stronge towers, hauyng al maner of ordinaunce to withstande them.

Then Machabeus leauing Simon, Josephus, Zacheus, and those ꝑ were wyth them (which were very many) went to beseege thē, & to fyghte where most nede was. Now they that were wt Simon, being led wt couetousnes, were intreated for money, thorow certain of those that lay in ꝑ towers, toke lrr. M. dragmars: & let some of thē escape. But whē it was told Machabeus what had hapened, he called ꝑ captayns of ꝑ people together arcusyng those personnes, that they had sold the brethren for money, and let theyr enemies goo. So he slewe those traytours, and immediatly went in hand wyth the ij. towers. And whē they had ordred them selues manly, wyth theyr weapons & handes, they slewe in the ij. castels moo then rr. M.

*Nowe Timotheus (whom ꝑ Jewes had ouercome afore, gathered a multitude of straung people, brought an host also of horsme of the Asians, to wynne Jewrye by strengthe. But when he drewe nye, Machabeus & they that were wyth hym * fel to theyr prayer, sprinckled ashes vpon theyr heades, being gyrded wyth heary cloth about theyr loynes, fel downe before the aulter, and besought the LORD that he wold be mercifull to them, but an enemie vnto theyr enemies, and to take part agaynst their aduersaries, * accordyng as it is promised in the lawe. So after the prayer, they wēt on further from the citie: and when they came nye the enemies, they prepared them selues agaynst them. And by tymes in the mornyng at the breake of the day, bothe ꝑ hostes buckled together. * The one part had the LORDE for theyr refuge, whych is the geuer of prosperite strength and victorie. The other had a manly stomacke, whych is a captayn of warre. The battayle now beyng great, *there appeared vnto the enemies from heauen v. men vpon horsbackes, wyth bridels of golde, leading the Jewes, & two of thē hauing Machabeus betwyxt thē, that kept hym safe on euery syde with their weapons, but shote dartes and lyghtenynges vpon the enemies, where thorowe they were confoūded wyth blindnes, and so sore afrayed, that they fell downe. There were slayn of fotmen rr. M. and v. C. and vj. C. horsmen. As for Timotheus hym selfe, he fled vnto Gazara very stronge hold, wherin Chereas was captayne. But Machabeus and hys companie layed seege to it cherefullye foure dayes.

Nowe they that were wythin trusting to the strength of the place, cursed and banned exceadingly, & made great crakynge wyth wycked wordes. Neuertheles vpon the v. day in ꝑ mornyng rr. yong men of Machabeus company, beynge set on fyre in theyr mindes (because of ꝑ blasphemie) came manfullie vnto ꝑ wall, and wyth bolde stomakes, they and theyr other companions clymed vp vpon the towers, vndertaking to set fyre vpon the portes, & to burne those blasphemous persons quycke. Two dayes wer they destroying the castel, whych when they founde Timotheus (that was crept into a corner) they killed hym, and slew Chereas his brother in lyke maner wyth Apollophanes. When thys was done, they song Psalmes, wyth prayses and thankes gyuyng vnto the LORDE, which had done so great thynges for Israel, and geuen them the victorie.

The

The xi. Chapter.

¶ Lisias goeth about to ouercome the Jewes. Socour is sente from heauē vnto the Jewes. The lener of Lisias vnto the Jewes. The letter of king Antiochus vnto Lisias. A lener of the same vnto the Jewes. A letter of the Romans to the Jewes.

1 NOt long after this, Lisias, ꝑ kinges stewarde & a kinsmā of his (whych had the gouernaunce of hys matters) toke sore displeasure for ꝑ thynges that had happened, & when he had gathered lxxx M. men of sote, with al the hoste of the horsmen, he came agaynst the Jewes, thynckyng to wyn the citie, to make it an habitacion of the Heathen, * & the tēple wold he haue to be an house of lucre, lyke as the other gods houses of ꝑ Heathen are, and to sel Preastes office euery yeare. Not cōsidering the power of GOD, but was wild in hys mynd * trustyng in the multitude of foote mē, in thousandes of horsmen, and in hys foure score Elephantes.

2.Mac.5.b

2 So he came into Jewry, and then to Bethsura (a castel of defense) lieng in a narowe place v. furlonges from Jerusalem, and wanne it. Now when Machabeus and hys companie knewe ꝑ ꝑ strong holdes were taken, * they fel to theyr prayers wyth weppyng & teares before the LORDE. And all ꝑ people in lyke maner besought him, that he wold sēd a good angel to deliuer Israel. Machabeus himself was the fyrst ꝑ made him ready to ꝑ battail, exhortig ꝑ other ꝑ were wt hym to ieoperde the selues, and to helpe theyr brethren. And when they were goyng forth of Jerusalem together, with a ready & willing mynde, * there appeared before them vpon horsback a man in white clothyng wt harnesse of golde, shakynge hys spere. Then they praysed ꝑ LORDE altogether, which had shewed them mercy, & were comforted in theyr mindes, in so much that they were ready, not only to fight wt men, but wt the most cruel beastes: ye, & rūne thorow ꝑ walles of yrō.

2.Mac.5.c

C Thus they wēt on willigly hauyng an helper from heauē, & the LORD merciful vnto them. They fel myghtely vpon theyr enemies lyke Liōs, brought downe xi. M. fotmen, & vi. C. horsmen, put all the other to flyght, many of thē beyng wounded, & some gat away naked. yee, Lisias himself was fayne to flē shamfully & so to escape. Neuertheles, ꝑ man was not without vnderstādyng, but considered by himself ꝑ hys power was mynished, & pōdred how the Jewes being defēded by the helpe of Almightye GOD, were not able to be ouercome, wherefore he sent them worde, & promised ꝑ he wold consent to al thinges which were reasonable, & to make ꝑ kynge theyr frēde. To ꝑ which prayer of Lisias, Machabeus agreed, D seking in al thinges the comen wealth, and what soeuer Machabeus wrote vnto Lisias concernyng ꝑ Jewes, the kynge graunted it. For there were letters written vnto ꝑ Jewes frō Lisias contayning these words: Lisias sendeth greting vnto ꝑ people of ꝑ Jewes. Jhon & Abiolon which were sente frō you, delyuered me wrytynges, & required me to fulfyl the thynges, concernynge theyr errande. Therfore loke what myght be graunted I certified ꝑ kyng therof, & what soeuer was conuenient, I agreed therto. Yf ye now wyll be faythful in the matters, I shall endeuer myself therafter also to do you good. As cōcernyng other thynges by euery article therof: I haue committed thē to your messengers, & to those whō I sent vnto you, to cōmune wt you of the same, fare ye wel. In ꝑ C. & xlviij. yere, ꝑ xxv. day of ꝑ moneth Dioscorinthius. Now ꝑ kinges letter cōtained these words: King Antiochus sendeth greatyng vnto hys brother Lisias. For so much as our father * is now dead, our wyl is, ꝑ they whyche are in our realme, lyue without any insurrection, & euery man to be diligēt in his owne matters. We vnderstāde also ꝑ the Jewes wold not consent to our father, for to be brought vnto the custome of ꝑ Gentiles, but stil, to kepe theyr owne statutes, for the whiche cause they require of vs also to let thē remain stil by theyr own lawes.

2.Mac.9.b

wherfore our mynde is ꝑ this people E shalbe in rest: we haue concluded & determined also, to restore them theyr tēple agayne, ꝑ they may lyue accordig to the vse & custome of theyr forfathers Thou shalt do vs a pleasure therfore, yf thou sēd vnto them & agre wyth thē, ꝑ when they are certified of our mynd, they may be of good chere, and looke to theyr owne wealthe. And thys was ꝑ letter, ꝑ the king wrote vnto ꝑ Jewes:

kinge Antiochus sendeth greatyng vn to ꝑ counsell & the other people of ꝑ Je wes: yf ye fare well, we haue oure de syre: as for vs, we are in good health. Menelaus came and tolde vs howe ꝑ youre desire was to come down to you re people which are wyth vs. Wher for, those that wyl come, we geue them fre libertie, vnto the xxx. day of the mo neth of Apzil, that they may vse the me ates of the Jewes and theyr owne la wes, lyke as afore and none of them by any maner of wayes to haue harme for thynges done in ignozaunce. Me nelaus whome we haue sent vnto you, shall comen wyth you at large: fare ye well. In the C lvij. yeare, the xv. day of the moneth of Apzil.

The Romans also sent a letter con tainynge these wozdes. Quintus Me nius and Titus Manilius ambassa dours of the Romans, sende greatyng vnto the people of the Jewes. Loke what Lisias the kynges kynsmā hath graunted you, we graunte the same al so. But as concernyng the thynges whyche he referred vnto the kyng sen de hether some with spede, and ponder the matter diligently amonge your sel nes, that we maye cast the best to youre profite, for we must depart now vn to Antioch. And therfore wzyt shortely agayn, that we may knowe youre myn de. Fare well, in the C lvij. yeare ꝑ xv. daye of the moneth of Apzil.

The xj. Chapter.

¶ Timotheus troubleth the Jewes. The wycked deade of the Jepytes agaynst the Jewes. Judas is auenged of them. He setteth fyre on the gate of Ji nia. The persute of the Jewes agaynst Timothie. Timothie is taken and let goo vnhurte. Judas pur sueth Gozgias. Judas offeringe sacrifice for the dead, shweth the hoope of the resurrection.

A WHen these couenauntes were made, Lisias went vnto the kyng, and the Je wes tylled theyr ground. But Timotheus, Appolonius the sonne of Gemei, and Hemophon the prou de, Nicanor the captayne of Cypzes, & they that lay in those places, wold not let them liue in rest and peace. They of Joppa also dyd euen such a shamful de de. They prayed ꝑ Jewes that dwelt a mong them, to goo wyth theyr wyues and chyldzen into the shyppes whych they had prepared and dyd wyth them as though they had ought them none euell wyl, for so much thē as ther was gone forth a general proclamacion thz row the citie, because of peace they cō sented therto, and suspect nothing, but when they were gone forth into the de pe, they drowned no lesse then ij. C. of of them. When Judas knewe of thys cruelty shewed vnto hys people, he cō maunded those that were wyth him to make them ready, exhorting them to call vpon GOD the righteous Judge: wēt forth agaynste those murtherars of hys brethzen, set fyre in the hauen by night, brent vp ꝑ shyps, and those that escaped from the fyre, he slew with the B sweard. And whē he had done thys, he departed as though he wolde come a gayn, and rote out all them of Joppa. But when he had gotten wozd that ꝑ Jānites were minded to do in lyke ma ner vnto ꝑ Jewes whych dwelt amōg thē, he came vpon ꝑ Jānites by night, & set fyre on the hauen wyth the shyps, so that the light of ꝑ fyre was sene at Je rusalem, vpon a ij. C. and xl. furlonges. Nowe when they were gone from thē ce iz. furlonge, in theyr iourney towar de Timotheus, v. M. mē of fote, and v. C. horsmen of the Arabiās foughte wh hym. So when ꝑ battayle was earnest and prospered with Judas thorow the help of GOD: the residue of the Arabi ans beyng ouercome, besought Judas to be at one wyth them, & promised to geue hym certayn pastures, and to do hym good in other thiges. Judas thinc king ꝑ they shuld in dede be prouitab le concernyng many thinges, promised them peace, wherupon they shoke han des, and so they departed to theyr ten tes. Judas wēt also vnto a citie, which was very fast kept wyth bzidges, sēed round about the walles, and diuers kyndes of people dwellig therin, called C Caspin. They that were with in it, put such trust in the strength of ꝑ walles & in store of vittailes: that they were the slacker in theyr doinges, cursyng and reuiling Judas with blasphemies, and speaking such wozdes as it becometh not. But Machabeus calling vpon ꝑ great prince of the wozld (whych with oute any battell rammes, or ordinaūce of warre, dyd * cast downe the walles Iosue.6. of Jericho, in the tyme of Iosue) set mā fully vpō ꝑ walles, toke ꝑ citie thorow the

the help of ꝑ LORD, made an exceading great slaughter: In so much ꝑ a lake of two forlonges brode whych lay ther by semed to flow with blond of ꝑ slain. Then departed they from thence vij C. and l. furlonges, and came to Taracha vnto ꝑ Jewes that are called Tubiani. But as for Timotheus, they could not get him ther, for (not one matter dispat ched) he was departed frome thence, & had left certayne men in a very strong hold. But Dositheus, and Sosipater which were captaynes wyth Machabeus, slew those that Timotheus had left in the house of defense, euen v M. men. And Machabeus prepared hym wyth the vj. M. men that were about hym, set them in order by companies, & wēt forth agaynst Timotheus, whych had with hym an C. and xx. M. men of foote, two thousand and fyue hundred horsmen.

When Timotheus had knowlege of D Judas comming, he sent the women, chyldren, and the other baggage vnto a castel called Carnio (For it could not be wonne, and was hard to come vnto, the wayes of the same places were so narow) & when Judas company came fyrst in sight, the enemies were smyttē wyth feare, thorow the presēce of GOD which seeth all thynges: In so much ꝑ thei flynge one here, another there, were rather discōfited of theyr owne peo ple, * & wounded wyth the strokes of theiz owne swardes. Judas also was very carnest in folowyng vpon them punishing those vngodly, & slew xxx. M mē of them. Timotheus also hym selfe fel into the handes of Dositheus, & So sipater, whome he besought, wyth hys lyfe, because he had many of ꝑ Jewes fathers & brethren in prison, which (yf they put hym to death) myght be dis a pointed. So whē he had promised faith fully to deliuer them agayne accordig to the condition made, they let hym go wythout harme for the health of ꝑ bre thren. And whē Judas had slayne xxv. M. he went from Carnion.

E Now after that he had chased away & slayne hys enemies, he remoued that host towarde* Ephron a strong citie, wherin dwelt many diuers people of ꝑ Heathen, & the strong yonge men kept ꝑ walles defendyng thē myghtely. In hys citie was much ordinaunce & pro uisiō of dartes. But when Judas and hys company had called vpon almigh ty GOD (whych wyth his power brea keth the strenght of the enemies) they wan ꝑ citie, and slew xxv. M. of them ꝑ were wyth in. From thence went they to ꝑ citie of the Scithians, which lyeth vi. C. fourlongs from Jerusalem. But when ꝑ Jewes whych were in ꝑ citie testified, ꝑ the citezins dealte louyngly wyth them: yee, & intreated them kynd ly in ꝑ tyme of theyr aduersitie, Judas and his company gaue them thackes, desiring thē to be frendly styl vnto thē, and so they came to Jerusalem, the hye feaste of ꝑ weakes beyng at hand. And F after ꝑ feast of penticost they wēt forth against Gorgias the gouernour of Idumea wyth iij. M. men of fote & iiij. C horsmen. Whych when they met toge ther, it chaunced a fewe of the Jewes to be slaine. And Dositheus one of the Bachenors a mighty horsmā toke hold of Gorgias and wold haue taken hym quicke. But an horsman of Thracia fel vpon him & smote of his arme, so ꝑ Gor gias escaped & fled into Maresa, when they nowe ꝑ were of Gorgias syde, had foughten long & were wery: Judas cal led vpō ꝑ LORD, ꝑ he wold be theyr hel per, & captayne of the feld: & wyth ꝑ he began with a manly voyce to take vp a song of prayse, & a crye. In so much ꝑ he made the enemies afrayed, & Gorgi as men of warre toke theyr flight. So Judas gathered hys host, & came into the citie of Odulal. And when the vij. daye came vpon them, they clensed thē selues (as the custome was) & kept the sabboth in the same place. And vpon ꝑ day folowinge, Judas & hys company came to take vp the bodyes of them ꝑ were slayne, & to bury them in theyr fa thers graues. Now vnder ꝑ coates of certayne Jewes whych were slayne, they found iewels that they had taken out of the temple, and the ydols of the* Deu.7.a Iosue.7.b Jamniters: which thing is forbydden the Jewes by the lawe. Then euery man saw, ꝑ thys was ꝑ cause wherfo ze they wer slayne.

And so euery mā gaue thackes vnto G ꝑ LORDE for hys righteous iudgemēt whych had opened the thyng that was hyd. They fel downe also vnto theyr prayers, & besought GOD, ꝑ the faut whych was made, myght be put out of remem-

of remembraunce. Besydes ꝑ, Judas exhorted the people earnestly, to kepe them selues frō such synne: for so much as they sawe before theyr eyes, that these men were slayne for the same offense. So he gathered of euery one a certayne, in so muche that he brought together two M. dragmars of syluer whych he sent vnto Jerusalem, that there myght a sacrifice be offered for ꝑ myssdede. In ꝑ whych place he dyd wel and ryght: for he had some consideracion and pondrynge of the lyfe that is after this time. For if he had not thought that they, whych wer slayne, dyd yet lyue, it had bene superfluous and vayne, to make any vowe or sacrifice for them that were dead. But for so much as he saw, that they whych dye in the fauour and beleefe of GOD, are in good reste and ioy, he thought it to be good and honourable for a reconsiling, to do the same for those whych were slayne, that the offense might be forgeuen.

The xiij. Chapter.

¶ The commynge of Eupator into Jewrye. The deathe of Menelaus. Machabeus goinge to fyght agaynst Eupator, moueth hys soudiers vnto prayer. He killeth fourtene thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendeshyp wyth the Jewes.

1.Mac.6.d.

IN the CRlix. yeare gat * Judas knowlege, ꝑ Antiochus Eupator was cōming wyth a great power into Jewrye, and Lisias the steward and ruler of hys matters wyth hym, hauyng an C. and x. M. mē of fote, v. M. horsmen, xxij Elephātes, and iij C. charettes. Menelaus also ioyned hym selfe wyth them (but with great dysceat) and spake fayre to the kyng, not for any good of the countrye, but because he thought to haue bene made some great man of auctorite. But the kyng of kynges moued

2.Mac.4.d

Antiochus mynd agaynst thys vngodly person, and Lisias informed ꝑ kyng * that thys Menelaus was the cause of all myschefe: so that the kynge commaunded to take hym, and (as the maner of them is) to put hym vnto death in the same place. There was also in the same place a tower of L. cubites hye heaped wyth ashes: but about, it was so made, ꝑ men might loke down on euerye syde. Whereunto he kinges cō maunded ꝑ shamefull persone to be caste among the ashes, as one that was cause of all vngraciousnesse. And reason it was that the vnthryft shuld dye such a death, and not to be buried: for he had done much mischefe vnto ꝑ aulter of GOD (whose fyre and ashes were holy) therfore was it ryght, that he B hiselfe also shuld be destroied wt ashes.

But the kynge was wood in hys mynd, and came to shew hymselfe more cruell vnto the Jewes, then hys fa- 1.Mac.
ther was. Whyche when Judas perceaued, * he commaunded the people to call vpon the LORDE night and day: that he wold now helpe thē also, lyke as he had done alway. For they were afrayed to be put from theyr lawe, frō theyr natural countrie, and from ꝑ holy temple: and not to suffre the people (whych alytle whyle afore began to recouer) to be subdued againe of the blasphemous nacions. So when they had done thys together, and besought the LORDE for mercy, wyth weping, and fasting iij. dayes long flat vpon the ground, Judas exhorted them, to make them selues ready. But he & the elders together deuised to go forth fyrst with theyr people, afore the kyng brought his hooste into Jewry, and afor he besieged the citie, and commit the matter C vnto GOD.

Wherfore, he ascribed the power of al thinges vnto GOD the maker of the world, exhorting hys people to fyght manfully (yee, euen vnto death) for the lawes, the tēple, the citie, theyr owne natiue countrie, and to defend the citizens: and set his hoste before Modin. He gaue them also that were wyth hym a token, of the victorie of GOD, chosing out ꝑ manliest yong men, wēt by night 2.Mac.
into the kynges pauelyon, slewe of the D hoost xiij. M. mē * and the greatest Elephantes with those ꝑ sat vpon them.

Thus when they had brought a great feare and romour among ꝑ tētes of theyr enemies, and all thynges went prosperously wyth them, they departed in the breake of the daye, GOD beynge theyr helper and defender. Nowe whē the kyng perceaued the manlynes of 1.Mac.
the Jewes, he went about to take the stronge places by crafte, and remoued hys hoste * vnto Bethsura, whych was a well kept house of defense of the Jewes:

wes:but they were chased away, hurt and discomfited. And Judas sent vnto them that were in it such thiges as were necessarie. In the Jewes hoste also there was one Rodochus which told ỳ enemies their secretes:but they sought him oute, & when they had gotten him they put him in prealo. After thys did ỳ kyng cõmen wyth them ỳ wer in Bethsura, toke truce wyth them, departed & stroke battayle wyth Judas, whyche ouercame hym.

But when he vnderstode, that Philippe (whome he had left to be ouersear of hys busines at Antioche) began to rebel agaynst him, he was astoined in his mynd: so that he yelded hymselfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght.

Nowe when he was reconsiled with them, he offered, made much of the tẽple, gaue great gyfts vnto it, embraced Machabeus, making hym a captayne, and gouernoure from Ptolomais vnto the Gerrenes. Neuertheless, when he came to Ptolomais, the people of ỳ citie were not content wyth the bonde of frendshyppe, for they were afrayed, that he wolde breake the couenaunt. Then went Lisias vp into ỳ seate and enfourmed ỳ people, shewed them the cause why: & pacified them. So he came againe vnto Antioch. This is nowe ỳ matter cõcernyng the kynges iourney, and hys returne.

The xiiij. Chapter.

¶ By the mocion of the Lorde Demetrius sendeth Nicanor to kyl the Jewes. Nicanor maketh a cõpact with the Jewes: whych he yet breaketh through the mocion of the kyng. Nicanor commaundeth Razis to be taken. The boldnes of Razis.

AFter thre yeres was Judas enfourmed how that Demetrius ỳ sonne of Seleucus was come vp wyth a great power and shyppes, thorowe the hauen of Tripolis, to take certayne commodious places and countryes against Antiochus and hys captayne Lisias. Now Alcimus (whych had bene hye preaste & wylfully defyled hym selfe, in the tyme of the mixting) seinge, that by no meanes he coulde be helped nor haue anymore entraũce to the auter: he came to kyng Demetrius in the C. and li. yeare, presentinge vnto hym a crowne of gold, a palme and an Olyue tree: whych (as men thought) belonged to the temple, and that daye he held hys tonge. But when he had gotten opportunite for hys madnes, Demetrius called hym to counsaile, and asked hym, what thynges or counsailes the Jewes leaned vnto. He answered: the Jewes that be called Asside (whose captaine is Judas Machabeus) mayntayne warres, make insurrectiõs, and wyll not let the realme be in peace.

For I beinge depryued of my fathers honoure (I meane the hye preasthode) B
am come hether: partly because I was faythfull vnto the kyng, and partely because I sought the profite of the citizins. And why all oure people, thorow the wyckednes of them, are not a lytle troubled. Wherefore, I beseech the (O kynge) consider all these thynges diligently, and then make prouision for ỳ lande and the people, accordinge to the kyndnes that thou haste offered vnto them. For as longe as Judas hath the vpperhand, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also haupnge euell wyll at Judas, set the kyng Demetrius on fyre agaynst him: * whych immediatly sent Nicanor (ruler of the Elephãtes) 1.Mac.7.c
a captayne into Jewry, commaunding hym to take Judas hymself alyue, but to slay them that were wyth hym, and to make Alcimus hye preaste of the great Temple.

Then ỳ Heathẽ which fled out of Je C
wry from Judas, came to Nicanor by flockes, thynkynge the harme and decay of the Jewes to be theyr welfare. Nowe when the Jewes heard of Nicanors commyng, and the gatherynge together of the Heathẽ, they sprynkled them selues with earth * besought him 2.Mac.10.d
whyche made them hys people, & euer defended hys owne porcion wyth euident tokens, ỳ he wolde preserue them styl. So at the commaundement of the captayne, they remoued from thence, & came to a towne called Dessasan. And Simon Judas brother fel in hãd with Nicanor, but thorowe the sodaine comming of the enemies, he was afrayed.

Neuertheless, Nicanor hearyng the manlynesse of them that were with Judas, and the bolde stomakes that they had to fyght for theyr natural coũtrie,

burste

durste not proue ꝑ matter wyth bloud sheddyng. Wherfore, he sent Possidonius, Theodotus, & Mathias before, to geue and to take peace. So when they had taken long aduisement thereupon, and the captayne shewed it vnto ꝑ multitude, they were agreed in one minde: to haue peace. And they appoynted a daye to sytte vpō these matters quietly among thē selues, ꝑ stooles also were brought & set forth. Neuertheles, Judas cōmaunded certayne mē of armes to wayte in conueniente places, least ꝑ re should so daynly aryse anye euell thorowe the enemies. And so they commaunded reasonable together.

D Nicanor, whyle he abode at Jerusalem, ordred hym self not vnreasonably, but sent away the people that were gathered together. He loued Judas euer wyth hys herte, and fauoured hym. He prayed hym also to take a wife, and to to bring forth children.

So he maried, lyued in reast, & they led a comen lyfe. But Alcimus perceauing the loue that was betwirte them, and howe they were agreed together, came to Demetrius and told hym that Nicanor had taken straunge matters in hand, and ordened Judas (an enemie of the realme) to be the kynges successour. Then the kynge was sore displeased, and thorow the wycked accusacions, whych Alcimus made of Nicanor, sayenge: that he was very angry for the frendshippe & agrement, whych he had made with Machabeus. Neuertheles he commaunded hym in all the hast, that he shulde take Machabeus prysoner, and sende hym to Antioche.

E Whych letters when Nicanor had sene, he was at hys wittes end, and sore greued, that he shulde breake the thinges wherin they had agreed specially, seing Machabeus was the man that neuer dyd hym harme. But because he myghte not wythstande the kynge, he sought oportunite to fulfyll hys commaundement. Not withstandyng when Machabeus sawe that Nicanor begā to be churlysh vnto him, and that he intreated hym more roughlye then he was wont, he perceaued that such vnkyndnes came not of good, and therfore he gathered a fewe of hys men, & withdrewe hymselfe from Nicanor. Whyche when he knew that Machabeus had manfully preuented hym, he came into the great and most holy temple: & cōmaunded the preastes (whych were doinge theyr vsual offeringes) to delyuer hym the man. And when they sware that they could not tell where the man was whō he soughte, he stretched out hys hād, * and made an othe, saying: Yf ye wyll not deliuer me Judas captiue, I shall remoue thys temple of GOD into a playn felde. I shall breake downe the aulter, and consecrate thys temple vnto Bacchus. After these wordes he departed.

Then the preastes lyfte vp theyr handes towarde heauen, & besought hym that was euer the defēder of theyr people, sayinge: Thou O LORDE of all, whych hast nede of nothynge, woldest that the temple of thy habitaciō shuld be amonge vs: Therfore nowe O most holy LORD kepe thys house euer vndefyled * whych lately was clensed. Now was there accused vnto Nicanor, one Razis an alderman of Jerusalem, a louer of the holy citie, and a man of good report, whych for the kynde hert that he bare vnto the people, was called a father of the Jewes. Thys man oftymes, when the Jewes were minded to kepe them selues vndefyled, defended and delyuered them, beinge content stedfastly to spende hys bodye and hys lyfe for hys people.

So Nicanor wyllynge to declare the hate that he bare to the Jewes, sent v. C. men of warre to take hym: for he thought, yf he gat hym, he shuld bringe the Jewes in greate decaie. Now whē the people began to rush in at hys house, to breake the dores, and to set fire on it: he beinge now taken wold haue defended hymselfe wyth hys sweard, chosynge rather to dye manfullye, then to yeld hym self to those wicked doers: and because of hys noble stocke, he had rather to haue bene put to the extreme cruelty. Notwythstanding, what time as he mysled of hys strocke for hast, & the multitude fel in violently betwyxt the dores, he ran boldly to the wal, and cast hymselfe downe manfully among the heape of them, whych gaue soneplace to hys fall, so that he fell vpon hys bellye. Neuertheless whyle there was yet breth wythin him, he was kyndled in hys mynd, and whyle hys bloud gushed out

shed out exceadingly (for he was verye sore wounded) he ran thorow the mydest of the people, and gat hym to the toppe of a rock. So when hys blonde was gone, he toke out hys owne bowels with both hys handes, and threw them vpon the people, callynge vpō the LORDE of lyfe and spirite to rewarde hym thys agayne, and so he dyed.

The xv. Chapter.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemie of Nicanor. Machabeus expoundynge vnto the Jewes the vision boldeneth theyr hertes. The prayer of Machabeus. After the boost of Nicanor is once overcome. Machabeus cōmaūdeth hys heed and hys hādes to be cut of, & hys tong to be geuen vnto the foules.

NOwe when *Nicanor knewe that Judas was in the countrie of Samaria, he thought with al his power to stryche a felde wyth him, vpō a Sabboth daye. Neuertheles, the Jewes that wer compelled to go wyth hym, sayd: O do not so cruelly and vnkyndly, but halowe the Sabboth daye, and worshyppe hym, that seeth al thynges. For al thys yet sayd the vngracious person: *Is ther a myghty one in heauen, that commaūded the Sabboth day to be kept: And when they sayd yea, the lyuyng GOD, the myghtye LORDE in heauen *commaunded the seuenth day to be kepte, he sayd: And I am myghty vpon earthe to commaund them, for to arme them selues, and to perfourme the kynges busmesse. Notwythstandyng he mighte not haue hys purpose.

Nicanor had deuised wyth greate pryde to ouercome Judas, and to bryng awaie the victori: But Machabeus had euer fast cōfidence & a perfecte hope in GOD, that he wold helpe hym, and exhorted hys people, not to be afrayed at the commyng of the Heathen: but al waye to remember the helpe that had bene shewed vnto them from heauen: yea, and to be sure now also, that Almyghty GOD wolde geue them the victorie. He spake vnto them out of the lawe and prophetes: putting them in remembraunce of the battels that they had strycken afore, and made them to be of a good corage.

So when theyr hertes were plukte vp, he shewed them the discreatfulnes of the Heathen, and howe they wolde kepe no couenaunt nor othe. Thus they weaponed them, not with the armoure of shylt, and speare, but with wholsom wordes, and exhortacions. He shewed them a dreame also, wherthorow he made them all glad, whych was thys: he thought that he saw Onias (whych had bene hye preaste, a verteous and a louynge man, sat, and of honest conuersacion, well spoken, and one that had bene exercised in godlynes frome a childe) holdyng vp his handes toward heauen, and prayng for hys people. After thys ther appered vnto hym another mā whyche was aged: honorable, and glorious. And Onias sayd: Thys is a louer of the brethrē, and of the people of Jsraell. Thys is he that prayeth much for the people and for all the holy citie, Jeremie the prophete of GOD. He thoughte also that Jeremie helde out hys tryght hand, and gaue vnto Judas a swerde of gold, saing: Take this holy swerd a gyfte from GOD, wherewyth thou shalt smytte downe the enemies of the people of Jsraell.

And so they were well confortes tho rowe the wordes of Judas, and toke courage vnto them, so that the yonge men were determined in theyr mindes to fyghte, and to byde stylye at it: Jnsomuche that the thinges whych they tooke in hande, theyr boldnesse shewed the same, because the holy citie, and the temple were in perel: for ꝑ whych they tooke moare care, then for their wiues, chyldren, brethren and kynsfolkes.

Agayne they that were in the citie, were most carefull for those whyche were to fyghte. Nowe when they were all in a hoope, that the Judgemente of the matter was at hande, and the enemies drewe nye, the hoste beinge sette in a raye, the Elephantes, and horsmen euery one standinge in hys place: Machabeus considerynge the commynge of the multitude, the ordinaunce of diuers weapons, the cruelnes of the beastes, and helde vp hys handes towarde heauen callynge vpon the LORDE that doth wonders, whych geueth not the victorie after the multitude of the weapons, and power of the hoost (but to them that please hym) accordinge to hys owne wyll. Ther fore in hys prayer he sayde these wordes:

2. Par. 14. c. Iudi. 8. b.

O LORDE

O LORDE,* thou that dydest sende thyne Angell in tyme of Ezekiah kynge of Juda, and in the hooste of Sennacherib sleweste an C.lxxv. and fyue thousande, sende nowe also they good Aungell before vs (O LORDE of heauens) in the fearfulnesse and drede of thy myghtie arme, that they whyche come agaynste thy holye people to blaspheme them, maye be afrayed. So he made an ende of hys wordes.

2 Re.19.c. Esay.37.f. 1.Mac.6.c.

Then Nicanor and they that were wyth hym, drewe nye wyth shawmes and songes: but Judas and hys company wyth prayer and calling vpon GOD. Wyth theyr handes they smoote, but wyth theyr hertes they prayed vnto the LORDE, and slewe no lesse then xxxv.M.men: For thorowe the present helpe of GOD they were gloriously comforted.

Nowe when they lefte of, and were turnynge agayne wyth ioye, they vnderstoode that Nicanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye, praisynge the Almyghtye LORDE wyth a loude voice. And Judas (whyche was euer readye to spēde his bodye and lyfe for hys citizins) commaūded to smyte of Nicanors head, wyth hys arme and hande, and to be brought to Jerusalem. When he came there, he called al the people, and the prestes to the auter wyth those that were in the castell, and shewed them Nicanors head, and hys wycked hand whyche he had presumptiously holden vp agaynst the Temple of GOD. He caused the tonge also of ꝑ vngodly Nicanor to be cut in lytle peces, and to be caste vnto the fowles, and the cruelmans hande to be hāged vp before the temple.

So euery man gaue thankes vnto the LORDE, sayinge: blessed be he, that hath kepte hys place vndefyled. As for Nicanors heade, he hanged it vpon the hye castel, for an euidente and plaine token of the helpe of GOD. And so they agreed al together, to kepe that daye holye, namelye the thyrtene daye of the moneth Adar, whych in the Syrians language is called the nerte daye before Mardocheus day. Thus was Nicanor slayne, and frome that time forth ꝑ Jewes had the citie in possession. And here wyll I nowe make an ende.

The ende of the seconde booke of the Machabees.

The Newe Te-

stament in englyshe translated after the Greke, contayning these bookes.

The Gospelles.

Mathew. Luke.
Marke. John.

The Actes.

The Epistles of S. Paul.

To the Romaynes. The.i. Thessalonians.
The.i. Corinthians. The.ii. Thessalonians.
The.ii. Corinthians. The.i. Tymothe.
To the Galathyans. The.ii. Tymothe.
To the Ephesians. To Titus.
To the Philippians. To Philemon.
To the Collossyans. To the Hebrues.

The Epistle of Saynt James.

The.i. of S. Peter. The.ii. of S. John.
The.ii. of S. Peter. The.iii. of S. John.
The.i. of S. John. The epistle of S. Jude.

The reuelacion of S. Jhon.

A Table to finde

the Epistles and Gospels vsually read in the Churche, accordyng vnto the booke of Common prayer: wherof the fyrst lyne is the Epistle, and the other the Gospell whose begynnyng ye shal fynde in this booke marked with a Crosse + and the end with halfe a Crosse ✝ or els the wordes expressed in this Table wherewith any suche Gospell or Epistle dothe ende, conteyned in these letters. A. B. C. D. &c.

On the first Sondaye in Aduent.
Owe nothyng. Rom.xiii.c. vnto the ende.
And when they drewe nye. Math.xxi.a
vnto. A deme of theues.

The second Sondaye in Aduent.
Whatsoeuer thynges are wryten. Ro.xv.a
There shalbe signes in the sunne. Luk.xxi.c

The third Sondaye in Aduent.
Let a man this wyse. i.Cor.iiii.a
When John beyng. Math.xi.a

The fourth Sondaye in Aduent.
Reioyce in the. Phil.iiii.a
This is the recorde of John. John.i.b

On Christmas day at the.i. Communió.
The grace of God. Titus.ii.b
And it chaunced in those dayes. Luke.ii.a

At the second Communion.
God in tymes past. Heb.i.a
In the begynnyng was. John.i.a

On S. Stevens daye.
But he beyng full. Acte.vii.g
Wherfore behold I send. Math.xxiii.d

S. John Euangelistes daye.
That which was from the. i.John.i.a
Folowe me. John.xxi.f. vnto the ende.

The Innocentes daye.
I loked, and loe a Lambe. Apo.xiiii.a
The Angell of the lorde. Math.ii.d

The Sondaye after Christmas daye.
And I saye that the heyre. Gala.iiii.a
This is the booke. Math.i.a. vnto the ende.

On Newe yeares daye.
Blessed is that man. Ro.iiii.a.
vnto. promise of none effecte.
And it fortuned. Lu.ii.c. vnto. in the wombe.

On the Epiphanie.
For this cause. Ephe.i.a. vnto. by ✝ faythe of
When Jesus was borne. Math.ii.a (him.

The.i. Sonday after the Epiphany.
I beseche you therfore. Rom.xii.a
And when he was. Luke.ii.f

The.ii. Sondaye after the Epiphame.
Seyng that we haue diuers. Roma.xii.b
And the thirde daye. John.ii.a

The.iii. Sondaye after the Epiphany.
Be not wyse in your. Roma.xii.c
When he was come doune. Math.viii.a

The.iiii. Sondaye after the Epiphany.
Let euery soule. Roma.xiii.a
vnto. honoure pertayneth.
And when he entred. mat.viii.c. vnto the ende.

The.v. Sondaye after the Eppyphame.
Therfore as elect. Colloss.iii.a
The kyngdome of heauen is. Math.xiii.d

The.vi. Sondaye as on the fyrst.

On Septuagesima Sondaye.
Perceyue ye not. i.Cor.ix.c
The kyngdome of heauen. Math.xx.a

On Sexagesima Sondaye.
For ye suffer fooles. ii.Cor.xi.d. and.xii.a
vnto. knoweth that I lye not.
When muche people were. Luke.viii.a

On Quinquagesima Sondaye.
Though I speake with the. i.Cor.xiii.a
Jesus toke vnto him the twelue. Lu.xviii.f

On Ashwednesdaye.
Turne you vnto me. Joel.ii.c
Moreouer when ye fast. Math.vi.b

On the.i. Sondaye in Lent.
We also as helpers. ii.Cor.vi.a
Then was Jesus led. Math.iiii.a

On the.ii. Sondaye in Lent.
We beseche you brethren. i.Thess.iiii.a
And Jesus went thence. Math.xv.c

On the.iii. Sondaye in Lent.
Be ye therfore folowers. Ephe.v.a
vnto. geue thee light.
And he was castyng. Luke.xi.b

On the.iiii. Sondaye in Lent.
Tell me ye that desyre. Gala.iiii.c
Jesus went his waye ouer. John.vi.a

On the.v. Sondaye in Lent.
Christ beyng an hye preest. Hebre.ix.c
Which of you. John.viii.f

On the Sondaye next before Easter.
Let the same mynde. Phil.ii.a
And it came to passe. Mat.xxvi. and.xxvii.
vnto. G.

On Mondaye before Easter.
What is he this. Esaye.lxiii.a
After two daies was Easter. Mar.xiii.a.
vnto the ende.

Tewesdaye before Easter.
The Lorde God hath opened. Esay.l.c
And anon in the dawnyng. Mark.xv.a

On wednesdaye before Easter.
Where as is a testament. Hebre.ix.a
The feast of swete breade. Luke.xxii.a
vnto the ende.

The Table.

On thurſdaye before Eaſter.
This I warne you of. 1.Cor.xi.f. vnto the ende.
And the whole multitude. Luke.xxiii.a vnto the ende.
On good frydaye.
The lawe hauyng. Hebr.x.a
When Jeſus had ſpoken. John.xviii.a. and.xix. vnto the ende.
On Eaſter euen.
It is better. 1.Peter.iii.f
When the euen was come. Math.xxvii.g
On Eaſter day at the.1.Communió.
Yf ye be ryſen agayne. Colloſſ.iii.a
The fyrſt daye. John.xx.a
At the ſeconde Communion.
Knowe ye not. 1.Cor.v.b
And when the Sabboth. Mark.xvi.a vnto. were afrayde.
On Mondaye in Eaſter weke.
Then Peter opened his. Actes.x.e vnto. Remiſſion of ſynnes.
And beholde two. Luke.xxiiii.b vnto. breakyng of breade.
Tewesdaye in Eaſter weke.
Ye men and brethren. Actes.xiii.b. vnto. declare it you.
Jeſus hymſelfe. Luke.xxiiii.d
The firſt Mondaye after Eaſter.
All that is borne. 1.John.v.a
The ſame daye at nyght. John.xx.f
On the.ii.Mondaye after Eaſter.
This is thanke worthy. 1.Peter.ii.d
I am the good ſhepehearde. John.x.f
On the.iii.Mondaye after Eaſter.
Derely beloued. 1.Peter.ii.f
After a whyle ye ſhall not. John.xvi.f
On the.iiii.Mondaye after Eaſter.
Euery good gyft. James.i.f
But nowe I goe. John.xvi.b
On the.v.Mondaye after Eaſter.
Be that ye be doers. James.i.d
Verely, verely I ſaye vnto you. John.xvi.f vnto the ende.
On the Aſcencion daye.
In the former treatyſe. Actes.i.a
Afterward he appeared. Marke.xvi.f vnto the ende.
On the Mondaye after the Aſcenciõ.
The ende of all thynges. 1.Pet.iii.b
But when the cõforter. Joh.xvi.d.& xvii.a
On Whitſondaye.
When the fyftie dayes. Actes.ii.a
Yf ye loue. John.xiiii.b. vnto. geue your ſelf to hi.
On Mondaye in Whitſon weke.
Then Peter opened his. Act.x.f. vnto the end.
For God ſo loued. John.iii.f
Tewesdaye in Whitſon weke.
When the Apoſtles. Act.viii.f
Verely, verely. John.x.a
On Trinitie Sondaye.
After this I loked. Apoca.iiii.a
There was a man of. John.iii.a
On the.i.ſonday after Trinitie ſonday.
Derely beloued let vs. 1.John.iii.b
There was a certayne ryche. Luke.xvi.f
On the.ii.Sondaye.
Marueil not my. 1.John.iii.c
A certayne man. Luke.xiiii.d
On the.iii.Sondaye.
Submit your ſelues euery. 1.Peter.v.b
Then reſorted vnto. Luke.xv.a
On the.iiii.Sondaye.
For I ſuppoſe that. Roma.viii.d
Be ye therfore mercyfull. Luke.vi.f
On the.v.Sondaye.
Be ye all of one. 1.Peter.iii.b
It came to paſſe that. Luke.v.a
On the.vi.Sondaye.
Knowe ye not that all. Roma.vi.a
For I ſaye. mat.v.b. vnto. vtmoſt farthing.
On the.vii.Sondaye.
I ſpeake grofſely. Roma.vi.d
In thoſe dayes. Marke.viii.a
On the.viii.Sondaye.
Therfore brethren we are. Roma.viii.f
Beware of falſe. Math.vii.c
On the.ix.Sondaye.
Brethren I would not. 1.Cor.x.a
There was a certayne ryche. Luke.xvi.a
On the.x.Sondaye.
Concernyng ſpirituall thynges. 1.Cor.xii.a
And when he was come. Luke.xix.f
On the.xi.Sondaye.
Brethren as pertenyng to. 1.Cor.xv.a vnto. ſo haue ye beleued.
And he told this. Luke.xviii.b
On the.xii.Sondaye.
Suche truſte haue we. ii.Cor.iii.b
And he departed agayne. Mark.viii.d
On the.xiii.Sondaye.
To Abraham and his ſeede. Gala.iii.f
Happy are the eyes. Luke.x.d
On the.xiiii.Sondaye.
I ſaye walke in the. Gala.v.f
And it chaunſed. Luke.vii.f
On the.xv.Sondaye.
Ye ſe how large. Gala.vi.f. vnto the ende.
No man can ſerue. Math.vi.f. vnto the ende.
On the.xvi.Sondaye.
Wherfore I deſyre. Ephe.iii.b. vnto the ende.
And it fortuned after. Luke.vii.f vnto. Aye round aboute.

The Table.

On the xvii. Sondaye.

I therfore whiche. Ephe.iiii.a
And it chaunced that. Luke.xvii.a

On the xviii. Sondaye.

I thanke my god. i. Cor.i.a
But when the Pharisees. Math.xxii.d

On the xix. Sondaye.

This I saye. Ephe.iiii.d. Vnto the ende.
He entred also into. Math.ix.a

On the xx. Sondaye.

Take hede therfore. Ephe.v.d
The kyngdome of heauen. Math.xxii.a

On the xxi. Sondaye.

Fynally my brethren be. Ephe.vi.b
Vnto. as I ought to speake.
And there was a. John.iii.f. Vnto the ende.

On the xxii. Sondaye.

I thanke my god. Phil.i.a
Then came Peter to hym. Mat.xviii.c
Vnto the ende.

On the xxiii. Sondaye.

Brethren be ye followers. Phil.iii.d
The wil the. mat.xxi.b. Vnto. wet them way.

On the xxiiii. Sondaye.

we geue thankes. Collo.i.a
whyle he thus. Math.ix.c. Vnto. al that land.

On the xxv. Sondaye.

Behold the tyme. Jeremye.xxiii.b
When Jesus then lyft. John.vi.a

The Epistles and Golpelles for Sayntes dayes.

On S. Andrewes daye.

For yf thou. Roma.x.b. Vnto the ende.
As Jesus walked. Math.iiii.c

Sayncte Thomas the Apostle.

Now therfore ye. Ephe.ii.d
But Thomas one. John.xx.f. Vnto the ende.

The Conuersion of S. Paule.

And Saule yet. Actes.ix.a.
Then Iesu wered Peter. mat.xvi.d. Vnto the end.

The Purification of the virgin Mary.

The Epistle as on Sondaye before.
And when the tyme of. Luke.ii.b
Vnto. into the temple.

Sayncte Mathyes daye.

And in those dayes. Actes.i.c
At that tyme Jesus answered. Math.xi.c

The Annunciation of the virgin Mary.

God spake once agayne. Ebre.viii.b
And in the sixt. Luke.i.c

Sayncte Markes daye.

Vnto euery one of vs. Ephe.iiii.b
Vnto. it selfe through loue.

I am the true vyne. John.xv.a
Vnto. your ioy might be full.

Sayncte Philip and James.

James the seruaunt. Jaco.i.a
And he sayed to his. John.xiii.a

Sayncte Barnabe Apostle.

Tydynges of these thynges. Actes.xi.d
Vnto the ende.
This is my commaundement. John.xv.b

Sayncte John Baptiste.

Comforte my people (O ye. Esay.xl.a
Elysabethes tyme came. Luke.i.f. Vnto the end.

Sayncte Peters daye.

At the same tyme Herode. Actes.xii.a
When Jesus came into. Math.xvi.c

Sayncte Mary Magdalene.

Whold tydeth an honest. Prouer.xxxi.b
And one of the Pharisees. Luke.vii.

Sayncte James the Apostle.

In those dayes came. Actes.xi.d. and.xii.a
Vnto. toke Peter also.
Then came to hym the mother. Math.xx.c

Sayncte Bartholomewe.

By the handes of the Apostles. Actes.v.c
Vnto. healed euery one.
And there was a stryfe. Luke.xxii.c

Sayncte Matthewe.

Therfore seyng that we haue. ii. Cor.iii.a
Vnto. face of Jesus Christ.
And as Jesus passed. Math.ix.a

Sayncte Michaell and al Angels.

There was a great. Apoca.xii.c
At the same tyme. Math.xviii.a

Sayncte Luke Euangelist.

Watche thou in all. ii. Timo.iiii.a.
Vnto. withstande our wordes.
After these thynges the lord. Luke.x.a

Symon and Jude Apostles.

Judas the seruaunt. Jude.i.a
This cōmaund I you. Joh.xv.f. Vnto the end.

All Sayncte's.

And I sawe another. Apoca.vii.a
When he sawe the people. Math.v.a.

The ende of the Table.

¶ The Gospell of S. Matthewe.

¶ The first Chapter. ✠

The genealogy of Christe, & mariage of his mother Mary. The Angel sanctifieth Josephs mynde.

THys is the booke of the generacio of Jesu Christ the sonne of Dauid, the sonne of Abraham.

* Abraham begat Isaac, ‡ Isaac begat Jacob, * Jacob begat Judas and his brethren: ‡ Judas begat Phares & Zaram of Thamar: * Phares begat Estrom: ‡ Estrom begat Aram: * Aram begat Aminanab: ‡ Aminadab begat Naasson: * Naasson begat Salmō: ‡ Salmō begat Boos of Rahab: * Boos begat Obed of Ruth: ‡ Obed begat Jesse: * Jesse begat Dauid the king:

‡ Dauid the king begat Salomon of her that was the wyfe of Urye: * Salomon begat Roboā: ‡ Roboā begat Abia: * Abia begat Asa: ‡ Asa begat Josaphat: * Josaphat begat Joram: ‡ Joram begat Ozias: * Ozias begat Joatham: ‡ Joatham begat Achas: * Achas begat Ezechias: ‡ Ezechias begat Manasses: * Manasses begat Amon: ‡ Amon begat Josias: * Josias begat Jeconias & his brethren aboute the tyme they were caryed awaye to Babylon.

And after they were brought to Babilō: ‡ Jeconias begat Salathiel: * Salathiel begat Zorobabell: ‡ Zorobabell begat Abiud: * Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the housband of Mary: of whom was borne Jesus, euen he that is called Christe. ✠

And so all the generacions from Abrahā to Dauid, are fourtene generacions: And from Dauid vnto the captiuitie of Babilon, are fourtene generacios. And from the captiuitie of Babilon vnto Christe, are fourtene generacions.

The birthe of Jesus Christe was on C this wise. ✠ Whē his mother Mary was maryed to Joseph (before they came to dwell together) she was founde wt child by thy holy gost. Then Joseph her housbande (because he was a righteous man and would not put her to shame) he was mynded priuely to depart from her. But whyle he thus thought, beholde the Angell of the Lorde appeared vnto hym in slepe, saying: Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceyued in her, commeth of the holy gost. She shall bryng forth a sonne, and thou shalt call his name * Jesus. For he shall saue his people from theyr sinnes. *Philip. ii. b Actes. iiii. b

All this was done, that it myght bee D fulfilled, which was spoken of the Lord by ỹ prophete, saying: * Behold, a maide shall be with child, and shall bryng forth a sonne, and they shall call his name Emanuell, which yf a manne interprete, it is almuche to saye, as God with vs. ✠ *Esa. vii. c

And Joseph as soone as he awoke out of slepe, dyd as the Angell of the Lorde had biddē him, and tooke his wyfe vnto hym and knewe her not, tyll she had brought forth * her first begotten sonne, and called his name Jesus. *Luke. ii. a

¶ The. ii. Chapter.

The tyme and place of Christes birth. The wysemen offre theyr presentes. Christe flyeth into Egypt, the yong children are slayne, Christe returneth into Saule.

WHē ✠ Jesus was borne at Bethleem a citie of Jury, in the tyme of Herode the kyng: Beholde, there came wysemen from the East to Jerusalem, saying: where is he that is borne king of the Jewes? For we haue sene his * starre in the East, and are come to worshyp hym. E *Nu. xxiiii. c

When Herode the kyng had hearde these thynges, he was troubled, and all the citie of Jerusalem with hym. And when he had gathered al the chiefe priestes & Scribes of the people together, he demaunded of them, where Christe should be borne: And they said vnto him: at Bethleem in Jewrye. For thus it is writtē by the prophete: * And thou Bethlee in the land of Juda, art not the leaste emong the princes of Juda. For * out of the shall there come vnto me the captaine, ỹ shall gouerne my people Israel. *Micha. v. a *Iohn. vii. f

Then Herode (whē he had priuely called the wysemen) he enquired of them diligently, what tyme the starre appeared, and he bad them go to Bethleem, & sayd: Go your waye thyther, and searche dili- F

gently for the childe. And when ye haue
found him, bring me worde agayne, that
I may come and worship him also.

✣When they had heard the kyng, they
departed: & loe, the starre which they sawe
in the East, went before them, till it came
& stode ouer the place, where in the childe
was: whē they sawe the starre, they were
exceedyng glad: and went into the house,
and found the childe with Mary his mo-
ther * and fell downe flatte and worship-
ped him, and opened their treasures, and
offred vnto hym giftes: golde, franckyn-
sence, and mirre. And after they were war-
ned of God in slepe that they should not
go agayn to Herode they returned into
their owne countrey another waye. ✣

*Psal.lxii.d
Esa. lx.b

When they were departed: beholde, the
C Angel of the Lord appered to Joseph in
slepe, saying. Aryse and take the chylde &
his mother, and flie into Egypt, and be
thou there, tyll I bryng the woorde. For
it wyll come to passe, that Herode shall
seke the childe to destroye him. So when
he awoke, he toke the childe and his mo-
ther by night, and departed into Egypt,
and was there vnto the death of Herode:
that it myght bee fulfilled, whiche was
spoke of ꝓ Lord by the prophete, saying:
*Osee.xi.a
Nu.xxiii.c
*out of Egypt haue I called my sonne.

Then Herode, when he sawe ꝓ he was
mocked of ꝓ wysemen, he was exceedyng
wroth, and sent forth men of warre, and
slewe all the childzen that were in Beth-
leem, and in all the coastes (as many as
were two yere olde or vnder) accordyng
to the tyme, whiche he had diligentlye
knowen out of the wisemen.

Then was fulfylled that, whiche was
spoken by the prophete Jeremy: whereas
he sayd: in Rama was there a voyce herd
*Jerr.xxxi.c
*lamentacion, weping, and great mour-
nyng: Rachell weping for her childzen,
D and wold not be comforted, because they
were not. ✣But when Herode was dead
behold, ✣an Angell of the Lord appered
in slepe to Joseph in Egypt, saying: arise
Exo.iiii.c
and take the childe and his mother, and
go into the land of Israel. * For they are
dead which sought the childes lyfe. And
he arose, and toke the childe and his mo-
ther, and came into the lande of Israel.
But when he heard, that Archelaus dyd
reigne in Jury, in ꝓ roume of his father
Herode, he was afrayde to goe thither.
Notwithstanding, after he was warned
of God in a slepe, he turned aside into the
partes of Galile, and wente and dwelte
in a citie whiche is called Nazareth: that
it might be fulfilled whiche was spoken
by the prophetes: he shall be called a Na-
zarite. ✣

The.iii. Chapter. ✣

The baptysme, preachyng, and offyce of Johan, and
howe Christe was baptised of hym in Jordane.

IN those dayes came John the
Baptist, preachyng in the wyl-
dernes of Jury, & saying: Re-
pent of the lyfe that is past, for
the kyngdome of heauen is at hande. *
For this is he, of whō the prophete Isay
spake, which sayth: The voice of a cryer
in the wildernes, prepare ye the waye of
the Lord: and make his pathes straight.
This John had his rayment of camels
heare. And a gyrdell of a skynne aboute
his loynes. His meate was locustes * &
wylde hony. Then went out to hym Je-
rusalem and all Jury, and all the region
round about Jordan, & were baptised of
him in Jordan, confessing their sinnes. ✣

✣But when he sawe many of the Pha-
B rises & Saduces come to his baptisme,
he sayde vnto them: * O generacion of
vipers: who hath taught you to flie from
ꝓ vengeaunce to come? Bring forth ther-
fore the frutes that belong to repentaūce.
And be not of suche minde that ye would
saye within your selues: we haue Abra-
ham to oure father. For I saye vnto you
that God is able to bryng to passe, that
of these stones there shall ryse vp chyl-
dren vnto Abrahā. Euen nowe is the axe
also put vnto the roote of the trees: so ꝓ *
euery tree which bringeth not forth good
frute, is hewē downe, & cast into the fyre.

I baptise you with water * vnto repen-
taunce, but he that shall come after me, is
myghtier thē I, whose shooes I am not
worthy to beare: he shall baptise you with
the holy goste and with fyre: * Whose
fanne is in his hand, and he wyll purge
C his flooze, and gather his wheate into the
barne, but will burne the chaffe with vn-
quencheable fyre. ✣

✣Then commeth Jesus from Galile
to Jordan vnto John * to be baptised of
hym. But John forbad hym, saying: I
haue nede to be baptised of thee: and co-
mest thou to me? Jesus answered & sayd
vnto hym: Let it be so nowe. For thus it
becommeth vs to fulfyll all ryghteous-
nes. Then he suffered hym. And Jesus
when he was baptised, came straight

wayes

waye out of the water. And loe ✠ heauen was open vnto him: and he sawe ꝑ spyrite of God descending like a doue, and lighting vpō him. And loe, there came a voice from heauen saying. ✠ This is my beloued sonne, in whom I am wel pleased. ✠

The. iiii. Chapter. ✠

Christ taketh, & is tempted: he calleth Peter, Andrew, James, and John, and healeth the sicke.

THen was Jesus ✠ led awaye of the spirite into wildernes: to be tempted of the deuil. And when he had fasted fourty dayes and fourty nightes, he was at the last an hūgred. And whē the tēpter came to hym he sayed: if thou be the sonne of God, commaund, that these stones be made bread. But he answered and sayd: it is written ✠ man shal not lyue by bread only, but by euery woorde that proceedeth out of the mouth of God.

Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the tēple, & sayth vnto him: if thou be the sōne of God, cast thy self downe hedlyng. For it is written ✠ he shall geue his Angels charge ouer thee, & with their hādes they shal hold thee vp, least at any time ꝑ dash thy fote against a stone. And Jesus sayd to him: it is written againe. ✠ Thou shalt not tempt the Lorde thy God.

Agayn, the deuill taketh him vp into an exceedyng hye mountaine, & sheweth hym al the kingdomes of the world, & the glory of them, and sayeth vnto him: all these wil I geue thee, if thou wilt fal downe, & worshippe me. Then sayeth Jesus vnto hym: Auoyde Satan. For it is written: ✠ Thou shalt worshippe the Lord thy God and hym onely shalt thou serue.

Then the deuill leaueth hym, & behold ✠ Angels came, & ministred vnto him. ✠

✠ When Jesus had herde that John was taken, he departed into Galile, and left Nazareth, & wente and dwelt in Capernaū, which is a citie vpon ꝑ sea coast, in the borders of Zabulon & Nephtalim that it myght bee fulfilled whiche was spoken by Esay the Prophete, saying: ✠ The land of Zabulon & Nephtalim by the way of ꝑ sea beyond Jordā, Galile of the Gentyles: the people whiche sate in darknes & in the shadowe of death sawe great light, and to them whiche sate in the region and shadowe of death, is the light sprong vp.

From that tyme Jesus begaune to ✠ preache, and to saye: repente, for the kyngdome of heauen is at hande. ✠ Mat. iii. Marthe. i Marth. Marth. Marth. ✠ Marth.

✠✠ As Jesus walked by the sea of Galile, he sawe two brethren: Simon, which was called Peter, and Andrewe his brother, castyng a nette into the sea (for they were fishers) & he sayth vnto thē: folowe me, and I will make you (to become) ✠ fishers of men. And they streight waye left the nettes, and folowed hym. Jere. xvi. Ezec. xlvii.

And when he was gone forth frō thence he sawe other two brethren. James the sonne of zebede, and John his brother, in the shyppe with zebede their father, mendyng their nettes, & he called them. And they immediatly ✠ lefte the shyppe and their father, and folowed hym. ✠ Luke. v.

✠ And Jesus went about al Galile, teachyng in their synagoges, & preachyng ꝑ gospell of the kingdom, & healing al maner of sickenes, and all maner of disease emong the people. And his fame spred abroade throughout all Syria. And they brought vnto him al sicke people, ꝑ were taken with dyuerse diseases & gripinges and thē that were possessed with deuils: & those which were lunatyke, & those that had the palsye: & he healed them. ✠ And there folowed hym great multitudes of people from Galile, ✠ and from the ten cities, and from Jerusalem, and from Jewrye, and from the regions that lye beyond Jordane. Mat. iii. 4.

The. v. Chapter.

In this Chapter and in the two next folowyng is contayned the moste excellente and loueng Sermon of Christ in the mounte: which Sermon is the the very keye that openeth vnderstandyng into the lawe. In this fyrst Chapter, specially he preacheth of the. viii. beatytudes or blessyngs of mouthagyuer, wrathe and anger: of aduoutrye, of swerying wrong, and of loue, euen towarde a mans enemyes.

WHen he sawe the people, he went vp into a mountaine and when he was set, his disciples came vnto him: And after that he had opened his mouth he taught thē, saying: ✠ Blessed are ꝑ poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne: for they shall receyue comforte. Blessed are the meke for they shall receyue the inheritaūce of the earth. Blessed are they whiche ✠ honger & thirst after rightwysnes: for they shalbe satisfyed. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are the pure in herte, for they shall see God. Blessed are the peace makers: for they shalbe Luke. vi. d ✠ Esa. lxvi. a and. lxi. d. Jere. xxxi. c

called the childzen of God. Blessed are
they which suffer persecucion for ryghte-
ousnes sake, for theirs is the kyngdome
of heauen. ‡ Blessed are ye when men re-
uile you, and persecute you, and shal falsly
saye all maner of euyll sayinges a-
gainst you, for my sake. ‡ Reioyce and bee
glad, for greate is your rewarde in hea-
uen. ✠ For so persecuted they the Pro-
phetes, whiche were before you.

✠ Ye are the salt of the earth: * But yf
the salt haue lost the saltnes, what shal
be seasoned therwith? It is thence forth
good for nothyng, but to be cast out, and
to be troden downe of menne: ye are the
light of the worlde. A citie that is set on
an hyll, cannot be hyd, * neither doe men
light a candel, and put it vnder a bushel,
but on a candelsticke, and it geueth light
vnto all that are in the house. Let youre
light so shine before menne, * that they
may see youre good workes, and glorifie
youre father whiche is in heauen. ✠

✠ Thinke not þ I am come to destroye
the lawe, or the Prophetes: no, I am not
come to destroye, but * to fulfill. For true-
ly I saye vnto you: till heauen and earth
passe, one iotte or one title of þ lawe shall
not scape, till all bee fulfylled. Whoso-
euer therfore breaketh * one of these least
commaundementes, and teacheth menne
so, he shalbe called the leste in the kyng-
dome of heauen. But whosoeuer doeth
and teacheth the same, shalbe called great
in the kyngdome of heauen. ✠

✠ For I saye vnto you: excepte youre
ryghteousnes exceade the righteousnes
of the scribes and pharises, ye cannot en-
tre into the kyngdome of heauē. Ye haue
heard that it was sayed vnto them of the
olde tyme: ‡ Thou shall not kill: whoso-
euer killeth, shall bee in daunger of iud-
gement. But I saye vnto you: that who-
soeuer is angry with his brother (vnad-
uisedly) shalbe in daunger of iudgement.
And whosoeuer sayeth vnto his brother,
Racha, shalbe in daunger of a councell.
But whosoeuer sayth, thou foole, shalbe
in daunger of hell fyre. Therfore yf thou
offrest thy gifte at the aultare, and there
remembrest that thy brother hath ought
against the: leue there thyne offryng be-
fore the aulter, * and go thy waye first ‡
bee reconciled to thy brother, and then
come, and offre thy gyfte. ✠

✠ * Agree with thine aduersarie quick-
ly, whilest thou art in the way with him,
least at any tyme þ aduersary deliuer the
to the iudge, and the iudge deliuer the to
the minister, and then thou bee caste into
prison. Verely I say vnto the: thou shalt
not come out thence, till thou haue payed
the vtmoste farthyng.

Ye haue herde that it was sayde to thē of
old time: * Thou shalt not cōmyt aduou-
trie. But I saye vnto you: ‡ þ whosoeuer
loketh on another mans wyfe to lust af-
ter her, hath committed aduoutrye with
her already in his heart. * If thy ryght
eye hynder thee, plucke him out: and cast
hym frō thee. For better it is vnto thee, þ
one of thy membres perishe, then that thy
whole body should be cast into hell. And
yf thy right hand hynder the, cut hym of
and cast hym frō the. For better it is vn-
to the, þ one of thy membres perishe, then
that al thy body should be cast into hel. ✠

It is sayde, whosoeuer putteth awaye
his wife, * let hym geue her a lettre of the
deuorcement. ‡ But I say vnto you: that
whosoeuer doth put awaye his wife (ex-
cepte it be for fornicacion) causeth her to
breake matrimony. And whosoeuer ma-
rieth her, þ is deuorced, cōmitteth aduou-
trye. Againe, ye haue herde howe it was
sayd to thē of olde time: * thou shalt not
forsweare thy selfe, but shalt performe
vnto þ Lord those thinges that thou swe-
rest. * But I saye vnto you: sweare not
at all, neyther by heauen, ‡ for it is Gods
seat, nor by þ earth, for it is his fote stole:
neyther by Ierusalem, for it is the citie of
the great kyng: neyther shalt thou swere
by thy head, because thou canst not make
one heere white or blacke. But your cō-
municatiō shalbe, yea, yea: nay, nay. For
whatsoeuer is added more then these, it
cometh of euyll. Ye haue herd þ it is sayd
* an eye for an eye: and a toth for a toth.
But I saye vnto you, that ye resist not e-
uyll. But * whosoeuer geue the a blowe
on the right cheke, turne to him the other
also. And yf any man wyll sue thee at the
lawe, ‡ take away thy coate, let him haue
thy cloke also. And whosoeuer wil cōpell
thee to goe a myle, go with hym twayne.
Geue to hym that asketh thee: ‡ frō hym
that would borow, turne not thou away.

✠ Ye haue herde that it is sayd: * þ shalt
loue thyne neighboure, ‡ hate thyne ene-
my: But I saye vnto you: loue your ene-
mies. * Bleesse them that curse you. ‡ Do
good to them þ hate you. Praye for them
whiche hurt you, ‡ persecute you, that ye
may be the childzen of your father which

B
Peter. ii. c.
i. c. 3. iii. c.
Acres. v. g
Mark. ix. g
Luke. xiii. g
Leuit. xi. c
Mar. iiii. b
Luke. viii. c
and. xi. c.
1. Peter. ii. c
* Math. i. b
and. ii. c
‡ Luke. xvi. b
Mar. xi. c
* Iacob. ii. b
Exo. xxii. b
‡ Exod. xx. c
Luke. xvii. b
Deut. v. b
‡ Iob. xlii. b
Luke. xii. g
Exod. xxi. c
Deut. xix. c
Leuit. xix. c
Deut. xxiii. c
Iames. v. b
Luke. vi. c
Rom. xii. c
1. Cor. vi. c
Iob. xxxi. c
Math. v. c
Iames. v. b
Luke. vi. c
Rom. xii. c
1. Cor. vi. c
Iob. xxxi. c
Math. v. c
Deut. xxiii. c
Luke. vi. c
Exod. xxii. c
Deut. xxiii. c
Luke. vi. c
Math. v. c
Luke. vi. c
Math. v. c

is in heauen: for he maketh hys sunne to aryse on the euel, and on the good, and sendeth rayne on the iust and vniust. For *yf ye loue them, whiche loue you, what rewarde haue ye: Do not the publicans also euen the same? And if ye make muche of your brethren onlye, what singuler thing do ye? Do not also ỳ publicans likewyse? *Ye shall therfore be perfect, euen as your father whiche is in heauen, is perfect. ✠

The.vi.Chapter.✠

¶ Of Almes, prayer, and fasting. He forbiddeth the carefull seking of worldly thynges.

TAke hede, that ye geue not your almes in the sight of men, to the intent that ye woulde be sene of thẽ: Or els ye haue no reward with youre father whiche is in heauen. Therfore when thou geuest thyne almes, let not trompettes be blowne before the, as the ypocrytes do in the synagoges and in the stretes, for to be praysed of menne. Verely I saye vnto you, they haue their reward. But when thou wilt geue almes, let not thy lyft hand know what thy right hande doth, that thyne almes may bee in secret: and thy father which seeth in secret, shall rewarde the openly. ✠

And when thou praiest, *thou shalte not bee as the ypocrytes are. For they vse to stande praying in the synagoges, & in the corners of the stretes, that they maye bee sene of men. Verely I say vnto you, they haue theyr reward. But when thou prayest * enter into thy chaumber, and whan thou hast shut the doze, pray to thy father whiche is in secret: and thy father whiche seeth in secret, shal rewarde the openly.

But when ye praye, *bable not muche as the Hethen dooe: for they thinke it wyll come to passe, that they shalbe hearde for their muche bablynges sake. Bee not ye therfore lyke vnto them. * For your father knoweth what thynges ye haue nede of, before ye aske of hym: after thys maner therfore, praye ye.

* Our father whiche art in heuen, halowed bee thy name. Let thy kyngdome come: thy will be fulfilled, as well in erth as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our dettes, as we forgeue our detters. And lede vs not into temptacion: but deliuer vs from euell. For thyne is the kyngdome and the power, & the glory for euer. Amen. Therfore * if you forgeue other men theyr trespases, youre heauenly father shall forgeue you (*your trespasses.*) But yf ye will not forgeue menne theyr trespases, no more shall your father forgeue you your trespases. ✠ Moreouer * when ye fast, be not sad as the ypocrites ar. For they disfigure theyr faces, that it may apere vnto menne howe that they fast. Verely I say vnto you, they haue theyr rewarde. But thou when thou fastest, anoynt thyne head, and washe thy face, that it apere not vnto menne howe ỳ thou fastest: but vnto thy father, which is in secret: and thy father whiche seeth in secret, shall rewarde thee openlye.

*Esa.lviii. Matth.xv. Jere.xxv.

¶

Lay not vp for your selues treasure vpon earth, where the rust and mothe doth corrupt, and wher theues breake through and steale. * But lay vp for you treasures in heauen, where neyther rust nor mothe doth corrupte, and where theues do not breake through nor steale. For wher your treasure is, there will your heart be also. ✠

*Luke.xii. Eccle.xxvi.

* The light of the body is the eye, wherfore, yf thyne eye bee single, all thy bodye shal be full of lyght. But and yf thyne eye be wicked, al thy body shalbe ful of darkenes. Wherfore, if the light that is in the be darkenes, howe greate is that darkenes?

*Luke.xi.c.

*Luke.xvi.

✠ * No man can serue .ii. masters. For either he shal hate the one, & loue the other, or els lene to the one, and dispise the other: ye cannot serue God & Mammon. Therfore, I say vnto you: * be not carefull for your lyfe what ye shal eate, or drinke. nor yet for your body, what rayment ye shall put on. Is not the lyfe more worth then meate, and the body more of value then rayment? Beholde the foules of the ayre, for they sow not, nether do they reape, nor cary into the barnes: & your heuenly father fedeth thẽ. Are ye not much better thẽ they.

*Luke.xii. psalm.liv. 1.Peter.v.c.

D

* Whiche of you (by taking carefull thought) can adde one cubit vnto hys stature? And why care ye for rainent? Consider ỳ lylies of the field, howe they grow. They labour not, nether dooe they spinne. And yet I say vnto you, ỳ euen Salomõ in al his royaltie was not arayed lyke one of these. Wherfore, if God so clothe ỳ grasse of ỳ feld (which though it stand to day, is to morow cast into ỳ fournace) shal he not muche more do the same for you, O ye of lytle fayth?

*Luke.xii.d

Therfore, take no thoughte, saying: what shal we eate, or what shal we drink or wherwith shall we be clothed? after all these thynges do the Gentiles seke. For youre heauenly father knoweth, that ye haue nede of all these thynges. But rather

seke ye fyrste the kyngdome of God, and the righteousnes therof, & al these thinges shalbe mynistred vnto you.

Care not then for the morowe, for to morowe daye shall care for it selfe: sufficient vnto the daie, is the trauayle thereof.

¶ The. vii. Chapiter.

He forbydden rashe iudgement, reproueth ypocrisie, exhorteth vnto prayer, warneth to beware of false prophetes, & wylleth the hearers of his worde, to bee doers of the same.

Luke. vi. f. *Udge not, that ye bee not iudged (condemne not and ye shal not be condemned.) ‡ For as ye
Roma. ii. a. Luke. vi. f. iudge, so shal ye bee iudged.
* And with what measure ye meate, with the same shal other mẽ mea-
Luke. vi. f. sure to you. * Why seest thou a mote in thy brothers eye, but considerest not ꝑ beame that is in thyne owne eye? Or howe sayest thou to thy brother (Brother) suffer me, I wil plucke out a mote out of thine eye, and beholde a beame is in thyne owne eye: Thou ypocryte first caste out the beame out of thine owne eye, and then shalt thou see clerely to plucke out the mote oute of thy brothers eye.

Geue not ye that whiche is holy vnto dogges, neyther caste ye youre pearles before swyne, leaste they treade them vnder their feete, and the other turne agaynste you, and all to rente you.

Iere. xxix. c. Ioha. xvi. f. Luke. xi. b. Aske and it shalbe geuen you. * Seke and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoeuer asketh, B receaueth: & whosoeuer seketh, findeth: & to him that knocketh, it shalbe opened.

Is there any man amonge you, whiche (yf his sonne aske breade) wyll offer hym a stoone? Or yf he aske fysshe: wyll he proffer hym a serpent? If ye then (whan ye are euel) canne geue your childrẽ good giftes, howe muche more shall youre father whiche is in heauen geue good thynges, yf ye aske of hym?

Therfore. * whatsoeuer ye wold that
Leuit. xviii. b. Ioha. xiii. f. Luke. vi. e. Luke. xii. e. men should do to you: do ye euen so to thẽ also. For this is the law & the prophetes.
* Enter in at the strayt gate: for wyde C is the gate, and brode is the way that leadeth to destruction, and manye there bee which go in thereat. For strait is the gate, and narowe is the waye, whiche leadethe vnto lyfe, and fewe there bee that fynde it.
Deu. xiii. g. Ioha. iii. a. * Beware of false prophetes which cõme to you in shepes clothyng, but inwardly they are rauenyng wolues. Ye shall know them by their frutes.

* Do menne gather grapes of thornes or figges of thistles? Euen so euery good tree bryngeth forthe good frutes. But a corrupte tree, bryngeth forth euel frutes. * Luke. vi. e.

* A good tree cannot bryng forth bad frute, neyther canne a bad tree bring forth good fruites. * Euerye tree that bryngeth not forth good fruyte, is hewen downe, & caste into the fyre. Wherefore, by theyre fruytes ye shall knowe them.

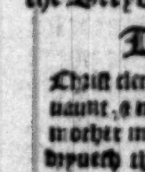
Not euery one that sayeth vnto me. * Lorde Lorde, shall enter into the kyngdom of heauen: but he that dothe the wil of my father, whyche is in heauen. (He shal enter into the kyngdome of heauen.) ‡ Manye wyll saye to me in that daye: Lorde Lorde, haue we not prophecied through thy name? And through thy name haue cast out deuels? And doone many myracles, throwe thy name? And then will I knowledge vnto them: I neuer knewe you. * Depart from me, ye that worke iniquitie. * Luke. xiii. f. Mat. xxv. f. Luke. xiii. f.

For whosoeuer heareth of me these wordes, and doth the same, I wyll lyken him vnto a wyseman, whiche ‡ builte hys house vpon a rocke, and a shoure of rayne descended, and the floudes came, and the wyndes blewe, and bet vpon that house, and it fell not, because it was grounded on the rocke. And euery one that heareth of me these wordes, ‡ and doth them not, shalbe lykened to a foolish mã, whiche built his house vpon sand: and a shower of rain descended, and the floudes came, and the windes blewe, and bette vpon that house, and it fell: and great was the fall of it. ‡ Luke. vi. f. Mat. vii. f.

And it came to passe, that when Jesus had ended these sayinges, the people were astonyed at hys doctrine. * For he taught them as one hauyng power, and not as the Scribes (of them and the Pharyses.) Mat. vii. f. Luke. iv. g.

The. viii. Chapiter.

Christ cleanseth ꝑ leper, healeth the captaines seruaunt, & many other diseases, healpeth Peters mother in lawe, stylleth the sea and the wynde, & bryngeth the deuels out of the possessed into the swyne.



When he was come downe from the mountayne, muche people folowed hym. And beholde, * ther cam a leper, and worshyped hym, saying: Master, yf thou wylte thou canst make me cleane. And Jesus put forthe his hande & touched hym, saying: I wyll, be thou cleane: and immediatlye his leprosye was cleansed. And Jesus sayeth vnto hym: see thou tell no manne, * but goo and shewe thy selfe to the preaste, and offer * Luke. v. f. Mat. viii. f. Luke. v. g.

offer the gifte (that Moses commaunded to be offered) for a witnes vnto them. ✠

✠And when Jesus was entred * into Capernaum, there came vnto hym a Centurion, and besought him, saying: Master, my seruaunte lyeth at home sycke of the palsy, & is greuously payned. And Jesus sayeth, when I come vnto hym, I wyll heale him. The Centuryon answered, and sayd: Sir I am not wurthye, that thou shouldest comme vnder my rofe: but * speake the word only, & my seruaunt shalbee healed. For I also my selfe am a man subiecte to the authoritye of another, and haue souldeours vnder me, and I say to thys man, go, and he goeth: & to another, cume, & he cummeth, and to my seruaunt do this, and he doth it. When Jesus heard these wordes, he marueled and sayd to the ỳ folowed hym: Verely I saye vnto you I haue not founde so great fayth in Israell. I saye vnto you: that * many shall come from the east and west, and shal rest with Abraham, and Isahac and Jacob, in the kyngdome of heauen: but the chyldren of the kyngdome shalbee caste out in to vtter darknes: there shalbe wepyng & gnashyng of teeth. And Jesus sayde vnto the Centurion: go thy way, and as thou beleuest, so bee it vnto thee And hys seruaũt was healed in the selfe same houer. ✠

* And when Jesus was come into Peters house, he sawe his wyfes mother lying in bedde, and sicke of a feuer And he touched her hand, and the feuer lefte her: and she arose, and minystred vnto them.

When the euen drew on, they brought vnto hym many that wer possessed with deuels: And he cast out the spirites with a word, and healed al that wer sycke, that it might be fulfilled, whiche was spoken by Esay ỳ prophet, when he sayeth * He toke on hym our infyrmityes, & bare our sicknesses. When Jesus saw muche people aboute him, he cõmaunded that they should go vnto the other side of the water. And a certain scribe (whẽ he was come) sayd vnto hym * Master, I will folowe the whether soeuer thou goest. And Jesus sayth vnto hym: the foxes haue holes, and the birdes of the ayre haue nestes: but the son of man hathe not where to rest hys head. Another of the nomber of hys disciples sayd vnto him: * Master, suffer me first to go and bury my father. But Jesus sayed vnto vym: folowe me, & let the dedde bury theyr dedde.

✠And when he entred into a shippe, hys disciples folowed hym. And beholde, * there arose a greate tempest in the sea, in so muche ỳ shippe was couered wt waues, but he was aslepe: And his disciples came to hym, and awoke hym, saying: Master, saue vs, we perishe. And he saieth vnto thẽ: why are ye fearful O ye of litle faithe Thẽ he arose, * and rebuked the wyndes & the sea, and there folowed a great calme. But the menne maruyled, saying: what maner of man is this, that bothe wyndes and sea obey hym. ✠

* And when he was cũme to the other side, into the countrey of the Gergesites, there mette hym two possessed of deuels whiche came out of the graues, and wer out of measure fearce, soe that no manne might go by that waye. And beholde, they cryed out, saying: * O Jesus thou sonne of God, & what haue we to do with thee Art thou come hether to tormente vs before ỳ time. And there was a good waye of from them * a heerde of many swyne feding So, the deuels besought hym, saying: If thou cast vs out, suffre vs to goo our waye into the heerde of swyne. And he sayed vnto theim: go your wayes. Thẽ went they out, & departed into the heerd of swyne. And beholde, the whole heerde of swyne was caryed heddelong into the sea and perished in the waters. Then they that kept them fled and went their waies into the cytie, and tolde euery thyng, and what had fortuned vnto the possessed of the deuels: And beholde, the whole cytie came out to mete Jesus: and when they sawe hym, * they besoughte hym that he would departe out of their coastes.

¶ The. ix. Chapiter. ✠

He healeth the palsye, calleth Matthewe from ỳ custome, answereth for his disciples, healeth ỳ womanne of the bloudy yssue, helpeth Jairus daughter, geueth .ii. blind men theyr sygdes, maketh a dum man to speake, & driueth out a deuel.

HE entred also into a ship, & passed ouer, & came in to his owne citie: and beholde they brought to him a man sicke of the palsie, lyyng in a bed. And when Jesus sawe the fayethe of them, he sayed to the sicke of the palsye: sonne, be of good chere, thy synnes bee forgeuen thee. And beholde certain of the scribes sayed within them selues: this manne blaspheameth. And when Jesus sawe their thoughtes, he sayd: wherfore thynke ye euyll in youre heartes? Whether is easyer to saye, thy synnes bee forgeuen thee, or to saye: aryse and walke?

But that ye maye knowe, that the sonne of man hathe power to forgeue sinnes in yearth: Then sayeth he vnto the sicke of the palsie: † arise, take vp thy bedde, and goo vnto thine house. And he arose and departed to hys house. But the people that sawe it, marueyled, & glorysied God, which had geuen suche power vnto menne. †

Mat. iii. b. and xi. f. Marke ii. b. Luke. v. c. Iohn. v. b.

† And as Jesus passed forthe from thence, he sawe a manne named Matthew sitting at the receite of custome, and he sayeth vnto hym: folow me. And he arose, & followed him. And it came to passe as Jesus sat at meate in his house: behold, many publycanes also and sinners that came, satte downe with Jesus and his disciples.

B And when the Pharises sawe it, they sayde vnto his disciples: why eateth your master with publicans and sinners. But when Jesus hearde that, he sayed vnto them: They that bee strong, neade not the physicio, but they that are sicke. Goe ye rather and learne, what that meaneth: * I will haue mercy, and not sacrifice. For I am not come to cal the righteous, but sinners to repentaunce. †

* Osee vi. c. Math. xii. a

† Then came the disciples of John vnto hym, saying: * why dooe we and the pharises fast, for the moste parte: but thy disciples faste not? And Jesus sayed vnto them: can þ bridegromes childrē mourne, as long as the bridegrome is with them? But the dayes wil come, when the bridegrome shal be taken from them: and then shal they fast. No manne putteth a pece of new cloth in an olde garmēt. For then taketh he awaie the pece from the garment, and the rent is made worse. Neyther do menne put ne new wine in to olde bottels: els the bottels breake, and the wyne runneth oute, and the bottels perish. But they put newe wyne into newe bottels, & both are saued together. †

Math. vi. b. Marke ii. c. Luke. v. f.

C † whyle he thus spake vnto them, behold, there came a certaine ruler, & worshipped hym, saying: my doughter is euen nowe diseased, but come and laie thy hand vpon her, and she shall liue. And Jesus arose, and folowed him, & (so did) his disciples. * And behold, a womā which was diseased with an issue of bloud twelue yeres, came behynde him, and touched the hem of hys vesture. For she sayed within her selfe: yf I maye touche but euen hys vesture only, I shalbe safe. But Jesus turned him about, & when he sawe her, he sayed: Doughter, be of good comfort, thy fayth hath made the safe. And the woman was made whole, euen that same tyme. †

Marke v. c. Luke. viii. f.

* And when Jesus came into the rulers house, and sawe the minstrels, & the people makyng a noyse, he sayed vnto them: get you hence, for the mayde is not dead* but slepeth. And they laughed hym to scorne. But whē þ people were put forth, he wente in, and tooke her by the hande, (and sayed: damsell, arise.) And the damsel arose. And this noyse wente abrode into all that lande.

And when Jesus departed thence, two blinde men folowed hym, cryyng and sayyng: O thou sonne of Dauid, haue mercy on vs. And when he was come into the house, the blind came to hym. And Jesus sayeth vnto theim: Beleue ye, that I am able to dooe thys? They saye vnto hym: Lorde, wee beleue. Then touched he their eyes, saying: * accordyng to youre fayth be it vnto you. And their eies wer opened. And Jesus charged thē, saying: See that no man knowe of it. But they when they wer departed, spred abrod hys name in al that lande. As they went out, behold * they brought vnto hym a dum man possessed of a deuel. And when the deuel was cast out, þ dūme spake. And the people merueyled, saying: it was neuer so sene in Israel. But the pharises sayed, he casteth out deuels, thorowe the prince of deuels.

* And Jesus wente about all cityes and tounes, teachyng in theyr synagoges, and preachyng the glad tidynges of the kingdome and healyng euery sickenes and euery disease among the people. But whē he sawe the people: * he was moued with compassion on theym, because they were destitute, and scattered abroode, euen as shepe hauyng no shepeherde. Then sayeth he vnto his disciples, the * haruest truly is plenteous, but þ labourers are few: Pray ye therfore the Lorde of þ haruest, that he wil sende labourers into hys haruest.

¶ The. x. Chapiter.

Christ sendeth out his. xii. Apostles to preache in Jewry, geueth them charge, teacheth them, and comforteth them against persecucyon and trouble.

AND when hys * .xii. disciples were called vnto him, he gaue them power against vncleane spirites, to caste them out: and to heale all maner of sickenesse, & al maner of disease.

The names of the .xii. Apostles are these: The first, Simon which is called Peter, and Andrew his brother: James the son of Zebede,

of zebede, and John hys brother: Philyp and Bartholomew: Thomas and Matthew, whiche had ben a publican. James the sonne of Alphe, and Lebbeus (whose syrname was Taddeus) Symon of Canaan, and Judas Iscariothe, whiche also betrayed hym. * Jesus sent forth these .xii. in numbre, whō he commaunded, saying: Go not into the waye of the gentils, & into the citie of the Samaritanes enter ye not. But go rather to the lost shepe of ỳ house of Israell. Goo and preache, saying: The kingdome of heauen is at hand. Heale the sicke, cleanse the lepers, rayse the dead, cast out deuels. * Freely ye haue receaued: geue freely. ‡ Possesse not golde nor syluer nor brasse in youre purses, nor yet scrippe towardes your iorney: nether two cotes, nether shoes, nor yet a rod. * For ỳ workmā is worthy of his meate. But to whatsoeuer citye or towne ye shal cō, enquire who is worthy in it, and there abyde tyll ye go thence. * And when ye come into an house, salute the same. And yf the house bee worthy, let your peace come vpon it. But yf it be not worthy, let your peace retourne to you agayne.

And whosoeuer shal not receaue you, nor wyll heare your preachyng: when ye depart out of ỳ house or that citie, * shake of ỳ dust of your fete. Verely, I saie vnto you: it shalbe easyer for the lād of Sodoma & Gomorra in the day of iudgement, then for that citie.

* Behold, I send you forthe, as shepe amōg wolues. Be ye therfore wyse as serpentes & innocēt as doues. * But beware of menne, for they shall delyuer you vp to the councels, and shal scourge you in their synagoges. And ye shall be brought to the head rulers & kinges, for my sake, in witnes to them and to the Gentyles.

But * when they delyuer you vp, take ye no thought, how or what ye shall speake: for it shalbe geuen you, euen in that same houre: what ye shal speake. For it is not ye that speake, but the spiryte of your father which speaketh in you * The brother shal deliuer vp the brother to death, and the father the sonne. And the childzen shal aryse agaynst theyr fathers & mothers: and shal put them to death, and ye shalbe hated of al mē for my names sake. ‡ But he that endureth to the end, shalbe saued.

But * when they persecute you in thys citie, flye ye into another. For verely, I saie vnto you: ye shall not go thorow all the cities of Israel, till the son of man be come.

* The disciple is not aboue the master: nor the seruaunt aboue hys Lord. It is ynough for ỳ disciple, ỳ he bee as hys master is, & that the seruaunt be as his Lord is. If they haue called the Lord of ỳ house Belzebub: how muche more shall they cal them of his houshold so. Feare them not therfore. * For there is nothyng close, that shall not be opened: and nothyng hid, that shall not bee knowen. What I tell you in darknes that speake ye in light. And what ye heare in the eare, that preache ye on the house toppes. * And feare ye not thē which kil the body but are not able to kil ỳ soule. But rather feare hym, whiche is able to destroye both soule and body into hel. Are not twoo litle sparowes solde for a farthing? And one of them shall not light on the ground without your father. Yea, euē all the heares of your head are numbred. Feare ye not therfore: ye are of more value thē many sparowes. ‡ Euery one therfore that shall knowelage me before men, hym will I knowlage also before my father, whiche is in heauen But whosoeuer shall deny me before men, hym wil I also denie before my father, whiche is in Heauen.

Thinke not * ỳ I am come to sende peace into ỳ earth. I came not to send peace, but a swearde. For I am come to set a man at variaūce * against his father, & the doughter against her mother, and the doughter in lawe against her mother in lawe. And a mannes foes shalbe they that are of hys owne houshold.

* He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or doughter more then me, is not worthy of me. And he that taketh not hys crosse and foloeth me, is not worthy of me. * He that hyndeth hys lyfe, shal lose it: & he that loseth hys lyfe for my sake shal finde it. ‡ He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sent me. He that * receaueth a prophet in the name of a prophet, shal receaue a propheres rewarde. And he that receaueth a righteous man, in the name of a righteous man, shal receaue a righteous mans reward: ‡ And whosoeuer shal geue vnto one of these lytle ones to drynke a cuppe of colde water onely (in the name of a disciple) verely I saye vnto you, he shall not lose hys rewarde.

The.xi. Chapter.

¶ John Baptist sendeth hys disciples vnto Christ.

And it

AND it came to passe, that when Jesus had made an ende of cõmaũding his twelue disciples, he departed thence, to teache & to preache in their cities.

+ When John beyng in prison heard the workes of Christe, he sent two of hys disciples, and sayed vnto hym: Art thou he that shall come: or doo we loke for another? Jesus answered and sayed vnto theym: Go, and shewe John agayn, what ye haue heard & sene. * The blinde receyue their sighte: the lame walke, the lepers are clensed, and the deafe heare: the dead are raysed vp, & the poore * receyue the glad tidinges of the gospel. And happy is he, that is not offended by me.

Esai .xxxv.b

*Esai .lxi.a.

*Luke.vii.d.

* And as they departed, Jesus began to saye vnto the people concernyng John. What went ye out into the wildrenes to see? A rede that is shaken with the winde? Or what went ye out for to se? A manne clothed in softe rayment: Behold: they that were softe clothyng: are in kinges houses. But what went ye out for to se? A prophet: Verely I saye vnto you: and more then a prophete. For this is he, of whome it is wrytten. * Beholde I sende my messenger before thy face, which shall prepare thy waye before the. +

Mala .iii.a.

Marke .i.a.

+ Verely I saye vnto you: among them that are borne of wome, arose not a greater then John the Baptist. Notwithstandyng he that is lesse: in the kyngdome of heauen is greater then he. From the daies of John baptist vntill thys day, the kingdome of heuen suffereth violence, and the violent plucke it vnto theym. * For all the prophetes, and the lawe it selfe prophesyed vnto John. And yf ye will receyue it: * this is helyas, whiche was for to come. He y hath eares to heare: let him heare. +

Luke .xvi.d

Luke .ii.b.

Mata .xi.d.

Iohn.i.f.

Luke .vii.c

* But wherunto shall I liken thys generacyon? It is lyke vnto chyldren, whiche sit in the market places, & cal vnto their felowes, and saye: we haue piped vnto you, and ye haue not daunced: We haue moorned vnto you, & ye haue not sorowed. For John came neither eatyng not drinkyng, & they saye, he hath the deuell. The sonne of man came eatyng and drynkyng, and they say, beholde a glutton, and an vnmeasurable drinker of wyne, & a frende vnto publycans and sinners. And wisdome is iustified of her children.

Luke .x.c.

+ Then began he to vpbrayd the cyties whiche most of his miracles were done in, because they repented not of theyr synnes. Wo vnto the Chorazyn: Wo vnto the Bethsaida, for yf the myracles whiche were shewed in you, had bene done in the citie of Tire or Sidon, they had repented of there sinnes longe agone in sacke clothe and ashes. Neuertheles I saye vnto you: it shal be easier for Tire and Sydon at the day of iudgement, then for you. And thou Capernaum, which art lyfte vp vnto heauen, shalte be brought downe to hell. For yf the miracles whiche haue bene done in the, had bene shewed in Sodome: they had remayned vntil this day. Neuertheless, I saye vnto you: that it shalbe easyer for the lande of Sodom in the daye of iudgement then for the. +

+ At that time Jesus answered & sayed: I thanke the (O father) Lorde of Heuen & erth, because thou hast hid these thinges frõ the wyse and prudent, and hast shewed them vnto babes, verely father, euen so was it thy good pleasure. * All thinges are geuen ouer vnto me of my father: And no manne knoweth the sonne, but the father: Nether knoweth any man the father, saue the sonne, & he to whom soeuer the sonne wyll open hym.

Mat.xi.d.

Come vnto me all ye that labour, and are laden, and I will ease you. * Take my yocke vpon you, & learne of me, for I am meke and lowly in hert and ye shall fynde rest vnto youre soules. For my yoke is easye, * and my burden is lyghte. +

*Luke.xi.b.

The.xii. Chapiter.

The disciples plucke the eares of corne, Christ healeth the dryed hande, helpeth the possessed that was blynde and dumme, and sheweth who is his brother, sister and mother.

AT that tyme, Jesus went on the Saboth dayes * through the corne, & his disciples wer an hungred, and began to * plucke the eares of the corne, and to eate. But when the Pharises sawe it, they sayd vnto hym. Beholde thy disciples do that which is not lawful for them to do vpon the Saboth day. But he sayde vnto them. Haue ye not red what Dauid did, whe he was an hungred, and they that were with him? * How he entred into the house of God, & did eate the shew breades whiche wer not lawful for him to eate, nether for theym which were with him, but only for the priestes? Or haue ye not red in the lawe how that (on the Saboth dayes) y priestes in the temple breake the Sabboth, and are blamelesse? But I say vnto you: that in this place is one greater thẽ the temple.

Mat.xii.a.

*Luke.vi.b.

*1.Reg.xxi.b.

Wo here-

Wherefore, yf ye wiste what thys meaneth, * I requyre mercy and not sacrifice: ye wolde not haue condempned innocentes. ‡ For the sonne of manne also is Lord, euen of the Saboth daye.

And he departed thence, * and wente into their synagoge: and beholde, there was a manne whiche had hys hande dryed vp. And they asked hym, saying: * is it lawful to heale vpon the saboth dayes? that they myght accuse hym. And he sayd vnto thē: whyche of you wyll it bee, that shall haue * a shepe, and yf it fall into a pyt on the saboth day: wyll he not take it & lyfte it out? Howe muche more then is a man better then a shepe? Wherfore, it is lawfull to do a good dede on the saboth dayes. Thē sayeth he to the manne: Stretche forthe thy hande. And hee stretched it forthe. And it was restored vnto health, like as the other.

‡ Then the Pharises went out, and helde a counceil agaynste hym, howe they myghte destroye hym. But when Jesus knewe it, he departed thence, and muche people folowed hym: and he healed them al, and charged them, that they should not make hym knowne: that it myght be fulfilled which was spoken by Esay the prophet whiche sayeth: * Beholde, my child, whō I haue chosen, my beloued, in whō my soule delyghteth: I wyl put my spirite vpon hym, and he shall shewe iudgement to the Gentiles. He shal not striue nor crie, neither shall any mayne heare hys voyce in the streetes, a bruised reede shall hee not breake, & smoking flax shal he not quēche, til he sende forth iudgement vnto victorie: and in his name shal the Gentiles truste. ‡

* Then was brought to hym a blind and a dūme man, that was vexed with a deuell, and he healed hym, in so much, that the blinde & dūme, both spake and sawe. And al the people were amased, and saide: Is not this that sonne of Dauid? * But when the phariſes heard it, they sayed. This felowe driueth the deuels no nother wyse oute, but by the helpe of Belzebub the chiefe of the deuels.

But when Jesus knew their thoughtes he sayde vnto them: Euerye kingdome deuided agaynst it selfe, shalbe brought to thought. And euery citie or house deuided agaynst it selfe shall not stande. And yf Satan caste out Satan, then is hee deuided against hymselfe. Howe shall his kingdom endure? Also if I by the help of Belzebub caste out deuels, by whose helpe do your children caste them out? Therefore they shalbe your iudges. But yf I cast out the deuels by the spirite of God: then is the kyngdome of God come vnto you. Or els * howe can one enter in to a strong mans house, & spoyle hys iewels, excepte he first bynde the strong man, and then spoyle his house? * He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, al maner of sinne & blasphemy shalbe forgiuen vnto men * but the blasphemy against the spirite, shal not be forgiuen vnto mē. * And whosoeuer speaketh a worde against the sonne of man, it shalbe forgiuen him. But whosoeuer speaketh against the holy ghost, it shal not be forgiuen him, neyther in this worlde, nether in the worlde to come. ‡ Either make the tree good & hys fruit good, or els make the tre euel and his fruit euel. * For the tree is knowne by his fruit. O generacion of vipers, how can ye speake good thynges when ye your selues are euel? * For out of the aboundaunce of ỹ heart, the mouth speaketh. A good man out of the good tresure of the heart, bryngeth forth good thinges. And an euel mā, out of the euell tresure, bryngeth forthe euel thynges. But I saye vnto you: of euery vdle worde that men shall haue spoken, they shall geue accountes in the day of iudgement. * For out of thy wordes thou shalt bee iustified, and out of thy wordes thou shalt be condemned. ‡

‡ Then certayne of the Scribes and of the Phariſes asked hym, saying, * Master, wee wyll see a signe of the. But he aunswered and sayde to them, * The euell & aduouterous generatiō asketh a sygne and there shal no sygne be geuen to them, but the signe of the prophet Jonas, * For as Jonas was thre dayes & thre nightes in the whales belly, so shall the sonne of manne bee thre dayes and thre nightes in the hearte of the earth. The menne of Ninue shal rise in the iudgemente with this nacion, and condempne it, because they amended at the preachyng of Jonas. * Beholde here is one greater then Jonas. The quene of the southe shall ryse in the iudgement with this generacion, and shal condemne it: for she came from the vttermoste partes of the worlde to heare the wysedome of Salomon. And beholde, in this place is one greater then Salomon.

* When the vncleane spryte is gonne oute of a manne, hee walketh through oute dryе places, seking reste, and fyn-

derth

Mark .ii.d. Luke .vi.d. 1. Reg. ii.f. Luke .xi.c. Mark .iii.b. Luke .xii.b. Matth .xii. Luke .vi.f. Psalm .xl.f. Luke .vi.g. ii. regum .i. Luke .xix. Mar. xiii.b. Luke .xi.d. Mat .xvi.a Mar. xiii. Luke .xi. John .vi. Jonas .ii. Jonas .iii. Luke .xi. iii. regum .x. ii. Pe. ii. Luke .xi.

deth none. Then he sayeth: I will returne into my house, from whence I came oute. And when he is come, he fyndeth it emptye, and swepte and garnisshed. Then goeth he, and taketh vnto hym seuen other spirites wourse then hym selfe, and so entreth he in, and dwelleth there. And * the ende of that manne is wourse then the begynnyng: Euen so shall it bee also vnto this frowarde generacion.

2. Pete. ii. d
Hebr. vi. a.

While he yet talked to the people: * behold his mother & hys brethren stode without: desiryng to speake with hym: Then one sayed vnto hym: beholde, * thy mother and thy brethren stand without, desiryng to speake with the.

Mark. iii. d
Luke. viii. c.
Mark iii. d.
Luke viii. c.

But he answered: and sayde vnto hym that tolde hym: Who is my mother? Or who are my brethren? And he stretched forthe hys hande towarde hys disciples, and sayde: * beholde, my mother and my brethren. For whosoeuer doeth the will of my father whiche is in heuen, the same is my brother, sister, and mother. ✠

Iob. xv. b

¶ The. xiii. Chapiter.

The parable of the sede, of the tares, of the mustardseed. of the leuen, of the treasure hyd in the field, of the perles, and of the nette.

The same daye went Jesus out of the house, and * sat by the seasyde, and muche people were gathered together vnto hym, so greatelye that he wente, and sat in a shyppe, and all the people stode on the shore.

Iohn. iii. a
Mark. iii. a

And he spake many thynges to them by similitudes, saying: Beholde, the sower went forth to sowe. And when he sowed, some sedes fell by the waye syde, and the foules came, & deuoured them vp. Some fel vpon stony places, where they had not muche earthe, and anone they sprong vp, because they had no depenesse of earth: and whē the sunne was vp, they caught heat: and because they had no rote, they wydered awaye. Agayne, some fell amonge thornes, & the thornes sprange vp & choked them. But some fel into good ground and brought forth frute: some an hundred folde, some sixty folde, some thirty folde.

Who soeuer hath eares to heare, let hym heare. And the disciples came, & sayed vnto him: why speakest thou to them by parables? He answered & sayed vnto them: * it is geuē vnto you to know the secretes of the kyngdome of heauen, but to them it is not geuen. * For whosoeuer hath, to hym shall ber gruen: and he shall haue aboundaunce. But whosoeuer hathe not: from hym shalbee taken awaye euen that also whiche he hathe. Therfore speake I to them by similitudes: for they seyng, see not: and hearyng, they heare not: neyther do they vnderstande. And in them is fulfilled the prophecie of Esaias, which sayeth * with the eares ye shall heare, and shal not vnderstand, & seyng ye shal see and shal not perceaue. For these peoples hartes is waxed grosse, and their eares are dull of hearing, and theyr eies haue they closed lest at any time they should see with their eyes, and heare with their eares, & shoulde vnderstand with their hearte, and be conuerted, that I also myght heale them.

Luke. x. c
Mark. iv. c
Luke. viii. c
Esay. vi. a
Iohn. xii. b
Actes. xxviii. c
Rom. xi. a
Mark. iii. c
Luke. viii. b
Matt. xxv. c
Mark. iii. c

* But blessed are youre eyes, for they see: & your eares, for they heare. Verely, I saie vnto you, * that many prophetes & righteous men haue desired to se those thinges whiche ye see, and haue not sene them: and to heare those thinges whiche ye heare and haue not hearde them. ‡ Heare ye therefore the similitude of the sower. When one heareth the woorde of the kyngdome, and vnderstandeth it not, then commeth the euill manne, and taketh awaye that whiche was sowne in his hearte: this is he which was sowne by the waye syde. But he that receyued the seede whiche was caste into stony places, the same is he that heareth the word, and anone with ioye receyueth it, yet hath he no rote in hymselfe but dureth for a season: for when tribulation or persecucion happeneth because of the woorde, by and by he falleth. He also that receiued sede into the thornes, is he that heareth the woorde: and the care of this world, and the deceytfulnes of riches, choke vp the woorde, and so is he made vnfrutefull. But he that receyued seede into the good ground, is he that heareth the word & vnderstandeth it: which also beareth frute, and bringeth forth, some an hundred fold, some sixty folde: some thirty fold.

Luke. x. c
Luke. viii. c
Luke. xiii. a
Luke. viii. a
Mark. iv. a
Luke. viii. a
Mark. iv. a
Luke. viii. a
Matt. xiii

vnto hym: wylt thou then that we goe and weede them vp? But he sayed, naye: lest whyle ye gather vp ꝑ tares, ye plucke vp also the wheate with them, let bothe growe together vntyll the harueste: and in tyme of harueste, I will saye to the repers: gather ye first the tares, and bynde them together in sheues to be brente: but gather ꝑ wheate into my barne. ✠ Another parable put he forth vnto them, saying: ✠ The kingdom of heauē is like vnto a grain of mustarde sede, which a man tooke & sowed in his fielde, whiche is the leste of all seedes. But when it is growne it is ꝑ greatest emong herbes, & is a tree: so that the byrdes of the ayre come, and make theyr nestes in ꝑ braunches therof.

Another similytude spake he vnto thē: * The kingdom of heauē is like vnto leuen whiche a woman taketh & hydeth in three peckes of meale, tyll all be leuened.

* All these thinges spake Jesus vnto the people by similitudes, and without a parable spake he nothyng vnto thē: that it myght be fulfilled, whiche was spoken by the prophete, that sayth: * I will open my mouthe in parables: I wyll speake forth thynges whiche haue been kept secrete from the beginning of the worlde. ✠

When the people were sent away, then came Jesus into the house. * ✠ And his disciples came vnto him, saying: declare vnto vs the parable of the tares of the fielde. He answered & sayed vnto thē: He that soweth the good sede, is the sonne of man. The felde is the worlde. And ꝑ children of the kyngdome, they are the good sede: the tares are the children of ꝑ wicked: the enemy that soweth them, is the deuill: The harueste is the end of ꝑ worlde: the reapers be the Angels. Euen as the tares therefore are gathered and brente in the fyre: so shall it be in ꝑ ende of thys worlde. * The sonne of manne shall sende forth his Angels, and they shall gather out of his kyngdome all thynges that offende, and them whiche doe iniquitie, & shall cast thē into a furnes of fyre. There shalbe waylyng and gnashyng of teethe. * Then shall ꝑ righteous shine as ꝑ sōne in the kyngdome of their father: whosoeuer hath eares to heare, let hym heare. ✠

✠ Agayn ꝑ kingdom of heauē is like vnto treasure hid in ꝑ feld, the which a man hath foūd & hyd: & for ioye therof goeth & selleth all that he hath, & byeth the felde.

Agayn, the kingdom of heauen is like vnto a marchaunt man, seekyng goodlye pearles, whiche (when he founde one precious pearle) wente and solde all that he had, and bought it.

Again the kingdom of heauē is like vnto a net, that was cast into ꝑ sea & gathered of all kynde (of fishes) whiche when it was ful, men drewe to land, & sat downe and gathered the good into vessels, but cast the bad away. So shal it be at thend of the worlde. The Angels shal come and seuer the bad from emong the good, and shal cast thē into a furnace of fyre * there shalbe waylyng and gnashyng of teeth.

Jesus sayth vnto them: haue ye vnderstand all these thynges? They sayd vnto hym: yea Lord. Then sayd he vnto them: Therfore euery scribe whiche is taught vnto the kingdom of heauē, is like vnto a man that is an housholder, which bringeth forthe out of his treasure, thynges newe and olde. ✠

And it came to passe, ꝑ when Jesus had finished these similitudes, * he departed thence. And when he came into his owne countrey, he taught thē in theyr synagoges, insomuche, ꝑ * they were astonnied & sayed: whence cōmeth this wisdome and powers vnto hi, * is not this ꝑ carpēters sōne? Is not his mother called Mary? & his brethren, James & Joses, & Symon and Judas? And are not all his systers with vs? Whence hath he then all these thinges? And they were offended at him. Jesus sayd vnto thē: * A prophete is not wout honour, saue in his owne coūtrey & in his owne house. And he did not many miracles there, because of their vnbeleefe.

¶ The. xiiii. Chapter.

John is taken & beaded. Christe feedeth fyue thousande men with. v. loues, and two fyshes, and appeareth by nyght vnto his disciples vpon the sea.

AT that time * Herode ꝑ Tetrarcha heard of the fame of Jesu, & sayde vnto his seruaūtes: this is John the Baptist. He is risen frō the dead, and therefore are miracles wrought by hym. For Herode * had taken John, & bounde hym, & put hym in prison because of Herodias, his brother Philippes wyfe. For John sayd vnto hym: * it is not lawfull for the to haue her. And when he woulde haue put him to death, he feared ꝑ people * because they coūted him as a prophete.

But when Herodes * byrth daye was kept, the doughter of Herodias daunsed before them, & pleased Herode. * Wherfore he promysed with an othe, that he woulde geue her whatsoeuer she would

aske,

aske. And she beyng instructe of her mother before, said: geue me here Johan baptistes head in a platter. And ỳ kyng was sory. Neuertheiesse, for the othes sake, & them whiche sate also at the table, he cõmaunded it to be geuē her: & sent tormenters, & beheaded Johan in the pryson, and his head was brought in a platter, & geuen to the damsel, & she brought it to her mother. And his disciples came & toke vp his body, and buried it: and wente and tolde Jesus.

B When Jesus heard of it, he * departed thence in a ship vnto a desert place, out of the way. And when the people had heard therof, they folowed him on fote and left the cities. And Jesus went forth, & sawe muche people, & was moued with mercy towarde them, & he healed of them those that were sicke. And when the euen drew on, his disciples came to hym, saying: this is a desert place, & the houre is nowe past, let the people depart, that they may go into the townes, & bye them vitayles. But Jesus sayd vnto them: They haue no nede to goe awaye. Geue ye them to eate. They saye vnto hym: we haue here but fyue loues and two fyshes. He sayed: bryng them hyther to me. And he commaunded the people to syt downe on the grasse, & he tooke the fyue loaues and the two fishes, and lift vp his eyes towarde heauen and blessed: And when he had C broken them, he gaue the loaues to his disciples, and his disciples gaue them to the people. And they dyd all eate, & were fulfilled. And they gathered vp (of ỳ fragmentes that remained) twelue basshettes full, and they that dyd eate were about. v M. men, beside wemen and children.

* And straight way Jesus made his disciples to gette vp into a ship, & to go before hym vnto the other syde, whyle he sent the people awaye. And when ỳ people were sent awaye, he * wente vp into a mountaine to pray alone. And whē night was come, he was there hymselfe alone. But the ship was nowe in the myddes of the sea, & was tosted with waues, for it was a contrary winde. And in the forth watch of the night, Jesus went vnto them walkyng on the sea. And when the disciples sawe hym walkyng on the sea, they were troubled, saying: it is some spirite, and they cryed out for feare. But streight way Jesus spake vnto them, saying: be of good cheare, it is I, be not afrayed.

Peter answered him, and sayd: Lorde yf it be thou, byd me come vnto the on ỳ water. And he sayd: come. And when Peter was come downe out of the shippe, D he walked on the water, to goe to Jesus. But when he sawe a mightie wynde, he was afrayed. And when he beganne to syncke, he cryed, saying: Lorde saue me: And immediatly Jesus stretched forthe his hand & caught him, & sayd vnto him. O thou of lytle fayth, wherefore dyddest thou dout? * And whē they were come in to the ship, the wind ceased. Then they ỳ were in the ship came & worshipped him, saying: of trueth thou arte the sonne of God. And whē they were gone ouer, they came into the land of Genesareth. And when the men of the place had knowlage of hym, they sente out messaungers into al that countrey rounde about the coast, and brought vnto him al that were sick, and besought hym, that they myght touche the hēme of his vesture only. And as many as touched it, were made sake.

The. xv. Chapter.

Christe reuileth his disciples, and rebuketh the Scribes and Pharises for transgressyng Gods commaundement, throwe their owne traditions. The thyng that goeth into the mouth defyleth not the man. He delyuereth the woman of Canaanes daughter, healeth the multytude, and with. vii. loaues and a fewe lytle fyshes, fedeth. iiii. M. men, beside wemen and chyldren.

THen * came to Jesus scribes & Pharises (which were come frō Jerusalem) saying: why do thy dysciples transgresse the tradicion of the elders? for they wash not their handes when they eate bread. But he answered and said vnto them: why do ye also transgresse the cōmaundement of God because of your owne tradicions? For god commaundeth, saying: * honoure father and mother, and he that curseth father and mother: let hym dye the death. But ye say: euery one shall saye to his father & mother * what gift soeuer shoulde haue come of me, the same is turned vnto thy profite: and so shall he not honoure his father or his mother. And thus haue ye made the commaundemente of God of none effect, because of youre owne traditions. Ypocrites, full well dyd Esaye prophecie of you, saying: * This people draweth nye vnto me with their mouth, and honoureth me with their lyppes, howbeit, their heartes are farre from me: but in vaine doe they serue me teachyng the doctrines and preceptes of menne.

And he called the people vnto him, and B sayed

sayde vnto them: heare and vnderstand. That which goeth into the mouth, defyleth not the manne: but that which cometh out of the mouth, defileth the man.

Then came his disciples, & sayed vnto him: knowest thou not, that the Phariſes were offended at this saying? But he answered & sayed. Euery plante which he my heauenly father hath not planted, shalbe pluckt vp by the rootes. Let them alone, they bee the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dytche.

Then answered Peter and sayed vnto him: declare vnto vs this parable. Jesus sayde, are ye also yet without vnderstandyng? Do ye not yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the bellye, and is caste oute into the draught? But those thynges whiche procede out of the mouthe, come forthe from the herte, and they defyle the man. For out of the herte procedeth euyll thoughtes, murders, breakyng of wedlocke, whoredomes, theftes, false witnes, blasphemies. These are ỹ thinges, which defyle a manne. But to take meate with vnwashen handes, defileth not a man.

C And Jesus went thence, and departed into the coastes of Tyre and Sydō, and behold, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying: haue mercye on me O Lord, thou sonne of Dauid: My daughter is piteously vexed with a deuill. But he answered her nothyng at all, and his disciples came, and besought hym, saying: sende her awaye, for she cryeth after vs: But he answered and sayde: I am not sente * but vnto the loste shepe of the house of Israel. Then came she and worshypped hym, saying: Lorde helpe me. He aunswered and sayde: it is not mete to take the childrens breade, and caste it to dogges. She aunswered and sayed: truth Lord, for the dogges eate of the crummes, which fall from their masters table. Then Jesus aunswered and sayde vnto her. O woman, greate is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made hole euen at the same tyme.

And Jesus wente awaye from thence and came nye vnto the sea of Galile, and wente vp into a mountaine, & sat downe therr. And muche people came vnto him, D bryngyng wyth them those that were lame, blynde, deafe, maymed, and other many: and cast thē downe at Jesus feete. * And he healed them: insomuche that the people wondered, when they sawe the dūme speake, the maimed to be hole, the lame to walke, and the blynde to see. And they glorifyed the God of Israel. Esai. xxxv. b

* Then Jesus called his disciples vnto hym, and sayed: I haue compassion on the people, because they continue with me nowe. iii. dayes, and haue nothyng to eate: and I will not let them departe fastyng, least they myscarye by the waye. And his disciples saye vnto him: whence should we get so muche bread in the wildernesse, as to suffyce so greate a multitude? And Jesus sayth vnto them, howe many loaues haue ye? And they say * seuen, and a fewe lytle fyshes. And he commaunded the people to sit downe on the grounde: & he toke the seuen loaues, and the fishes, & after that he had geuen thākes, he brake them, and gaue to his disciples: & the disciples gaue them to the people. And they did al eate, & were suffysed. And they toke vp of the (broke meate that was lefte,) seuen baskettes full. And yet they that dyd eate were. iiii. M. men, beside wemen and children. And he sente awaye the people, and tooke shippe and came into the parties of Magdala. mar. viii. a mach. xv. b

The. xvi. Chapter.

The Phariſes requyre a token. Jesus warneth his disciples of the Phariſes doctryne. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christe.

THe * Phariſes also with the Saduces, came and tempted hym, and desyred hym that he woulde shewe them a signe frō heauen. He answered and sayd vnto thē: whan it begynneth to drawe towarde *euen, ye say: it wylbe fayre wether, for the skye is red. And in the morning: It wyll be foule wether to daye, for the skye is glowming red. O ye hypocrites, ye can discerne the outwarde appearaunce of the sky, but can ye not discerne the signes of the times? * The frowarde and aduouterous nation requireth a signe, & there shall no signe be geuē to it, but the signe of the * Prophete Jonas. And he lefte them and departed. J Mar. viii. b Joan. vi. b Luke. xi. b * Luke. xii. g * Mar. xii. c mar. viii. b Luke. xi. b John. vi. b * Jonas. ii. a

B And when his disciples were come to the other syde of the water, they had forgotten to take breade with them. Then Jesus sayde vnto them. * Take heede and beware of the leuen of the Phariſes and of the Saduces. And they thought Luke. xii. a

in

in them selues saying: we haue taken no
bread with vs. Which whan Jesus vn-
derstode, he sayd vnto them: O ye of lytle
fayth, why take ye thought within your
selfes, because ye haue brought no bred?
Do ye not yet perceyue, neyther remem-
ber those fyue loues, whē they were fyue
*Mat.xvi.c *thousand menne, & howe many basket-
&Mar.xv.d tes toke ye vp? Neither the seuē loues,
whē they were foure thousande menne: &
howe many baskettes tooke ye vp? How
happeneth it that ye do not vnderstand,
that I spake it vnto you not concerning
bread, that ye should beware of the leuen
of the Pharisees & of the Saduces? Thē
vnderstode they, how that he bad not thē
beware of the leuen of bread: but of the
doctrine of the pharisees, & of ꝑ saduces.

C ✣ When Jesus came into the coastes of
ꝑ cite which is called Cesarea Philippi,
*Mar.viii.c he asked his disciples saying: *whom do
Luke.ix.c menne say that I the sonne of man am?
They sayd: some say that thou art John
Baptist, some Helias, some Hieremias,
or one of the numbre of ꝑ prophetes. He
sayth vnto them: but whom saye ye that I
am? Simon Peter answered and sayed:
&Luke.ix.c *Thou art Christ the sōne of the liuing
Joan.vi.g God. And Jesus answered, & sayed vnto
him: happy art thou Symon the sonne
of Jonas, for flesh & bloud hath not ope-
*John.vi.d ned that vnto the: *but my father which
is in heauē. And I say also vnto the, that
thou art Peter: and vpon this *rocke I
&1.Cor.x.a wil build my congregacion. And the ga-
*Es.xxviii.c tes *of hell shall not preuayle against it.
And I wyll geue vnto thee, the keyes of
Mat.xviii.c the kingdom of heauen. And * whatsoe-
uer thou byndest in earth, shalbe bounde
in heauen: and whatsoeuer thou losest in
earth, shalbe loosed in heauē. ✣ Thē charg-
ed he his disciples, ꝑ they should tel no
man, that he was Jesus Christ. ✣ From
*mar.viii.d that time forth began Jesus to shew vn-
Luke.ix.c to his disciples, how that he must goe to
Hierusalem, and suffre many thinges of
the elders, and the priestes and Scribes,
and must be kylled, & be raysed again the
third day. And whē Peter had take him
aside, he begā to rebuke him saying: mai-
ster, fauer thy selfe, this shal not happen
vnto the: but he turned hym about, and
sayed vnto Peter: goe after me Satan,
thou hindrest me: for thou sauourest not
the thynges ꝑ be of god, but those ꝑ be of
men. Then said Jesus to his disciples: yf
D any man will folow me, let hym forsake
himself, & take vp his crosse, & folow me.

*For whoso will saue his life, shal lose it.
it. Againe whoso doeth loose his lyfe for
my sake, shall fynde it. For what doeth
it profit a man, if he wynne al the whole
worlde: & loose his owne soule? Or what
shal a manne geue to redeme his soule a-
gayne with all? For the sonne of manne
shal come in the glory of his father, with
his Angels: & then shal he reward euery
manne according to his dedes. *Uerely
I saye vnto you, there be standyng here
which shal not taste of death, till they se
the sonne of man come in his kingdome.

The.xvii. Chapter.

The transfiguracion of Christ. He healeth the lunatyke, and ꝑ fyfth tribute.

AND *after sixe dayes, Jesus ta-
keth Peter, James and John
his brother, & bringeth them vp
into an hye mountayn out of
the way, & was transfigured before thē.
*and his face did shyne as the sūne, and
his clothes wer as whyte as the light.
And behold, there appeared vnto them
Moses and Helias talkyng with hym.
Then answered Peter, & sayed vnto Je-
sus: Lord here is good beyng for vs. If
thou wilt, lette vs make here thre taber-
nacles: one for the, & one for Moses, and
one for Helias. Whyle he yet spake, be-
hold, a bryght cloude shadowed them.
And behold, there came a voyce out of
the cloud whiche sayed: * This is my
beloued sonne, & in whom I delyte, hear
*hym: And when hys Disciples heard
these thynges, they fell on they faces,
and were sore afrayde. And Jesus came,
and touched them, and sayd: aryse and
be not afrayde. And when they had lyfte
vp their eyes, they saw no man saue Je-
sus only. And whē they came downe frō
ꝑ mountaine, Jesus charged thē, saying:
shew ꝑ vision to no man, vntyll the sonne
of manne be risen agayn from the dead.
✣ And his disciples asked hym, saying:
why thē say the scribes, that Helias must
first come? Jesus answered, & sayd vnto
them: * Helias truely shal first come, and
restore all thynges. But I say vnto you
ꝑ Helias is come alredy, and they knew
hym not: but haue doone vnto hym what
soeuer they lusted. In lyke wyse shal also
the sonne of manne suffre of them. Then
the disciples vnderstode, ꝑ he spake vnto
theym of John Baptist. And when they
were come to ꝑ people, there came to hym
a certaine manne kneling downe to him,

and

and saying: Master, haue merrye on my sonne, for he is lunatiche and sore vexed: for oft tymes he falleth into the fyre and oft into the water. And I brought hym to thy disciples, and they coulde not heale him. Jesus answered and saide: O faithles and croked nacion: how long shall I be with you? how longe shall I suffre you? bringe hym hither. And Jesus rebuked the deuill, and he departed oute of hym. And the childe was healed euen that same tyme. ✠ Then came the disciples to Jesus secretelye, and sayed: Why coulde not we caste him out? Jesus sayde vnto them: Because of your vnbeleife. For verelye I saye vnto you: * if ye haue faith as a grain of mustarde seede, ye shall saye vnto thys mountayne, remoue hence to yonder place, and it shall remoue, neyther shall anye thing be vnpossible vnto you. Howbeit this kynde goeth not out, but by prayer and fastyng. Whyle they were occupied in Galile, Jesus sayde vnto them: ‡ it will come to passe, that the sonne of man shall be betrayed into the handes of menne, and they shal kill him, and the thyrde daye shall he rise again. And they were exceading sory. ✠ And when they were come to the citie of Capernaum, they that vse to receyue tribute money, came to Peter, and saide. Doeth youre master paye tribute? He sayeth: yea. And whē he was come into the house, Jesus preuented him, saying: What thinkest thou Simō? of whom do the kinges of the yearth take tribute or toll, of their childrē, or of straūgers? Peter sayeth vnto hym: of straungers. Jesus saieth vnto hym: Then are the children free. Notwythstandyng, lest we should offende them, go thou to the sea, and caste an angle, and take the fishe that first commeth vp, and when thou haste opened hys mouth, thou shalt fynde a piece of twenty pence: that take, and geue it vnto them for me ✠ thee. ✠

The .xviii. Chapter.

He teacheth hys disciples to be humble and harmles: to auoyde occasions of euill and one to forgeue anothers offence.

AT the same tyme cam the disciples vnto Jesus, saying: who is the greatest in ✠ kingdome of heuen? Jesus called a childe vnto hym, and set hym in the middest of them, and sayed: Verely I say vnto you: except ye turne, and become * as children ye shall not enter into the kyngdome of heauen. Whosoeuer therefore humbleth hymselfe, as thys childe, the same is the greatest in the kyngdome of heuē. And whoso receiueth suche a childe in my name, receiueth me. * But whoso dooeth offende one of these litleons which beleue in me: it were better for him, that a mylstone were hanged aboute hys necke, and that he were drowned in the depth of the sea. Wo vnto the worlde because of offences. * Necessary it is that offences come: But wo vnto the manne, by whom the offence commeth.

‡ Wherfore if thy hāde or thy foote hynder thee, cut hym of, ✠ cast it from thee. It is better for thee to enter into life halte or maimed, rather thē thou shouldest (hauyng two hādes or two fete) be caste into euerlastyng fire. And if thyne eye offende thee, plucke it out, ✠ cast it from thee. It is better for thee to entre into life with one eie, rather then (hauyng twoo eies) to bee cast into hel fire. Take hede ✠ ye despyse not one of these litleons. For I saye vnto you, ✠ in heuē theyr angels dooe alwaies beholde ✠ face of my father, whyche is in heauen. ✠

For ✠ sonne of mānes is come to saue ✠ whiche was lost. How thynke ye? * If a manne haue an .c. shepe, ✠ one of them be gone astray, doth he not leaue nintie and nine in the mountaines, ✠ goeth ✠ seketh that was gon astraie? And if it happē ✠ he fynde it, verely I saye vnto you: he reioyseth more of ✠ shepe then of the ninty ✠ ix which went not astraye. Euen so it is not the will of your father in heauen, that one of these litleones should perysshe.

✠ Moreouer if thy brother trespasse a gaynst the, go ✠ tel him his faut betwene hym ✠ the alone. yf he heare the, thou hast won thy brother: But if he heare the not, then take yet wt the one or two, that * in the mouth of two or thre witnesses, euery matter may be stablished. yf he heare not thē, tell it vnto the congregaciō: yf he heare not ✠ cōgregaciō, let him be to thee as an heathē man and as a publican. Verely I saye vnto you * whatsoeuer ye bind on yearth, shalbe bounde in heauen. And whatsoeuer ye leuse on yearth, shalbe leused in heauen. Againe I saie vnto you, ✠ yf ii. of you agree on yearth vpon anye maner of thing, whatsoeuer they desire they shal haue it of my father whiche is in heauen. For where .ii. or .iii. are gathered together in my name, ther am I in ✠ middest of thē. Then came Peter to him, and said: Lord, how oft shal I forgeue my brother, yf he

sinne against me, till seuen times? Jesus sayeth vnto hym: I say not vnto the vntil vii. times: but seuēty times seuen times.

Therefore is the kingdome of heauen likened vnto a certayn manne that was a kyng, which would take accoūtes of hys seruaūntes. And whē he had begon to reken, one was brought vnto hym, whiche ought him.x. thousand talentes, but forasmuche as he was not able to paye, hys lorde cōmaunded hym to be sold, and hys wyfe & chyldren and all that he had, and payment to be made. The seruaunte fell downe and besought him saying: sir, haue pacience with me, and I will pay the al. Thē had the Lorde pitie on that seruaunt, and loused hym, and forgaue him the debte.

So the same seruaunte went out & found one of his felowes, which ought hym an hundred pence: & he layed handes on hym and tooke him by the throte, saying: paye that thou owest. And his felow fell downe, & besought him, saying: haue pacience with me, and I will paye the al. And he would not, but went, and cast hym into prison, till he should paye the debt. So when his felowes sawe what was done, they were very sory, & came & tolde vnto theyr lorde all that had happened. Then hys Lorde called him, and said vnto him: O thou vngracious seruaunt, I forgaue the all that debte, when thou desiredst me: shouldest not thou also haue had compassion on thy felow, euē as I had pitie on the? And his lorde was wroth, & deliuered hym to the iaylers, tyll he shoulde paye all that was due vnto hym. So * lykewyse shall my heauenlye father doe also vnto you, yf ye from your heartes, forgeue not (euery one his brother) their trespasses.

Mat. 6.b. Mar. 11.d Jacob. 2.c.

The. xix. Chapter.

Christ geueth answere concernyng mariage, & teacheth not to be carefull, nor to loue worldlye riches.

AND it came to passe, when Jesus had finished these sayinges, he gat hym from Galile, and came into the coastes of Jewrye beyonde Jordane, and muche people followed him, & he healed thē there.

Mat. 19.a

The Pharises also came vnto him tempting hym, and saying vnto hym: Is it lawfull for a man to make deuorcement with his wyfe for anye maner of cause? He answered & sayde vnto them: Haue ye not read, how that he which made man at the beginning * made them man and woman, and sayde, For this cause shall a man leaue father and mother, and shal cleue vnto his wyfe, and they twayne shalbe one flesshe. Wherfore now, they are not twaine, but one flesshe: Let not mā therfore put asūder that which God hath coupled together. They say vnto him: why did Moses then cōmaūd to geue a testimonial of deuorsemente, & to put her awaie? He sayd vnto them: Moses (because of the hardnes of your hertes) * suffred you to put awaye your wiues: But from the begynnyng it was not so. & I say vnto you: whosoeuer putteth awaie his wife (except it be for fornication) & maryeth another, breaketh wedlocke. And whoso marieth her which is deuorsed, doth commyt aduoutry.

Gen. 1.d. Gen. 2.b. Mat. 5.c. Luc. 16.d

His disciples saye vnto him: if the matter be so betwene man & wife, then is it not good to mary. He said vnto them: all menne cannot comprehend this sayinge, * saue they to whō it is geuē: for ther are some chaste whiche are so borne oute of their mothers wōbe. And there are some chast, whiche be made chast of men. And there be chaste which haue made them selues chast for the kyngdō of heauēs sake. He þ can comprehende it, let hym comprehende it. * Then were there brought vnto hym yonge childrē, þ he shoulde put hys handes on thē, & praye. And the disciples rebuked them. But Jesus said vnto thē: Suffre the children and forbid them not to come vnto me: for of suche is the kyngdō of heauen. And when he had put his handes on them, he departed thence.

Mat. 19.c Mar. 10.c Luc. 18.c

And beholde, one came, & said vnto hym: * good master, what good thyng shall I do þ I may haue eternall life? He sayd vnto hym: why callest þ me good? there is none good but one, & that is God. But if thou wilte entre into life, kepe the commaūdemētes. He saieth vnto hym: whiche Jesus sayde: * Thou shalt not commytte manslaughter. Thou shalt not cōmyt aduoutry: Thou shalt not steal: Thou shalt not beare false witnes: Honour father & mother: * & thou shalte loue thyne neighbour as thy selfe. The yonge man sayth vnto hym: All these thynges haue I kepte from my youth vp: what lacke I yet? Jesus said vnto him: if thou wilt be perfecte, * go and sell (all) that thou hast & geue to the poore, & thou shalt haue treasure in heauen: & come & folow me. But whē the yong man heard þ saying, he went awaie sorie. For he had great possessions.

Exo. 20.d. Deu. 5.d. Mat. 22.c. Mar. 12.c. Luc. 10.c. Rom. 13.c. Gala. 5.c.

Thē Jesus said vnto his disciples: Verily,

verely, I say vnto you: *it shalbe hard for the rich to entre into ꝑ kingdō of heauē:
And againe I say vnto you: it is easier for a camel to go throughꝑ eye of a nedle, then for ꝑ riche to entre into ꝑ kingdō of god. Whē the disciples herd this, they were exceadingly amased saying: who thē cā be saued? But Jesus behold thē, & said vnto thē: wt mē this is vnpossible * but wt god al thiges are possible.

+ Then answered Peter, & saide vnto him: Behold * we haue forsaken al, & followed the, what shal we haue therfore? Jesus said vnto thē: verely, I say vnto you, that whē the sōne of mā shal sit in ꝑ seate of his maiestie, ye ꝑ haue followed me in the regeneracion * shall sit also vpon twelue seates, & iudge the twelue tribes of Israell. * And euery one ꝑ forsaketh house, or brethrē, or sisters, or father, or mother, or wife, or childrē, or landes, for my names sake * shal receiue an hundred fold, & shall inherite euerlasting life. + * But many that are fyrste, shalbe last, and the last shalbe first.

¶ The. xx. Chapter.

Christe teacheth by a symilitude that God is debter vnto no man. He teacheth hys disciples to be lowlie, & geueth two blynd men their syghte.

For the kingdō of heauē is like vnto a mā that is an housholder, whiche wēt out early in ꝑ morning to hire labourers into his vineyard. And whē ꝑ agremēt was made wt the labourers for a penye a day, he sent thē into his vineyard. And he wēt out about the third houre, & sawe other stōding ydle in the market place, & sayd vnto them: go ye also into the vineyard, & whatsoeuer is right, I wil geue you. And they went their way. Again he wēt out about the sixth & ninth houre, & did likewise. And about the eleuenth houre he wēt out, & foūd other standing ydle, and sayd vnto them: Why stande ye here al the day ydle? They say vnto him: because no mā hath hired vs. He saith vnto them: goe ye also into the vineyarde: & whatsoeuer is right, ꝑ shal ye receiue.

So, when euē was come, the lord of the vineyarde sayeth vnto his steward: call the labourers, and geue them their hyer, beginning at the last vntil ꝑ firste. And whē they did come, that cam about the eleuenth houre, they receiued euery man a peny. But whan the first came also, they supposed that they should haue receiued more, and they lykewise receiued euery man a penye. And when they had receiued it, they murmured against the good man of the house, saying: these last haue wrought but one houre, and ꝑ hast made them equall vnto vs, whiche haue borne the burthē & heat of the day.

But he answered vnto one of them and said: frend, I do thee no wrong, diddest thou not agree with me for a penye? Take that thyne is, and goe thy way: I will geue vnto thys laste, euen as vnto the. Is it not lawful for me to do as me listeth wt myne owne goodes? Is thine eye euil, because I am good? * So ꝑ last shalbe first, and the first shalbe last. For many bee called, but fewe be chosen. + Mat. xix. d Marke. x. e Luke. xvi. f

+ And Jesus going vp to Jerusalem, tooke the twelue disciples aside in the way, and said vnto them: * Behold, we go vp to Jerusalē, and the sonne of mā shalbe betraied vnto the chiefe priestes, and vnto the scribes, and they shal condemne hym to deathe, and shall deliuer hym to the Gentiles, to be mocked and to be scourged, and to be crucifyed: and the. iii. day he shall ryse agayne. + Mar. xi. c Mar. x. c Luk. xviii. c Marke. x. f

+ * Then came to him the mother of Zebedes childrē, with her sonnes, worshipping him, & desyring a certain thing of hym. And he sayeth vnto her: what wilt thou? She sayd vnto him: Graunt that these my two sonnes may syt, the one on thy right hande, and the other on thy left, in thy kingdome.

But Jesus answered & sayde: ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptised with the baptysme, that I am baptised with? They said vnto him, we are. He sayd vnto thē: ye shal drinke in deede of my cup, and be baptised with the baptisme that I am baptised with: But to sit on my ryghte hand and on my lifte, is not myne to geue: but it shall chaunce vnto them, that it is * prepared for of my father. + D Mat. xxv. a Mar. x. f

And when the tenne heard thys, they disdained at the. ii. brethren: But Jesus called thē vnto him, and sayd: * ye know that the princes of the nations haue dominion ouer them. And they ꝑ are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let hym be your minister, & whoso will be chiefe Luk. xxii. g

among you, let hym be your seruaunte
euen as ỹ *sonne of man came, not to bee
mynistred vnto, but to mynyster, and to
geue his life a redempcyon for many. ✠
*Mark.x.g Luc.xviii.g *And as they departed from Jerico,
much people folowed hym. And beholo
two blind men sitting by the way syde,
whē they heard ỹ Jesus passed by, they
cryed, saying: O lorde ỹ sōne of Dauid,
haue mercy on vs. And the people rebu-
ked thē because they should holde theyr
peace. But they cried ỹ more, sayig: haue
mercy on vs O Lorde ỹ sōne of Dauid.
And Jesus stode stil & called thē, & said:
what will ye that I shal doe vnto you?
They say vnto hi: lord ỹ our eies may be
opened. So Jesus had cōpassiō on thē,
& touched their eyes, & imediatly their
eies receiued sight. And they folowed hi

The.xxi Chapter.

The entreth vnto Jerusalem, driueth the marchaūtes out of the temple, curseth the figtree, and reasoneth the Pharises, with the similitude of the two sōnes, and of the husbandmen that slew such as were sent vnto them.

AND whē they *drew ny vnto
Jerusalem, and were come to
Bethphage vnto moūte Oli-
*Mat.xxi.a Luke.xix.c uete, then sēt Jesus two dis-
ciples, saying vnto thē: Go into ỹ toūe
ỹ lieth ouer against you, & anon ye shall
find an asse bound, & a colt with her: loose
thē & bring them vnto me. And if any mā
say ought vnto you, say ye: ỹ lord hath
nede of thē, & streight way he will let thē
go. All this was done, ỹ it might be ful-
filled which was spoken by ỹ prophet,
saying: *Tell ye ỹ daughter of Sion: be-
Esai.lxii.d Zach.ix.b John.xii.c hold thy kig cōmeth vnto the, meke, sit-
ting vpō an asse & a colte, ỹ fole of ỹ asse
used to ỹ yoke. The disciples wēt & did
as Jesus cōmaūded thē, & brought ỹ asse
& ỹ colt, & put on thē their clothes, & set
him therō. And many of ỹ people spred
their garmentes in the waye. Other cut
down braunches frō the trees, & strawed
them in the way. Moreouer the people
that went before, and they that cam af-
ter, cryed, saying: Hosanna to ỹ sonne of
Luke xix.f John.xii.b Mat.xxiii.b Dauid. *Blessed is he that cōmeth in ỹ
name of the lorde. Hosanna in the hiest.
Mat.xxiii.a ✠ And when he was come to Jerusa-
lē, al the citie was moued, saying: who
is this? And ỹ people said: This is Je-
sus *the prophete of Nazareth (a citie)
of Galilee. And Jesus went into the tem-
ple of God, and caste out all them that
sold and bought in the tēple, and ouer-
threw the tables of ỹ money chaūgers,
and ỹ seates of thē that sold doues, and
said vnto thē: It is writtē: *my house
shalbee called the house of prayer: But
ye haue made it *a denne of theues. And
the blynde and the halte came to hym in
the temple, and he healed them.

When the chiefe Priestes and Scri-
bes sawe the woonders that he dyd, and
the childzen crying in the temple (and say-
ing: Hosanna to the sonne of Dauid) they
disdayned, and sayde vnto him: heareste
thou what these saye? But Jesus sayeth
vnto them: why not? haue ye neuer red. *
Oute of the mouth of babes and sucke-
lynges thou haste ordayned prayse. And
he lefte them, and wente out of the citie *
vnto Bethanie, and had hys abydyng
there. ✠

*In the morning as he returned in-
to the citie againe, he hungred: and when
he had spyed a fygtree in the waye, he
came to it, and founde nothyng thereon
but leaues onely, and sayde vnto it. Ne-
uer fruit grow on thee hēceforwardes.
And anone the fygtree withered awaye.
And when his disciples sawe it, they mer-
ueiled, saying. Howe soone is the figge-
tree withered awaye? Jesus answered
and sayde vnto them: Uerely I saye vn-
to you *if ye haue fayth and doubte not,
ye shall not onely do this that is happe-
ned vnto the fygtree: but also, if ye shall
saye vnto thys mountayne, remoue and
caste thy selfe into the sea, it shalbe done *
And all thynges whatsoeuer ye aske in
prayer (if ye beleue) ye shall receiue them. *

✠ And when he was come into the
temple, the chiefe priestes and the elders
of the people came vnto him (as he was
teachyng) and saide: By what authori-
tie doeste thou these thynges? And who
gaue the this power? Jesus answered
and sayd vnto theym: I also will aske of
you a certayne thyng, whiche yf ye tel me
I in lykewyse wyll tell you by what au-
thoritie I doo these thynges. The bap-
tisme of John: whence was it? from
heauen or of men? And they thoughte a-
mong themselfes, saying: yf we saye frō
heuē, he wil say vnto vs: why did ye not
then beleue hym? But yf we shall saye of
mē, then feare we ỹ people. * For al men
hold John as a prophet. And they answe-
red vnto Jesus & said: we cānot tel. And
he sayed vnto them: neither tel I you, by

what

what authoritie I dooe these thynges. ✠ What say ye to this? ✠ A man had two sõnes, and came to the first, & saied: Sonne go & worke to day in my vineyard. He answered & saide, I wil not: but afterwarde, he repẽted, & went. Then came he to ꝑ second & sayed likewise. And he answered, & sayed: I wil sir, & went not. Whether of thẽ twaine did the wil of the father. And they saie vnto him: the first. Jesus saieth vnto thẽ: verelye I saye vnto you, ꝑ publicans & harlotes goe into the kingdome of God before you. For * John came vnto you by the waye of righteousnes, and ye beleued him not: but publicans & harlottes beleued him. And ye (when ye had sene it) were not moued afterwarde with repentaunce, that ye might haue beleued him. ✠

✠ Herken another similitude. * There was a certaine man an housholder, which planted a vineyarde, and hedged it rounde about, and made a vine presse in it, & built a tower, and let it out to husbandemen, & went into a straunge countrie. And when the time of the fruit drewe neare, he sent his seruauntes to the husbandmenne ꝑ they might receiue ꝑ fruites of it. And ꝑ husbandmen caught his seruauntes, & beat one, killed another, and stoned another. Again, he sent other seruauntes, mo then the first: and they did vnto them likewise. But laste of all, he sente vnto them his owne sonne, saying: they wil stande in awe of my sonne. But when the husbandemenne sawe the sonne, they saide emonge themselues: ‡ This is the heire: come, let vs kill hym, & lette vs enioye his inheritaunce. And they caught him, & thrust him out of the vineyard, & slewe him. Whẽ the Lord therfore of the vineyard commeth, what wil he do vnto those husbandmen? They sayde vnto him: For asmuche as they bee euill, he will cruelly destroie them, & will let out his vineyard vnto other husbandmen, whiche shal deliuer him the fruite in due seasons. Jesus sayeth vnto them: dyd ye neuer rede in ꝑ scriptures: ‡ The stone which ꝑ builders refused, the same is become the hed of the corner: this is the lordes dooing, and it is merueilous in your iyes. Therfore I say vnto you, ꝑ kingdõ of God shalbee taken from you, & geuen to a nacion which shal bring forth ꝑ fruites therof. And * whosoeuer falleth on this stone, shalbee broken in peces: but on ‡ whomesoeuer it falleth, it shall al to grynde him. And when the chiefe priestes and pharisees had heard his parables, they perceyued that he spake of them. * And they wente about to laye handes on hym ‡ but they feared the people, because they tooke hym as a prophete. * John. ‡ Mat. Luke. and

And Jesus answered, and spake vnto them agayne by parables, and sayed.

The.xxii. Chapter.

¶ The mariage of the kinges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces concerning the resurrectiõ, and answereth the Scribe vnto his question.

THe ✠ kingdome of heauen is like vnto ‡ a man that was a king, whiche made a mariage for his sonne, and sente foorthe his seruauntes, to call them that were bid to the wedding: and they would not come. Again he sent forth other seruauntes saying: Tel them whiche are bidden: Beholde, I haue prepared my dinner: myne oxen and my fatlynges are killed, and all thynges are redy: come vnto the mariage. But they made lighte of it, and wente theyr wayes, one to his farme place, another to his marchaundise, and the remnaunte toke hys seruauntes, and intreated them shamefullye, and slewe them. But when the kynge heard thereof, he was wrothe, and sente forth hys menne of warre, and destroyed those murtherers, and brente vppe theyr citye. Luke. xiii.

Then saide he to his seruauntes: the mariage in deede is prepared. But they which wer bidden, were not worthy. Go ye therfore out into the hye wayes: and as manye as ye finde, bid them to the mariage. And the seruauntes wente out into the hye wayes, and gathered together all, as manye as they coulde fynde, bothe good and bad, and the weddyng was furnished with gestes. Then the kynge came in, to se the gestes, and when he spied there a manne: whiche had not on a * weddyng garment, he sayde vnto hym: frende, how camest thou in hither not hauyng a weddinge garmente? And he was euen speche- les. Then saide the kinge to the ministers take and binde hym hande and foote, and caste him into vtter darkenesse * there shal bee wepinge and gnashynge of teeth. For manye bee called, but fewe are chosen. ✠ Clay. Ierl. B ca. xxi. and. xxv. c.

✠✠ Then went the pharisees, and tooke counsell howe they myght tangle hym in his woordes. And they sent out vnto him theyr disciples with Herodes seruauntes saying: * Master, we know we that thou art true, and teachest the waye of God true- ca. xxi. * Luke. xx.

ly, neyther caresst thou for any manne, for thou regardest not the outwarde appearaunce of menne. Tell vs therefore: howe thinkest thou? Is it lawfull that trybute bee geuen vnto Ceasar or not? But Jesus perceiuing their wickednes, sayed: Why tempte ye me, ye ypocrites? Shewe me ỹ tribute money. And they tooke him a peny. And he said vnto them: whose is thys ymage and superscription? Thei saye vnto him: Ceasars. Then said he vnto them:

Matth.xxii.b Luke.xx.c * geue therefore vnto Ceasar, ỹ thynges whiche are Cesars: and vnto God those thynges that are Gods. ✝ When thei had heard these woordes, they mirualled, & left hym, & went theyr waye. * The same

Mark.xii.b Luke.xx.c Acte.xxiii.b daie came to hym ỹ saduces (whiche saye ỹ there is no resurrection) and asked hym

Deu.xxv.b saiyng: Master, Moses sayed that * if a manne die hauyng no childe, his brother should mary hys wife, and reyse vp seede vnto his brother. There were vp vs seuen brethren: & the first maried a wife, & deceased without yssue, and left hys wyfe vnto his brother. Likewyse, the seconde, and the third, vnto the seuenth. Last of al the woman died also. Therfore in the resurrecció, whose wife shal she bee of the seuen? For they all had her. Jesus answered and saied vnto them: ye doo erre, not knowyng the scriptures, nor ỹ power of God. For in the resurrection, thei neither mary nor are maryed: but are as the angels in heuen. But as touchyng the resurrection of the dedde, haue ye not red ỹ whiche is spoken vnto you of God, whyche sayeth:

Exo.iii.b Mark.xii.c Luke.xx.c * I am the God of Abraha, & the God of Isaac, and the God of Jacob: God is not a God of the dedde, but of lyuyng. And when the people heard de this, thei were astonyed at hys doctryne.

D

✝ But when the pharises had heard, that he had put the saduces to silence, they came together: and one of theim whyche was (a doctoure of lawe) asked hym a questió, temptyng hym, & saying: master, which is ỹ greatest cómaundemente in the lawe? Jesus saied vnto hym: Thou shalte

Deut.vi.b. & loue ỹ Lord thy God with all thy harte, wt all thy soule, & wt all thy mynde. This is the first & greatest commaundemente.

Deute.xii.b. Mark.xii.c. Roma.xiii.c. Galatha.v.b Iacoby.a.b. Iacob.b.g. And the second is like vnto it. * Thou shalte loue thyne neighboure as thy selfe. In these twoo commaundementes hange all the lawe & the prophetes. While ỹ pharises were gathered together, Jesus asked theim, saying: what thynke ye of Chryste? Whose sonne is he? They saye vnto hym: the sonne of Dauid. He sayde vnto them: * how then dooeth Dauid in spirite, call hym Lord, saying: The Lorde saied vnto my Lorde: sitte ỹ on my right hand till I make thyne enemyes thy foote stole. If Dauid thẽ call hym Lorde, how is he then his sonne? And no manne was able to answere hym any thynge: neither durst any manne (from that daie forth) aske hym any mo questions. ✝

¶ The xxiii. Chapiter.

¶ Christ cryeth wo to the pharises, Scribes and hypocrites, and prophecyeth the destruccion of Jerusalem.

Then spake Jesus to the people. Dan.
and to his disciples, saying: * The scribes and the pharyses sitte in Moses seate. All therfore whatsoeuer they bid you obserue, that obserue & dooe: but doo not ye after their woorkes: for they saye, and dooe not: Luke.xi.c
* yea, they bynde together heuy burthes and greuous to bee borne, and laye theim on mennes shoulders: but they them selues will not braue at theim wyth one of their fyngers. Al their woorkes dooe they for the intente, that they maye bee sene of menne. They set abroode their phylatheries, and make large the borders of theyr garmentes, and loue the vppermoste seates at feastes, and to sit in the chiefe place in counsailes, and gretynges in the markette. And to bee called of menne, Rabbi.

* But be not ye called Rabbi. For one Iacob.
is your master, euen Chryste: & all ye are brethren. And call no manne youre father vpõ the earth, for one is your father which is in heauen. Neither be ye called masters, for one is your master, euen Chryste. He ỹ is greatest emong you, shalbee your seruaunt. But whosoeuer exalteth hymselfe Luke.xiii.
shalbee broughte lowe. And he that humbleth hymselfe, shalbe exalted. ✝

Wo vnto you scribes and pharises, ye ypocrites, for ye shutte vp the kyngdome Luke.xi.
of heauen before menne, * neither goo in your selues, neither suffre ye theim that come, to enter in. Wo vnto you scribes & pharises, ye ypocrites: for ye deuoure wyddowes houses: and that vnder a pretence of long prayer: therefore shall ye bee the sorer punished.

Wo be vnto you scribes & pharises, ye ypocrites: for ye compasse sea, & land, to make one proselite: & when he is become one, ye make hym twofold more ỹ childe

of

of hell, then ye your selues are.
Wo be vnto you ye blind guides, for ye saie: whosoeuer doth sweare by the temple, it is nothyng: but whosoeuer sweareth by the gold of the tẽple, he is giltye: ye fooles & blynd: For whether is greater, the golde, or the temple ỳ sanctifieth the gold? And whosoeuer sweareth by ỳ alter, it is nothyng, but whosoeuer sweareth by the gift that is vpon it, he is giltie. Ye fooles & blind, for whether is greater, the gift, or the alter that sanctifieth the gift? Who so therfore sweareth by the alter, sweareth by it, and by al thynges ỳ are theron. And who so sweareth by the temple, sweareth by it, and by hym that dwelleth therein. * And he that sweareth by heauen, sweareth by the seate of God, and by hym that sytteth thereon.

Wo vnto you scribes and pharises ye ypocrites: For * ye tyth mint, & anyse, and cõmyn, & haue lefte ỳ waighyer matters of the lawe, iudgement, mercy and fayth. These ought ye to haue done, and not to leaue the other vndone. Ye blind guides which strayne oute a gnat, & swalowe a Camell. Wo vnto you scribes & pharyses, ye ypocrites: for ye make cleane the vtter syde of the cuppe, and of the platter: but with in they are ful of bribery & excesse. Thou blynd pharise, clense first ỳ whiche is within the cup & platter, ỳ the outsyde of thẽ may be cleane also. * Wo vnto you scribes and pharises, ye ypocrites: for ye are like vnto payuted sepulcres, whyche in dede appeare beautyful outward, but are within full of dead mens bones, & of all fylthynes. Euen so ye also, outwardly appeare righteous vnto mẽ: But within, ye are full of kaynednesse and iniquitee.

* Wo vnto you scribes & pharises, ye ypocrites: ye buyld ỳ tõbes of ỳ Prophetes, and garnische the sepulcres of the righteous, & saie: if we had bene in the dayes of our fathers, we woulde not haue bene parteners with thẽ in the bloud of ỳ prophetes. And so * ye be witnesses vnto your selues, that ye are the children of them whiche killed the prophetes. Fulfyll ye like wise the measure of youre fathers. Ye serpentes, ye generacion of vipers, howe will ye scape the damnacion of helle?

Wherfore behold * I send vnto you prophetes and wise men, & scribes, & some of them ye shall kill & crucifie: & some of them shal ye scourge in your synagoges, and persecute them from citie to citie: that vpõ you may come al the righteous blood whiche hath bene shed vpon the yearth, from the blood of righteous * Abell, vnto the blood of Zacharias the sonne of Barachias * whom ye slewe betwene the temple & the alter. Verely I say vnto you all these thynges shall come vpõ thys generacio. * O Jerusalem, Jerusalem, thou that killest the prophetes, & stonest them which are sent vnto thee: how oftẽ would * I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wynges, & ye would not? Behold * your housels left vnto you desolate. For I say vnto you: ye shal not se me hereforth till that ye saye: * Blessed is he that cometh in the name of the Lorde.

Gen.iiij.
ij.Par.xxiiij.
Luke.xiij.
iiij. Esd.j.
Psal.cxviij.
Luke.xiij.
Psa.cxviij.

¶ The xxiiij. Chapiter.

¶ Christ shewyth vnto his disciples the destruccyon of the temple, the ende of the worlde, and the tokens of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

AND Jesus went out, and departed from the temple: & * his disciples came to hym, for to shewe him the buyldinges of the tẽple. Jesus said vnto them: See ye not al these thynges? Verely I say vnto you * there shal not be here left one stone vpõ another, that shall not be destroyed.

Mach.xxiij.
Luke.xxi.a

Luke.xix.c

And as he sat vpõ mounte Oliuete, his disciples came vnto him secretely, saiyng: Tel vs, when shall these thynges be: and what shalbe the token of thy commyng: & of the ende of the worlde? And Jesus answered, & sayd vnto them: * take hede ỳ no man deceaue you. For many shall come in my name, saying: I am Christe: and shall deceaue many. Ye shall heare of warres, and tidinges of warres, be not troubled: for all (these thynges) must come to passe, but the ende is not yet. * Nacion shall rise against nation, & realme against realme: and there shalbe pestilence and hunger: and earthquakes in all places. All these are the begynnynges of sorowes.

Collos.ij.b.
Ephes.v.b.

iiij. Esd.xiij.c

* Then shall they put you to trouble, & shal kil you: and ye shalbe hated of all nacions, for my names sake. And then shall many be offended, & shall betraye one another, & shal hate one another. And many false prophetes shal arise, and shal deceaue many. * And because iniquitie shall haue ỳ vpper hand, ỳ loue of many shal abate. * But he ỳ endureth to the end, ỳ same shal be safe. And this Gospell of the kyngdom shalbe preached in al ỳ worlde, for a wytnes vnto al nacions, and then shal the ende

Mach.x.b.
Mach.xiij.b
Luke.xxi.c
Johñ.xvi.a

iiij. Esd.xiij.d

Mach.x.c.
Mach.xxiij.

come. * When ye therfore shall see ꝑ abomination of desolacion (ꝑ was spoken of, by Daniel the prophet stand in the holye place: whoso readeth it, lette hym understand. Then let them whiche be in Jewry flye into the mountaynes. And lette hym whiche is on the house toppe, not come downe to fet any thing out of hys house. Neyther let hym whiche is in the fielde, returne backe to fetche his clothes.

Woo shalbe in those daies to the̅ that are wyth child, and to them ꝑ geue sucke. But prai ye that your flight be not i the winter, neyther on the Sabboth daye. For then shalbe greate tribulacions * suche as was not sence the begynnynge of the worlde to thys tyme, nor shalbee. yea, and except that those daies should be shortened, there shoulde no fle she bee saued: but for the chosens sake, those dayes shalbe shortened. * Then yf any maane saie vnto you: loe, here is Christe, or there: beleue it not. For there shall aryse false Christes, and false prophetes * and shall shewe greate miracles, and wonders. In so much (that yf it were possible,) the very elect should bee deceaued: beholde, I haue tolde you before. Wherefore, yf they saye vnto you: beholde, he is in the desert, go not ye forth: beholde, he is in the secrete places, beleue it not. For as the lightenyng commeth oute of the easte, and apereth into the weste: so shal the commyng of the sonne of man bee.

* For wheresoeuer a dead karkas is, euen thether wyll the Egles also be gathered together. Immediatly * after the tribulacions of those dayes, shal the Sunne be derkened: and ꝑ mone shall not geue her lyght, and the starres shall fall from heauē, and the powers of heauen shalbe moued. And then shal appere the token of the sonne of man in heauen. And then shall all the kynredes of the yearthe mourne, and they shal see * the sonne of man commyng in the cloudes of heauen, wyth power and great glory: And he shall send hys angels wyth the greate voyce of a trompet, and they shal gather together his chosen from the foure wyndes: euen from the hyeste partes of heauen, vntyll the endes therof.

* Learne a symilytude of the fygge tree: when hys braunche is yet tender, and the leues sprong, ye know that summer is ny. So lyke wyse ye, when ye se al these thynges, bee ye sure that it is nere, euen at the doores. Verely I saye vnto you, thys generacion shall not passe, tyll all these thynges be fulfilled. * Heauen and yearth shall passe, * but my woordes shall not passe. But of that daye and houre knoweth no manne, no not the angels of heauen: but my father onelye. * But as the dayes of Noe were, so shall also the commynge of the sonne of man bee. For as in the dayes (that wente before the floude) they dydde eate and drynke, marye, and were maryed, euen vntyll the daye that Noe entred into the shyppe, and knewe not tyll the floude came and toke them all away: So shall also the comming of the sonne of man be. Then shal twoo be in the fyelde, the one receaued, and the other refused: * twoo women shalbee grynding at the myll, the one receaued and the other refused: (Two in a bed, the one shalbee receyued, and the other refused.) * Watche therefore, for ye knowe not what houre youre lorde wyll come. Of thys yet bee sure, that yf the good man of the house knewe what houre * the thefe woulde come: he would surely watche, and not suffre hys house to bee broken vp. Therefore, be ye also redye, for in suche an houre as ye thynke not: will the sonne of manne come.

Who is a faythfull and wyse seruaunte whome hys Lorde hathe made ruler ouer hys housholde, to geue them meate in season: Blessed is that seruaunt whom hys Lorde (when he commeth) shal fynde so dooynge. Verelye I saye vnto you, that he shall make hym ruler ouer all hys goodes. But and yf that euyll seruaunte saye in hys hearte: my Lorde wyll bee longe a commynge (and so bregynne to smyte hys felowes, yea, and to eate and drynche wyth the droncken) the same seruauntes Lorde shall come in a daye when he looketh not for hym, and in an houre that he is not ware of, and shal hewe hym in peaces, and geue him hys porcion with the Ipocrytes, there shalbee wepyng and gnashyng of teeth.

¶ The .xxv. Chapiter.

The ten virgins. The talentes delyuered to the seruauntes, and of the generall iudgement.

THen shall the kyngedome of heauen be lyke vnto tenne vyrgyns, whiche tooke theyr lampes and went to mete the bridgrome, (and the bryde.) But fyue of them were foolishe, and fyue were wyse. They that were foolishe tooke theyr lampes but tooke none oyle wyth them. But the wyse tooke oyle with them in

theyr

their vessels, with the lampes also. While the bridgrome taryed, they all slumbred and slepte. And euen at mydnyght, there
B was a crye made: behold, the bridgrome cometh, go out to mete him. Then al those virgyns arose, and prepared theyr lampes. So the foolishe sayde vnto the wyse, geue vs of youre oyle: for our lampes are gone out. But the wyse answered, sayyng: not so, least there bee not ynough for vs and you: but go ye rather to them that sell, and by for youre selues. And whyle they went to by, the bridgrome came: and they that were ready, went in wyth hym to the mariage, and the gate was shut vp. Mat.xxv.c. Afterwarde came also the other virgyns saying: * Lorde Lorde, open to vs. But he answered and sayde: Verely I saye vnto you: I knowe you not. ‡ Watche therfore, for ye knowe neyther the daye nor yet the houre wherin ỹ sonne of man shall come. +

++ Likewyse a certayne man readye to take hys iourneye to a straunge countrey, Mat.xxv.d. Mar.xiii.d. called hys seruauntes, and deliuered vnto them hys goodes. And vnto one he gaue v. talentes, to another two, & to another one: to euery man after hys habilitye, and streight wale departed. Then he that had receaued the fyue talentes, wente, and occupyed wyth the same, and wanne other fiue talentes: Lykewyse also, he that receiued two, gayned other two. But he that receyued that one, wente and dygged in the yearth, and hyd his lordes monye. After a longe season, the Lorde of those seruauntes came, and reckened with them. And so he that hadde receyued fyue talentes, came and broughte other fyue talentes, saying: Sir, thou deliueredst vnto me fyue talentes: behold, I haue gained with them fyue talentes mo. Hys Lorde sayde vnto hym: well thou good and faythfull seruaunte, thou haste beene faythfull ouer fewe thynges, I wyll make the ruler ouer manye thynges: enter thou into the ioye of thy Lorde. He also that had receyued two talentes, came and sayde: Syr thou delyueredst vnto me two talentes: beholde I haue wonne twoo other talentes wyth them: hys Lorde sayde vnto hym: well good and faythfull seruaunte, thou haste beene faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: Enter thou into the ioye of thy Lorde. +

Then he which hadde receiued the one talente came, and sayde: Sir, I knewe the that thou art an harde man repyng where thou haste not sowē, and gathering where thou haste not strawed, and therefore, was I afrayed, and wente and hydde thy talente in the yearthe: loe, there thou haste that thyne is. Hys Lorde answered and sayde vnto hym: thou euyll and slouthfull seruaunte, thou knewest that I repe where I sowed not, and gather where I haue not strawed: thou oughtest therefore to haue delyuered my monye to the exchaungers, and then at my comminge shoulde I haue receyued myne owne with vauntage. Take therefore, the talente from hym, and geue it vnto hym which hathe tenne talentes. * For vnto euerye one that hathe, shalbee geuen, and he shal haue aboundaunce. But he that hath not, from hym shalbee taken awaye euen that which he hath. And cast the vnprofitable seruaunt into vtter darkenes * there shalbe wepyng and gnashyng of teethe. Mat.xxv.d. Mar.iiii.c.

+‡ When the sonne of manne commethe in his glorye, and all the holye Angelles with hym, then shall he sitte vpon the seate of his glorie, and beefore him shalbee gathered all nacyons. * And he shall seperate theym one from another, as a shepheardе deuideth the sheepe from the goates, and he shall sette the sheepe on his right hande, but the goates on the lifte. Mat.xxv.d. Mar.xiii.d. Luke.xvii.c. Ezech.xxxiiii.c.

Then shall the kynge saye to theym that shalbee on his righte hande: Come ye blessed of my father, inherite the kyngedome * prepared for you from the begynning of the worlde. ‡ For I was an houngred, and ye gaue me meate, I was thirstie and ye gaue me drincke. * Mat.xxv.d. ‡ Esai.lviii.d. Ezech.xviii.a.

I was harboureleſſe, and ye tooke me in: Naked, and ye clothed me: * Sycke and ye visited me. ‡ I was in prieson, and ye came vnto me. Then shal the righteous answer hym saying: Lord, when saw wee thee an houngred, and fedde thee? Or thirstie, and gaue thee drynke? when sawe we thee harboureleſſe, and toke thee in? or naked, and clothed thee? or when saw wee thee sycke, or in prisone, and came vnto thee? And the kinge shall answere, and say vnto them: verely I saye vnto you: in as much as ye haue doone it vnto one of the leaste of these my brethren, ye haue doone it to me. Then shall he say also vnto them that shalbee on the lyfte hande: * departe from me ye cursed into euerlastyng fyre, whiche is prepared for the deuill and hys angelles. For I was an houngred, and ye gaue me no meate, I was thirstye and ye gaue me no Eccle.viii.d. ‡ Esai.lviii.d. D Psalm.vi. Mat.xxv. Luke.xvi. Esa.xxx. Deute.xx. Apoca.xx.

drinke. I was harbourles and ye toke me not in. I was naked, and ye clothed me not. I was sicke and in prison, and ye visited me not.

Then shal they also answere hym, saying: Lorde, when sawe we thee an hongred or a thyrst, or harboureles, or naked or sicke, or in prisone, and did not minister vnto thee? Then shall he answere them saying: Verely I saye vnto you, in as muche as ye dyd it not to one of the least of these, ye diddeit not to me. And *these shall go into euerlastinge payne: the righteous into lyfe eternall. ✠

*Mat. xxv. c. and xxvi. a. *Then. v. a.

¶ The xxvi. Chapiter.

Marye Magdalene anoynteth Christ, they eat the Easter lambe. Christe prayeth in the gardyn. Judas betrayeth him. Peter smyteth of Malchus eare. Christ is accused by false witnesses. Peter denyeth hym.

AND it came to passe, whē Jesus had finished all these sayinges, he sayde vnto his disciples: ✠ *ye know we that after two dayes shalbee Easter, and the sonne of manne shalbee delyuered ouer, to be crucified. ‡ Then assembled together the chiefe priestes, and the scribes and the elders of the people vnto the palace of the hye priest (whiche was called Cayphas) and helde a counsayle, that they might take Jesus by subtelty, and kyll him. But they sayde: not on the holye daye, lest there bee an vprore emonge the people.

*Mat. xxiii. a. *Then. xi. f.

Mark. xiii. a. Luke. xxii. a.

Mark. xiii. a. Joan. xii. a. Luke. vii. f.

When * Jesus was in Bethany, in the house of Simon the leper, there came vnto him a woman * hauyng an alabaster boxe of precious oyntmente, and powred it on his heade, as he satte at the bourde. But when his disciples sawe it, they had indignacion, sayinge: Whereto serueth this waste? This ointemente might haue beene well solde, and geuen to the poore. When Jesus vnderstoode that, he sayed vnto them: why trouble ye the woman? For she hath wrought a good worke vpon me. *For ye haue the poore alwaies wyth you: But me shall ye not haue alwaies. And in that she hath cast this ointmente on my bodye, she did it to burie me. Verely I saie vnto you: whersoeuer this gospell shalbee preached in all the worlde there shall also thys that she hathe doone, bee told for a memoriall of her.

*Deut. xv. b.

Mat. xiii. b. Luke. xxii. a. Joan. xiii. a.

* Then one of the twelue (whiche was called Judas Iscarioth) wente vnto the chiefe priestes, and saide vnto them: what will ye geue me, and I will deliuer hym vnto you? And thei appointed vnto hym thirtie peces of siluer. And from that time forth, he sought opportunitie to betraye him. * The firste daye of sweete breade, the disciples came to Jesus, saiyng vnto him: wher wilt thou that we prepare for ther, to eate the passeouer? And he said: go into the citie, to suche a manne, and saye vnto him: the master saith, my time is at hand: I will kepe mine Easter by thee, with my disciples. And the disciples dyd as Jesus had apointed them, and thei made ready the passeouer.

Mat. xxvi. a. Luke. xxii. a.

* When the euen was come, he sat downe with the twelue. And as they dyd eate, he saide: Verely I saye vnto you, that one of you shall betraye me. And thei were exceading sorowfull, and beganne euery one of them to saye vnto hym: Lorde is it I? He answered and sayde: he that dyppeth his hande wyth me in the dishe, the same shall betraye me. * The sonne of manne truely goeth, as it is written of hym: but wo vnto that man, by whom the sonne of manne is betrayed. It had been good for that man, if he had not been borne. Then Judas whiche betraied him, answered, and saide: maister, is it I? He saide vnto him: thou hast saied. When thei were eatyng, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the disciples, and saide: ‡ Take, eat, this is my bodie. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of this: For this is my bloud (which is of the new testamente) that is shed for many, for the remission of sinnes. But I saye vnto you: I will not drinke hencefoorth of this fruite of the vyne tree, vntill that daye, when I shal drinke it new with you in my fathers kingdom. ‡ And when thei had said grace, thei went out vnto mount Oliuete. Then sayeth Jesus vnto them: al ye shalbe offended because of me this nighte. For it is writen: * I will smite the shepeheard, and the shepe of the flocke shalbee scattered abroade. But after I am risen agayne, I will goe before you into Galile. Peter answered, and saide vnto hym: ‡ thoughe all menne be offended because of thee, yet will not I bee offended. Jesus sayde vnto him: Verely, I saie vnto ther, that in this same nighte, before the cocke crowe, thou shalt denie me thrise. Peter saide vnto him: Yea, thoughe I shoulde die with ther, yet will I not denie ther. Likewise also sayed all

all the disciples.
* Thē came Jesus with thē vnto a farme place (which is called Gethsemane) & saide vnto the disciples: Sit ye here while I go and praye yonder. And he tooke with him Peter & the two sonnes of zebede, and began to wexe sorofull and heuy. Then saide Jesus vnto them: * my soule is heuy, euen vnto ꝑ death. Tary ye here, & watch with me. And he went a litle farther, and fel flat on his face, and praied saying: O my father if it be possible, * lette this cuppe passe from me: neuertheles, not as I will, but as thou wilte. And he came vnto the disciples, and found them a slepe, and saieth vnto Peter: what coulde ye not watche with me one houre? watch, and pray, that ye enter not into temptacion. * The spirite is willyng, but the flesche is weake.
* He wente away once againe and praied, saying: O my father, yf this cup maie not passe away from me, excepte I drynke of it, thy will bee fulfilled. And he came, and found them a slepe agayne, for their eyes wer heuy. And he lefte them and wente againe and prayed the thyrde time, sayinge the same wordes. Then commeth he to his disciples, and sayeth vnto them: Slepe on nowe, and take youre reste. Beholde, the houre is at hand, and the sonne of man is betrayed into ꝑ hādes of synners: Rise, let vs be goyng: beholde, he is at hande, that doeth betraye me. * While he yet spake: lo, Judas one of ꝑ numbre of the twelue came, & with hym a greate multitude, with sweardes & staues, sent from the chief prestes and elders of ꝑ people. But he that betrayed hym gaue them a token, saying: whome soeuer I kysse, ꝑ same is he: holde hym fast. And furthwith he cam to Jesus and sayd: hayle Master: & kissed him. And Jesus sayde vnto hym: frende, wherfore art thou come? Then came they, & layed handes on Jesus and toke hym.
And beholde one of thē which were with Jesus, stretched out his hāde & drue his sweard, & stroke a seruaunt of ꝑ hie priest and smote of his eare. Then said Jesus vnto him: put vp thy sweard into his sheth. * For all they that take the swearde shall perishe with the swearde. Thynkest thou that I cannot nowe praye to my father, & he shall geue me (euen nowe) more then. xii. legions of Angels? But how then shal ꝑ scriptures be fulfilled? for * thus must it be. In that same houre saide Jesus to the multitude: * ye be come out as it were vnto a theefe, with sweardes and staues, for to take me: I sat daily with you, teaching in the temple, and ye toke me not. * But all this is done, that ꝑ scriptures of the prophetes myght bee fulfilled. * Then all the disciples forsoke hym, and fled. And they toke Jesus, and led hym to Caiphas ꝑ hie priest, wher the scribes and the elders wer assembled. But Peter folowed hym a far of, vnto the hie preistes palace: & went in, and sate with ꝑ seruauntes, to see the end.
* The chiefe preistes and the elders, & all the counsell, sought false witnes agaynste Jesus (for to put him to death) but found none: yea whē many false witnesses came, yet found they none. At the last came two false witnesses, and saide: This felow said: * I am able to destroy the tēple of God, & to builde it agayne in thre daies. And the chiefe prest arose and sayde vnto hym: answerest thou nothig? Why do these beare witnes against thee: But Jesus helde his peace. * And the chefe priest answered and sayed vnto hym: I charge thee by the lyuing God, ꝑ thou tel vs, whether thou be Christ the sonne of God. Jesus saith vnto him: thou hast said. Neuertheles I say vnto you: * hereafter shall ye see the sonne of man sittyng on the right hande of power, and comming in the cloudes of the saye.
* Then the hy priest rente his clothes saiyng: he hath spokē blaspheme: what nede we of any mo witnesses? Beholde, nowe ye haue heard his blasphemy: what thinke ye? They answered, and saide: he is worthye to dye: * Then dyd they spytte in hys face, and buffeted him with fistes. And other smote him on the face with the palme of their hādes, saying: tel vs thou Christ who is he that smote thee?
Peter sat without in the palace. And a damsell came to hym, saying: Thou also waste with Jesus of Galile: but he denyed before them all, saying: I wote not what thou saiest. When he was gone out into the porche, another wenche saw him, and said vnto them that were there: This felow was also with Jesus of Nazareth. And again he denied with an oth (saying) I do not know ꝑ man. And after a while came vnto him they (that stoode by) & said vnto Peter: * surely thou arte euen one of them for thy speche bewrayeth the. Then begame he to curse and to sweare, that he knew not the man. And immediatly the cocke crew. And Peter remembred the word of Jesu, which sayd vnto hym: before the cocke

Psalme. xxii. and. xli.
Mar. xiiii. Luke. xxii. John. xviii.
Mark. xiiii. Acts. vi.
Mark xiiii. John ii. d. Mar. xiiii.
Mark. xiiii.
Mar. xiiii. Luke. xxii. g.
Mar. xiiii. g.
* Esay. l.
Mar, xiii. Luke, xxii. John. xviii.
* mat. xxvi.

cocke crowe, thou shalte denye me thryse: and he went out, and wepte bitterlye.

The .xxvii. Chapter.

¶ Christ is deliuered vnto Pilate. Judas hangeth himselfe. Christ is crucified among theues. He dyeth and is buried, watchmē kepe ỹ graue.

WHen the morning was come, al the chiefe prestes and elders of the people, held *a counsaile against Jesus, to put him to death: & brought him bounde & deliuered him vnto Pontius Pilate the debitie.

Psal. ii. Mat. xv. ac Luke xxiii. a Joh. xviii. c Actes. iii. c.

Then Judas (which had betraied him) seing ỹ he was condemned, repented him selfe & brought againe ỹ thirtie plates of siluer to the chiefe prestes and elders, saying: I haue sinned, betraying the innocent bloud: And they sayd, what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed, *and went and hanged himselfe.

Mat. xxvii. ỹ Actes. i. c.

And the chefe priestes toke the siluer plates, & said: it is not lawful for to put them into the treasure, because it is the price of bloud. And they toke counsell, and bought with them a potters felde to bury straungers in. Wherfore that felde is called (Haceldema, that is) the felde of bloud, vntill thys day. Then was fulfilled, that which was spoken by Jeremie the prophete, saying: *and they tooke thirtye siluer plates, the price of hym that was valued, whom thei bought of the children of Israel, and gaue theym for the potters felde, as the Lorde appointed me. * Jesus stoode before the debitie, and the debitie asked hym, sayinge: art ỹ the kyng of the Jewes? Jesus saith vnto him: Thou saiest. And when he was accused of the chefe priestes and elders, he answered nothynge. Then sayeth Pilate vnto hym, heareste thou not howe many witnesses thei lay against the? * And he answered hym to neuer a worde, insomuche that the debitie meruailed greatly.

Zacha. xi. c. Mark. xv. a Luk. xxiii. a Joh. xviii. Esay. liii. c. Mat. xv. a

¶ At that feast, the debitie was wonte to deliuer vnto the people a prisoner, whom they would desyre. He had then a notable prisoner, called Barrabas. Therfore whē they were gathered together, Pilate saide: *whether wyll ye that I geue leuse vnto you, Barrabas, or Jesus which is called Christe? For he knewe, that for enuye they had deliuered hym.

Mark. xv. a Luk. xxiii. g

When he was sette down to geue iudgemente, hys wyfe sente vnto hym, sayinge: haue thou nothing to do with ỹ iust man. For I haue suffered many thinges this daie in my slepe because of him. * But ỹ chiefe priestes and the elders perswaded the people that they shoulde aske Barrabas, and destroie Jesus. The debitie answered, and said vnto them: whether of the twain will ye that I let leuse vnto you? They sayde: *Barrabas. Pilate said vnto them: what shall I do then wt Jesus, whiche is called Christ? They also sayd vnto hym, let hym be crucified. The debitie saide: what euyll hath he done? But thei cried the more, sayinge: Lette hym bee crucified. When Pilate sawe ỹ he could preuayle nothyng, but that more busines was made, he toke water and washed hys handes before the people, sayinge: I am innocente of the bloude of this iust person, ye shall se. Then answered all the people, and sayed * his bloude be on vs, & on our children. ¶ Then let he Barrabas leuse vnto them, and scourged Jesus, and delyuered hym to be crucified.

Mat. xxvii. a Luke xxiii. a Joh. xviii. a

* Then the souldiours of the debitie toke Jesus in the commen hall, and gathered vnto hym al the cōpany: And they stripped hym, and put on hym a purple robe, and platted a croune of thornes, and put it vpon his head, and a rede in his ryght hande: and bowed the knee before hym, and mocked hym, saying: hayle kynge of the Jewes: & whā thei had spitte vpō him thei toke the rede, & smote hym on the hed. And after that they had mocked him, they tooke the roabe of hym agayne, and put hys owne rayment on hym, and led hym awaye to crucifye hym. And as they came out, *they found a man of Cirene (named Symon) him they compelled to beare his * crosse. * And they came vnto the place whyche is called Golgotha (that is to saye, a place of dead mennes sculles) and gaue hym vineger to drynke, myngled wyth gall. And when he had tasted therof, he would not drynke.

Mat. xxvii. a Luke xxiii. a Joh. xix.

When they had crucified him, they parted hys garmentes, and dyd caste lottes: that it myghte be fulfylled whyche was spoken by the prophete. * They parted my garmentes emonge them: and vpon my vesture dyd they caste lottes. And they sat and watched hym there, and *set vp ouer hys head the cause of hys death written: This is Jesus the kynge of the Jewes. * Then were there .ii. theues crucified wt hym, one on the right hād & another on the lift. * They ỹ passed by, reuiled hym waggynge their heades, & saying: thou

Mat. xxvii. a Luke xxiii. a Joh. xix. a Esay. liii. c. Mat. xxvii. a Luke xxiii. a

that

that distroyedst the temple of God, and diddest build it in three dayes, saue thy self. If thou be the sonne of God, come down from the crosse. Likewise also the hy priestes, mockyng him with the scribes & elders, sayde: He saued other, himselfe can he not saue. If he be the kinge of Israel, let hym now come downe frō the crosse, & wee wyl beleue him. * He trusted in God, let hi deliuer hi nowe, yf he will haue hym: for he sayde: I am the sonne of God. The theues also, whiche were crucified wt him, cast ye same in his teeth. * From the syxte houre was there darkenes ouer al the lande, vnto the .ix. houre. And about ye .ix. houre, Jesus cryed wt a loude voyce, saying: Eli, Eli, lamasabathani. That is to saye: * my God, my God, why haste thou forsakē me? Some of them that stode there, when they herd that, sayde: This man calleth for Helyas. And straight waye * one of them ran and tooke a sponge, and when he had filled it full of vinegre, he put it on a rede, and gaue hym to drinke. Other sayd, let bee, let vs se whether Helias wyl come and deliuer him. Jesus, when he hadde cried agayne with a loude voyce, yelded vp the ghost.

And beholde, the * vayle of the temple did rent in two partes, from the top to the bottome, and the earthe did quake, & the stones rente, and graues did open: & many ye bodies of Sainctes which slepte arose, and went out of the graues after his resurrection, and came into the holy citie: and appeared vnto many. * When the Centurion and they that were with him watchyng Jesus, sawe the yearthequake, and those thinges whiche happened, they feared greatly, saying: Truely this was the sonne of God.

* And many wemen were there (beholding hym a farre of) which folowed Jesus from Galile, ministring vnto him. Emong whiche was Mary Magdalene and Mary the mother of James & Joses, and the mother of zebedes children. When the euen was come, * there came a ryche man of Aramathia named Joseph, whiche also was Jesus Disciple. He went to Pilate and begged the bodye of Jesus. Then Pilate commaunded the body to bee deliuered. And whā Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layed it in hys newe toumbe, which he had hewen out, euen in the rocke, and rolled a great stone to the dooze of the sepulchre & departed. And there was * Mary Magdalene and the other Mary sittyng ouer agaynst the sepulchre. Mar. xv.

The nexte day that folowed the daye of preparing, the hie priestes and pharises came together vnto Pilate, saying: Sir, we remember that thys deceauer sayde whyle he was yet alyue. & After three dayes I will ryse agayne. Commaunde therfore that the sepulchre bee made sure vntill the thirde daye, leaste his disciples come and stele him a way, and saye vnto the people: he is risen frō ye dead, and the last errour shalbe worse then the fyrste. Pilate sayde vnto them: ye haue the watch, go your way, make it as sure as ye can. So they wente, and made the sepulchre sure with the watch men, and sealed the stone. Math. xvi. and. xvii. Mar. ix. Luk. xvii.

The. xxviii. Chapter.

¶ The resurrection of Christe. The hie priestes geue the souldiers money, to say that Christe was stollen out of his graue. Christ appeareth vnto hys disciples, and sendeth them forth to preache and to baptise.

In the ende of the Sabothes which dawneth the first daye of the Sabothes, came Mary Magdalene, and the other Mary to ye sepulchre. And behold, there was a great earthequake. For the angel of the lord discended from heauē, and came and rolled backe the stone frō the doze, & sat vpon it. His countenaūce was lyke lightning, and hys raymente whyte as snow. And for feare of hym ye kepers were astonied, & becā as dead mē. * Mar. xvi. a Luk. xxiii. a Joh. xx. a

* The angel answered, and sayd vnto the wemen: feare ye not. For I know ye seke Jesus whiche was crucified: he is not here: he is risen as he sayd. Come see ye place wher that the lord was laid, and go quickely, and tell his disciples, ye he is risen again from the dead. And beholde, he goeth before you into Galile: there ye shal se hi. Lo I haue told you. Mar. xvi. a Luk. xxiii. a

** And they departed quickely frō the sepulchre, with feare and great ioy, and did rume to bring his disciples worde. And as they wēt to tel his disciples: behold, Jesus met them, saying: All haile. And they came, & held hym by the fete & wurchipped him. Thē said Jesus vnto thē: be not afrayd. Go tell my brethre, ye they Mar. xvi. b Luk. xxiii. b

they go into galile, & ther shal they se me.

C When they were gone, behold some of the kepers came into the citie, & shewed vnto ỳ hie prieste. al the thinges ỳ had happened. And they gathered thẽ toge-ther with the elders, & toke cõsel, and gaue large money vnto the souldiours, saying: Say ye, ỳ his disciples came by night, & stole him away, while ye slept. And if thys come to ỳ rulers eares, we wil perswade him, & sane you harmles. So they toke the money, & dyd as they wer taught. And this saying is noysed emong the Jewes vnto this day. ✠

✠ Then the eleuen Disciples wente a-
D way into Galile, into a mountayn where Jesus had appoynted them. And when they sawe hym, they wurshypped hym. But some doubted. And Jesus cam and
Math. xi. b spake vnto them, saying: * All power is
Johñ. xvii. a geuen vnto me in heauen, and in earth.
† Goe ye therfore, and teache al naciõs,
Mar. xvi. c baptising them in the name of the father & of the sonne, & of the holy ghost: Teaching them to obserue al thinges, what soeuer I haue commaunded you. And
Johñ. xiiii. d lo * I am with you alwaye, euen vnti the ende of the worlde. ✠

C Here endeth the Gospel of S. Matthewe.

The gospel of S. Marke.

C The. i. Chapter

The office of Johñ the baptist. The baptisme of Christ, his fastynge, his preachynge, and the callyng of peter, Andrew, James & Johñ, Christ healeth the mã with the vncleane spirite, helpeth Peters mother in law, & cleseth ỳ leper.

I

Mala. iii. a
Esay. xl. b
Luke. vii. b

He beginning of the Gos-pell of Jesu Christe the sõne of god, as it is writ-tẽ in the Prophetes *, be-hold I sẽd my messenger before thy face which shal * ꝓpare thy way before thee. The voice of a cryer in the wildernes: prepare ye
Math. iii. a
Luke. iii. a
Mat. iii. b
Luke. iii. c
the waye of the lord, & make his pathes straight. * Johñ did baptise in the wil-dernes, & preached the baptisme of re-pẽtaũce, for ỳ remissiõ of sinnes. And al ỳ land of Jury, & they of Jerusalẽ wẽt out vnto him, & were al baptised of him in the riuer Jordã, cõfessing their sinnes.

B
Math. iii. a
* Johñ was clothed with cameles heer, and with a girdle of a skyn aboute hys loynes. And he did eat locustes and wyld hony, & preached saying: There ỳ is stroger thẽ I, cummeth after me: whose shoe latchet I am not worthy to stoupe down, and vnlose. I haue baptised you with water: but he shal baptise you ỽ the holy goste. ✠ And it came to passe in those daies ỳ Jesus came frõ Nazareth of galile: and was baptised of Johñ in Jordan. And assone as he was come vp out of the water: he sawe heauen open, and the spirite descending vpon him like a doue: And there cam a voice frõ heuẽ: Mar. Luke. Johñ. Mar. Mat. Mar. Luke. Mar. Mar. Mar

this. For with auctoritie commaunded he the foule spirites, and thei obeyed him. And immediatlye his fame spred abroade throughoute all the region bordering on Galile. And forth with, when they were come out of the sinagoge *they entred into the house of Simō and Andrew, with James and Jhon. But Simons mother in lawe laye sicke of a feuer. And anone they tell hym of her. And he came and toke her by the hande, & lifte her vp: and immediatlye the feuer forsoke her, and she ministred vnto them. And at euen when the sunne was down, they brought vnto him all that were diseased, and them that were vexed with deuels. And all the citie was gathered together at the dore, and he healed manye that were sicke of dyuerse diseases, and *caste oute manye deuels, and suffred not the deuels to speake, because they knewe hym.

And in the morning verye earlye, Jesus (when he was risen vppe) departed, and wente oute into a solitarye place and there prayed. And Symon and they that were with hym, folowed after hym. And when they hadde founde hym, they saye vnto hym: all menne seke for thee. And he sayed vnto them: lette vs goe into the next townes, that I maye preache there also, for therfore am I come. And he preached in their sinagoges, in all Galile, and caste the deuels out. * And there came a leper to hym, beseching hym, and kneling down and saying vnto hym: yf thou wilte thou canneste make me cleane. And Jesus had compassion on hym, and put forth his hande, touched hym, & sayeth vnto hym: I will, bee thou cleane. And assone as he hadde spoken, immediatelye the leprosye departed from hym, and he sente hym away forthwith, and sayeth vnto him. * See thou saie nothyng to any man, but get thee hence, shew thy self to the priest, & offre for thy cleensing, those thinges which Moses commaunded, for a witnesse vnto the. But he (assone as he was departed) began to tell many thynges, and to publishe the saying: insomuch that Jesus could no more openly enter into the citie, but was without in desert places: And they came to hym from euerye quarter.

¶ The. ii. Chapter.

¶ He healeth the man of the palsy, called Leui the customer, eateth with open synners, and excuseth his disciples.

AFter a fewe daies also he entred into Capernaū again, & it was noised that he was in the house. And anone manye were gathered together, insomuche that nowe there was no roume to receyue them, no not so much as about the dore. And he preached the worde vnto them. * And they came vnto him, bringing one sicke of the palsy which was borne of foure menne. And when they could not come nie vnto hi for preasse, they vncouered the roofe of the house that he was in. And when they had broken vp the roofe, they dyd (with cordes) lette downe the bedde wherin the sicke of the palsye laye. When Jesus sawe their faithe, he sayed vnto the sicke of the palsye: * sonne thy sinnes bee forgeuen thee.

But there were certayne of the scribes sytting there, and thinking in their heartes: why dothe he speake these blasphemies? * Who can forgeue synnes, but God onely? And immediatlye when Jesus perceyued in his spirite, that they so thoughte within themselues, he sayeth vnto them: why thinke ye such thinges in your hertes? Whether is it easier to saye to the sicke of the palsye, thy synnes bee forgeuen thee: or to saye, aryse, take vp thy bed, and walke? But that ye maye knowe, that the sonne of manne hath power in earth to forgeue synnes, he spake vnto the sicke of the palsey: I say vnto thee: * aryse, and take vp thy bed, & get thee hence vnto thine owne house. And immediatly he arose, toke vp the bed, and went forth before them all: in so much that they were all amased, & glorified God, saying: we neuer sawe it on this fashion.

* And he wente agayn vnto the sea, and all the people resorted vnto hym, and he taughte them. And as Jesus passed by, he sawe Leuye the sonne of Alphe, sytting at the receyte of custome, and sayde vnto hym: folowe me. And he arose, and folowed hym. And it came to passe that when Jesus satte at meate in his house, many publicanes and sinners satte also together at meate with Jesus and his disciples. For there were manye, that folowed hym. And when the scribes and pharises sawe hym eate with publicans and sinners, they saide vnto his disciples: how happeneth it, that he eateth and drynketh with publicans & sinners? When Jesus heard it, he said vnto them: They that bee whole, haue no neede of the phisicion, but they that are sicke. * I came not to call the righteous

righteous, but synners to repentaunce.
Matth. ix. b
Luke. v. f.
* And the disciples of John & the pharisees dyd fast: and they come & saye vnto him: Why do the disciples of John and of the pharisees faste, but thy disciples faste not? And Jesus said vnto thē: can the children of the weddyng fast while the bryde grome is with thē? As long as they haue the brydegrome wyth them, they cannot fast. But the daies will come, when the bryde grome shalbe taken away from thē, and then shall they fast in those dayes.

No man also soweth a piece of newe cloth vnto an olde garment, els taketh he away the new piece therof frō the old, and so is the rent worse. And no mā powreth newe wyne into old bottels: els the newe wyne doth burst the bottels, & the wyne rūneth out, & the bottels are marred. But new wyne must be put into newe bottels.

Matth. xii a
Luke. vi. a.
* And it chaunced (again) that he wente thorow the corne feldes on the Sabboth dayes, & his disciples began by the waye to plucke the eares of corne. And the pharises sayd vnto him: behold, why do they on the Sabboth daies, that which is not lawfull? And he saied vnto them: haue ye neuer red what Dauid did, when he had nede, & was an hūgred, both he, and they that wer with hym? * How he went into
Luke. xxi. b.
the house of God, in the dayes of Abiathar the hie priest, & did eate þ shewbread (whiche is not lawfull to eate, but for þ priestes onely) & gaue also to them which wer wyth hym? And he said vnto thē: the Sabboth was made for man, and not man for the Sabboth. Therfore is the sonne of man Lorde also of the Sabboth.

¶ The. iii. Chapter.

He helpeth the man with the dryed hand, chooseth hys Apostles, and casteth out the vncleane spyrit, whyche the Pharises accuse vnto the deuill. The brother, sister and mother of Christ.

AND he entred again into the synagoge, and ther was a man there which had a * withred hād. And they watched him, whether he
Matt. xii. a.
Luke. vi. a.
would heale him on þ Sabboth day, that they might accuse him. And he said vnto þ mā which had þ wythered hād: arise, and stande in the middes. And he saieth vnto thē: whether is it lawful to do good on þ Sabboth daies, or to do euil? to saue life, or to kil? But they helde their peace. And whē he had loked rounde about on thē wt anger, mourning on the blyndnes of their
Mat. xii. b
hertes, he saith to þ mā: * stretch furth thy hand. And he stretched it out, & his hand was restored, euē as whole as þ other.
Luke. vi. b. vii. b. xiii. b.
* And the pharises departed, & straight way gathered a councell (with them that belonged to Herode) against hym, þ they might destroye him. But Jesus auoyded with his disciples to þ sea. * And a greate multitude folowed hym from Galile, and
Mat. iv. b
Luke. vi. c.
from Jewry, and from Jerusalem, & frō Idumea, and from beyond Jordā, * and
Mat. iv. b
Luke. vi. c.
Joha. vi. b.
they þ dwelled about Tyre and Sidon, a great multitude of men: whyche (when they had hearde what thynges he dyd) came vnto hym. And Jesus commaūded B his disciples, þ a shyp shoulde wayte on him, because of the people, lest they should throng hym. For he had healed many, in so muche that they preased vpon him, for to touche hym, as many as had plages. And when the vncleane spyrites sawe hym, they fell downe before hym, & cryed, saying: thou arte the sonne of God. And he straytly charged thē, that they shoulde not make hym knowen.

And he went vp into a mountain, & called vnto hym whō he woulde, and they came vnto hym. * And he ordeined the. xii
Mark. iii. C
that they should be wyth hym, and that he might send them forth to preach: and that they might haue power to heale sicknesses, & to cast out deuels. And he gaue vnto Simon to name Peter. And he called James the sōne of zebede & Jhō James brother, & gaue thē to name Boanarges, whyche is to say, þ sonnes of thōder. And Andrew & Philip, & Bartholomew, and Matthew, & Thomas, & James the sōne of Alphe, and Thaddeus, & Simō of Cana, & Judas Iscarioth, whyche also betrayed hym. And they cam into þ house, & the people assembled together agayne, so that they had not leyser, so muche as to eate bread. And when they þ belonged vnto hym heard of it, they went out to laye handes vpō hym. For they said: he is mad. And þ scribes which cam downe frō Jerusalē, saied: he hath Belzebub, & * by the
Mark. iii. and xi.
Luke. xi.
cheke deuill, casteth he out deuils. And he D called thē vnto him, & sayd vnto thē in parables. How cā Satan driue out Satā? And if a realme be deuided against it self, that realme cānot endure: And if a house be deuided against it selfe, that house can not cōtinue. And if Satan make insurrection against hym selfe, and be deuided, he cannot continue, but hath an ende. No man can entre into a strong mans house

and

and take away his goodes, except he first binde the strong man, and then spoyle his house. Verely, I say vnto you: all synnes shal be forgeuen vnto mens children, and blasphemies wherwith soeuer they haue blasphemed. *But he that speaketh blasphemy agaynst the holy ghost, hath neuer forgeuenes, but is in daunger of eternall damnation: For they saide: he hath an vncleane spirite. * There cam also his mother and hys brethren, and stode without, and sent vnto hym to cal him out. And the people sat aboute hym, and sayde vnto him: beholde, thy mother and thy brethren seke for the without. And he answered them, saying: who is my mother & my brethre? And when he had loked rounde about on hys disciples, whiche sat in cõpasse about hym, he sayde: beholde my mother and my brethren. For whosoeuer doth the will of God, the same is my brother & my syster and mother.

¶ The. iiii. Chapter.

The parable of the sower. Christ stilleth the tempest of the sea, whiche obeyed hym.

AND he begã again, to teache by the sea syde. And ther gathered together vnto hym muche people, so greatly þ he entred into a shippe * and sat in the sea, and al the people was by the sea syde on the shore. And he taught them many thinges by parables, and said vnto them in his doctryne: Herken to, beholde * there went out a sower to sowe. And it fortuned as he sowed, that some fel by the waye syde, & the fowles of the ayre came, and deuoured it vp: Some fell on stony grounde where it had not muche earth, & immediatly sprange vp, because it had not depth of earthe: but as sone as the sunne was vp, it caught heat: and because it had not rotyng, it wyddred away. And some fel amonge thornes, and the thornes grewe vp, and choked it, & it gaue no frute. And some fell vpon good grounde, and did yeld frute that sprong vp, & grewe, & brought forth, some thyrty folde, and some sixtie folde, and some an hundred folde. And he sayde vnto them: he that hathe eares to heare, let hym heare.

And when he was alone, they that wer about hym with the twelue, asked him of the parable. And he saide vnto them: * To you is it geuen to knowe the mystery of þ kingdom of God. But vnto them that are without, al thynges happen by parables: that when they see, they may see, & not discerne: & whē they heare, * they may heare, and not vnderstand: leste at any tyme they should turne, and their synnes shoulde bee forgeuen them. And he sayde vnto them: Knowe ye not this parable, and how then will ye knowe all other parables?

* The sower sowth the woorde. And they (where of some be rehearsed to be by the way side) are those, where the word is sowen: And whē they heare, Satan cõth immediatly, & taketh away the word that was sowen in their hearttes. And likewise the other that receiue sede into the stonye ground, are they, which whē they heare þ word, anone receyue it with gladnes, yet haue no roote in them selues, & so endure but a time: & anone whan trouble & persecucion ariseth for the wordes sake, they fal immediatly. There bee other also, that receaue sede into thornes, & those are suche as heare þ word, & þ cares of this world, and the deceatfulnes of richesse, and the lustes of other thinges, enter in, & choke þ word, & it is made vnfrutful: & other there bee, that haue receyued seede into a good ground, they are suche þ heare the word, & receaue it, so þ one corne doth bryng forth thyrtie, some sixtie, some an hundred.

And he sayde vnto them: * is the candel lyghted, to bee put vnder a bushell, or vnder the tabell? Is it not lighted to bee put on a candelstycke? * For there is nothyng so priuie, that shall not bee opened, neither hathe it ben so secret but that it shall come abrode. Yf any man haue eares to heare let hym heare. And he sayde vnto them: take heede what ye heare. * With what measure ye meete, with the same shall other menne measure vnto you againe. And vnto you that heare, shall more bee geuen. For * vnto hym that hath, shal it be geuen, and from hym that hathe not shal be taken away euen that whiche he hath.

And he sayd: so is the kyngdome of god, euen as * yf a man shoulde sowe seede in the grounde and shoulde slepe, and ryse vp nyght and daye, and the seede shoulde spryng and growe vp, whyle he is not aware. For the earth bryngeth forth frute of her selfe: first the blade, then the eare, after that the full corne in the eare. But whā the frut is brought forth, anone he thrusteth in the sikel, because þ haruest is come.

And he sayde: wherevnto shall we lyken the kyngdom of God? or with what comparison shall we compare it? * It is

lyke a grayne of musterdseede, whiche when it is sowne in the earth, is lesse then all seedes that bee in the earthe: when it is sowne, it groweth vp, & is greater then all herbes: and beareth great braunches, so that the foules of the ayre maye make their nestes vnder the shadowe of it.

Mat. xiii. c * And with many suche parables spake he the worde vnto them, after as theye myghte heare it. But without a parable spake he nothyng vnto them. But when Mat. xiii. c. they were alone, * he expoũded all thinges to his disciples. And the same daye when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people, and tooke hym euen as he was in ỹ shippe. And ther were also with hym other shyppes.

Mat. viii. a Luke. viii. c * And there arose a greate stormе of wynde, and the waues dashed into the shippe, so that it was nowe full. And he was in the sterne a slepe on a pelow. And they awaked hym, and sayde vnto hym: Master, carest thou not, that we perysche? And he arose vp, and rebuked the winde, and sayde vnto the sea: peace, bee stil. And the windes ceased, and there folowed a greate calme. And he sayde vnto them: why are ye so fearfull? howe happeneth it that ye haue no faythe? And they feared exceedingly, and sayde one to a nother: who is this? for both wind and sea obey him.

The. v. Chapter. *

Christ deliuereth the possessed from the vncleane spirite, the woman from the bloudye yssue: and reysseth the captaynes doughter.

Mat. viii. b Luke. viii. c AND they came * ouer to ỹ other syde of the sea, into ỹ coũtre of the Gadarenites. And when he was comme out of the shyp, immediatly there met hym out of the graues a man possessed of an vncleane spirite, which had hys abydyng amonge the graues. And no mã could binde him, no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes asunder and brake the fetters in peces. Neither coulde any man tame him. And alwaies, night and day he was in the mountaynes and in the graues, cryng & beatyng hym selfe with stones. But whẽ he had spyed Jesus afarre of, he ranne, and worshipped hym, and cryed with a loude mat. viii. d. Acts. xvi. c voice, and sayde * what haue I to do with the, Jesus thou sonne of the moste hyest GOD, I requite thee in the name of God, that thou tormente me not. For he sayde vnto hym: come out of the man thou foule sprite. And he asked hym: what is thy name? And he answered & sayde vnto hym: my name is Legion, for we are many. And he prayed hym instantly that he woulde not sende them awaye oute of the countrye.

But there was there nye vnto the mountaynes * a greate heerde of swine feding, & Mat. viii. c Luke. viii. c al the deuels besought hym, saying: sende vs into the heerd of swyne, that we maye enter into them. And anone Jesus gaue them leaue. And the vncleane spirites went oute, and entred into the swyne. And the heerde was carryed hedlynge into the sea. They wer almost two .M. & were drowned in the sea. And the swyneheerdes fled, and tolde it vnto the citie, and in the feldes. And theye wente out for to see, what had happened: and came to Jesus, and sawe hym that was vexed with the fende and had the Legion, syt, both clothed & in hys right mynde, and they were afrayed. And they that sawe it tolde them, howe it had happened to him that was possessed with the deuell: and also of the swyne. * And Luke. viii. they begaune to praye him, that he would departe out of theyr coaste. *

* And when he was come into the shyp Mar. v. he that had the deuel prayed hym, that he myghte bee with hym. Howbeit, Jesus would not suffer him, but sayde vnto him: go to thine owne house and to thy frendes, and shewe them howe greate thynges the Lord hath doone for the, and how he hath had compassion on the. And he departed, and began to publishe in the .x. cities, how greate thynges Jesus had done for hym, and all menne did maruell.

And when Jesus was come ouer again by shyp vnto the other syde, muche people gathered vnto hym, and he was nye vnto the sea. * And beholde, there came one of Mat. ix. a Luke. viii. a the rulers of the synagoge, whose name was Jairus: and when he sawe hym, he fell downe at hys feete, and besought him greatly, saying: my daughter lieth at point of deathe, I praye the come, and lay thy hand on her, that she may be safe and liue. And he went with hym, and muche people folowed hym, and thronged hym. Mar. v. a Luke. viii. b

* And there was a certayne woman, which had bẽ diseased of an yssue of bloud xii. yeres, and had suffered many thinges of many physicions, and had spente al that she had, and felte none amendement at all, but

but rather was worse and worse. When she had heard of Jesus, she cam in ỹ prese behynd hym, and touched his garmente. For she sayed: yf I maye but touche hys clothes, I shall be whole. And streyght waye the fountayne of her bloude was dryed vp, and she felte in her bodye, that she was healed of that plage. And Jesus immediatly felyng in hymselfe, that vertue proceded from hym, turned hym about in the prese, and sayed, who touched my clothes? And his disciples sayd vnto him: ỹ seest the people thrust the, & askest thou who did touche me? And he looked roũde about for to see her ỹ had done this thing. But the woman fearing and trembling (knowyng what was done within her) came, & fel downe before him, & tolde him all the trueth. And he sayd vnto her: Doughter * thy faythe hath saued the: go in peace, and be whole of the plage.

D ‡ Whyle he yet spake, there came frõ the ruler of the Synagoges house, certayne which sayed: thy doughter is dead: why diseasest thou the master? Assone as Jesus heard the worde that was spoken, he sayd vnto the ruler of the Synagoge: be not afrayed, only beleue. And he suffered no man to folowe hym, saue Peter and James, & John the brother of James. ‡ And he came vnto the house of the ruler of the Synagoge, & sawe the wondryng, and them that wept and wayled greatly, and went in and sayed vnto them: why make ye this a do, and wepe? The damosell is not dead, but slepeth. And they laughed hym to scorne. But he put them al out, and taketh the father and the mother of the damosell, and them that were with him, and entred in where the damosell lay, & taketh the damosell by the hãd, and sayeth vnto her. Tabita cumi, which is (if one doe interprete it) damosell I say vnto thee, aryse: And streight waye the damosell arose, & walked. For she was of the age of twelue yeres. And they were astonied out of measure. And he charged thẽ straightly, that no man should know of it, and commaũded to geue her meate.

The. vi. Chapter. ✠

Christ sendeth his Apostels to heale thẽ that were diseased. Of Herod & Herode. Of the .v. loues and .ii. fishes. And of the walkyng on the sea.

AND he * departed thẽce, & came into his owne countrey, & his disciples folowed hym. And when the Sabboth daye was come, he beganne to teache in ỹ synagoge. And many ỹ heard him were astonied, & sayed: from whence hath he these thinges? & what wisdom is this that is geue vnto him, & suche vertues ỹ are wrought by his hãdes? ‡ Is not this the carpenter, Maries sõne, the brother of James & Joses & of Juda & Simon? & are not his sisters here with vs? And they were offended at him. Jesus sayd vnto them: ‡ a Prophete is not dispised, but in his owne coũtrey, & emõg his own kynne, and in his owne housholde. And he could there shew no miracle, but laied his handes vpõ a few sicke folk, & healed thẽ, & merueyled because of their vnbeleefe. ✠

B * And he went about by the tounes that lay on euery syde, teachyng. ‡ And he called ỹ twelue, & began to sende them forth two & two, & gaue them power agaynste vncleane spirites. And cõmaunded them that they should take nothig in their iorney, saue a rodde only: no scrip, no bread, no money in their pourse, but should bee shode with sãdals. And that they should not put on two cotes. And he sayed vnto them: whersoeuer ye entre into an house there abyde, till ye departe thence. * And whosoeuer shal not receiue you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnes vnto them. * I saye verely vnto you: it shalbe easier for Sodom & Gomor in the day of iudgemẽt, then for that citie. ‡ And they went out and preached, that menne shoulde repente: and they cast out many deuyls: and annoynted many that were sicke with oyle, and healed them. * And kyng Herode heard of hym (for his name was spred abrode) and he sayed: John Baptiste is rysen agayne from the dead, and therfore miracles are wrought by him. Other sayd: it is Helias, some sayed: it is a Prophet as one of the Prophetes. But when Herode heard of him, he sayd: it is John whom I beheaded, he is rysen C from death agayne.

✠ For Herode hymselfe had sente forth menne of warre, and layed handes vpon John, and bounde hym, and cast hym in to prison for Herodias sake his brothers wyfe (because he had maryed her.) For John sayed vnto Herode: * It is not lawfull for thee to haue thy brothers wyfe. Herodias layed wayte for hym, and would haue killed hym, but she could not. For Herod feared John, knowing that he was a iuste manne & an holy,

D

C and gaue hym reuerence: and when he
heard hym, he dyd many thynges, and
heard hym gladly. And when a conue-
nient daye was come, that Herode on his
Gene.xl.d. *birth day, made a supper to the Lordes,
hie capitaynes, & chiefe estate of Galile,
& when the doughter of the same Herodi-
as came in, & daunced, & pleased Herode
& them that sate at bourde also: the kyng
sayed vnto ỹ damosell: aske of me what
mat.xiiii.a thou wylt, and I wyll geue it thee.* And
he swore vnto her; whatsoeuer thou
shalte aske of me I wyll geue it thee, euen
vnto the one halfe of my kyngdome. And
she went forth, and sayd vnto her mother:
what shall I aske? she sayed: John bap-
tistes head. And she came in streight way
wt haste vnto the kyng, & asked, saying: I
will, ỹ thou geue me by and by in a char-
ger, ỹ head of John Baptist. And the kig
was sory: howbeit for his othes sake, and
for they; sakes whiche satte at supper al-
so, he woulde not cast her of. And imme-
diatly the kyng sente the hangman, and
cõmaunded hys head to be brought in.

D And he went, & beheaded him in they;
sone, and brought hys head in a charger
and gaue it to the damosell, and the da-
mosell gaue it to her mother. And when
hys disciples heard of it, they came, and
toke vp hys body, & layed it in a graue. ✣

And the apostles gathered them selues
together vnto Jesus, and tolde hym all
thynges, both what they had doen, and
what they had taught. And he sayd vnto
mat. xiii.b them: come ye alone out of the waye in-
luke.ix.b to the wyldernes, and reste awhyle. For
ioh.vi.a there were many comers, and goers, &
they had no leasure so muche as to eate.
mat.xiii.b * And he went by shyp out of the way in-
to a deserte place. And the people spyed
them when they departed: & many knewe
hym, and ranne a fote thyther out of all
cities, and came thyther before them, and
came together vnto him. And Jes⁹ went
Mat.ix.d out and sawe muche people, * & had com-
xv. xiii.b. passion on them, because they were lyke
Ezec.34.a. shepe, not hauyng a shepearde. And he be-
gan to teache them many thynges.

E * And when the daye was nowe farre
mat. xiii.b spente, his disciples came vnto hym, say-
luke.ix.b. ing: this is a deserte place, and nowe the
ioh. vi.a. tyme is farre passed, leste them departe
that they maye goe into ỹ countrie round
aboute, and into the townes, and bye
them breade: for they haue nothyng to
eate. He answered and sayed vnto them:
geue ye them to eate. And they sayed vn-
to hym: shall we goe and bye twoe
hundreth penyworthe of breed, and geue
them to eate? He sayd vnto them: * howe
many loaues haue ye? Goe and looke.
And when they had searched, they sayed:
fyue, and two fishes. And he commaun-
ded them, to make them all sitte downe
by companyes vpon the grene grasse.
And they satte downe here a rowe and
there a rowe, by hũdredes and by fifties.

And when he had taken the fiue loues
and the two fishes, and looked vp to hea-
uen, he blessed and breake the loues, and
gaue them to his disciples, to sette be-
fore them: and the two fishes deuyded
he emong them all. And they all dyd eate
& were satisfied. And they toke vp. xii. bas-
kettes ful therof, & of the fishes. And they
ỹ did eate, were aboue fiue thousand mẽ.

F * And streight waye he caused his disci- *mat.xiv.
ples to go into the shippe, and to go ouer
the sea before vnto Bethsaida, whyle he
sente awaye the people. * And assone *mat.xiv.
as he had sent them awaye, he departed Ioh.vi.
into a mountayne to praye. ✣ And when
euen was come, the ship was in the mydes
of the sea, and he alone on the lande,
& he sawe them troubled in rowyng, for
the wynde was contrary vnto them. And
aboute the fourthe watche of the night,
he came vnto them, walking vpõ the sea,
and would haue passed by them. But
when they sawe hym walkyng vpon the
sea, they supposed it had been a spirite,
and cryed out: for they all sawe hym and
were afrayed. And anone he talked with
them & said vnto them: be of good cheare,
it is I: be not afrayde. * And he wente vp *mat.xiv.
vnto them into the shippe, and the winde
ceased, & they were sooze amased in them
selues beyonde measure, and marueyled.
For they remẽbred not of the loaues, be-
cause they; herte was blynded.

And when they were ouer the water G
they came into the lande of Genezareth
and drue vp into the hauen. And assone
as they were come out of ỹ ship, streyght
way they knewe him, & ran forth through
out all the region rounde about, & began
to cary about in beddes those that were
sicke, when they heard that he was there.
And whyther soeuer he entred, into
townes, cities or villages, they layde the
sicke folkes in streates, and prayed hym
that they might touche, and it were but
the hemme of his vesture. And as many
as touched hym, were safe. ✣

C The

¶ The. vii. Chapter.

The disciples eate with vnwaschen handes. The commaundemente of GOD is transgressed by mennes traditions. Of the woman of Syrophenycia. Of the Sauoth.

AND the pharises came togethe vnto him, & diuers of the scribes whiche came from Jerusalem. And when they saw certayne of hys disciples eate breade with commen (that is to saye with vnwaschen) handes, they complayned. For the pharises and all ỳ Jewes except they washe their handes often, eat not: obseruyng the traditions of the elders. And when they come from the market, except they washe, they eate not: And many other thynges there be, whiche they haue taken vpon them to obserue, as the washyng of cuppes and cruses, & brasen vessels, and of tables.

Then asked hym the pharyses and scribes: why walke not thy disciples accordyng to the custome, ordeyned by the elders, but eate breade with vnwaschen handes? He answered and sayd vnto thē: wel prophesied Esaias of you ypocrites, as it is written: * This people honoreth me with their lippes, but their hearte is farre from me: howbeit, in vayne do they serue me, teachyng the doctrines and commaundementes of men. For ye laye the cōmaundement of God apart, & obserue the constitucions of menne. as the washing of cruses and of cuppes, & many other suche lyke thynges ye do.

And he sayde vnto thē: wel, ye cast aside the cōmaundement of God to mayntayne your owne constitucions * For Moses sayed: honour thy father & thy mother: at who so curseth father or mother, let hym dye the deth. But ye saie: a man shal saye to his father or mother, Corban: whiche is, what gift soeuer commeth fro me, shalbe for thy profite. And so ye suffre hym no more to do ought for his father or his mother, and make the worde of God of none effecte, through youre owne constitucion whiche ye haue ordeyned. And many such thynges do ye.

And when he had called all the people vnto him, he said vnto them: hearken vnto me, euery one of you, & vnderstand * There is nothyng without a man that can defyle hym, when it entreth into hym: but the thinges which procede out of a man those are they that defyle the man. If any man haue eares to heare, let hym heare. And when he came into the house away from the people hys disciples asked hym of the similitude. And he sayd vnto them: are ye also so greatly without vnderstandyng? Do ye not yet perceaue, that whatsoeuer thing from without entreth into a man, it cannot defile hym, because it entreth not into his hart, but into the belly: and goeth oute into the draughte, purgyng oute all meates?

And he sayde: that which commeth out of a man defyleth the mā. For from within euen out of the heart of men, procede euill thoughtes, aduoutry, fornicatyon, murther, theft, couetousnes, fraude, deceyte, vncleannes, a wycked eye, blasphemies, pride, folishnes: al these euel thinges come from within, & defile a man. * And from thence he rose, & wente into the borders of Tyre and Sidon: & entred into an house & would that no man shoulde haue knowen. But he coulde not be hyd. For a certayne woman (whose daughter had a foule spryte) as soone as she hard of hym, came & fell at hys fete. The woman was a Greke out of the nacion of Syrophenicia, and she besought him, that he woulde cast out the deuil from her doughter. But Jesus sayd vnto her: let the chyldren first be fed. For it is not mete, to take the chyldrens bread, and to cast it vnto whelpes. She answered and said vnto him: euen so lorde, * neuertheles the whelpes also eate vnder the table of the childrens croumes. And he sayde vnto her: for thys saying go thy waye, the deuyll is gone oute of thy doughter. And when she was come home to her house, she found that the deuil was departed, & her doughter lying on ỳ bead.

+ * And he departed agayne from the coostes of Tyre & Sidon, & came vnto the sea of Galile thorowe the myddes of the coastes of the x. cities. * And they brought vnto him one that was deafe & had an impediment in hys speche, and they prayed hym to put his hand vpon hym. And whē he had taken hym aside from the people, he put hys fyngers into his eares, and did spit, and touched his tong. and loked vp to heauen, and syghed, and sayd vnto hym: Ephata, that is to saye, be opened. And strayght way hys eares wer opened, and the stryng of hys tonge was loused, and he spake plaine. * And he cōmaunded thē that they should tel no man. But the more he forbad them, so much the more a great deale they publyshed, saying: he hathe done

done al thynges wel, he hath made both the deafe to heare, & the dume to speake. ✠

¶ The. viii. Chapiter. ✠

¶ The miracle of the seuen loues. The Pharyses aske a sygne. The leuen of the Pharyses. The blynde receaueth hys syght.

IN those dayes when ther was a very great company, and had nothyng to eate, Jesus called hys disciples to hym, and sayde vnto them: I haue compassion on the people, because they haue nowe bene with me .iii. daies and haue nothing to eate: and yf I sende them awaye fastyng to their owne houses, they shal fayute by the way. * For diuers of them came frō farre. And his disciples answered him: where should a man haue breade here in the wildernes to satisfie these? And he asked them, how many loues haue ye? They sayde: seuen. And he cōmaunded ỳ people to sit downe on the ground. And he toke the seuē loues: and when he had gruē thankes, he brake, and gaue to hys disciples, to set before them. And they dyd set them before the people. And they had a fewe smal fyshes. And when he had blessed, he cōmaunded them also to be set before them. And they did eate, and were suffised. And they tooke vp of the broken meate that was left, seuē basketes ful. And they that did eate, were about foure thousand. And he sent them awaye. ✠

And anone he entred into a shyp with hys disciples, and came into the parties of Dalmanutha. * And the pharises came forthe and beganne to dysputе with hym, seking of him a signe from heauen, tempting hym. And when he had sighed in hys spirite, he sayeth: why doth this generacion seke a signe? Verely, I saye vnto you, ther shal no signe be geuen vnto this generacion. And he left them and went into the shyp agayn, and departed ouer the water.

And they had forgotten to take breade wt them, neither had they in ỳ shippe with them more then one loafe. And he charged thē, saying. ✠ * Take hede, beware of the leuen of the pharises, and of the leuen of Herod. And they reasoned amonge them selues, saying: wee haue no breade. And Jesus knew it, & sayeth vnto them: Why take ye thoughte, because yee haue no breade? perceyue ye not yet nether vnderstande? Haue ye your hearte yet blinded? Haue ye eyes & see not? and haue ye eares and heare not? Do ye not also remember? * When I brake .v. loues amonge fyue thousand men, howe many basketes full of broken meate tooke ye vp? They sayde vnto hym, twelue. * When I brake seuen among foure thousande, howe many basketes of the leauinges of ỳ broken meate tooke ye vp? They saide seuen: And he said vnto them: howe happeneth it that ye do not vnderstande. ✠

✠ And he came to Bethsaida, and they broughte a blynde man vnto hym, and desired hym to touche hym. And he caughte the blinde by the hande and led hym out of the towne: and whan he had spytte in his eyes, and putte hys handes vpon hym, he asked him if he sawe ought. And he looked vp and sayed: I se the men: for I perceaue them walke as they were trees. After that he put hys handes agayn vpon hys eyes, and made hym see. And he was restored, and sawe euerye man clearely. And he sent hym home to hys house, saying: neyther go into the towne, nor tell it to any in the towne. ✠

* And Jesus wente out, and his disciples into the tounes that long to the citie called Cesarea Philippi. And by the way he asked hys disciples, saying vnto them: whom do menne say that I am? And they answered: some saye that thou art John Baptiste, and some saye Helyas. Againe some saye thou arte one of the number of the prophetes. And he sayed vnto them: But whome saye ye that I am? Peter answereth and sayeth vnto hym: * thou art very Christ. And he charged them, that they shoulde tel no man of hym. And he beganne to teache them how that the sonne of manne must suffer many thynges, and bee reproued of the elders, and of the hye Priestes, and Scrybes, and bee kylled, and after thre dayes aryse agayne. And he spake that saying openly.

And Peter tooke hym aside, and began to chide hym. But he tourned about, and looked on hys disciples, and rebuked Peter, saying: Go after me Satan, For thou sauerest not the thynges that bee of God but the thynges that bee of menne.

* And when he had called the people vnto hym with his disciples also, he sayed vnto them: Whosoeuer wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folow me. For whoso euer wil saue hys lyfe, shall lose it. But whosoeuer shall lose his life for my sake & the Gospels, the same

thesame shall saue it. For what shall it profyte a man, if he wynne all the worlde, and loose his owne soule? or what shal a man geue to redeme his soule withall a-gaine. * Whosoeuer therfore shall be a-shamed of me and of my wordes, in this aduouterous and sinfull generacion: of hym also shall the sonne of man be asha-med, when he commeth in the glorye of his father with the holy angels.

The. ix. Chapter.

The transfyguracion. The lunatycke is healed. The disputacion who shulde be the greatest. Of-fences are forbydden.

AND he sayd vnto them: Uerely I saye vnto you: * There be some emong the, that stand here, which shall not tast of death, tyll they haue seen the kyngdome of God come with power.

* And after. vi. dayes Jesus taketh Pe-ter, and James, & John, and ledeth them vp into an hye mountaine out of the way alone, and he was transfygured before them. And hys rayment dyd shyne, and became verye whyte, euen as snowe: so white as no fuller cā make vpon ỹ earth. And there apered vnto them Helias with Moses, and they talked with Jesu. And Peter answered, and sayth to Jesu: Ma-ster, here is good beig for vs: let vs make also. iii. tabernacles, one for the, and one for Moses, and one for Helias. For he wyst not what he sayed: for they were a-frayed. And there was a cloude that sha-dowed them. And a voice came out of the cloude, saying: * This is my beloued sonne, heare hym. And sodenlye whan they had looked rounde about they sawe no mā moze then Jesus only with them.

And as they came downe from the hill he charged them, that they shoulde tell noman those thynges that they had sene, tyll the sonne of manne were rysen from death agayne. And they kepte that say-inge wyth them, and demaunded one of another, what the rysyng from death agayne shoulde meane: And they asked hym, saying: why then say the Scrybes that Helias muste firste come? He an-swered and sayed vnto them: * Helyas verely whan he commeth firste, restoreth all thynges. And the sonne of manne (as it is * written of hym) shall suffer many thynges, and be sette at naught. But I saye vnto you, that Helyas is come, and they haue doone vnto hym whatsoeuer they woulde, as it was wrytten of hym.

And when he came to hys dysciples, he sawe muche people about them, and the scribes disputyng with the. And streight waye all the people (when they beheld hym) were amased, and ranne to hym, & saluted hym. And he asked the scrybes, what dyspute ye amonge them?

C * And one of the companye answe-red and sayde: Master, I haue broughte vnto the my sonne, whiche hath a dume spirite. And whensoeuer he taketh hym, he teareth hym, and he foometh, and gna-sheth with hys teeth, and pyneth awaye. And I spake to thy dyscyples that they shoulde cast him out, and they could not. He answereth hym and sayeth: O fayth-les nacion, howe longe shall I be with you? How long shall I suffer you? Bring hym vnto me. And they brought hym vn-to him. And assone as ỹ spirite sawe him, he tare him. And he fel doune on ỹ grou̇d walowig & foming. And he asked his fa-ther, how lōg it is ago, sence this hapned him? And he sayd: of a chyld, & oft times it hath cast him into ỹ fyre & into the water to destroye him. But yf thou canst do any thyng, haue mercy on vs and helpe vs. Jesus sayde vnto hym: yf thou coulde-ste beleue * all thynges are possible to hym ỹ beleueth. And streyght waye the father of the chylde cryed with teares, saying: Lorde, I beleue, helpe ỹ myne vnbelefe.

D When Jesus sawe ỹ the people came runnyng together vnto hym, he rebuked the foule spirite, saying vnto him: Thou dumme and deafe spirite, I charge thee come out of hym, and enter nomore into hym: And the spirite (when he had cryed & rente hym sore) came out of hym, and he was as one ỹ had been dead, in so much that many sayde: he is dead. But Jesus caught his hand, & lift hym vp: & he rose. And when he was come into ỹ house * his dysciples asked hym secretly: why coulde not we cast hym out? And he sayed vnto them: this kynde can come forth by no-thyng, but by prayer and fastyng.

* And they departed thence, & toke their iorney through Galile, & he would not ỹ any man should knowe it. For he taught his dysciples, & sayd vnto them: ỹ sonne of man shalbe deliuered into the hādes of men, & they shall kyll hym: and after that he is killed, he shall ryse again the thirde daye. But they wiste not what he sayed, & were afrayed to aske him. And he came

Of deuorcement. The rychemanne questioneth with Christ. Of the sonnes of Zebede. Barthymeus the blynde man.

to Capernaum. And when he was come into the house, he asked them: what was it that you disputed among youre selues by the waye? And they helde their peace, for by the waye they had reasoned emong them selues, who should bee the chiefest. And when he was sette downe, he called the twelue to hym, and sayed vnto them: yf any manne desyre to bee first, the same shall bee last of all, and seruaunte to all.

Mat.xviii.a Luc.ix.f * And he toke a childe, & set him in ỹ middes of them: & when he had taken hym in his armes, he sayed vnto thē: whosoeuer receiueth any suche a childe in my name, receyueth me. And whosoeuer receyueth me, receiueth not me, but him ỹ sente me.

F John answered hym, saying: + maister we sawe one cast out deuils in thy name, and he foloweth vs not: and we forbade him, because he foloweth vs not. But Jesus sayed: forbyd hym not. For * there is

Cor.xii.a no manne whiche (yf ye doe a myracle in my name) can lightly speake euill of me. For he that is not against vs, is on our

Mat.x.d parte. * Whosoeuer shall in my name geue you a cuppe of water to drinke, because ye belong to Christe, verely, I saye vnto you: he shall not loose his rewarde.

Mat.xviii.a & And whosoeuer shal offend one of these lytleons, that beleue in me, it were better for him, yf a milstone were hanged about his necke, and he were cast into the sea.

Mat.xviii.b * Wherefore yf thy hande hynder thee, cut it of. It is better for thee, to entre into lyfe maymed, then (hauyng two handes) to goe into hell, into fyre that neuer

G Esa.lxvi.g shall bee quenched, where * their worme dyeth not, and the fyre goeth not out. And yf thy fote bee a hynderaunce vnto thee, cut it of. It is better for thee to goe halte into lyfe, then (hauyng two feete) to be cast into hell, into fyre that neuer shall bee quenched: where their worme dyeth not, and the fyre goeth not out. * And yf

Mat.v.e. thine eye hynder thee, plucke it out. It is better for thee to go into the kingdom of God with one eye, then (hauing two eyes) to be cast into hel fyre: where their worme dyeth not, and the fyre goeth not out. + Euery mā shalbe salted with fyre. * And

Leui.ii.d. euery sacryfice shalbe seasoned with salt.

Math.v.b Luke.xiiii.g * Salt is good. But yf the salt be vnsauery, what shall ye season therwith? haue salt in youre selues: and haue peace emong youre selues one with another.

¶ The.x. Chapter.

AND whe he arose from thence, the I wēt into ỹ costes of Jury through * the region that is beyond Jordā. And the people resorted vnto him afresh, & as he was wonte, he taught thē again. And the pharises came, & asked him: Is it lawfull for a man to put away his wyfe, to proue hym? And he answered, & sayed vnto them: what did Moses bid you do? & they sayd: Moses suffered to write a te- stimoniall of deuorcement, & to put her away. And Jesus answered & sayed vnto them: For the hardnes of your heart he wrote this precepte vnto you. But at the first creacion * God made them man and woman. Therfore shall a man leaue his father and mother, and byde by his wife, & they twaine shalbe one flesche. So then, are they nowe not twaine, but one flesche. Therfore, what God hath coupled together, let not man separate.

*Gen.i.
*Mat.xix.
*Gen.v.
*Gen.ii.

And in ỹ house his disciples asked hym B againe of the same matter. And he sayeth vnto thē: Whosoeuer putteth away his wyfe, & marieth another, breaketh wedlocke to her warde: & if a woman forsake her housbande, & bee maryed to another, she committeth aduoutrye. + * And they brought children to hym, that he should touche them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayde vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer receyueth not the kyngdome of God, * as a chylde, he shall not entre therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. +

*Mat.
and xi.
Luc.xi.
*Mat.xix.
Luc.xviii.

+ And when he was gone forth into the C way, there came one running & kneled to hym, and asked hym: good master, what shall I doe, that I may inherite eternall lyfe? Jesus sayed vnto hym: why callest thou me good? There is no mā good, but one, which is god. Thou knowest the cō- maundementes: Breake not matrimony, kill not: steale not: beare no false witnes, defraude no man: honour thy father and mother. He answered and said vnto him: Master, al these I haue obserued frō my youth. Jesꝰ beheld him, & kauoured him, & sayd vnto him: one thing thou lackest.

*Mat.
Luc.xviii.

*Go

*Go thy way, sel al that thou hast, & geue to the poze, & thou shalt haue treasure in heauen, & come, folowe me. & take vp my crosse vpō thy shulders. But he was dis-cōforted because of that saying, & went away mournig, for he had great possessiōs.

And when Jesus had loked roūd about, he said vnto his disciples. *Howe vneasy shal they that haue money, entre into the kingdom of God. And the disciples were astonnyed at his wordes. But Jesus answereth again, & sayeth vnto them: chyldren, howe harde is it for thē that trust in money, to entre into ỹ kingdom of God. It is easyer for a camell to go thorow the eye of a nedle, then for the ryche to entre into the kingdom of God. And they were astōnied out of measure, saying betwene themselues: who then can be saued. Jesus looked vpon them, and sayed: with men it is vnpossible, but not with God: for * with God all thinges are possyble.

And Peter began to say vnto him: Loe, * we haue forsaken all, and haue folowed ther. Jesus answered, & sayed: Uerely I say vnto you, there is no man ỹ hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or lādes for my sake and the Gospels, but he shall receyue an hundred folde, nowe in this lyfe, houses, and brethren, & systers, and mothers, & children, & landes with persecutions, & in the worlde to come, eternall lyfe. * But manye that are fyrste shalbe last: & the last, firste. And they were in the way goyng vp to Jerusalem. And Jesus wente before them, & they were amased, and folowed, and were afrayde.

And Jesus tooke the twelue again, and began to tell them what thynges should happen vnto him. *Behold, we go vp to Jerusalem, and the sonne of man shalbe deliuered vnto the hye priestes, and vnto the Scribes: & they shall condemne hym to death, & shall delyuer hym to the Gentyles, & they shall mocke hym, & scourge hym, spyt vpon hym, and kyll hym. And the thyrd daye he shall ryse agayne.

*And James & Jhon ỹ sonnes of Zebede came vnto hym, saying: Master, we would ỹ thou shouldest doe for vs whatsoeuer we desyre. He sayd vnto thē: what would ye ỹ I should do for you. They sayd vnto hym: graunt vnto vs, that we may syt, one on thy ryghthand, and the other on thy lift hand, in thy glorye. But Jesus sayd vnto thē: ye wote not what ye aske. Can ye drynke of the cup, that I drynke of, & be baptised with the baptysme, that I am baptised with. And they sayd vnto hym: that we can. Jesus sayd vnto them: ye shall in dede drynke of the cup that I drynke of: & with the baptisme that I am baptised withall shall ye be baptised in: but to sit on my ryght hand & on my lyfte hand, is not mine to geue, but it shal happen vnto them, for whom it is prepared.

*And whē the ten heard it, they began to disdain at James & John. But Jesus when he had called them to him, sayd vnto them: ye knowe, that *they whiche are sene to beare rule among ỹ people reigne as lordes ouer them, & they that be great among thē, exercise authoritie vpon thē. Neuertheles, so shall it not bee among you: but whosoeuer of you will be great among you, shall be youre minister. And whosoeuer will be chiefe, shalbe seruaunt of all. For *the sōne of man also came not to be ministred vnto, but to minister: & to geue his lyfe for the redemcion of many.

And they came to Jerico: & And as he wente out of the citie of Jerico with hys disciples, and a great numbre of people: blynd Bartymeus the sonne of Timeus sate by the hye wayes syde, begging. And when he heard that it was Jesus of Nazareth, he began to crye, & to saye: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked him, ỹ he shuld hold his peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercye on me. And Jesus stode styl, & commaunded hym to bee called: And they called the blynd, saying vnto hym: Be of good comfort: rise, he calleth the. And he threw awaye his cloke, & rose, and came to Jesus. And Jesus answered, and sayed vnto hym: what wylt thou that I doe vnto thee? The blynd sayd vnto hym: Master, that I myght see. Jesus sayd vnto hym: goe thy waye, thy fayth hath saued thee. And immediatlye he receyued his sight, and folowed Jesus in the waye.

¶ The. xi. Chapter.

Christ ryderh to Jerusalem. The frygge tree wyrh vp. The byers & sellers are cast out of the temple. The Pharisens question with Christe.

And when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Oliuete, he sendeth forth two of his disciples, and sayeth vnto them: Goe

poure waye into the toune, that is ouer
against you. And as sone as ye be entred
into it: ye shall fynde a colt bounde, wher-
on neuer man sate: lowse hym, and bryng
hym hyther. And yf any man saye vnto
you: why doe ye so? Saye ye: that the
Lorde hath nede of hym: and straycht
waye he wyll sende hym hyther. And
they went their way, and found the colte
tyed by the doore without in a place where
two wayes met, and they losed him. And
dyuers of the that stode there, sayed vnto
them: *what do ye losyng the colte? And
they sayed vnto them, euen as Jesus had
commaunded. And they let them goe. And
they brought the colte to Jesus and cast
their garmentes on him: and he sate vpon
him. And manye spred theyr garmentes
in the waye. Other cut downe braunches
of the trees, and strawed the in the waye.
And they that went before and they that fo-
lowed: cryed, saying: Hosanna *blessed is
he that commeth in the name of the Lorde.
Blessed be the kingdom, that commeth in
the name of hym that is Lorde of our fa-
ther Dauid: Hosanna in the hyest.

And the Lorde entred into Jerusalem
and into the temple. And when he had lo-
ked round about vpon all thinges, and now
the euentyde was come, he went out vn-
to Bethany with the twelue. And on the
morowe when they were come out from Be-
thany, he hungred. And when he had spy-
ed a fygge tree a farre of, hauing leaues,
he came to see, if he might fynde any thing
theron. And when he came to it, he found
nothyng but leaues: for the tyme of fyg-
ges was not yet. And Jesus answered, and
sayd vnto the fygge tree: neuer man eate
frute of thee hereafter whyle the worlde
standeth. And his disciples heard it.

C And they came to Jerusalē. And Jesus
went into the temple, and began to * cast
out them that sold and bought in the tēple,
and ouerthrewe the tables of the money
chaungers, and the stoles of the that sold
doues: and would not suffer, that any man
should cary a vessell thorowe the temple.
And he taught saying vnto them: * is it
not wrytten: my house shalbe called the
house of prayer vnto all nacions? But ye
haue made it a den of theues.

And the scribes and hye prestes hearde it
and sought howe to destroye hym. * For
they feared hym, because all the people
marueiled at his doctrine. And when euē
was come, Jesus wente out of the citie

* And in the morynyng as they passed by,
they sawe the fygge tree dryed vp by the
rotes. And Peter remembred, and sayd vn-
to hym: Master, beholde the fygge tree
which thou cursedest, is wydered awaye.
And Jesus answered and sayd vnto them:
haue confidens in God. * Verely I saye
vnto you, that whosoeuer shall saye vn-
to this mountaine: remoue, and cast thy self
into the sea, and shall not doubt in his hert
but shal beleue that those thinges which
he sayeth shall come to passe, whatso-
euer he sayeth, he shall haue. Therfore I
saye vnto you, * what thinges soeuer ye
desyre when ye prayе, beleue that ye re-
ceyue them, and ye shall haue them. And
when ye stande and prayе * forgeue yf ye
haue ought against any man, that youre
father also whiche is in heauen, maye
forgeue you youre trespasses.

And they came agayne to Jerusalem.
* And as he walked in the temple, there
came to him the hye prestes and the scrip-
bes, and the elders, and saye vnto hym:
by what auctoritie doest thou these thin-
ges? and who gaue the this auctoritie, to
dooe these thynges? Jesus answered
and sayed vnto them: I wyll also aske
of you a certain thing, and answer yeme,
and I wyll tell you by what auctoritie
I dooe these thynges. The baptisme of
John, whether was it from heauen or
of men? Answere me. And they thought
in them selues, saying: if wer saye, from
heauen: he wyll saye, why then dyd ye
not beleue hym? but if they had sayde, of
men, they feared the people. For all men
counted John, that he was a verye Pro-
phet. And they answered and sayde vn-
to Jesu: we cannot tell. And Jesus an-
swered, and sayed vnto them: neyther
wyll I tell you by what auctho[r]ytye, I
dooe these thinges.

C The. xii. Chapter.

The vyneyarde is let out. Gyue to Cesar that be-
longeth to Cesar. Of the Sadduces, of the doctors of
lawe: Ypocrysye must be eschewed: the offrynge
of the poore wydowe.

AND he begā to speake vnto thē
by parables. A certain mā plā-
ted * a vineyarde, and compassed
it aboute with an hedge, and dy-
gged a wine presse, and built a toure, and let
it out to herbet vnto husbandmen, and went
into a straunge countrey. And when the
tyme was come, he sente vnto the hus-
bandmen a seruaunte, that he myght
receyue

receyue of the husbandemen of the frute of the vineyarde. And they caught hym, & bet him, and sent hym away agayne empte. And moze ouer, he sente vnto them another seruaunte: and at hym they caste stoones, and brake hys headde, and sente hym awaye agayne all to reuyled. And agayne he sente another, and hym they killed: and many other, beatynge some, and kyllynge some.

And so whan he had yet but one beloued sonne, he sente hym also at the last vnto them, saying: they wyll feare my sonne. * But the husbandemen sayed amongest them selues, thys is the heyze: come * let vs kyll hym, and the inherytaunce shal be ours. And they toke hym and killed him, and they caste hym oute of the vineyarde. What shal therefore the Lord of the vineyarde doo? he shall come, and destroy the husbandemen, and let out the vineyarde vnto other. Haue ye not redde thys scripture? * The stone whiche the buylders did refuse, is becumme the chefe stone of the corner: this is the Lordes dooyng and it is merueleus in our eyes. They wente about also to take him, & feared the people. For they knewe, that he had spoken the parable agaynst them. And they lefte hym and wente their waye.

* And they sente vnto hym certayne of the pharises and Herodes seruauntes, to take hym in hys wordes. And assone as they were come, they sayed vnto hym: Master wee knowe that thou arte true, and carest for no manne: for thou considerest not the outward apperaunce of men, but teachest the waye of God truly: Is it lawfull to paye tribute to Cesar or not? Ought we to geue, or ought we not to geue? But he vnderstoode their symulacion, and sayed vnto them: Why tempt ye me? Bryng me a peny, that I may se it. And they broughte it. And he sayeth vnto them: Whose is this ymage, and superscripcio? And they sayed vnto him, Cesars. And Jesus answered and sayde vnto the: * Geue to Cesar the thynges that belonge to Cesar: & to God, the thynges whiche pertayne to God. And they marueled at hym.

There came also vnto hym the sadducees, * whiche saye that there is no resurrection. And they asked hym saying: Master Moses wrote vnto vs, yf any mans brother dye, and leaue hys wyfe behynde hym, and leaue no chyldren, that hys brother should take his wyfe, and reyse vp seede vnto his brother. There were seuen brethren, and the fyrste toke a wyfe: and when he dyed, left no seede behynd hym. And the second toke her, & dyed: neyther left he any seed. And the thirde lykewyse. And vii. had her, and left no seed behynd the. Last of all the wyfe dyed also. In the resurrection therfore when they shall rise again: whose wife shall she be of the? For vii. had her to wyfe. And Jesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, neyther ỳ power of God? For when they shall rise again frō death, they neither mary, nor yet are maryed: but are as ỳ angels, which are in heaue. As touching ỳ dead, that they rise againe: haue ye not red in the boke of Moses, howe in the bushe, God spake vnto hym, saying: I am the God of Abrahā and the God of Isaac, and the God of Jacob? he is no God of dead, but the God of lyuyng. ye are therfore greatly dyscepued.

* And when there came one of the scribes, & had heard them disputing together (& perceyned that he had answered them well) he asked hym: whiche is the firste of all the cōmaundementes? Jesus answered him: The first of al the cōmaūdementes is: Heare, O Israel: The Lorde our God, is Lord only: And thou shalt loue ỳ Lord thy God w all thy herte, & with all thy soule, & with all thy mynde, & with all thy strength. This is the first cōmaundemente. And the seconde is lyke vnto this. * Thou shalt loue thy neyghbour as thy selfe. There is none other cōmaundemēt greater then these. And the scribes sayed vnto him: wel master, thou hast sayed the trueth, for there is one God, and there is none but he. And to loue him with all the heart, and with all the mynde, and with all the soule, and with all the strength: and to loue a mannes neighbour as himselfe, is a greater thyng, then all burnte offerynges and sacrifices. And when Jesus sawe that he answered discretely, he sayed vnto him: Thou art not farre from the kingdome of God. And no manne after that, durst aske hym any question.

And Jesus answered and sayed, teaching in the temple: howe say the scribes that Christe is the sonne of Dauid? For Dauyd hymselfe inspired with the holy Goste, sayed: * The Lorde sayed to my Lorde, sit on my right hande till I make thine enemies thy fote stole. Dauid hym-

selfe

selfe calleth him Lorde: and how is he the
his sonne? And muche people heard hym
gladly: And he sayde vnto them in his doc-
trine: beware of the scribes, whiche * loue
Mar.xrrii.a
luke.xx.g. to goo in long clothing: and loue salutaci-
ons in the market places, and the chiefe
seates in the congregacions, and the vp-
permost roumes at feastes: which deuour
wydowes houses, and vnder a pretence,
make longe prayers. These shall receyue
greater dampnacion. ✣ And when Je-
sus satte ouer against the treasury, he be-
luke.xxi.a. helde * how the people putte money into
the treasury: And many that were rich cast
in muche. And there came a certayn poore
wydowe, and she threw in two mytes,
which make a farthyng. And he called vn-
to him his disciples, and saieth vnto them.
Verely, I saye vnto you, that thys poore
widowe hathe caste more in, then all they
whiche haue caste into the treasury. For
they al did cast in of their superfluitie: but
she of her pouertie, did cast in all that she
had, euen all her liuyng. ✣

¶ The.xiii. Chapiter. ✣

The ende of the worlde. The day and the houre is vnknowen.

AND as he went out of ỳ tem-
ple, * one of his disciples saied
Mat.xxiiii.a
luke.xxi.a. vnto hym: Maister, see what
stones, and what buildynges
are here. And Jesus answered and sayde
vnto hym: Seest thou these greate buil-
dynges? There shal not be left one stone
vpon a nother, that shall not be throwen
doune. And as he satte on mount Oliuete,
ouer against the temple, Peter & James,
and John, and Andrew, asked hym secret-
ly: tell vs, when shal these thinges be? And
what is the signe when all these thynges
shalbe fulfilled? And Jesus answered thē,
Mat.xxiiii.a and began to saye: take hede, lest any mā
luke.xxi.b deceyue you. For many shall come in my
name, saying: I am Christe, and shall de-
ceyue many. When ye shal heare of war-
res, & tidynges of warres, be ye not trou-
bled. For suche thinges muste nedes be.
But the ende is not yet. For there shal na-
cion rise against nacion, and kyngdom a-
gayust kyngdom. And there shalbe earth-
quakes in all quarters, and famyshmente
shall there bee, and troubles.

These are ỳ begynninges of sorowes.
B
John.xvi.a. * But take heede to youre selues. For
Mat.x.b they shall bryng you vp to the counselles
luke.xxi.c. and into the synagoges, & ye shalbe beate:
John.xvi.a. yea, and shalbe brought before rulers &
kynges for my sake, for a testymonyal vn-
to them. * And the gospell muste fyrst be Mar.
published among al nations. But when Luke
they leade you, and present you, take ye no
thoughte, neyther imagyne afore hande
what ye shal saye: but whatsoeuer is geuē
you in the same houre, ỳ speake. For it is
not ye ỳ speake, but the holy ghoste. The
brother shall delyuer vp the brother to
deathe, and the father the sonne: and the
chyldren shall ryse agaynst theyr fathers
and mothers, and shal put them to death.
And ye shall be hated of all menne for my
names sake. But whoso endureth vnto
the ende, the same shalbe safe.

* Moreouer, when ye se ỳ abhomynaci- Mat.xxiiii.a
on of desolacion (wherof is spoken by Luke.xxi.a
Daniell ỳ prophet) stand where it ought Dan.ix.c
not, let him ỳ readeth vnderstand. Thē let
them that bee in Jurye, flye to the moun-
taynes. And lette hym ỳ is on the house
toppe, not go doune into the house, neither
enter therin, to fetche any thyng out of
hys house. And let hym that is in ỳ felde
not turne backe agayne vnto the thynges
whyche he lefte behynde hym, for to take
hys clothes with hym. Wo shalbe then
to them that are with chylde, and to them
that geue sucke in those dayes. But pray
ye that youre flight bee not in the wynter.
For there shalbe in those dayes suche try-
bulacion, as was not from the beginning
of creatures (whiche God created) vnto
thys tyme, neyther shalbe. And excepte
that the Lord should shorten those dayes,
no fleshe shoulde be saued. But for the e-
lectes sake, whom he hath chosen, he hath
shortened those dayes.

* And then, if any manne say to you, lo ¶
here is Christe: lo, he is there, beleue not. Mat.xxi
For false Christes & false prophetes shall Luke.
ryse, and shall shewe myracles and won-
ders, to deceiue if it were possible, euē the
electe. But take ye hede, beholde, I haue
shewed you all thynges before. * Moreo- Mat.xxi
uer, in those dayes, after that tribulacion, Joel.ii
the sunne shall wexe darke, and the moone Luke.xx
shall not geue her lyghte, and the starres
of heauen shal fall: and the powers which
are in heauen, shall mooue: * And then Dan.
shal they see the sonne of manne comming
in the cloude, with greate power and glo-
ry. And then shal he sende his angels and
shall gather together his electe from the
foure windes, from the ende of the earthe, Mat.xx
to the vttermost part of heauen. * Learne Luke.
a symilitude of the tygge tree. When his

braunche is yet tendre, and hath brought forth leaues, ye knowe, ỳ sõmer is neare.
So ye in lyke maner: when ye see these thynges come to passe, vnderstande, that he is nye, euẽ at the dores. Verely, I saye vnto you, that this generacion shall not passe, till these thynges be done. Heauen & earth shall passe, but my woordes shall not passe. But of the day and time knoweth no manne, no not the Angels whiche are in heauen: neither the sonne hymselfe saue the father only. * Take hede, watche and praye, for ye knowe not when the tyme is. ‡ As a manne which is gone into a straunge countrey, and hath left his house, and geuen his substaunce to hys seruauntes, and to euerye manne hys worke, and commaunded the porter to watche. Watche ye therfore, for ye know not when the master of the house wyll come, at euen or at mydnight, whether at the cocke crowyng, or in the daunting: lest yf he come sodenly, he finde you slepyng. And that I say vnto you, I say vnto all, watche.

¶ The. xiiii. Chapter. ✠

Mary Magdalen annoynteth Christe. The Easter lambe is eaten. Christ is taken: Peter denyeth him, with many other thynges that were demaunded of Christe.

After two dayes was Easter and the dayes of swete bread. ‡ And the hye prestes and the Scrybes sought howe they myght take hym by crafte, and put hym to death. But they sayed: not in the feaste daye, lest any busynes aryse among the people. * And when he was at Bethania, in the house of Simon the leper, euen as he satte at meate, there came a woman hauyng an alabaster bore of oyntment, called Narde, that was pure and costely: and she brake the bore, and powred it vpon his head. And there were some, that were not content within themselues, and sayd: what neded this waste of oyntmẽt? For it might haue been solde for more thẽ three hũdred pence and haue been geuen vnto the pore. And they grudged against her.

And Jesus sayde: lette her alone, why trouble ye her? She hath dooen a good woorke on me. * For ye haue poore with you all wayes: and whensoeuer ye will, ye maye doe them good: but me haue ye not alwayes. She hath doone that she coulde: she came afore hande, to anoynte my body to the burying. Verely, I saye vnto you: whersoeuer thys gospel shalbee preached throughout ỳ whole worlde thys also that she hath dooen, shalbe rehersed in remembraunce of her.

‡ And Judas Iscarioth, one of the .xii. went away vnto ỳ hye prestes, to betraie hym vnto them. When they heard ỳ, they were glad, and promised that they would geue him money. And he sought, howe he myght conueniently betraye hym.

* And the fyrst day of swete bread (whẽ they offered passeouer) his dysciples sayd vnto hym, where wylt thou that we go & prepare, ỳ thou mayst eate the passeouer? And he sendeth forth two of hys disciples and sayeth vnto thẽ: Go ye into the cytye and there shall mete you a man bearyng a pitcher of water, folowe him. And whyther soeuer he goeth in, say ye to the good man of the house, the master sayth: where is the geste chamber, where I shall eate passeouer with my disciples? And he wil shewe you a great parlour, paued & prepared: there make ready for vs. And his dysciples went forthe, and came into the cytye, and found as he had sayd vnto thẽ: and they made ready the Passeouer.

* And whan it was nowe euentyde he came wt the .xii. And as they sate at borde and dyd eate, Jesus sayd: Verely, I saye vnto you: * one of you (that eateth with me) shal betray me. And they began to be sorye, & to saye to hym one by one: is it I? And another sayd: is it I? he aunswered and sayd vnto them: It is one of ỳ .xii. euẽ he that dypeth wt me in the platter. The sonne of man truely goeth as it is writtẽ of him, but wo to that man by whome the sonne of man is betrayed. Good were it for that man, yf he had neuer bene borne.

* And as they dyd eate, Jesus tooke bread: and when he had geuẽ thankes he brake it, & gaue to them, & said: Take, eat thys is my bodye. And he toke the cup, & when he had geuen thankes he toke it to them, & they all dranke of it. And he sayd vnto them: This is my bloude of ỳ newe Testament, whiche is shed for many. Verely, I saye vnto you: I wyll drynke no more of the fruite of the vyne: vntyll that daye ỳ I drynke it newe in the kyngdom of God. * And when they had sayd grace: they went out to mounte Olyuete.

And Jesus saieth vnto thẽ: All ye shalbe offended because of me thys night. For it is wrytten: * I wyll smyte the shepherd, &

Mat. xxvi.c the shepe shalbe scattered: But after ꝓ I
Luke.xxii.d. am rysen again, I wil go into Galile be-
Ioh.xiii.d fore you. Peter said vnto hi: And though
all men be offended, yet wyll not I. And
Jesus sayeth vnto him: Verely I say vn-
to thee, that this daye, euen in thys night
before the cocke crowe twyse, thou shalt
denye me three times. But he spake more
vehemētly: no, if I should die w̄ the, I wil
not deny thee. Likewise also sayd they al.

D * And they came into a place whyche
Mat. xxvi.d was named Gethsemany. And he sayeth
to hys disciples: Syt ye here, while I go
aside, and pray. And he taketh with hym
Peter & James and John, and began to
ware abashed and to be in an agony, and
Mat. xxvi.d. sayth vnto thē: * My soule is heuy, euen
Ioh. xii.b. vnto the death, tary ye here and watche.
And he went forth a lytle and fell downe
flat on ꝑ ground, & prayed: that if it were
possible, the houre might passe from him.
Mat. xxvi.d And he sayde: * Abba father, all thynges
Luke. xxii.d are possible vnto thee, take awaye thys
cup fro me. Neuertheles, not ꝑ I wyll:
but that thou wilte be done.

And he came and founde them sleping,
and sayeth to Peter: Symō, sleepest thou?
C Couldest not thou watche one houre?
watche ye, and praye leaste ye enter into
temptacion: the spirite truly is ready, but
Mat. xxvi.d the flesh is weake. * And agayne he went
aside, & prayed, & spake thesame wordes.
And he turned & found thē aslepe againe.
For their eyes wer heuy, neither wist they
what to answer hym. And he came the
thyrd tyme, & sayd vnto them: slepe hence
forth & take your ease, it is ynough. The
houre is come, behold, the sonne of mā is
betrayed into the handes of sinners. Rise
vp, let vs go, Lo, he that betrayeth me, is
*Mat. xxvi.e at hande, * And immediatly whyle he yet
Luke. xxii.e spake, commeth Judas (whiche was one
of the twelue) and with him a great nom-
bre of people, with swordes & staues frō
the hye priestes and scribes & elders. And
he that betrayed hym, had geuen them a
generall token, saying: whosoeuer I do
kysse, ꝑ same is he: take hym & lead hym
awaye warelye. And assone as he was
come, he goeth straight wate to him, and
sayeth vnto hym: Master master, & kyssed
him: And they laied their handes on him
F and toke him. And one of them ꝑ stode by
drue out a sworde, & smote a seruaunt of
the hye priestes, and cut of hys eare.

*Mat xxvi.e. And Jesus answered and said vnto thē:
Luke.xxii.f. * ye be come oute as vnto a theefe with
swordes & with staues, for to take me:
I was dayly with you in the temple tea-
ching, & ye toke me not: but these thynges
come to passe, that the scriptures shoulde
be fulfylled. * And they all forsoke hym, *Mat.
and ran awaye. And there folowed him a Luke.
certain yong man, clothed in linnen vpō Ioh.
the bare: & the yongmen caught him, and
he left his lynnen garmente, & fled from
them naked. * And they led Jesus awaye *Mat.
to the hyest priest of all, & with hym come Luke.
all the hye priestes, and the elders, & the Ioh.
scribes. And Peter folowed hym a great
waye of (euē till he was come into the pa-
lace of the hye priest) & he sat with the ser-
uauntes, & warmed hymselfe at the fyre.

* And the hye priestes & all the councell *Mar.
sought for witnes against Jesu, to putte Gene.
hym to death, and found none: for many
bare false witnes against hym, but their
witnesses agreed not together. And there
arose certaine, & brought false witnes a-
gainst hym, saying: We heard hym saye:
* I wil destroy this temple that is made *Mat.
with handes, and within three dayes I Joh.
wyll buylde another, made withoute
handes. But yet their witnesses agreed
not together.

* And the hye priest stode vp amongest *Mat.
them, & asked Jesus, saying: answerest
thou nothing? how is it that these beare
witnesse against thee? But he helde hys
peace, and aunswered nothyng. Agayne
* the hyest priest asked him, and sayd vn- *Mat.
to him: Art thou Christe the sonne of the
G blessed? And Jesus sayed: I am.
* And ye shall see the sonne of mā sytting *Mat.
on the vyght hande of power, and com- Luke.
ming in the cloudes of heauen. Then the Ioh.
hye priest rent his clothes, & sayed: what
nede we any further of wytnesses? Ye
haue heard blasphemy, what thinke ye?
And they al cōdemned him to be worthy
of death. And some began to spyt at him,
and to couer his face, and to beate hym
with fistes, and to saye vnto him, arede:
And the seruauntes bufketed hym on the
face.

And as Peter was beneth in the palace
there came one of the wēches of the hyest
priest. * & when she sawe Peter warmyng *Mat.
himselfe she loketh on him, & sayth: waste Luke.
not thou also, with Jesus of Nazareth? Ioh.
And he denyed, saying: I know him not,
neither wote I what thou sayest. And he
went out into the porche, and the cocke
crewe. And a damsel (when she sawe him)

began

began again to saye to them that stode by: this is one of the. And he denied it againe. And anone after they that stode by, sayed againe to Peter: surely thou art one of the for thou arte of Galile, and thy speache agreeth therto. But he began to curse, and to sweare, saying: I knowe not this man of whom ye speake. And againe * the cocke crewe, & Peter remembred the worde that Jesus sayde vnto hym: before the cocke crowe twise, thou shalt deny me thre times. And he began to wepe.

¶ The. xv. Chapter.

Of the passion, death, and buryall of Christ.

AND anon in the dawnyng * the hye priestes held a counsell with the elders and the scribes, and the whole congregacion, & bound Jesus, & led hym away, & delyuered hym to Pilate. And Pylate asked hym: art thou the king of the Jewes? And he answered and sayde vnto hym: thou sayest it. And the hye priestes accused hym of many thinges. So Pilate asked hym agayne, saying: * Answerest thou nothyng? Behold, howe many thynges they laye vnto thy charge. Jesus yet answered nothyng, so that Pilate merueyled.

At that feaste Pilate did delyuer vnto the a prisoner, whomsoeuer they woulde desyre. And there was one y was named Barrabas, whiche lay bound with them that made insurrection: he had commytted murther. And the people called vnto hym and beganne to desyre hym that he woulde do accordyng as he had euer done vnto them. Pilate answered them, saying. Will ye that I let leuse vnto you the king of the Jewes? For he knewe that the hye priestes had deliuered hym of enuy. But the hye priestes moued the people that he should rather deliuer Barrabas vnto the.

Pilate answered agayn and sayed vnto them: * What will ye then that I dooe vnto hym: whom ye call the kynge of the Jewes? And they cryed agayne: crucifye hym. Pilate sayed vnto them: What euell hathe he doone? And they cryed the more frequentlye: Crucifie hym. And so Pilate willynge to content the people, * let leuse Barrabas vnto them, and delyuered vp Jesus (when he had scourged hym) for to bee crucifyed.

And the souldiours led him awaye into the comen hall, and called together the hole multitude, and they clothed him with purple, & they platted a croune of thornes, and crouned hym with all, and began to salute him: Hayle kyng of the Jewes. And they smote hym on the head with a rede, and dyd spit vpon hym, and bowed their knees, and worshypped hym.

And when they had mocked hym, they tooke the purple of hym, & put hys owne clothes on hym, and led hym oute, to crucifie hym. * And they compelled one that passed by, called Symon of Cirene (the father of Alexander and Rufus) whiche came oute of the felde, to beare hys crosse. * And they broughte hym to a place named Golgatha (whiche is y a man interpret it, the place of dead mens scoulles) & they gaue hym to drynke, wyne mingled with myrre, but he receyued it not.

And when they had crucifyed hym, * they parted his garmentes, castyng lottes vpon them, what euery man should take. And it was aboute the thirde houre, and they crucified hym. And the tytle of hys cause was written: The kynge of the Jewes. * And thy crucified with him two theues: the one on the ryghte hande and the other on his lyfte: And the scrypture was fulfylled whiche sayeth: * He was counted among the wicked.

* And they that wente by rayled on hym: wagging theire heades, and saying: Ah wayth, thou that destroyest the temple and buildest it in thre dayes, saue thy selfe: and come doune from the crosse. Likewise also mocked hym the hye priestes among them selues with the scribes, and sayed: he saued other men, hym selfe he cannot saue. Let Christe the kynge of Israell descende nowe from the crosse, that we may se, and beleue. And they that were crucified with hym checked hym also.

* And whan the sixte houre was come darkenes arose ouer al the earth, vntyl the nynthe houre. And at the ninth houre Jesus cried with a loude voice, saying: Eloy, Eloy, lamasabathany? whiche is (yf one interpret it) * my God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayed: behold, he calleth for Helias. * And one ranne, and filled a sponge full of vinegre, and putte it on a reede, and gaue hym to drinke, saying: let him alone, let vs se whether Helias wil come & take him doune.

But Jesus cryed with a loude voyce, and gaue vp the ghoste. * And the vayle of the

of the temple dyd rent in two peces, from the toppe to the botome. ‡ And when the Centurion (which stood before him) sawe that he so cryed, and gaue vp the ghoste, he sayed: truly this man was the sonne of God. * There were also women a good waye of, beholdyng hym: amonge whom was ‡ Mary Magdalene and Mary the mother of James the lytle, and of Joses, and Mary Salome, * (whyche also whe he was in Galile, had folowed hym and ministred vnto hym) and many other women, whiche came vp with hym vnto Jerusalem.

And nowe when the euen was come, (because it was the daye of preparynge that goeth before the Sabboth) * Joseph of the citie of Aramathia, a noble counceilour whiche also looked for the kyngdom of God, came and went in boldlye vnto Pylate, and begged of hym the body of Jesu. And Pilate marueled, that he was alredy dead, and called vnto hym the Centurion, and asked of hym, whether he had bene any whyle dead. And when he knewe the truth of the Centurió, he gaue the bodye to Joseph. And he boughte a lynnen clothe, and tooke hym downe, and wrapped him in the linnen clothe, and layed him in a sepulchre, that was hewen out of the rocke. And Mary magdalen and Mary Joses, beheldē where he was layed. +

¶ The.xvi. Chapter.+

Christ is rysen agayne, and apereth to the Apostles: to whom he committeth the preachyng of the gospell.

AND when the Sabboth was paste, Mary Magdalen, and Mary Jacob, and Salome, boughte swete odours, that they might come, and anoynte him. * And earelye in the mornyng the fyrste daye of the Sabboth, they came vnto ỳ sepulchre, when the sunne was risen. And they sayd amonge them selues: who shall roll vs awaye the stone from the doore of the sepulchre? And when they looked, they sawe how that the stoone was rolled awaye: for it was a very greate one. And they wente into ỳ sepulchre, ‡ sawe a younge man sittyng on the ryght syde, clothed in a longe white garment, & they were afraied. * And he saieth vnto them, be not afraied: ye seke Jesus of Nazareth, whiche was crucyfyed. He is rysen, he is not here. Beholde the place where they had putte hym. But gooe your way, and tell hys disciples, and Peter, that he goeth before you into Galile, there shal ye see hym, as he sayed vnto you. ‡ * And they went out quickely, & fled from the sepulchre. For they trembled and were amased. Neyther sayde they anye thyng to any man, for they were afrayed.

+ When Jesus was rysen earlye, the fyrste daye after the Saboth * he apered fyrste to Mary Magdalen, out of whom he had cast seuen deuels. And she wente & tolde them that were with hym, as they mourned and wept. And they, when they hearde that he was alyue, and had appered vnto her, beleued it not. * After ỳ, apered he vnto two of theym in a straunge figure, as they walked, and went into the countrey. And they wente and tolde it to the remnaunte. And they beleued not these also. +

+ Afterwarde he apered vnto the eleuen as they sat at meate: and caste in their teeth their vnbeleefe, and hardnes of heart, because they beleued not them which had seen that he was rysen agayne from the dead. And he sayed vnto them: * Go ye into all the worlde, and preache the Gospell to all creatures: he that beleueth & is baptysed, shal be saued. But he that beleueth not shal be damned.

And these tokens shall folow them that beleue. * In my name they shall caste oute deuels, they shall speake w̄ newe tounges, they shall * dryue away serpentes. And yf they drinke any deadly thinge, it shall not hurt them. They shal laye their handes on the sicke, and they shall recouer.

So then whē the Lord had spoken vnto them * he was receyued into heauen, and is on the ryghte hande of God. And they went forthe, and preached euerye where: The Lord worlkyng with them * and confyrming the worde with myracles folowyng.

¶ The end of the Gospell of. S. Marke.

The

¶ The Gospel of S.Luke.

FOR as muche as many haue taken in hand to set forthe the declaracion of those thinges, whiche are most surely to bee beleued among vs, euen as they delyuered them vnto vs, which from the begynnyng sawe them themselues with theyr eyes, and were ministers of the thynges that they declared: I determyned also (as soone as I had searched out diligentlye all thynges from the begynning) that then I would wryte vnto the, good Theophilus: that thou myghtest know the certeintie of those thynges wherof thou haste been informed.

¶ The.i. Chapter.

The conception and byrthe of Iohn the Baptist. The conception of Christe. The thankefull songes of Mary and Zachary.

THere was in the dayes of Herode the kyng of Iurye, a certayne preest named Zacharias *of the course of Abia. And his wife was of the daughters of Aaron: and her name was Elizabeth: they were both righteouse before God, and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde faute with thē. And they had no chylde, because that Elizabeth was barē: and they both were nowe well stricken in age.

And it came to passe, that whan Zacharye executed the preestes office before god, as his course came (accordyng to the custome of the preestes office) his lotte fell to burne incense. And he *wente into the temple of the Lorde, and the whole multitude of ỹ people were without in prayer, whyle the incense was a burning. And there appeared vnto him an Angel of the Lorde, standyng on the ryght syde of the aultare of incense. And when Zacharias sawe him, he was abashed, & feare came on him.

But the Angell sayed vnto hym: feare not Zacharye, for thy prayer is hearde. And thy wyfe Elizabeth shall beare thee a sonne, and thou shalt call hys name Iohn: and thou shalt haue ioy and gladnes, and many shall reioyce at his birthe. For he shalbee great in the sight of the Lorde, and shall neither drynke wine nor strong drynke. And he shalbee fulled with the holye goste, euen from his mothers wombe: & many of the children of Israel shall he turne to their Lord God. And he shal go before him in the spirite & power of *Helias, to turne the heartes of the fathers to the children, and the vnbeleuers to the wisedome of the iust men, to make ready a perfecte people for the Lorde. *mat. 11.b

And Zacharias sayed vnto the Angell: by what token shall I knowe this? For I am olde, and my wyfe well stricken in yeres. And the Angell answered, & sayed vnto hym: I am Gabryell, that stande in the presence of God, & am sente to speake vnto thee: & to shewe thee these glad tydinges. And behold it shall come to passe that thou shalt bee dumme, and not bee hable to speake, vntyll the day that these thynges bee performed, because thou beleuedst not my wordes, which shalbe fulfilled in their seasō. And the people wayted for Zacharias, and meruayled that he tarryed in the temple. And when he came out, he could not speake vnto them. And they perceiued, that he had seen a vision in the temple. And he beckened vnto them, and remayned speacheleſſe. *Le. 17.c and. 18.b.

+And it fortuned, that as soone as the dayes of his office were out, he departed into hys owne house. And after those dayes, his wife Elizabeth conceiued, and hyd her selfe fiue monethes, saying: This wise hath god dealt with me, in the dayes wherin he hath loked on me, to take from me my rebuke emong menne. And in the fifte moneth the Angell Gabryell was sent from God vnto a citie of Galile, named Nazareth, to a virgyn spoused to a manne, whose name was Ioseph, of the house of Dauyd, and the virgyns name was Mary. And the angel went in vnto her, and sayd: hayll ful of grace, the Lord is with thee, blessed arte thou among women: when she sawe him, she was abashed at his saying: and cast in her mind, what maner of salutacion that should bee. And the angel sayd vnto her: feare not Mary: for thou hast found grace with God. Behold *thou shalt conceiue in thy wombe, and beare a sōne, and shalt cal his name Iesus. He shalbe great, and shalbe called the sonne of the highest. And the Lorde God shall geue vnto hym the seate of his father Dauid, and *he shall raigne ouer the house of Iacob for euer, & and of his *Esai. 7.b *Mat. 1.c. Luke. 1.d. *Esai. 9.b *Dan. 7.b Mich. 4.b

kingdome there shalbe none ende.

D Then sayed Mary vnto the Angell: Howe shall this be, seyng I knowe not a man. And the Angell answered and sayd vnto her: The holy gost shall come vpon thee, and the power of the highest shall ouer shadowe thee. Therfore also that holy thing which shalbe borne, shalbe called the sonne of God. And beholde, thy cosen Elizabeth, she hath also conceiued a sõne in her age. And this is her first monethe Luc.1.b which was called baren: for * with God Mat.19.d shall nothyng be vnpossible: And Mary Luc.1.c sayd: behold the hand maiden of ỹ Lord, be it vnto me according to thy worde. † And the Angell departed from her.

+ And Mary arose in those dayes, and went into the mountaines with haste into the cite of Jury, & entred into the house of Zachary, and saluted Elizabeth. And it fortuned that when Elizabeth hearde the salutacion of Mary, the babe sprang C in her wombe. And Elizabeth was fylled with the holy gost and cried with a loude voice, and sayed: Blessed art thou emong women, and blessed is the frute of thy wombe: And whence happeneth this to me, that the mother of my Lorde should come to me? For loe, as sone as the voyce of thy salutacion sounded in myne eares, the babe sprang in my wombe for ioye. And blessed arte thou that haste beleued: for those thynges shall be performed, whiche were tolde thee from the Lorde. And Mary sayed.

*Esa.61.b *My soule magnifyeth the Lord. And my spirite hathe reioyced in God my saueoure. † For he hath loked on the lowe degree of his handemaiden: for loe, nowe from henceforthe shall all generacions call me blessed. Because he that is myghtye, hath done to me greate thynges, and holy is his name. And his mercye is on them that feare hym, from generacion to generacion. He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacion of 1.Re.2.b their harte. * He hath putte downe the Eccle.10.f mighty from their seates, & exalted them of lowe degree. He hath filled the hongry with good thinges: & sent away the riche emptie. He hath holpen his seruaunt Israel, in remembraunce of his mercy.

*Ge.22.c *Euen as he promysed to oure fathers Abraham, and to his seede for euer. And Mary abode with her aboute a three mo-

nethes, and returned againe to her owne house. + Elizabethes tyme came that she I shoulde bee delyuered, and she brought forth a sonne. And her neyghbours and her cosyns hearde howe the Lorde had shewed greate mercy vpon her, and they reioyced with her.

And it fortuned that in the eight daye, they came * to circumcise the childe: and *Ge.17. and.21. Leui. called his name Zacharias, after ỹ name of his father. And his mother answered & sayed: not so but he shalbe called John. And they sayd vnto her. There is none in thy kynred, ỹt is named with this name. And they made signes to his father, how he would haue hym called. And he asked for writyng tables, & wrote, saying: his name is Jhon. And they marueyled all. And his mouth was opened immediatly and his tongue also, and he spake, and prayed God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noised abroade throughout all the hill countrey of Jury: and all they that hearde them layed them vp in their hearttes, saying: What maner of childe shall this bee? And the hand of the Lorde was with hym. And his father Zacharias was filled with the holy gost, and prophecied, saying.

Praysed be the Lorde God of Israel, for he hath visited & redemed his people. † And hath raised vp † an horne of saluacion vnto vs, in the house of his seruaunte Dauyd. Euen as he promysed by the mouthe of his holy Prophetes, whiche were sence the worlde began.

That we should be saued from our enemies, & from the hand of all that hate vs.

That he would deale mercyfully wt our fathers, & remembre his holy couenaunt.

* And that he would performe the *Ge.22.a othe whiche he sware to our father Abraham, for to geue vs.

*That we delyuered out of the handes *Esa.11.d of our enemyes, myght serue hym without feare, all ỹ dayes of our lyfe, in suche holynes and ryghteousnes as are accepte before hym. And thou childe shalt be called the Prophete of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes: to geue knowlage of saluacion vnto his people for the remission of synnes. Through the tender mercy of our god, wherby the day spryng from an hye hath visited vs.

*To

*To geue lyghte to them that sate in darknes and in the shadowe of deathe, to guide our fete into the way of peace. And the child grew and wexed strong in spyrite, & was in wildernes til the day came, whē he should shew him self vnto ỳ Israelites.

Isa.9.c. Ps.11.c

The.ii. Chapter.

The birth and circumcision of Christ. Howe he was receaued into the temple, how Simeon & Anna prophecye of hym, and howe he was founde in the temple amonge the doctours.

AND it chaunced in those dayes: that there went out a commaundement from Augustus the Emperour, that all the worlde shoulde be taxed. And this taxyng was the first, & executed whē Syrenius was lyefetenaunt in Syria. And euery man went vnto hys owne citie to bee taxed. And Joseph also ascended from Galile, oute of a citie called Nazareth, into Jewry: vnto* the citie of Dauid, which is called Bethleem, because he was of the house and linage of Dauid, to bee taxed with Marye hys spoused wife, whiche was with childe.

Mat.2.b

And it foꝛtuned ỳ whyle they were there, her time was come that she should be deliuered. And she brought furth her first begotten sonne, & wrapped hym in swadling clothes, & layd him in a maunger, because ther was no roume foꝛ thē in ỳ ynne.

And there were in the same region shepherdes, watching & kepyng their flocke by night. And lo, the angell of the Lord stode hard by them, & the brightnes of the Lord shone rounde about them, & they were sore afrayed. And the angel sayd vnto them: Be not afrayed, foꝛ behold, I bryng you tydynges of greate ioye, that shall come to all people: foꝛ vnto you is borne this day in the cytie of Dauid, a sauioure, whiche is Christ ỳ Lorde. And take this foꝛa signe: ye shall fynde the childe wrapped in swadling clothes, and layed in a maunger. And streight way there was with the angell a multitude of heauenly soudiers, praysing God, and saying: Glory to God on hie, and peace on ỳ earth: & vnto men a good wil. ✠

And it foꝛtuned, as sone as the angels were gone away from them into heauen, ✠ The shepheardes sayed one to another: let vs go nowe, euen vnto Bethleem, and se this thing ỳ we heare sale is happened, whiche ỳ Lord hath shewed vnto vs. And they came with hast, & found Mary & Joseph, & the babe layd in a maunger. And when they had sene it, they publyshed abrode the saying which was told thē of ỳ child. And al they that heard it, wondred at those thynges which were told them of the shepheardes. But Mary kept al those sayinges, & pondred them in her heart. And ỳ shepheardes returned, praysing & lauding God foꝛ al the thinges ỳ they had heard & sene, euen as it was tolde vnto them. ✠

And whē the eight day was come that ỳ child should be circūcised this name was called Jesus* which was named of ỳ angel before he was cōceaued in ỳ wombe. ✠

Ge.17.b. *Mat.1.c *Luke.1.c

And when the time of their purificacion* (after the lawe of Moses) was come, they† brought hym to Jerusalem, to present hym to the Lorde (as it is written in the lawe of the Lorde: *euery man childe that first openeth the matrix, shal be called holy to the Lorde:) & to offer (as it is sayd in the lawe of the Lorde) a payre of turtle doues, oꝛ two yong pigions. And behold, there was a manne in Jerusalem, whose name was Symeon. And the same man was iust and godly & loked foꝛ the consolacion of Israel, and the holy ghost was in him. And an answer had he receaued of the holy ghost, that he should not se death, excepte he first sawe the Lordes Christ. And he came by inspiracion into the temple.

D Leui.12.d †1. Re.1.d Exo.13.a and.22.d. Num.3.g

And when the father & mother brought in the child Jesus: to do foꝛ hym after the custome of the* lawe, then toke he hym vp in his armes, & sayd: Lord, now lettest thou thy seruaunt departe in peace, accoꝛdyng to thy promes. Foꝛ mine eyes haue sene the saluacion, whiche thou haste prepared before the face of al people* Light to lyghten the Gentyles, and the glory of thy people Israell. ✠

Leui.12.d

Esa.49.b. Iere.13.g.

And his father and mother marueiled E at those thynges, whiche were spoken of him. And Simeon blessed them, and saide vnto Marye hys mother: beholde, thys childe is set to bee the fall and vprisyng agayne of many in Israell, and foꝛ a signe whiche is spoken against. And moꝛeouer the swerde shall pearce thy soule, that the thoughtes of many heartes maye be opened. And ther was a Prophetisse, one Anna the daughter of Phanuel of the tribe of Aser, whiche was of a great age, & had lyued with an husband seuen yeres from her virginitie. And she had ben a widowe about .iiii. score and .iiii. yere which departed not from the temple: but serued God with fastynges & prayers night and daye.

And the came forth ỳ same houre, & prayſed the Lord, and ſpake of hym, to al them that loked for redempcion in Jeruſalem.

And whē they had perfourmed al thinges accordyng to the lawe of the Lorde, they returned into Galile, to theire owne citte Nazareth. And * the childe grew & wexed ſtronge in ſpyte, and was fylled with wildom, & the grace of God was vpō him. ✠

And his father and mother went to Jeruſalem euery yere * at the feaſt of eaſter.

✠ And when he was .xii. yere olde, they went vp to Jeruſalem after the cuſtome of the feaſte daye. And when they had fulfylled the dayes: as they returned home the childe Jeſus abode ſtill in Jeruſalem, and hys father and mother knewe not of it: but they ſuppoſyng hym to haue bene in the companye came a dayes iorney and ſought hym emong their kynſfolke and acquaintaunce. And when they founde hym not, they went backe agayne to Jeruſalē, and ſought him. And it fortuned that after iii. dayes, they found hym in ỳ temple ſitting in the middes of the doctours, herīg them, & poſyng them. * And all that heard hym, were aſtonyed at his vnderſtanding and answeres.

And when they ſaw hym they mercuied. And hys mother ſayed vnto hym: ſonne why haſt thou thus dealt with vs? Behold thy father and I haue ſought the, ſorowyng. And he ſayed vnto them: howe is it that ye ſought me? Wyſte ye not, that I muſte go aboute my fathers buſynes? And * they vnderſtoode not that ſaying whiche he ſpake vnto them. And he went downe with them, & came to Nazareth, & was obedient vnto them. But his mother kepte all theſe ſayinges togethet in hee heart. And Jeſus proſpered in wiſdome & age, & in fauour with God and men. ✠

¶ The.iii. Chapter. ✠

The preaching, baptyſme, and priſonment of John. The baptiſme of Chriſt, and a recyrſal of the generacion of the fathers.

IN the fyfteneth yere of the raigne of Tiberius ỳ Emperoure, Pōtius Pilate beyng leifetenaunt of Jury, & * Herod beyng Tetrarche of Galile, & his brother Philippe, Tetrarch of Ituria, & of the region of the Trachonites, & Liſaniath the Tetrarch of Abiline (whē Anna and Caiphas were the hie prieſtes) the worde of the Lorde came vnto John, the ſonne of Zacharias in the wildernes. And he came into all the coaſtes aboute Jordan, preaching * the baptiſme of repētaunce for the remyſſion of ſinnes, as it is written in the boke of the wordes of Eſaias the prophet, ſaying: * The voyce of a cryar in wildernes: prepare ye the way of the Lorde, make his pathes ſtreight. Euery valley ſhalbe filled, and euery mountayne and hyll ſhalbe brought lowe. And thynges that bee crooked, ſhalbe made ſtreyghte: and the roughe wayes ſhalbe made playne: and all fleſhe ſhall ſee the ſaluacion of GOD. ✠

Then ſayed he to the people, that wer come forthe to be baptiſed of hym. * O ye generacion of vipers, who hathe taughte you to flie from the wrath to come? Bring forth therfore due frutes of repentaunce, and begin not to ſaie with your ſelues: we haue Abraham to oure father. For I ſay vnto you: God is hable of theſe ſtones to reyſe vp children vnto Abraham. Nowe alſo is the axe layde vnto the roote of the trees * euery tree therfore which bringeth not forth good frute is hewē doune, & caſt into the fyre.

And the people aſked him ſaying: * What ſhal we do then? He answereth and ſayeth vnto thē: He that hath two coates let him parte with him that hathe none: & he that hathe meat let hym do lykewyſe.

Then came the Publycans alſo to bee baptiſed, & ſayd vnto hym: Maiſter, what ſhal we doo? And he ſayed vnto them: require no moze, then ỳ which is appointed vnto you. The ſoldiours lykewiſe demaūded of hym, ſaying: and what ſhal we do? And he ſayde vnto them: hurte no man, neither trouble any man wrongfully: and be contente with youre wages.

As the people were in doubt, and all men muſed in their hearres of John, whether he wer very Chriſte: John answered & ſaid vnto them all: * I baptiſe you with waters, but one ſtronger thē I ſhal cum after me, whoſe ſhoe latchet I am not worthy to vnloce: he ſhal baptiſe you wt ỳ holy ghoſt, & with fyre, * whiche hath his fan in his hande, and will purge his flooze, & gather ỳ corne into hys barne: but the chaffe will he burne with fyre that neuer ſhalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

* Then Herod ỳ Tetrarch (whē he was rebuked of hym for Herodias his brother Philippes wyfe, & for al the euils which Herod dyd,) added thys aboue all, & layed John in priſō. And it fortuned that whē al the

the people receiued baptisme (and * when Jesus was baptised and dyd prape) the heauen was opened, and the holye goste came downe in a bodely shape lyke a doue vpon hym, and a voyce came from heauen whiche sayed: * Thou art my beloued sonne, in thee doe I delyte.

And Jesus himselfe began to be aboute. xxx. yere of age, (so that he was * supposed to be the sonne of Joseph: which was the sonne of Hely: whiche was the sonne of Mathat: whiche was the sonne of Leui: whiche was the sonne of Melchy: whiche was the sonne of Janna: whiche was the sonne of Joseph: which was the sonne of Mataththias, which was the sonne of Amos: which was the sonne of Naũ: which was the sonne of Heslye: which was the sonne of Nagge: which was the sonne of Maath: which was the sonne of Mathias: which was the sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: which was the sonne of Joanna: which was the sonne of Rhesa: which was the sõne of Zorobabel: which was the sõne of Salathiell: which was the sonne of Nery: which was the sonne of Melchi: which was the sonne of Iddi: which was the sonne of Cosam: which was the sonne of Helmadã: which was the sonne of Her: which was ỹ sonne of Jesu: which was the sonne of Heliezer: which was the sonne of Joram: which was the sõne of Mattha: which was the sonne of Leui: which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: which was the sonne of Heliachim: which was the sonne of Melcha: which was the sonne of Menan: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Dauid: which was the sonne of Jesse: which was the sõne of Obed: which was the sonne of Boos: which was the sonne of Salmõ: which was the sonne of Naasson: which was the sonne of Aminadab: which was the sonne of Aram: which was ỹ sonne of Esrom: which was the sonne of Phares: which was the sõne of Juda: which was ỹ sonne of Jacob: which was the sonne of Isaac: which was the sonne of Abrahã: which was the sonne of Thara: which was the sonne of Nachor: which was the sõne of Saruch: which was ỹ sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: which was the sonne of Cainan: which was the sonne of Arphaxat: which was ỹ sonne of Sem: which was the sõne of Noe: which was the sonne of Lameth: which was the sonne of Mathusala: which was the sõne of Enoche: which was the sonne of Jareth: which was the sonne of Malaleel: which was ỹ sonne of Cainã: which was the sonne of Enos: which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

¶ The.iiii.Chapter.

Jesus is led into the wildernes and fasteth all the time of his tẽptacion, ouercõmeth the deuill, goeth into Galile, preacheth at Nazareth & Capernaum: the Iewes despyse hym, the deuils knowlege him, he commeth into Peters house, healeth his mother in law, and doeth great myracles.

AND beyng full of the holy goste, I returned from Jordan, and * was led by the spyrite into wyldernes, & was. xl. dayes tempted of ỹ deuill. And in those dayes dyd he eate nothing. And whẽ they were ended, he afterward hongred. And ỹ deuill sayd vnto him: if thou be ỹ sonne of god, commaunde this stone ỹt be bread. And Jesus answered him saying: It is written * man shal not liue by bread only, but by euery word of god. And ỹ deuil toke hi into an high mountaine, & shewed him al the kingdomes of ỹ world, euen in ỹ twincklyng of an eye. And the deuill sayed vnto him: all this power will I geue thee eurye whit, and the glory of them: for they are delyuered vnto me, & to whom soeuer I wil I geue it. If thou therfore wilt fall downe before me & worshipe me, they shalbee all thyne. Jesus answered and sayed vnto him: hence from me Satã. For it is wrytten: * Thou shalt worshipe the Lorde thy God, and hym only shalt thou serue. And he caryed hym to Jerusalem, and set him on a pinacle of the temple, and sayed vnto hym: If thou bee the sonne of God cast thy selfe downe from hence. For it is writtẽ: * He shall geue his angels charge ouer thee, to kepe thee, & in theyr handes they shall beare thee vp, ỹ thou dashe not thy fote against a stone. And Jesus answered, & sayd vnto him: it is sayd: * thou shalt not tempte the Lorde thy God. And as sone as al the temptacion was ended, the deuill departed frõ hym for a season.

* And Jesus returned by the power of the spirite, into Galile, and there went a fame of hym throughout all the region.

I * mat. 4.a mark. 1.b.

* Deu. 8.a mat. 4.a

B

* Deu. 6.c. and. 10.b. mat. 4.b.

* psa. 91.c. mat. 4.a.

* Deu. 6.c. mat. 4.g.

C

And he taught in their synagoges, & was
*mat.11.g commended of all men. * And he came to
mark.6.a. Nazareth where he was nourished and (as
his custome was) he wente into the sina-
goge on the Sabboth day, & stode vp for
to reade. And there was deliuered vnto
hym the booke of the Prophete Esaias.
a.1.Es.3.b * And when he had opened the booke, he
*Esa.61.a founde the place, where it was written. †
The spirite of the Lorde vpō me, because
he hath annoynted me: to preache ỹ gos-
pel to the poore he hath sente me: to heale
the broke hearted, to preache deliueraūce
to the captiue, & sight to the blinde: freely
to set at liberty them that are broised, and
to preache ỹ acceptable yere of the Lorde.
D And he closed the booke, & gaue it againe
to the minister, and satte downe. And the
eyes of all them that were in ỹ synagoge,
were fastened on him. And he begā to say
vnto them: This daye is this scripture
fulfilled in your eares. And all bare hym
*mat.7.g. witnes * and wondered at the gracious
marke.1.c. woordes, whiche proceded out of hys
Luke.4.c. mouth. † And they sayd: Is not this Jo-
sephs sonne? And he sayed vnto them:
ye wyll vtterly saye vnto me this pro-
uerbe: Physicion, heale thy selfe. † What
soeuer we haue heard done in Caperna-
um, doe the same here lykewyse in thyne
owne countrey. And he sayed: Verely I
*mat.11.g say vnto you: * No Prophete is accepted
Mar.6.a. in his owne countrey. But I tell you of a
E truth: * many widdowes were in Israel
a.1.Re.17.b in the daies of Helias when heauen was
Jacob.5.d shut three yeres and sire monethes, when
great famisshmente was throughout all
the lande, & vnto none of them was he-
lyas sent, saue into Sarepta beside Si-
don, vnto a woman that was a wedowe.
a.4.Re.5.b * And many lepers were in Israel in the
time of Heliseus the Prophete: & none of
them was clensed, sauyng Naaman the
Syrian. And al they in ỹ synagoge (when
they hearde these thynges,) were filled
with wrath: and rose vp, and thrust hym
out of the citie, & led hym euen vnto the
edge of the hill (whereon their citie was
buylte) that they myght cast hym downe
hedlong. But he departed, and went hys
way euen through ỹ middes of them. †
And he came downe to Capernaū (a citie
of Galile) & there taught them on ỹ Sab-
both dayes. * And they were astonyed at
*Mat.7.b and.11.g his doctrin: For his preaching was with
mar.10.f. power. † And in the synagoge there was a
†mar.1.c manne whiche had an vncleane spirite of
a deuil, & cried with a loud voice, saying:
let me alone, what haste thou to do with A
vs, thou Jesus of Nazareth? Arte thou
come to destroy vs? I knowe thee what
thou art, euen the holy of god. And Jesu
rebuked him, saying: hold thy peace, and
come out of him. And when the deuil had
throwen him in ỹ middes, he came out of
hym, & hurt hym not. And feare came on
them all, & they spake amōg themselues,
saying: what maner a thyng is this? For
with autorite & power he commaundeth
the foule spirites, & they come out. And ỹ
fame of him was spread abrode throughe
out euery place of the countrey rounde a-
boute. †** And whan he was ryssen vp & *Mat.8.
come out of the synagoge, he entred into Mar.1.
Simons house. And Simons mother in
lawe was taken with a great feuer, and
they made intercessiō to him for her. And
he stode ouer her, & rebuked the feuer, and
the feuer left her. And immediatly she a- G
rose, and ministred vnto them. When the
sunne was downe, al they that had sicke,
taken with diuers diseases, brought thē
vnto him: & he layed his handes on euery
one of them, & healed them. † And deuyls *mat.14
also came out of many, crying & saying: and.15
thou art Christ the sonne of God. And he
rebuked them, and suffered them not to
speake: for they knew that he was Christ.
As sone as it was day, he departed, and
went into a deserte place, and the people
sought him and came to him, & kept him
that he should not departe frō them. And
he sayed vnto them: I muste preache the
kyngdome of God to other cities also. †
For therfore am I sent. And he preached
in the synagoges of Galile.

The.v. Chapter.

Christ preacheth in the ship. The disciples forsake all, and folowe hym. He clenseth the leper: healeth the man of the palsey, calleth Matthewe the custo-mer, and eateth with open synners.

IT came to passe that (when the peo- I
ple prealled vpon hym to heare the
woorde of God) he stode by the lake
of Genezareth: * and sawe two shyppes
Mar.1.a stande by the lake syde, but the fishermen
were gone out of them, and were wa-
shyng their nettes. And he entred into
one of the shyppes (whiche pertayned to
Symon) and prayed hym, that he would
thrust out a lytle from the lande. And he
sate downe, and taught the people out
of the ship. When he had lefte speakyng
he sayed vnto Simon: Launche out into

the

the depe, and let slyppe youre nettes to
B make a draught. And Simon answered,
and sayde vnto hym: Master, we haue la-
boured all night, and haue taken nothyng.
Neuertheles, at thy commaundemente
I wyll loce forth the net. And when they
had this done, they inclosed a great mul-
titude of fysshes. But theyr net brake, and
they beckned to theyr felowes (which were
in the other shyp) that they shoulde come
and helpe them. And they came, and filled
both the shyppes, that they soncke again.
When Symon Peter sawe thys, he
fell downe at Jesus knees, saying: Lorde
go from me, for I am a synnefull manne.
For he was astonnyed and all that were
with him, at the draught of fysshes, which
they had taken: and so was also James
and John the sonnes of Zebede, whiche
were partners with Simon. And Jesus
sayde vnto Symon: feare not, from hence
forth thou shalte catche menne. And they
mark.1.b brought the shippes to land, * and forsoke
all, and followed hym. †

C * And it fortuned that when he was in
mark.1.a a certayne cytie: beholde, there was a mã
matt.8.b full of leprosy, and when he had spyed Je-
sus, he fell flat on hys face, and besoughte
him, saying: Lorde, yf thou wilt thou canst
make me cleane. And he stretched forthe
his hand, and touched him, saying: I wil,
be thou cleane. And immediatly the lepro-
sy departed frõ hym. And he charged hym
that he should tel no man: but go (saith he)
Leui.14.a * and shewe thy selfe to the preste, & offer
for thy clensyng accordyng as Moses cõ-
maunded, for a wytnes vnto them.

But so muche the more wente there a
fame abrode of hym, & much people came
together to heare, and to be healed of hym
from their infirmities. And he kept hym
out of the waie in the wildernes, and gaue
hym selfe to prayer.

* And it happened on a certaine daie, that
D he taught: and there sat the pharyses, and
doctours of law, whiche were come out of
al the townes of Galile and Jewry, & Je-
rusalem. And the power of the lorde was
matth.9.a. present, to heale them. * And beholde, men
marke.2.a brought in a bed, a man which was take
with a palsye: and they sought meanes to
bryng hym in, and to laye him before him.
And when they coulde not fynde on what
side they myght bryng hym in (because of
the preasse) they went vpon the toppe of ỹ
house and let hym downe thorowe the ty-
ling, bed and al, euen in the middes before
Jesus. When he sawe their fayth, he saide
vnto hym: man, thy synnes bee forgeuen
E the. And the scribes & the pharises begã to
thinke, saying: What felow is this which
speaketh blasphemye? * who can forgeue marke.2.c
synnes, but God only? But when Jesus Esa.43.b
perceaued their thoughtes, he answered, and.44.d
and sayde vnto them: What thynke ye in
youre hartes? Whether is easyer to saye,
thy synnes be forgruen thee, or to saye: rise
vp and walke? * But that ye maye know we matth.9.a.
that the sonne of man hath power to for- marke.2.c
geue synne on earth, he sayde vnto the sicke Acres.3.a.
of the palsy: I saye vnto the: arise, take vp and.9.f
thy bed, and go vnto thy house. And im-
mediatly he rose vp before them, & toke vp
hys bed (whereon he laye) and departed
to his owne house, prayseng GOD. And
they were al amased, & they gaue the glory
vnto God. And were filled w feare, saying:
We haue sene straunge thynges to daie. †

* And after this, he went forth, and sawe
F a publican named Leuy, sytting at the re- matth.9.a.
ceite of custome, and he saide vnto him: fo- marke.2.b
lowe me. And he left all, and rose vp and fo-
lowed him. And Leuy made him a greate
feast in his owne house. And there was a
greate company of publicans and of other
that sate at meate with them. * And the matth.9.a.
scribes and pharises murmured agaynst marke.2.b
hys disciples, saying: Why do ye eate and Luke.7.c.
drynke with publicans and synners? And and.15.a.
Jesus answered, & saide vnto them: They
that are whole, nede not the phisicion: but
they that are sicke. I cam not to cal ỹ righ-
teous, but synners to repentaunce.

And they sayed vnto hym, * Why do ỹ Matth.9.b
disciples of John fast often, and praie, and Mark.2.c
the disciples of the pharises also: but thine
eate & drinke? He said vnto them * Can ye G Matth.9.b
make the childrẽ of ỹ wedding fast, while and.22.c.
the bridegrome is with them? The daies
will come, when the brydgroome also shal-
be taken awaye from them: then shal they
fast in those daies.

He spake also vnto thẽ a similitude: Nomã
putteth a pece of a newe garmente into an
olde vesture, for if he do, thẽ breaketh he ỹ
new, & the pece ỹ was takẽ out of ỹ new, a-
greeth not wt the old. And no mã powreth
new wine into old bottels. For yf he do, ỹ
newe wine will burst the bottels, & runne
oute it selfe, & the bottels shal perishe. But
new wine must be put into newe bottels,
& both are preserued. No man also ỹ drin-
keth olde wine, straught waye can awaye
with new, for he sayeth: the olde is better.

¶ The.vi. Chapter.

The excuseth the disciples, that pluche the eares of corne: he healeth the manne with the withered hand, chooseth his twelue apostles, maketh a swete sermon, and teacheth to do good for euell.

I
math.12.a
marke.2.d
IT happened on an after princi-
pall Sabboth, that he went * thorow the corne felde, and hys
disciples plucked the eares of
corne, & did eate, and rubbed them in their
handes. And certayne of the phariſes ſaide
vnto them: Why do ye that, which is not
lawful to do on the Sabboth dayes? And
1.Re.21.a
Jeſus anſwered them and ſayde: Haue ye
not red what Dauid did, when he him ſelfe
was an hungred & they whiche wer with
him: how he went into the houſe of God,
1.Re.21.a
and did take & eate the ſhewe * bread, and
Exp.25.f.
gaue alſo to them that wer with him: which
are not lawful to eat, but for the * prieſtes
only? And he ſayde vnto them: The ſonne
of man is Lord alſo of the Sabboth daie.

B
Mat.12.d
Mar.3.a
+ * And it fortuned in another Sabboth
alſo, that he entred into the ſynagoge, and
taught. And ther was a man, whoſe right
hande was dryed vp. And the ſcribes and
phariſes watched hym whether he wolde
heale on the Sabboth daye, ỹ they might
fynde howe to accuſe hym. But he knewe
their thoughtes, and ſayde to the manne
whiche had the withered hande: Ryſe vp,
and ſtande forth in the myddes. And he a-
roſe & ſtode forth. Then ſayd Jeſus vnto
them: I will aſke you a queſtiõ: Whether
is it lawfull on the Sabboth dayes to do
good, or to do euill: to ſaue ones life, or to
deſtroye it? And he beheld thẽ all in cõpaſſe,
and ſayde vnto the man: Stretche forth the
1.Re.13.b
Mar.12.b
marke.3.a.
thy hande. And he did ſo: * and his hande
was reſtored againe as whole as ỹ other.
And they wer fylled with madnes, & com-
muned together among themſelues, what
they myght do to Jeſu. +

C
mat.14.c
And it fortuned in thoſe dayes * that he
went out into a mountayne for to praye,
and continued all night in prayer to God.
And as ſone as it was day, he called hys
mat.10.a.
marke.3.b.
diſciples, * and of them he choſe .xii. whom
also he called apoſtles. Symon whom he
also named Peter, & Andrew his brother:
James & John, Philip & Bartholomew,
Matthew & Thomas, James the ſonne
of Alpheus, & Simon which is called Ze-
lotes, & Judas James ſon, & Judas Iſ-
carioth, the ſame that was the traytour.

+ And he came downe with them, and
ſtode in the playne felde, and the company
mat.4.b.
Mar.3.b.
of hys diſciples * and a greate multitude
of people (out of all Jewry & Jeruſalem,
and from the ſea coaſt * of Tyre & Sidon)
Mat.
Joh.
which came to heare hym, & to be healed
of their diſeaſes, & they that wer vexed wt
foule ſpyres, and they wer healed. And al
the people praſed to touche hym, for ther
went vertue out of hym, & healed them al.

And he lifte vp his eyes vpon the diſci-
D
ples and ſayed: * Bleſſed be ye poore, for
Mat.
yours is the kyngdome of God. Bleſſed
are ye that honger nowe, for ye ſhalbe ſa-
tiſfied. Bleſſed are ye that wepe nowe, for
ye ſhall laughe. Bleſſed ſhall ye bee when
men hate you, and thruſte you out of their
company, and rayle on you, and abhorre
youre names as an euel thing, for the ſon
of mans ſake. Reioyſe ye in that daye, and
bee glad: for beholde, youre rewarde is
greate in heauen. + For thus did their fa-
thers vnto the prophetes.

* But wo vnto you that are ryche: for ye
* Luc.6.
haue your conſolaciõ: Woe vnto you that
are full: for ye ſhal honger. Woe vnto you
that nowe laughe: for ye ſhall wayle and
wepe. Woe vnto you when al men praye
you: for ſo dyd their fathers to the falſe
prophetes. But I ſay vnto you whyche
E
heare: Loue your enemyes. Do good vnto
them whiche hate you. Bleſſe them that
curſe you. And praye for them which wrõ-
fullye trouble you. And vnto hym ỹ ſmy-
teth ther on the one cheke, offer alſo the o-
ther. * And hym that taketh awaye thy
Mat.5.
goune, forbyd not to take thy coate alſo.
Geue to euery mã that aſketh of the. And
of hym that taketh away thy goodes aſke
them not agayne. * And as ye would that
* mat.7.b
Luc.6.d
Toby.4.d
anno.5.f
mẽne ſhould dooe vnto you, dooe ye alſo
vnto them lyke wyſe.

* And yf ye loue them whiche loue you,
what thanke haue ye? For ſynners alſo
loue their louers. And yf ye do good for
thẽ whiche do good for you, what thanke
haue ye? For ſynners alſo dooe euen the
ſame. And yf ye lende to them of whom ye
hope to receiue: what thanke haue ye? for
ſiners alſo lend to ſinners, to receiue ſuche
like agayn. But loue ye youre enemies, &
dooe good and lende, lokyng for nothyng
agayne: and your rewarde ſhal be greate,
and ye ſhalbe the children of the hyeſt: for
he is kynde vnto the vnkynde and to the
euell.

+ Be ye therfore mercifull, as your fa-
F
ther alſo is mercifull. * Judge not, and
Mat.7.d
ye ſhall not be iudged: Condemne not, and
ye ſhal not be condemned. Forgeue and ye
ſhalbe

shalbe for geuen. *Geue and it shalbe geuen vnto you: good measure and prested doune, and shaken together, and runnyng ouer, shall men geue into youre bosomes. *For with ỳ same measure that ye meate withal, shal other mẽ meate to you againe.

And he put forth a similitude vnto them: ‡Can the blynde leade the blynd? Do they not both fall into the diche? ** The disciple is not aboue his master. Euery mã shalbe perfect, euen as his master is. ‡Why seest thou a mote in thy brothers eye, but considerest not ỳ beame that is in thine owne eye? Ether how canst thou say to thy brother: Brother, let me pull out the moate that is in thyne eye, when thou seest not the beame that is in thine owne eye. Thou ypocrite, cast out the beame that is in thine owne eye first, and then shalt thou see perfectly to pull out the moate that is in thy brothers eye. ** For it is not a good tree, that bryngeth forthe euell frute: neither is that an euell tre, that bringeth forth good frute. For euery tre is knowẽ by his frute. For of thornes do not men gather figges, nor of bushes gather they grapes. A good man out of the good treasure of his heart, bryngeth forth that whiche is good. And an euel man, out of the euel treasure of his heart bryngeth forthe that which is euel. *For of the aboundaũce of the heart, hys mouthe speaketh.

Why call ye me *Lord Lord, and dooe not as I bid you? whosoeuer cummeth to me and heareth my sayinges, and doth the same, I wil shewe you to whõ he his lyke. *He is lyke a man whiche built an house, and digged depe, and layed the foundacion on a rocke. When the waters arose, the flude bet vpon that house, and coulde not moue it. For it was grounded vpõ a rock. But he that heareth and dooth not, is like a man that without foundacyon built an house vpon the earth, againste whiche the flood did beat, and it fell immediately. And the fall of that house was greate.

The. vii. Chapter.

He healeth the captaynes seruaunt, reyseth the widowes sonne, enformeth the disciples whom John baptist sent vnto him, commendeth John, reproueth the Iewes, and eateth with the Pharyse. The woman washeth hys feete with her teares, and he forgeueth her her synnes.

WHẽ he had ended all his sayinges in the audience of the people, *he entred into Capernaum. And a certayne Centurions seruaunt which was deere vnto him, lay sicke, and was in parel of death. And when he hearde of Iesu, he sente vnto hym the elders of the Iewes, besechynge hym that he woulde come, and heale hys seruaunt. And when they came to Iesus, they besoughte hym instantly, saying: He is worthy that thou shouldest do thys for hym: For he loueth oure nacion, & hath buylte vs a synagoge. And Jesus went with them.

B And when he was now not farre from the house, the Centurion sente frendes to hym, saying vnto him: *Lorde trouble not thy selfe: For I am not worthy, that thou shouldest enter vnder my roofe. Wherfore, I thought not my self worthy to come vnto thee: but saie thou the word, and my seruaunte shalbe whole. For I also am a man set vnder power, & haue vnder me souldiours, and I saye vnto one: goe, and he goeth, and to another, come, and he commeth, and to my seruaunt: do this, and he dooth it. When Jesus hearde thys, he marueyled at hym, and tourned hym aboute, and sayed to the people that folowed hym: I say vnto you, I haue not founde so greate fayth, no not in Israell. And they that were sente, turned backe home agayne and founde the seruaunte whole that had bene sycke.

C +And it fortuned after this, that he went into a citie which is called Naim, & many of hys disciples went with hym, & muche people. When he came nye to the gate of the citie: beholde, there was a dead manne caried out, whiche was the onely sonne of hys mother, and she was a wedowe: and muche people of ỳ citie was with her. And when the lorde sawe her, he had compassion on her, and sayed vnto her: wepe not. And he came nie, and touched the coffen: & they that bare hym stode stil. And he saied: Young man, I saye vnto thee, arise. And he that was dead sate vp, and began to speake. *And he deliuered hym to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: *A greate prophet is risen vp among vs, and GOD hath visited his people. ‡ + And this rumor of hym went forthe throughout all Jury, and throughout all the regions whiche lye rounde aboute.

And the disciples of John shewed him of all these thinges. *And John called vnto him two of his disciples, and sent them to Jesus, saying: Art thou he that shoulde come: or shall we loke for another? When the menne were come vnto hym, they saied:

John

John Baptist sente vs vnto thee, saying: Art thou he that shoulde come, or shal we wait for another? And in that same houre he cured many of their infirmities and plages, & of euill spirites, and vnto many that were blind he gaue syght. And he answered and saide vnto them: Go your waie and bring woorde agayne to John, what thynges ye haue sene and heard: how that the blynde se, the halte goo, the lepers are clesed, the deafe heare, the dead rise again, to the poore is ỳ glad tidinges preached, & happy is he that is not offended at me.

D * And when the messengers of John were departed, he began to speake vnto ỳ people concernyng John. What went ye oute into the wildernes for to see? A rede shaken with the winde? But what went ye oute for to see? A manne clothed in softe raiment? Behold, they whiche are gorgeously appareiled, and liue delicately, are in kynges courtes. But what went ye forth to se? A prophet? Yea, I saie to you, and more then a prophet. This is he, of whom it is written: * Beholde, I sende myne angell before thy face, whiche shall prepare thy waye before thee. For I saye vnto you, among womennes children, is there not a greater prophet, then John Baptiste. Neuertheles, he that is lesse, in the kyngdom of God is greater then he. ỳ

C And all the people, and the publicanes that hearde hym, iustified God, and were baptised with the baptisme of John. But the pharises and lawers despised the counsayll of God agaynste them selues, and were not baptised of hym. And the Lorde sayed: * Whereunto shall I liken the men of thys generacion: and what thynge are they lyke? They are lyke vnto children sittyng in the market place, and crying one to another, and saying: We haue pyped vnto you, and ye haue not daunced: we haue mourned to you, & ye haue not wept. For John Baptiste came neyther * eating breade, nor drinckyng wine, and ye saye: he hath the deuel. The sonne of man is come, and eateth and drynketh, and ye saye: beholde a glouteuous man, and an vnmeasurable drincker of wyne, a frende of publycans and sinners. And wisdom is iustifyed of all her children.

F * And one of the pharises desired hym that he would eat with him. And he went into the pharises house, and satte doune to meate. * And beholde a woman in that citie (whiche was a synner) assone as she knewe that Jesus satte at meate in the pharises house, she brought an alabaster boxe of ointement, and stode at hys feete behynde hym wepyng, & began to washe hys fete with teares, and did wype them with the heares of her heade, and kyssed hys fete, & anoynted them with the ointement. When the pharise (whiche had bydden hym) sawe, he spake within hymselfe, saying: If this manne were a prophete, he woulde surely knowe who, and what maner of woman this is that touched hym, for she is a synner. And Jesus answered, & sayed vnto hym: Simon, I haue somewhat to saye vnto thee. And he sayde, master, saye on. There was a certaine lender whiche had two detters, the one oughte fiue hundred pence, and the other fyfty. When they had nothyng to paye, he forgaue them both. Tel me therefore, which of them will loue hym moste? Symon answered and sayed: I suppose that he to whom he forgaue most. And he sayed vnto hym: Thou hast truly iudged.

And he turned to the woman, and saied G vnto Simon: Seest thou this woman? I entred into thy house, thou gauest me no water for my fete: but she hath washed my fete with teares, & wiped them with the heares of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hathe not ceased to kysse my fete. Myne head with oyle thou diddest not anointe: but she hath anointed my fete with ointemente. Wherefore I saye vnto thee: many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same doeth lesse loue. And he sayed vnto her: thy synnes are forgeuen thee. And they that satte at meate with hym, began to saye within themselues. Who is thys whiche forgeueth synnes also? And he sayed to the woman: * Thy faythe hathe saued thee: Goo in peace. ỳ

The.viii. Chapter.

Christ with his apostles goeth from towne to towne, & preacheth. Vttereth the parable of ỳ sede, telleth who is hys mother and hys brother, stylleth the ragyng of the sea: deliuereth the possessed, and suffereth the deuyls into the hearde of swyne: helpeth the sycke woman, and Jayrus daughter.

AND it fortuned afterwarde, that I he hymselfe also went throughout cities and townes: preachyng and shewyng the kyngdome of God, and the twelue with him. And also certayne women, whiche were healed of euill spirites and

and infirmities. Marye whiche is called Magdalen out of whom went seuen deuils: and Joãna the wyfe of Chusa, Herodes stewarde: and Susanna, and many other, whiche ministred vnto hym of theyr substaunce.

¶ When muche people were gathered together, and were come to him out of al cities, he spake by a similitude. * The sower went out to sowe his sede: and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fel on stones, and as sone as it was sprong vp, it withered awaye, because it lacked moystnes. And some fell emong thornes, & the thornes sprang vp with it and choked it. And some fell on good ground, & sprang vp and bare frute, an hundred folde. And as he sayed these thynges, he cryed: He that hath eares to heare, lette hym heare.

B * And his disciples asked hym, saying: what maner of similitude is this? And he sayd: vnto you is it geuen to know the secretes of the kingdom of God: but to other by parables, that when they see, they should not see: * and whe they heare, they should not vnderstande: The parable is this. & The seede is the woorde of God. Those þ are beside the way, are they that heare, then commeth the deuyll, & taketh away the woorde out of theyr hearttes, lest they should beleue & be saued. They on þ stones are they whiche when they heare, receyue the woorde w ioye, and these haue no rotes, whiche for a whyle beleue, and in time of temptacion go awaye. And that which fel among thornes, are they which when they haue heard, go forthe, and are choked with cares and riches and voluptuous lyuyng, and bryng forth no frute. That whiche fell in the good grounde, are they whiche with a pure and good heart heare the woorde and kepe it, and bryng forth frute through patience. ¶

C * No manne, whan he lighteth a candell, coureth it with a vessell, or putteth it vnder a table, but setteth it on a candelsticke, that they whiche entre in, may see the light. * Nothyng is in secrete, that shall not come abrode. Neither any thing hid that shal not be knowen, and come to light. Take hede therfore, howe ye heare. For whosoeuer hath, to hym shall bee geuen. * And whosoeuer hath not, frõ hym shall be taken, euen that same whiche he supposeth that he hath.

* Then came to hym hys mother & hys brethren, and coulde not come at hym for preasse. And it was tolde hym, and sayed: Thy mother & thy brethren stande wout and would see thee. He answered & sayed vnto them: my mother & my brethren are these whiche heare the woorde of God, and do it. ¶ And it chaunsed on a certain day, that he wente into a shyp, & hys disciples also, and he sayde vnto them: Let vs goe ouer vnto the other syde of the lake. And they launched forth. But as they sayled, D he fell a slepe * and there arose a stourme of wynde in the lake, and they were fylled with water, and were in ieopardye. And they came to hym, & awoke hym, saying: Master, master, we are lost. Then he arose, & rebuked þ wind & the tempest of water, & they ceased, & it waxed calme. And he sayed vnto them: where is your fayth? They feared and wondred among themselues, saying: what (thynke ye) is thys? For he commaundeth both the wyndes & water, and they obey hym. ¶ * And they sayled vnto þ region of the Gedarenites, which is ouer against Galile. And when he went out to land, there met him out of the citie a certain man which had a deuil long tyme, and ware no clothes, neyther abode in any house: but in graues. * Whe he sawe Jesus & had cryed, he fell downe before him, and with a loude voice sayd. * What haue I to do with thee Jesv, thou sonne of the God moste hyest? I beseche thee torment me not: for he commaunded the foule spryte to come out of the man. For oft tymes he had caught him, and he was bound with chaynes, and kept with fetters: and he brake the bõdes, and was caryed of the fende into wildernes. And Jesus asked hym, saying: What is thy name? And he sayd: Legion, because many deuils were entred into him. And they besought hym that he woulde not commaunde them to goe out into the depe. And there was there an heard of many swyne feding on an hill: & they besought hym, that he woulde suffre them to entre into them. And he suffred thẽ. Then went the deuils out of the man, and entred into the swyne. And the heard ranne headlong with vyolence, into the lake, & were choked. When the heardmen sawe what had chaunced, they fled, and told it in the cytie & in the vilages. And they came out to se what was done: and came to Jesus

and

and found the man, out of whom the deuyls were departed, sytting at the fete of Jesus, clothed, and in his ryght mynde, and they were afrayed. They also which sawe it, tolde them by what meanes he (that was possessed of the deuyll) was healed. And all the multitude of the Gedarenites besought hym, that he woulde departe from them: for they were taken with great feare. * And he gate hym vp into the shippe, & returned backe againe. Then the man (out of whom the deuyls were departed) besought him ꝑ he might be with hym. But Jesus sent him away, saying: Goe home againe to thyne owne house, & shewe what thinges soeuer God hath done for thee. And he wēt his way, & preached throwe out all the citie, what thinges soeuer Jesꝰ had done vnto him.

And it fortuned that when Jesus was come again, the people receiued him. For they all wayted for hym. * And beholde, there came a man named Jairus (and he was a ruler of the Synagoge) and he fel downe at Jesus feete prayng hym, that he would come into his house, for he had but one doughter onely, vpon a.xii. yeare of age, and she laye a dying. But as he went, the people thronged hym.

* And a woman, hauyng an yssue of bloud. xii. yeres (which had spente all her substaunce vpon physitiōs, neither could be holpen of any) came behynd hym, and touched the hem of his rayment, & immediatly her yssue of bloud staunched. And Jesus sayed: who is it that touched me? When euery mā denyed, Peter (and they that were with him) sayd: Maister, ꝑ people thrust thee and vexe thee, & sayest thou who touched me? And Jesus said: Some bodye hath touched me. For I perceyue that vertue is gone out of me. When the woman sawe that she was not hyd, she came trembling, and fel at his feete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediatly. And he sayd vnto her: Doughter, be of good comforte. * Thy fayth hath saued thee, go in peace. Whyle he yet spake, there came one from the rulers of ꝑ Synagoges house, which said to him: thy doughter is dead, disease not the master. But when Jesus hearde that worde, he answered the father of the damosell. * Feare not, beleue onely, and she shalbe made whole. And whē he came to the house, he suffred no man to goe in with him, saue Peter, James, and John, and the father & the mother of the mayde. Euery body wepte, and sorowed for her. And he sayd: Wepe not. The damosell is not dead, * but slepeth. And they laught hym to scorne, knowyng ꝑ she was dead. And he thrust them all out, and caught her by the hād, and cryed, saying: Maide, arise. And her spyrite came againe, and she rose straycht waye. And he commaunded to geue her meate. And the father and the mother of her were astonyed. But he warned them, that they shoulde tell no man what was done.

¶ The. ix. Chapter. ✠

He sendeth out the twelue Apostles to preache. Herode heareth tell of him. He feedeth. v. M. menne with fyue loaues and two fyshes, the disciples confesse hym to be the sonne of God: he transfigureth hymselfe vpon the mount, delyuereth the possessed, and teacheth his disciples to be lowly. They desyre vengeaunce but he reproueth them.

Jesus called the * twelue together, & gaue them power, & authoryte ouer all deuils, and that they might heale diseases. And he sente them to preach the kingdom of God * and to heale the sicke. And he said vnto them: Take nothing to your iorney: neyther staffe, nor scrip, neyther bread, * neither monye, neither haue twoo coates. And whatsoeuer house ye enter into, there abide, & thence depart. And wholsoeuer wil not receyue you, when ye goe out of the citie, shake of the very dust from your feete, for a testimony agaynste them. And they departed & went throwe the tounes, preachyng the gospell & healyng euery where. * And Herode ꝑ Tetrarch heard of all ꝑ was done by him, & he doubted, because that it was sayed of some, ꝑ John was risen again frō death: & of some, that Helias had appeared, & of some, that one of the old Prophetes was risen again. And Herode said: John haue I beheaded: but who is this of whome I heare suche thinges? And he desired to see him. And the Apostles returned, & tolde him all that they had done. * And he toke them, and wente aside into a solitarye place, nye vnto the citie ꝑ is called Bethsaida. Whiche when the people knewe they folowed him. And he receiued them, and spake vnto them of the kyngdome of God, & healed them that had nede to be healed. And when the daye beganne to weare away, then came the. xii. and sayed vnto hym: sende the people away, ꝑ they

may

maye go into the townes & next villages, and lodge and get meat, for we are here in a place of wylderneſs. But he ſayde vnto them: Geue ye them to eate. And they ſaid: We haue no mo but fyue loues and two fiſhes, except we ſhould go and bye meat for all this people: And they were about a fyue thouſand men. And he ſayde to hys diſciples: Cauſe them to ſytte downe by fyftyes in a compayne. And they did ſo, and made them all to ſyt downe. And he toke the fyue loues, and the two fiſhes, & loked vp to heauen, and bleſſed them, and brake, and gaue to the diſciples, to ſet before the people. And they all dyd eate, and were ſatiſfyed. And there was taken vp of that remained to them, twelue baſkettes full of broken meate.

C

* And it fortuned as he was alone prayeng, hys diſciples wer with hym, and he aſked them: ſaying: ‡ Who ſay the people that I am? They anſwered & ſayde: Iohn Baptiſt: Some ſaye Helyas, & ſome ſaye that one of the olde prophetes is riſen. He ſayde vnto them: But who ſay ye that I am? Simon Peter anſwered, and ſayde: * thou arte ỹ Chriſt of God. And he warned & commaunded them that they ſhould tell no man that thyng, ſaying: the ſone of mā muſt ſuffer many thinges, & be reiected of ỹ elders, & of the hie prieſtes & ſcribes, & be ſlain, & ryſe agayne ỹ third day.

And he ſayde to them all: yf any man will come after me, let him deny hym ſelfe, and take vp his croſſe daily, & folowe me. For whoſoeuer will ſaue hys lyfe ſhall loſe it. But whoſoeuer doth loſe his life for my ſake, the ſame ſhal ſaue it. For what auaũtageth it a manne, yf he wynne the whole world, and loſe hym ſelfe, or runne in damage of hym ſelfe? For * whoſo is aſhamed of me, and of my wordes, of him ſhal the ſonne of man be aſhamed, when he cõmeth in his maieſtie, and in the maieſtie of his father, & of the holy angels. I tell you of a truth: * There be ſome ſtanding here, whiche ſhall not taſt of death, tyll they ſe the kingdome of GOD.

* And it fortuned ỹ about an. viii. dayes after theſe ſayinges, he toke Peter & Iohn and Iames, and went vp into a mountain to praye. And as he prayed, the faſhion of his countenaunce was chaunged, and his garment was whyte, & ſhone. And behold there talked with hym two menne, which were Moſes and Helyas, that appeared in the maieſtie, & ſpake of hys departing, whiche he ſhould ende at Ieruſalem. But Peter and they that were with hym, were heauye with ſlepe. And when they awoke they ſawe his maieſtie and two men ſtanding with hym.

* And it chaunſed as they departed from hym, Peter ſayde vnto Ieſus: Maiſter, it is good beyng here for vs. Let vs make alſo thre tabernacles, one for the, and one for Moſes, and one for Helias (& wiſt not what he ſaid.) While he thus ſpake, there came a cloude & ouerſhadowed them, and they feared when they were come into the cloude. And there came a voyce out of the cloude ſaying: * This is my deare ſonne, heare him. And as ſone as the voice was paſte, Ieſus was founde alone. And they kept it cloſe: & tolde no man in thoſe dayes any of theſe thinges which they had ſene.

C

* And it chaunſed that on the next daye (as they came downe from the hyl) much people met hym. And behold, a man of the company cried out, ſaying: Maiſter, I beſeche the behold my ſonne, for he is all that I haue: and ſee, a ſpyte taketh hym, and ſodenly he cryeth, & (it knocheth) teareth hym, that he ſometh agayne, and with muche payne departeth from hym, when he hath rent hym: and * I beſought thy diſciples to caſte hym oute, and they couldenot. Ieſus anſwerrd and ſayde: O faythles and croked nacion, howe longe ſhal I be with you, and ſhall ſuffer you? Bryng thy ſonne hither. As he was yet a cõming, the fiend rente hym, and tare hym. And Ieſus rebuked the vncleane ſpyte, and healed the chylde, and deliuered hym to hys father.

F

* And they wer all amaſed at the myghtie power of GOD.

But whyle they wondred euery one at all thynges whiche he did, he ſayed vnto hys diſciples: Let theſe ſayinges ſynke downe into youre eares. For it will come to paſſe: that * the ſonne of man ſhalbe delyuered into the handes of men. ‡ But they wiſt not what that worde ment, & it was hid from them, that they vnderſtode it not. And they feared to aſke hym of ỹ ſaying. And there entred a thought amoyg them which of thē ſhould be the greateſt. When Ieſus perceaued the thoughte of theyre hearte, * he toke a child, & ſet hym harde by him, & ſaid vnto thē: Whoſoeuer receaueth this childe in my name, receaueth me. * And whoſoeuer receaueth me, receaueth hym that ſente me. For he that is leaſte amonge you all, the ſame ſhalbe greate.

G

And

And John answered, & sayde: Master, wee sawe one castyng oute deuyls in thy name, and we forbad hym, because he followeth not with vs. And Jesus sayd vnto
Nu.11.g. hym: *forbyd ye hym not. For he that is not agaynste vs, is with vs.

And it fortuned when the tyme was come that he shoulde be receaued vp, he set his face to go to Jerusalem, & sent messengers before hym. And they went and entred into a cytie of the Samaritans, to make ready for him. And they would not receaue hym, because hys face was as though he would go to Jerusalem. Whē his disciples, James & John sawe thys, they sayde: Lorde, wilt thou that we commaunde fyre to come downe from heauen
iiii.Re.1.c & consume them, euē as *Helias did? Jesus turned aboute, and rebuked them, saying: ye wote not what maner spirite ye are of. For the sonne of man is not come to destroye mennes lyues, but to saue them. And they wente to another towne. *And it chaunced that as they wer walkyng in the waye, a certain man said vnto him: *I
Mat.8.c. wyll folowe the whyther soeuer thou go. Jesus saide vnto him: foxes haue holes, & birdes of the ayre haue nestes: but ꝑ sonne of man hathe not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffre me firste to go and bury my father. Jesus sayd vnto him: *Let the dead bury their dead: but
Leui.21.b go thou, & preache the kingdome of God.
2.Re.19.d And another sayde: Lord, *I wil folowe the: but let me first go bydd them fare wel, whiche are at home at my house. Jesus sayde vnto hym: No man that putteth his handes to the plowe, and loketh backe, is apte to the kyngdome of GOD. ¶

¶ The.x. Chapter.

He sendeth the.lxx. before hym to preache, & geueth them a charge howe to behaue them selues, prayseth his heauenly father, answereth the scribe that tempted hym, and (by the example of the samaritane) sheweth who is a mannes neyghbour. Martha receaueth the Lorde into her house. Mary magdalene is diligent in hearyng his worde.

After these thinges, ꝑ Lorde appointed other seuenty (and two) also & sent them two & two before hym into euery citie and place, whither he hymself woulde come. Therfore sayed he
Mat.9.b vnto them: the haruest is greate, but the labourers are fewe. Praye ye therefore ꝑ Lorde of the haruest, to sende forth labourers into his haruest. Goe your waies:
* beholde I sende you forthe as lambes among wolues. Beare no wallet, neyther scrip nor shoes, and * salute no manne by the waye. ‡ Into whatsoeuer house ye entre, first saye: Peace bee to this house. And
* yf the sonne of peace bee there, your peace shall rest vpon hym: yf not, it shall turne to you agayne. And in ꝑ same house tary stil, eatyng & drinking suche as they geue. For the labourer is worthy of his reward. ‡

Goe not from house to house, and into whatsoeuer citie ye entre, and they receyue you, eate suche thynges as are set before you, and heale the sicke that are therein, & saye vnto them: the kyngdome of God is come nie vpō you. *But into whatsoeuer
Mat.10.c citie ye entre, and they receyue you not, go your waies out into the stretes of the same, and saye: euen the very dust of your citie (whiche cleaueth on vs) doo we wipe of against you: Notwithstandyng, bee ye sure of this, that the kyngdō of God was come nighe vpon you. I saye vnto you: that it shalbe easier in that daye for Sodō, then for that citie. ‡ Woe vnto the Chorazin: woe vnto the Bethsaida. For yf the miracles had ben doone in Tire and Sydon, whiche haue been done in you, they had (a greate whyle a goe) repented of their sinnes, sittyng in heercloth & asshes.
Neuertheles, it shalbe easier for Tire and Sidon at the iudgement, thē for you. And thou Capernaum (whiche arte exalted to heauen) shalte bee thruste doune to hell.
*He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sente me. And ꝑ seuenty turned again with ioye saying: Lorde, euen the verye deuels are subdued to vs through thy name. And he sayed vnto them: * I sawe satan (as it had been lightenyng) fallyng doune from heauen. Beholde, I geue vnto you power, to treade on serpentes, and scorpions, and ouer all maner power of the enemie: & nothyng shall hurte you. Neuertheles, in this reioyce not, that the spirites are subdued vnto you: but reioyce, that * youre names are written in heauen.

That same houre reioyced Jesus in (the holy) ghost, and sayed, I thanke the, O father, * Lorde of heauen and earthe, that thou hast hid these thinges from the wise and prudent, and hast opened them vnto babes. Euē so father, for so pleased it ther.
* All thynges are geuen me of my father. & No manne knoweth, who the sonne is, but

but the father, & who the father is but the sonne, & he to whom the sonne will shewe him. And he turned to his disciples, & said secretly: † Happy are the eyes, which see the thinges that ye see. For I tel you that many Prophetes & kynges haue desyred to see those thinges whiche ye see, & haue not seen them: and to heare those thinges whiche ye heare, & haue not hearde them.

C And behold a certaine lawyer stode vp, and tempted him, saying: * Master, what shall I doe, to inherite eternall lyfe? He sayed vnto hym: what is wrytten in the lawe? howe redest thou? And he answered and sayed: Thou shalt loue the Lorde thy God with all thy hearte, & with all thy soule, and with all thy strength, & with all thy minde: & thy neighbour as thy selfe. And he sayd vnto him: Thou haste answered right. This doe, and thou shalt liue. But he wyllyng to iustyfie himselfe sayed vnto Jesus: And who is my neighbour? Jesus answered, and sayed. A certaine man descended from Jerusalem to Hiericho, and fell emong theues, whiche robbed hym of his raymente, and wounded hym and departed, leuyng hym halfe dead. And it chaunced, that there came downe a certayne preiste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he wente nye to the place, came & loked on him, and passed by.

I But a certain Samaritã, as he iorneyed, came vnto him: and when he sawe him he had cõpassion on him & went to, & bounde vp his woundes, and powred in oyle and wine, and sette hym on his owne beaste, and brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, & sayed vnto him. Take cure of him, and whatsoeuer thou spendest more, when I come again, I wil recõpence thee. Which nowe of these three thynkest thou was neyghboure vnto hym that fell emong the theues? And he sayed: he that shewed mercy on hym. Then sayed Jesus vnto hym: Goe, and doe thou lykewyse. †

G † It forzuned that as they went, he entred into a certain towne. And a certaine woman named Martha receiued him into her house. And this womã had a sister called Mary, whiche also sate at Jesus fete, and hearde his worde. But Martha was combred about muche seruyng, and stode & sayed: Lorde doest ỹ not care, that my sister hath left me to serue alone? byd her therfore, that she help me. And Jesus answered, & sayd vnto her: Martha, Martha thou art careful, and troubled about many thynges: verely one is nedefull. Mary hath chosen the good parte, which shall not be taken awaye from her. †

The.xi. Chapter.

He teacheth his disciples to praye, dryueth out a deuyll, and rebuketh the blasphemous Pharises. They require signes and tokens. He fareth with the Pharise, and reproueth the Ypocrysie of the Pharises, Scribes and Ypocrytes.

AND it forzuned as he was praying in a certayne place: when he ceased, one of his disciples sayed vnto hym: Lorde, teache vs to praye, as John also taught his disciples. And he sayd vnto thẽ: when ye pray, say. * O our father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy will bee fulfilled, euen in earth also as it is in heauen. Our dayly breade geue vs this daye, and forgeue vs oure synnes: For euen we forgeue euery manne that trespaseth vs. And leade vs not into temptacion. But delyuer vs from euyll. A *mat.6.b

And he sayed vnto them: † If any of you shall haue a frende, and shall goe to him at midnight, & saye vnto him: frend lende me three loues, for a frende of mine is come out of the way to me, and I haue nothing to set before him, and he within answer, and say: trouble me not, the dore is nowe shutte, and my children are with me in the chambre, I cannot ryse & geue thee. I saye vnto you, though he will not ryse & geue him because he is his frend, yet because of his importunitie he wyll ryse, & geue hym as many as he nedeth. And I say vnto you: * aske, and it shalbe geuen you. Seke, & ye shal finde: knock, and it shalbe opened vnto you. For euery one that asketh, receyueth: and he that seketh, fyndeth: & to hym that knocketh, shall it be opened. If the sonne shall aske breade of any of you that is a father, will he geue hym a stone? Or yf he aske fishe, wyll he for fishe geue hym a serpente? Or yf he aske an egge, wyll he offer hym a scorpion? If ye then beeyng euyll, can geue good giftes vnto your children: how muche more shall your father of heauen geue the holy spirite to them that desyre it of hym? † † * And he was castyng out a deuyll, and the same was dumme. And when he had cast out the deuyll, the dumme spake, and the people wondred. But some of them sayed: he casteth out B *mat.7.a. Iohn.16.f Iacob.1.a *mat.9.d. mar.7.d. *mat.9.b. Mar.3.d.

deuyll

deuils through Beelzebub ỳ chiefe of the deuils. And other tẽpted hym, & required of him a signe frõ heauen. But he knowing their thoughtes, sayd vnto them: Euery kingdom deuided against it selfe, is desolate: & one house doeth fall vpõ another. If Satan also, be deuided against himselfe, how shal his kingdom endure? Because ye saye, that I caste out deuils through Beelzebub. If I, by ỳ help of Beelzebub cast out deuils, by whose helpe doe your childrẽ cast them out? Therfore shal they bee your iudges. But if I, with the finger of God caste out deuils, no doubt the kyngdome of God is come vpon you. C

Mat. 12.c *When a stronge man armed watcheth his house: the thinges that he possesseth are in peace. But when a strõger then he commeth vpon hym, & ouercõmeth hym, he taketh frõ him all his harnes (wherin he trusted) & deuideth his goodes. He that is not wt me is against me. And he that gathereth not with me, scattereth abrode.

Mar. 12.d *When the vncleane spirite is gone out of a man, he walketh thorow dry places, seking rest. And whẽ he findeth none, he sayeth: I will returne agayne vnto my house, whence I came out. And when he cõmeth, he findeth it swept & garnished. Then goeth he and taketh to hym seuen other spirytes worse then hymselfe: and they enter in, & dwell there. And the ende of that mã, is worse then the beginnyng. D

And it fortuned that as he spake these thinges, a certain womã of the company lyft vp her voyce & sayd vnto hym: Happye is the wombe that bare thee, and the pappes wiche gaue thee sucke. But he sayed: Yea, happy are they that heare the worde of God, and kepe it. ✠

When the people were gathered thicke together, he began to saye: This is an euell nacion * they seke a signe, and there shall no signe be geuen them, but ỳ signe of Jonas the Prophete. For as Jonas was a signe to the Niniuites, so shall also the sonne of man be to this nacion.

Mat. 12.c
Mar. 8.b
Joh. 6.d
4 Iona. 2.a

Mat. 12.a * The quene of the south shall rise at the iudgement with the men of this nacion, & condemne them: for she came from the vttermost partes of ỳ earth, to heare the wysedom of Salomõ. And behold a greter then Salomõ is here. The mẽ of Niniue shall ryse at the iudgemente wt this nacion, & shall condemne them: for they were brought to repentaunce by the preching of Jonas. And beholde a greater then Jonas is here. ✠ No man lighteth a cãdel, & putteth it in a priuye place, neither vnder a bushel: but on a candelstick, that they which come in, may see ỳ light. & The light of ỳ body is the eye. Therfore when thine ye is single: al thy body also shalbe full of light. But yf thyne ye bee euil, thy body also shalbe ful of darknes. Take hede therfore, that ỳ light which is in thee, be not darknes. Yf all thy bodye therfore be clere, hauing no parte darke: then shal it be al ful of light, euẽ as when a cãdel doeth light thee with his brightnes. ✠ And as he spake, a certeine pharise besought him to dine with hym, & Jesus wente in, and sat downe to meate. When the pharise sawe it, he merueiled, that he had not fyrste washed before diner. And the Lorde sayed vnto hym: * Nowe do ye pharises, make cleane the outsyde of the cuppe, and the platter: but your inwarde parte is ful of rauening and wickednes. Ye fooles, did not he (that made ỳ which is without) make that which is within also? Neuertheless * geue almose of that ye haue, and behold, al thynges are clene vnto you. * But wo vnto you pharyses, for ye tithe minte and rewe, and al maner herbes, and passe ouer iudgemente and the loue of God. These ought ye to haue done, & yet not to leaue the other vndone.

E
Luc. 11.c
Mat. 5.c
Luc. 11.d
Mat. 23.c
Luc. 11.e

Luc. 11.f *Woe vnto you pharyses: for ye loue the vppermoste seates in the sinagoges, and gretynges in the market. Woe vnto you scrybes & pharises, ye ypocrytes, for ye are as graues which apeare not, & the men that walke ouer them, are not ware of them. Then answered one of the lawiers, and sayd vnto hym: Mayster, thus saying thou puttest vs to rebuke also. And he sayd: * woe vnto you also ye lawyers: for ye lade men with burthes which they be not able to beare: and ye your selues touch not ỳ packes with one of your fyngers: Woe vnto you * ye build the sepulchres of the Prophetes, and your fathers kylled them, truely ye beare witnes that ye alowe the dedes of your fathers, for they kylled them: and ye builde their sepulchres. Therfore sayde the wysdome of God. * I wyll sende them Prophetes and apostels, and some of them they shal slaye and persecute: that the bloude of all prophetes (which is shed from the beginnyng of the worlde) maye be requyred of thys generacion, from the bloude of * Abell vnto the bloude of Zachary, whyche

Luc. 11.g
Mat. 23.d
Luc. 11.h
Mat. 23.e
Luc. 11.i
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perished betwene the alter and the temple. Verely I say vnto you: it shalbe required of this nacion.

Wo vnto you lawers: for ye haue taken away the keye of knowlage: ye entred not in youre selues, and them that came in ye forbad. Whē he thus spake vnto them, the lawers and the pharises began to wax busie aboute him, & capciously to aske him many thinges, laying waite for hym, and seking to catche some thinge of his mouthe wherby they might accuse him.

¶ The. xii. Chapter.

The leuen of the Pharises, Christe conforteth his disciples against persecution, warneth them to beware of couetousnes, by the similitude of a certaine riche man, he wil not haue thē to hange vpon earthly thinges, but to watche, and to be ready against his commyng.

AS there gathered together an innumerable multitude of people (insomuche that they trode one another) he began to say vnto his disciples: first of al * be ware of the leuen of the pharises, whiche is Ipocrisye. * For there is nothyng couered, that shall not bee vncouered: neither hyd, that shall not bee knowen. * For what thynges ye haue spoken in darkenesse, shalbee hearde in the lighte. And that whiche ye haue spoken in the eare, euen in secrete places, shalbee preached on the toppe of the houses. * I saie vnto you my frendes: be not afraied of them that kyll the bodye, and after that haue no more, that they can do. But I will shewe you, whom ye shal feare. Feare him which after he hath killed, hath power to caste into hell. Yea I saye vnto you: feare hi. Are not .b. sparowes bought for two farthinges? And not one of thē is forgotten of God. Also euen the verye heeres of youre heade are all noumbred. Feare not therefore, ye are more of value then manye sparowes.

I saye vnto you * euery one: whosoeuer confesseth me before menne, hym shall the sonne of manne knowledge also before the angelles of God. And he that denieth me before menne, shalbee denied before the angelles of God. * And whosoeuer speaketh a word against the sonne of manne, it shal be forgeuē hym. * But vnto him that blasphemeth the holye ghoste, it shall not bee forgeuen. When they bryng you vnto the sinagoges, and vnto the rulers and officers, take ye no thoughte, howe or what thynge ye shall answeare, or what ye shal speake. For the holye ghost shal teache you in the same houre, what ye ought to saye.

+ One of the company said vnto him: Maister speake to my brother, that he deuide the inheritaunce with me. And he said vnto hym: Manne, who made me a iudge or a deuider ouer you? And he sayed vnto them: take hede & beware of couetousnes. For no mans lyfe standeth in the aboundaunce of the thinges whiche he possesseth. And he put forth a similitude vnto them, saying: The grounde of a certayne ryche man brought foorth plenteful fruites, and he thought within hymselfe, saying: what shal I do, because I haue no roume wher to bestow my fruites? And he saied: This wyll I doo. I wyll destroye my barnes, and builde greater, and therein wyl I gather all my goodes that are growen vnto me: and I wyll saye to my soule: Soule * thou hast muche goodes layed vp in store for many yeres, take thine ease: eat, drinke, be mery. But God sayed vnto him * Thou foole, this night will they fetche away thy soule againe from thee. Then whose shal those thynges bee, whiche thou haste prouided? So is it with hym that gathereth riches to himselfe, and is not riche toward God.

And he spake vnto his disciples: Therefore I saye vnto you. * Take no thoughte for youre lyfe, what ye shal eate, neyther for the bodye, what ye shal putte on. The life is more then meate, and the body is more thē rayment. Consider the rauens, for they neyther sowe nor reape, whiche neyther haue store house nor barne, and God fedeth them. How muche are ye better then fethered foules?

* Whiche of you (with his taryng thought) cā adde to his stature one cubite? If ye then be not able to do þ thing which is least: why take ye thought for þ rēnaūte Consider þ lilies how they growe: They laboure not: they spyn not: and yet I saye vnto you, that Salomon in al his rotalty, was not clothed lyke one of these. If God so clothe the grasse (whiche is to day in the felde, & to morow is caste into þ fornace) howe muche more will he clothe you, O ye of litle fayth? And aske not ye what ye shal eate, or what ye shall drynke, neyther clyme ye hyghe on hye: for all suche thinges do the heathen people of þ worlde seeke for. Youre father knoweth, þ ye haue nede of suche thinges. Wherefore, * seeke ye after the kingdom of God, and al these thynges shalbe ministred vnto you.

+Feare not litle flocke, for it is youre fathers pleasure, to geue you the kingdō.
Mat.19.c *Sell that ye haue, and geue almes. And
Mat.10.c prepare you bagges, whiche wax not old euen a treasure that faileth not in heauen, where no theefe cōmeth, neither moth corrupteth. For where your treasure is, there wil your harte be also.

C *Let your loines bee gyrt about, & youre
Ephe.6.c lightes brenning (in your handes) and ye your
1.Pet.1.c selues like vnto menne that waite for their Lorde, when he wyll returne from the weddynge: that when he commeth and knocketh, they maie open vnto him immediatly: happie are those seruauntes, whō the Lord (when he commeth) shall finde waking. Verely I saye vnto you, that he shall girde himselfe about and make them to sitte downe to meate, and walke by, and ministre vnto them. And if he come in the seconde watche: yea, if he come in the thirde watche, and fynd them so, happy are those seruauntes. This vnderstande, that yf the good man of the house knewe what houre the theefe would come, he would surely watche, and not suffer his house to be broken vp. *Be ye therefore ready also: for the
Mat.24.b and.25.a. Mat.25.b sonne of manne will come at an houre whē ye thinke not. +

Peter said vnto him* Master, tellest thou
mat.24.b. this similitude vnto vs, or to al men? And
mat.25.c. the Lord said: who is a faithfull and wise stewarde, whom his Lord shal make ruler ouer his houshold, to geue them their due eye of meate in due season? *happie is
Apoc.16.c that seruaunt, whom his Lorde when he commeth, shal finde so doing. Of a trueth I saye vnto you, that he wyll make hym ruler ouer all that he hath. But and if the
mat.24.b seruaunte saye in his harte: *My Lorde will deferre his commyng (and shall beegynne to smite seruauntes and maidens, and to eate and drinke & to bee dronken) the
F Lorde of that seruaunte wyll come in a day when he thynketh not, and at an houre when he is not ware, and will hewe hym in peces, and geue him his rewarde with
Iaco.4.b þ vnbeleuers. *The seruaunt that knewe his maisters wil and prepared not himself neither dyd accordyng to his wyll, shalbee beaten with many stripes. But he þ knewe not, & did commit thinges worthy of stripes, shalbe beaten with few stripes. For vnto whōsoeuer much is geuen, of him shalbe much required. And to whom mē haue committed muche: of him will they aske þ more. I am come to send fyre on earth, and what is my desire, but that it wer already kindled? Notwithstanding I muste *be
Mat. baptised with a baptisme: and how am I
Mat. pained, til it be endred? *Suppose ye, that
Mat. I am come to sende peace on yearth? I tel
G you nay, but rather deuision. For frō hence forth there shalbee fiue in one house, deuyded, thre against two, & two against thre. The father shalbe deuided against þ sōne, and the sonne against the father. The mother against the doughter, & the doughter against the mother. The mother in law against her doughter in lawe, & the doughter in lawe, against her mother in lawe.

He saide also to the people: *when ye see
Mat. a cloude ryse out of the west, strayght way ye say: there commeth a shower, & so it is. And when ye see the south winde blowe, ye saye: it wyll bee hote, and it commeth to passe. Ye ypocrites, ye can discerne the outwarde appearaunce of the skye and of the earth: but how happeneth it, þ ye can not skill of this time? yea, and why iudge ye not of your selues what is right?
mat.5 luc.12 *When thou goest with thine aduersarie to the ruler, as thou art in the way geue diligence that thou mayeste bee deliuered from hym, least he bring thee to the iudge, and the iudge deliuer thee to the layler, and the layler caste thee into prisone. I tell the, thou shalt not depart thence, til thou haue made good the vtmost mite.

The.xiii.Chapter.

Of the Galileans whom Pilate slew, and of those that died in Siloe. The similitude of the figge tree. Christ healeth the sicke woma. The parable of the mustard seede and leuen. Of the entre into the kingdome. Christ reproueth Herode and Ierusalem.

There wer present at þ same season, 21
certain mē that shewed him of þ Galileans, whose bloude Pilate had myngled vñ their owne sacrifice. And Iesus answered & saide vnto them: Suppose ye that these *Galileans were greater sinners then al the other Galileans, because they suffered suche punishemente? I tell you naye: but except ye repente, ye shal all like wise perishe. Or those .xviii. vpon whiche the toure in Siloe fell, and slewe them, thynke ye, that they were sinners aboue all men that dwelt in Ierusalem? I tell you naye: But except ye repente, ye all shall likewyse perishe.

+He told also this similitude: a certain B
mann hadde a* figge tree planted in his mark.11 vineyarde, and he came and sought fruyte thereon, and found none. Then said he to þ dresser

dresser of hys vineyarde: behold, thys three yere haue I come & soughte fruit in this figtree, & find none, cut it downe: why cũbreth it the ground? & he answered & said vnto hi: Lord, let it alone this yere also, till I digge round about it: & dong it, to se whether it will beare fruit: and if it beare not then, after that shalte thou cut it down. And he taught in one of their Synagogues on the Sabboth dales. And behold, there was a woman whiche had a spirite of infirmitie. xviii. yeres: & was bowed together, & couldе in nó wise lift vp her head. Whē Jesus saw her, he called her to him, & said vnto her: woman thou art deliuered frō thy disease. And he layed his handes on her, & immediatly she was made streight, & glorifyed God. And the ruler of the synagoge answered with indignation (because that Jesus had healed on ỳ Sabboth day) & sayd vnto the people. There are sixe dayes in whiche men oughte to worke, in thē come, that ye may bee healed, and not on the Sabboth day.

The Lorde answered him, & sayd: Thou ipocrite, doth not eche one of you on ỳ Sabboth day * leuse his oxe or his asse frō the stal, & leade him to ỳ watere? And ought not this daughter of Abrahā whō Satā hath boūd (lo. xviii. yeres) be leused frō this bōd on ỳ Sabboth daye? And whē he thus said, al hys aduersaries wer ashamed, & al the people reioised on al the excellente dedes, that were done by him.

Thē said he: what is the kingdō of god lyke? or wherto shal I compare it? * It is like a graine of mustardsede, which a mā toke, & sowed in his gardē, & it grew & waxed a great tree, & the foules of ỳ ayre made nestes in the braunches of it.

And agayn he said: wherunto shal I liken the kingdom of god? * it is like leuen, which a woman toke, & hid in three pecks of meale, til al was leuened. And he went thorow all cities and townes, teaching, & iourneying towardes Jerusalē. Then said one vnto him: Lord, are there fewe that be saued? And he sayde vnto him: striue to * entre in at the strait gate: for many (I say vnto you) will seeke to entre in, and shall not bee able. When the good man of the house is risen vp, & hath shut to the doze, & ye begin to stāde without & to knocke at the doze, saying: Lord, Lord, open vnto vs, & he answer and saye vnto you: (I knowe you not whence ye are.) Then shall ye begin to say: we haue eaten & dronkē in thy presence, & thou hast taught in our stretes. And he shal say: I tell you, I know you not whence ye are: departe from me all ỳ worke iniquitie. There shalbe weping and gnashyng of teeth, whē ye shal see Abraham and Isaac and Jacob, and al ỳ prophetes in the kingdome of God, and ye your selues thrust out. * And thei shal come from the east & from the west, and from the northe & from the south, & shal sit downe in ỳ kingdom of god. And behold, ther are last, which shalbe first. And there are first which shalbe laste.

The same day came there certaine of ỳ pharisei, and sayd vnto him: gette thee out of the waye, and departe hence: for Herode will kill thee. And he sayd vnto them: Goe ye, and tell that foxe, beholde I caste out deuils & heale the people to day and to morow, and the third daye I make an ende. Neuertheiesse I muste walke to day & to morow, and the daye folowing: for it cānot be ỳ a prophet perishe any other where, saue at Jerusalē. * O Jerusalem, Jerusalem, whiche killest prophetes, and stonest them that are sente vnto thee: howe oft would I haue gathered thy childrē together, as a birde doeth gather her young vnder her winges, and ye would not? Behold your habitation is left vnto you desolate. I tel you ye shall not see me, vntyll the tyme come that ye shall say: blessed is he that cummeth in the name of the Lorde.

The. xiiii. Chapter.

Jesus eateth with the Pharisee, healeth ỳ dropsy vpon the Sabboth, teacheth to be lowly, refuseth of the great supper, and warneth them that wil folowe hym, to laye their accoumptes before, what it wil cost them. The salt of the earth.

And it chaūced, ỳ he wēt into ỳ house of one of ỳ chefe pharisei's to eate bread on a sabboth day: & they watched hym. And behold, there was a certayn man before him which had ỳ dropsy. And Jesus answered & spake vnto the lawiers & pharisei's, saying: * is it lawful to heale on ỳ Sabboth daye? And they helde their peace. And he tooke hym & healed him, & let hym go: and answered them, saying: whiche of you shall haue * an asse or an oxe fallen into a pitte, & wil not straight way pul him out on the Sabboth daye? And they could not answere him again to these thinges.

He putte furthe also a similitude to the
B geastes, when he marked how thei preased to the highest rowmes, & sayd vnto
them. Whē thou art bidden of any man
to a wedding, sit not downe in the highest
roume, leste a more honorable man then
thou bee bidden of him, and he that bad
him and thee come and say to thee: geue
this man rowme, and thou then begyn
with shame to take ꝑ lowest roume. But
rather when thou art bidden, goe and sit
in the lowest roume, that when he ꝑ bad
thee cummeth, he maye saye vnto thee:
ꝑ 20.ii.a. *frende, sit vp hyer. Then shalte ꝑ haue
C worshipp in the presence of them that sit
at meate with thee. † For whosoeuer exal-
Mat.23.d teth himselfe, shalbe brought low: And
Luc.18.c. he ꝑ humbleth himselfe, shalbe exalted. †

Then said he also to him that had desired him to dinner. † When thou makest a diner or a supper, cal not thy frendes,
nor thy brethre, neither thy kinsmen, nor
thy ryche neyghbours: lest they also bid
thee agayn, and a recompence bee made
thee. But when thou makest a feast, call
the poore, the feble, the lame, & the blind,
and thou shalt be happy, for they cannot
recompence thee. But ꝑ shalte be recompensed at ꝑ resurrection of the iust men.

When one of thē that sat at meate also
D hearde these thynges, he sayde vnto
him: happie is he that eateth bread in the
kingdom of God. † Then sayde he vnto
Mat.22.a hym. *† A certaine man ordeined a great
Luc.14.b. supper, and bad many, and sent his seruaunt at supper tyme, to saye to them ꝑ
were biddē, come: for al thinges are now
ready. And thei al at once began to make
excuse. The firste sayd vnto hym: I haue
bought a farme, and I must nedes goe & see it, I pray thee haue me excused. And
another sayde: I haue bought fyue yoke
of oxen, & I goe to proue them, I pray
thee haue me excused. And another sayd:
I haue maried a wyfe, and therefore I
cannot come. And ꝑ seruaunt returned &
brought his master word again therof.
E Then was ꝑ good man of the house
displeased, & said to hys seruaunte: Goe
out quickly into ꝑ stretes & quarters of
the citie, & bring in hither the poore, and
the feble, and the halt and the blind. And
the seruaūt sayd: lord it is done as thou
hast commaunded, & yet there is roume.
And ꝑ lord sayd to ꝑ seruaunte: Goe out
Gene.19.a vnto the hie wayes & hedges, and cōpel
them to come in, that my house maye bee
filled. For I say vnto you, that none of
those men which were bidden, shal taste
of my supper. † There wente a great cōpanye with him, & he turned, and sayde
vnto them: *† If a manne come to me,
and hate not his father and mother, and
wife and childrē, & brethren, and sisters,
yea, and his owne lyfe also: he cannot be
F my disciple. And whosoeuer dooeth not
beare his crosse, and come after me, cannot bee my disciple. Whiche of you disposed to build a toure, sitteth not downe
before, and counteth the coste, whether
he haue sufficient to perfourme it? Leste
after he hath layed the foundacyon, and
is not hable to perfourme it, al ꝑ behold
it, begynne to mocke hym, saying: this
man began to build, and was not hable
to make an ende. Or what kyng goyng
to make battayl agaynst an other kyng,
sitteth not down first, and casteth in his
mynde, whether he bee hable with tenne
thousande, to mete hym, that cummeth
agaynst him with twenty thousande? Or
els whyle the other is yet a great waye
of, he sendeth ambassadours, and desyreth peace. So lykewyse whosoeuer he
bee of you, that forsaketh not all that
he hath, he cannot bee my Disciple. †
*Salt is good, but if Salte haue loste
the saltnes, what shalbe seasoned therewith? It is neither good for the lande,
nor yet for the dounghyll, but men cast
it out of the doores. He that hath eares
to heare, let him heare.

The.xv. Chapter.†

The louing mercy of God is openly set furth in the parable of the hundreth shepe, and of the penne that was lost.

Then resorted vnto him *al the
publicans & sinners, for to heare
him. And the pharisees, & scribes murmured, saying. He receiueth sinners, & eateth with thē. But he
put furth this parable vnto thē, saying.

*What manne among you hauyng
an hundred shepe (if he lose one of them)
doth not leaue ninetie and nine in the wildernes, & go after ꝑ which is lost, vntill
he find it? And when he hath founde it he
layeth it on his shoulders with ioy. And
assone as he cūmeth home, he calleth together his louers and neighbours, saying vnto them. Reioyce with me, for I
haue found my shepe whiche was loste.
I say vnto you, that lykewyse ioy shall
bee

bee in heauen ouer one synner that repenteth more then ouer nintie and nine iuste persones, which nede no repentaunce. Either what woman hauyng .x. grotes, yf she lese one) doothe not lighte a candel, and swepe the house, and seke diligently tyll she fynde it. And when she hath founde it, she calleth her louers and her neyghbours together, saying: Reioyce with me, for I haue found ỳ grote which I hadde lost. Likewyse I saye vnto you, shall there be ioye in the presence of the angels of God, ouer one synner * that repenteth. *

C And he sayed: A certaine manne had .ii. sonnes, and the younger of them sayed vnto the father: father, geue me the porcion of the goodes, that to me belongeth. And he deuided vnto them hys substance. And not longe after, whan the younger sonne had gathered al that he hadde together, he toke his iourney into a farre countrye, and there * he wasted his goodes with riotous liuyng. And whan he hadde spent all, there arose a greate dearth in all that lande, and he began to lacke, and wente, and came to a citezen of that same countrei: and he sente hi to his ferme, to kepe swine. And he would faine haue filled his belly with the coddes that the swine dyd eate: and no man gaue vnto hym.

D Then he came to hymselfe, and sayed: howe manye hyred seruauntes at my fathers haue bread ynough, and I perysshe with hunger. I wyll aryse, and goe to my father, and will saye vnto hym: father, I haue synned againste heauen, and before thee, and am no more worthy to bee called thy sonne, make me as one of thy hyred seruauntes. And he arose, and came to his father. * But when he was yet a greate waye of, his father sawe hym, and hadde compassyon, and ranne, and fell on hys necke, and kissed hym. And the sonne sayed vnto him: father, I haue synned agaynste heauen, and in thy syght, and am no more worthye to bee called thy sonne. But the father said to his seruauntes: bryng forth the best garmente, and put it on hym, and E put a ryng on hys hande, and shoes on his feete. And bringe hyther that fat calfe, and kyll it, and let vs eate and bee merye: for this my sonne was dead, and is alyue agayne, he was loste and is founde. And they began to be merye.

The elder brother was in the fielde: and when he came and drewe nye to the house, he hearde minstrelsy and daunsyng, and called one of his seruauntes, & asked what those thynges mente. And he sayed vnto him: thy brother is come, and thy father hath killed ỳ fat calfe, because he hath receyued him safe and sound. And he was angrie, and would not go in. Then came his father out and intreated hym. He answered, and sayed to his father: Lo, these many yeares haue I done the seruice, neyther brake at anye tyme thy commaundement, and yet gauest thou me neuer a kyd to make merye with my frendes: but assoone as this thy sonne was come (which hath deuoured thy goodes with harlottes) thou hast for his pleasure killed ỳ fat calfe. And he sayed vnto him: Sonne, thou art euer with me, and al that I haue is thine: it was mete that we should make merye and be gladde: for this thy brother was dead, and is alyue agayne: and was loste, and is founde. *

The .xvi. Chapter.

The parable of the wicked Mammon. Not one title of Gods word shall perysshe. Of the ryche man and of poore Lazarus.

AND he sayed also vnto his disciples + There was a certain riche man, whiche had a steward, and the same was accused vnto hym that he hadde wasted his goodes. And he called him, and saied vnto him: how is it, ỳ I heare this of thee? Geue accomptes of thy stewardshyp: for thou mayest bee no longer stewarde. The stewarde sayde within hymselfe: what shal I doe? for my mayster taketh awaie from me the stewardshippe. I cannot dygge, and to beg I am ashamed. I wote what to dooe, that when I am put out of the stewardshippe they maye receiue me into theyr houses.

So when he had called all his maysters detters together, he sayed vnto the fyrste: B how much owest thou vnto my maister? And he sayed: an hundred tunnes of oyle. And he sayed vnto hym: take thy byll, and syt̃e downe quickelye, and write fyftye. Then sayde he to another: howe muche owest thou? And he said: an hundred quarters of wheate. He sayed vnto hym: Take thy bill, and write foure scoore. And the Lorde commended the vniuste stewarde, because he hadde doone wyselye. For the children of this worlde are in theyr nacion wyser then the children of lyghte. And I say vnto you: make you frendes of the vn-

ryghteous Mammon, that when ye shall haue nede, they maye receyue you into e-uerlastyng habitacions. ✠

✠ He that is faythfull in that whiche is leaste, is faythfull also in muche. And
C he that is vnrighteous in the leaste: is vnrighteous also in muche. So then, yf ye haue not beene faythfull in the vnryghteous Mammon, who wyll beleue you in that whiche is true? And yf ye haue not beene faythfull in another mannes busynesse, who shall geue you that whiche is your owne?

mat. 6.c. * No seruante canne serue two maisters: for eyther he shall hate the one, and loue the other: or elles he shall leane to the one, and despise the other. Ye cannot serue God and Mammon.

All these thynges hearde the pharises also, whiche were couetous, and they mocked
D hym. And he said vnto them: ye are they whiche iustifye your selues before menne: but God knoweth your heartes. For that whiche is highlye estemed emong men, is abhominable, in the sight of God. ✠

*mat.11.b * The law and the prophetes reigned vntil Iohn: and sence that tyme, the kingdome of God is preached, and euery man
Esa. 40.g. striueth to goe in. * Easier is it for heauen
mat.5.c. and yearthy to perishe, then one title of the
1mat 19.a lawe to fayle. Whosoeuer forsaketh hys
mat.19.b wyfe, and marieth another, commytteth aduoutry. And he which marieth her that is deuorsed from her housbande, committeth aduoutry also.

E ✠ There was a certaine riche man, which was clothed in purple and fyne whyte, & fared deliciously eurye daye: And there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyring to be refreshed with the crommes which fell from the riche mannes boorde, and no man gaue vnto him. The dogges came also, and licked his sores. And it fortuned that the begger dyed, and was caried by the angels into Abrahams bosse. The rich man also died, & was buried.
F And beeyng in hell in tormentes, he lyfte vp his eyes and saw Abraham a farre of, and Lazarus in his bosome. and he cried and sayed: father Abraham haue mercye on me, and sende Lazarus, that he maye dippe the tippe of his finger in water, and cole my tonge: for I am tormented in this flame. But Abraham sayde: Sonne * re-
Gala.6.a membre that thou in thy lyfe tyme, receyuedst thy pleasure, and contrary wise, Lazarus receiued paine. But nowe is he comforted, & thou arte punished. Beyonde all this, betweene vs & you there is a greate space sette, so that they whiche woulde go from hence to you, cannot: neither maye come from thence to vs.

Then he said: I praie thee therfore father, sende him to my fathers house: (For
G I haue fyue brethren) for to warne them leaste they also come into this place of tormente. Abraham sayde vnto hym: they haue Moses and the prophetes, let them heare them. And he sayde: naye father Abraham: but yf one come vnto them from the dead, they wyll repente he saide vnto hym: If they heare not Moses & the prophetes, neither wyll they beleue, thoughe one rose from death againe. ✠

The. xvii. Chapter.

Christe teacheth his disciples to auoyde occasions of euil. one to forgeue another. stedfastly to trust in God. and no man to presume in his owne workes. He healeth ten lepers, speaketh of ye latter daies, and of the ende of the worlde.

THen sayd vnto the disciples: it can not be, but offences wyll come. Neuertheles * wo vnto hym
A mat.18 mat.9 thrugh whome they come. It were better for hym that a mylstone were hanged about his necke, and he caste into the sea; then that he shoulde offende one of these litle ones. Take hede to youre selues
mat.18 * If thy brother trespasse against the, re-Leu.19 buke hym: and yf he repente, forgeue him. eccl.19 And though he synne agaynste thee seuen times in a daye, and seuen tymes in a day tourne againe to the, saying: it repenteth me, thou shalt forgeue hym.

B And the Apostles sayde vnto the lorde: Increase our fayth. And the Lorde sayd: * yf mat.17 mar.11 ye had fayth like a grayne of mustard sede and thoulde saie vnto this Sicamine tree pluck thy selfe vp by the rootes, & plant thy selfe in the sea, it shoulde obeye you.

Who is it of you, yf he had a seruaunt plowyng or fedyng cattell, that wyl saye vnto hym, when he commeth frō the felde: Go quickly, & syt downe to meate, & saith not rather vnto hym. Dresse where with I maye sup, & gyrde vp thy selfe, & serue me, tyll I haue eaten and dronken: and afterward, eate thou & drinke thou. Doeth he
C thanke that seruaunte, because he dyd the thynges that were commaunded vnto hym? I trowe not. So likewyse ye, when ye haue done all those thynges whiche are commaunded you, saye: we are vnprofitable seruauntes. We haue done that,

whiche

whiche was our duetie to doe.

+And it chaũced as he wente to Ierusalem, ỳ he passed thorow Samaria and Galile. And as he entred into a certayne towne, there met hym ten mẽ ỳ were lepers. Which stode a farre of, & put furth their voyces, & sayd: Iesu maister haue mercy on vs. When he sawe thẽ, he sayd vnto them*: Go shew your selues vnto the priestes. And it came to passe, ỳ as they went, they were clẽsed. And one of thẽ, when he sawe ỳ he was clensed, turned backe againe, & with a loude voyce praysed God, & fel downe on his face at his fete, and gaue him thankes. And the same was a Samaritã. And Iesus answered, & said: Are there not .x. clensed? But where are those nyne? There are not found ỳ returned again to geue god prayse, saue onely this stranger. And he sayd vnto him: aryse, goe thy waye, thy fayth hath made thee whole.

+When he was demaunded of ỳ pharisees, whẽ the kingdome of god should come, he answered them, and saide: The kyngdome of God shall not come with wayting for, neyther shal they saye: Lo here, or lo there: For beholde the kingdome of God is within you.

And he said vnto the disciples: ỳ daies will come, when ye shall desyre to se one daye of the sonne of man, & ye shall not se it. And thei shal say to you*: Se here, se there. Go not after thẽ, nor folow thẽ: for as the lyghtenynge that appeareth oute of the one parte that is vnder heauen, & shineth vnto ỳ other parte, which is vnder heauẽ, so shall ỳ sonne of mã be in his daies. *But firste muste he suffre many thinges & be refused of this naciõ.

And as it happened in the* dayes of Noe: so shall it be also in the dayes of ỳ sonne of man. They dyd eate and drinke: they maried wiues and were maried, euen vnto that same day that Noe went into the Arke: and the floude came and destroyed them all. Likewyse also as it chaũced i ỳ daies of Lot. They did eat, they dranke, thei bought, they sold, thei planted, they builded: but euẽ the same daye that Lot wente out of Sodome, it rayned with fyre & brimstone frõ heauẽ, *and destroyed thẽ all. Euen thus shall it be in the daye when the sonne of man shall appeare.

*He that day he ỳ is on the house top and his stuffe in the house: letre hym not come downe to take it oute. And let not hym that is in the fielde, turne backe agayn to the thinges that he left behinde. *Remembre Lots wyfe. ‡Whosoeuer will gẽ about to saue his life, shal lose it: and whosoeuer shall lose his life, shal saue it. I tell you: in that nighte * there shalbe two in one bed, the one shalbe receeiued, ỳ other shalbe forsaken. Two shalbe a grinding together, ỳ one shalbe receiued, & the other forsaken (*Two in the fielde, the one shalbe receiued, and the other forsaken.*) And they aunswered and sayde to hym: where lorde? He said vnto them: *wher soeuer the body shalbe, thither wil also the Egles be gathered together.

The. xviii. Chapter.

He teacheth to be feruẽt in prayer continually. Of the Pharise and the publican. The kingdome of God belongeth vnto children. Christ answereth the ruler, and promiseth reward vnto all suche as suffre losse for his sake. and receiue him. The blynd man is restored to his sight.

And he put forth a parable vnto thẽ, signifiyng that mẽ ought *alwayes to praye and not to be wery, saying: There was in a certayne cytie a iudge, whiche feared not God, neither regarded mã. And ther was a certayne wedowe in the same citie and she came vnto him, saying: auẽge me of my aduersary. And he would not for a while. But afterward he said within him self: though I feare not God, nor care for mã, yet because this wedowe is importune vpon me, I wil auenge her, lest she come at ỳ last & raile on me. And ỳ Lord said: heare what ỳ vnrighteous iudge sayth. And shal not God auẽge his elect which crye day & night vnto hym, yea, though he deferre thẽ? I tel you ỳ he will auenge thẽ, & ỳ quickly. +Neuertheles when the sonne of man commeth, shall he fynde fayth on the earth?

+And he tolde this parable, vnto certain which trusted in them selues ỳ they were perfecte, and despised other: Two men went vp into the temple to praie, ỳ one a pharyse, and the other a publycan: The pharise stode and praied thus with hym selfe: God, I thanke the, that I am not as other men are, extorcioners, vniust, aduoutrers, or as this publican. I fast twyse in the weke. *I gene tithe of all that I possesse. And the publican stãdyng a farre of, would not lyft vp his eies to heauẽ, but smote vpõ hys brest, saying: God be merciful to me a sinner. I tell you: this man departed home to

his house iustifyed, more the the other.
Mat.23.a Luke.14.c For euery one that exalteth hymselfe, shalbe brought lowe: And he that humbleth himselfe, shalbe exalted. ✠

D
Mat.19.b Mar.10.b * They brought vnto hym also yong children, ỳ he should touch them. When his disciples sawe it, they rebuked them: But Iesus (when he had called them vnto him) said: Suffre childrē to come vnto me, and forbyd them not. For of such is the kingdome of God. Verely I saye vnto you: who so euer receyueth not the kingdome of God * as a childe, shall not
Mat.18.a Mar.10.b Luke.18.b enter therein. ✠ And a certayn ruler asked him, saying: good master, what ought I to do, to obtayne eternal lyfe? Iesus said vnto him: Why callest thou me good? None is good, saue God onelye. Thou
Exod.20.c Deut.5.c knowest the commaundemētes: ✠ Thou shalt not commit aduoutery: thou shalt
Deut.5.b not kill, thou shalt not steale, thou shalte not beare false witnesse: honoure thy father & thy mother. And he sayd: all these haue I kept from my youthe vp. When
Mat.19.c Mar.10.c Iesus heard that, he sayde vnto hym: Yet lackest thou one thing. * Sel al that
E thou hast and distribute vnto the poore, and thou shalt haue treasure in heauen, & come folow me. When he heard this, he was sorye: for he was very ryche. When
Mat.19.c Mar.10.c Iesus sawe ỳ he was sory, he sayed * How what difficultie shal they ỳ haue money entre into the kingdome of God? It is easier for a camel to goe through a nedles eye, then for a rych man to entre into the kingdom of god. And they that heard it,
Zacha.8.b sayed: And who can then be saued? And he sayde: ✠ The thynges that are vnpossible with menne, are possible with God.

F
Then Peter sayed. * Lo we haue forsaken all, and folowed thee. He said vnto
Mat.19.c Mar.10.d them: Verely I saye vnto you: there is no man that hath forsaken house, eyther father or mother, either brethrē or wife or children (for the kingdome of Gods sake) which shal not receyue much more in thys world, and in the world to come
Mat.17.d Mar.8.d 9.d,9.10.c. Lu.9.c.9 7.c. lyfe euerlastyng. ✠ Iesus toke vnto hym the twelue, and sayd vnto them: behold we goe vp to Ierusalem, and all shalbe fulfylled, that are written by the Prophetes, of the sonne of manne. For he
D shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully entreated, and spitted on: And when they haue
Mat.16 and.17.b scourged hym, they will putte hym to death * and the thirde daye he shall aryse agayne. ✠ And they vnderstoode none of these thynges. And thys saying was hid from them, so that they perceyued not the thinges whiche were spoken.

Mat. Luke. G Mat. Mar. * And it came to passe, that as he was come nye vnto Hierico, a certayne blynde manne satte by the waye syde, beggyng. And when he hearde the people passe by, he asked what it meante. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid, haue mercy on me. And they whiche went before, rebuked him, that he shoulde holde hys peace. But he cried so much ỳ more: thou sōne of Da-
Mat. uid, haue mercy on me. And Iesus stode still, and cōmaunded him to be brought vnto hym. And when he was come nere, he asked him, saying: what wilte thou ỳ I doe vnto thee? And he sayed: Lorde, that I may receiue my sight. And Iesus sayde vnto hym: receyue thy syghte: thy fayth hath saued thee. And immediately he receiued his sight, & folowed hi, praysyng God. And al the people, when they sawe it, gaue prayse vnto God. ✠

The.xix. Chapter.

Of Zacheus, and the ten seruauntes, to whō the talentes were deliuered. Christ rydeth to Ierusalem, and weepeth ouer it.

AND he entred in, and went through Iericō. And beholde ther was a man named Zacheus, which was a ruler among the publicanes, & was riche also. And he sought e meanes to see Iesus, what he should be, and could not for ỳ preace, because he was lite of stature. And he ran before, & clymed vp into a wild figtree, to se him, for he was to come that way. And whē Iesus cam to ỳ place, he loked vp, & saw him, and sayd vnto him: Zache, come downe at once, for to day I must abide at thy house. And he cam downe hastely & * receiued him ioyfully. And whē Act.16.f they sawe it, they al grudged, saying: He is gone in to tarye wt a man ỳ is a sinner. B

And Zache stode furth, and saied vnto the lorde: beholde lorde, the halfe of my goodes I geue to the poore: & if I haue doone anye man wrong, I restore hym foure folde. Iesus sayd vnto hym: this day is health happened vnto this house, because ỳ he also is become the child of Abraham: * for the sonne of manne is Mat.18.d come to seeke, & to saue that which was lost. ✠ As they hearde these thynges, he added

added thereto a parable, because he was nie to Jerusalem, and because they thought, ỹ the kingdom of God should shortly appeare. He sayd therfore: ✣ a certayn noble man wēt into a farre coūtrey to receiue him a kingdom, & to come again. And he called his tenne seruaūtes, and deliuered them tenne pounde, saying vnto them: Occupie, till I come. But his citezens hated hym, and sent a message after hym, saying: we will not haue this man to reigne ouer vs.

And it came to passe, ỹ when he had receiued his kingdom, he returned, & commaunded these seruaūtes to ber called vnto him (to whō he had geuē ỹ money) to wete how muche euery man had doē. Then came the firste, saying: Lorde, thy pounde hath gayned .x. pounde. And he sayd vnto hym: well thou good seruaūt, because ỹ hast ben faythfull in a very litle thyng, haue thou auctozitie ouer ten cities. And another came, saying: Lorde, thy poūd hath made fiue poūd. And to ỹ same he sayed: be thou also ruler ouer .v. cities. And an other came, saying: lorde behold here is thy pound, which I haue kepte in a napkyn: for I feared thee, because thou art a straighte man: ỹ takeste vp ỹ thou laydest not downe, and reapest that thou dyddest not sowe. He saith vnto hym: & Of thyne owne mouthe, will I iudge thee thou euill seruaunt. Knewest thou ỹ I am a straighte man, taking vp that I layed not downe, & reaping that I did not sowe. And wherfore gauest not ỹ my money into the banke, & at my comming I might haue required mine owne with vantage. And he sayd vnto them ỹ stode by: take from hym ỹ pound, & geue it hym that hath tenne pound. And they sayd vnto him: Lorde, he hath ten poūd. For I say vnto you, ỹ & vnto euery one whiche hath, shalbe geuen (and he shall haue aboundaunce) and from hym that hathe not shalbe taken awaye, euen that which he hath. Moreouer, those myne enemies (which would not ỹ I should reigne ouer them) bring hither, & slee them before me. ✣ And when he had thus spoken, he proceded furthe takyng his iourney, to go vp to Jerusalem. ✣✣ And it fortuned when he was come nye to Bethphage, & Bethany, besides the mounte whiche is called Oliuete, he sent two of his disciples, saying: go ye into the towne which is ouer agaynst you: into the which as soone as ye are come, ye shall fynd an asses colte tied, whereon yet neuer manne satte. Lowse him, and bryng him hither. And if any manne aske you; why doe ye lowse him? Thus shall ye say vnto him: the lorde hath nede thereof.

They that were sent, wēt their way, & founde euen as he had sayed vnto them. And as they were a lowsyng the colte, the owners therof sayed vnto them: why lowse ye the colte? And they saied: for the lord hath nede of him. And thei brought hym to Jesus, and caste their rayment on the colte, and sette Jesus thereon. And as he went, thei spred their clothes in the waye. And when he was nowe come nigh to the gooyng downe of the mount Oliuet, the whole multitude of ỹ disciples began to reioyse & to praise God with a loud voyce, for al the miracles ỹ they had seene, saying: ✣ blessed be the king ỹ cūmeth in the name of the Lord: peace in heauen, & glory in the hiest. And some of ỹ pharisees of the cūpany saide vnto him: maister rebuke thy disciples. He sayde vnto them: I tell you, ỹ if these hold their peace, then shal ỹ stones crie. ✣ And whē he was come nere, he beheld ỹ citie, and wept ouer it saying: If ỹ hadest knowen those thinges which belōg vnto thy peace, euē in this thy day thou wouldest take hede. But nowe are they hid frō thyne eies. For ỹ dayes shal come vpon thee ✣ that thy enemyes also shall caste a banke about thee, and compasse thee rounde, & kepe thee in on euery syde, and make thee euen with the grounde, & thy children which are in thee. And they ✣ shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitacion. & And he went in to the temple, and began to caste out thē that sold therin, and them that bought, saying vnto them: It is written ✣ my house is the house of prayer: but ye haue made it a denne of theues: And he taught dayly in the temple. ✣✣ But the priestes & the scribes and the chiefe of ỹ people, wēt about to destroy hi & could not fynde what to do. For all the people stacke by him, whan they heard hym.

Mat. 21. b
Luke. 13. g and. 19. b.
Mar. 11. b
Joh. 12. b
Isa. 62. b

Abacu. 2. c

Joh. 8. a

Jere. 52. a
mat. 24. a

Mat. 3. b
mat. 13. a
Luke. 21. a
mat. 21. b
Mar. 11. c
Joh. 2. c.

3 Reg. 8. b. c. f.
Esay. 56. c
Jere. 7. c
Joh. 7. d.
Mat. 21. c
Luke. 19. c and. 22. c

The. xx. Chapter.

¶ They aske Christ one question, and he asketh them another. The parable of the vineyarde. Of tribute to be geuen vnto Cesar, & how Christ stoppeth the mouthes of the Saducens.

And

I AND it fortuned in one of those dayes (as he taught the people in ꝑ temple and preached the gospel) the hye prestes, & the scribes came together with the elders, and spake vnto him, saying: * Tell vs, by what autorite dooest ꝑ these thinges? Eyther who is he, that gaue ther this autorite? Jesus answered & said vnto thē: I also will aske you one thyng, and answer me. The baptisme of Jhō: was it frō heauē or of mē? And they thought within thēselues saying: if we say from heauen, he will say: why then beleued ye him not? But if we say of mē, al the people will stone vs. For they bee perswaded, ꝑ John is a prophet. And they answered that they could not tel whence it was. And Jesus said vnto thē: neither tel I you by what authorite I dooe these thynges.

Matth. 22. c
Marc. 11. d

B Then begā he to put furth to ꝑ people this parable: * A certayn man planted a vineyard, and let it furth to husbādmē, and went himselfe into a straunge countrey for a great season. And when ꝑ time was come, he sēt a seruaūt to ꝑ husbādmē, that they should geue him of ꝑ fruit of the vineyard. And they bet him, & sent him away empty. And again, he sent yet another seruaūt. And him they did beat, and entreated him shamefully, and sent him awaye emptie. Agayne, he sente the thirde also, and him they wounded, and cast him out. Then said the lorde of the vineyard: what shal I do? * I will send my dere sonne, peraduenture they will stand in awe of him, when they see hym.

Matt. 21. b
Mar. 12. b
Esai. 5. a
Genes. 9. c
Jerem. 7. c
*Jo. 5. b
Rom. 9. a
Gala. 4. d

C But when the husbandmen sawe him, they thought within thēselues, saying: this is the heyre, * come, let vs kil him, that the inheritaunce may be ours. And they caste him oute of the vineyard, and killed him. What shall the Lorde of the vineyard therfore do vnto thē? He shall come, and destroye these husbandmen, & shall let out his vineyard to other. Whē they heard this, they said: God forbyd. And he beheld them, and sayd: what is this then that is written: * the stone that the builders refused, the same is become the hed of the corner? Whosoeuer doeth stumble vpon that stone, shalbe broken: but on whōsoeuer it falleth, it wil grid him to poudre. And the hye prestes and the scribes the same houre went about to lay handes on him, * and they feared the people: for they perceiued ꝑ he had spoken thys similitude agaynste them.

Gene. 37. c
Matt. 21. d
Mar. 12. a
Psal. 118. c
Matt. 21. d
Mar. 12. a
Matt. 21. d

D And they watched him, and sent furth spyes, whiche should fayne themselues rightwous mē * to take him in his wordes, and to deliuer him vnto the power and autorite of the debitie. And they asked him, saying: Maister, we know that thou sayst & teachest right, neither considerest thou the outwarde apperaunce of any mā, but teachest the way of God truely. Is it lawfull for vs to geue tribute vnto Ceasar, or no? He perceyued their craftynes, & said vnto them: * why tēpt ye me? Shew me a peny. Whose ymage & superscripciō hath it? They answered & said: Cesars. And he sayd vnto them: geue thē vnto Ceasar the thinges whiche belong vnto Ceasar: and to god, the thynges that pertayne vnto God. And they could not reproue his saying before the people: and they marueyled at his answere, and helde their peace.

Matt. 22. d
Mar. 12. d
Luc. 20. d

E Then * came to hym certayne of the saducees: whiche denye that there is anye resurrection, and they asked him saying: * Master, Moses wrote vnto vs: if any mannes brother dye hauing a wife, and he dye without chyldren, that then hys brother should take hys wife, and raise vp seede vnto his brother. There were therfore seuen brethrē, and the first toke a wyfe, and dyed without chyldren. And the second toke her and he died childles. And the thirde tooke her, and likewyse the residue of the seuen, and left no chyldren behynde them, and died. Last of all the woman died also. Now in the resurrection, whose wife of them shal she be? For seuen had her to wyfe.

Matt. 22. d
Mar. 12. d
Luc. 20. d
*Deut. 25. a

F Jesus answered and said vnto them: The childrē of this worlde marry wiues and are maryed: but they which shalbe counted worthy of that worlde and the resurrection from the dead, do not marry wyues, neyther are maried, nor yet can dye anye more. For they are equal vnto the angels, and are * the sonnes of God: in asmuche as they are chyldren of the resurrection. And that the dead shal rise again, Moses also sheweth besides the bushe, when he calleth the lorde, ꝑ God of Abraham, and the God of Jsaac, and the God of Jacob. For he is not a God of dead, but of liuing. For all liue vnto him. Then certayne of the pharisees answered, and said: Master, thou hast wel

*Joh. 1. b
1. Joh. 3. b

Exod. 3. b
Matt. 22. d
Mar. 12. d

sayd:

sayed. And after that durste they not aske him any question at all.

And he saied vnto them: * how say thei that Christe is Dauids sonne? And Dauyd hymselfe sayethe in the booke of the Psalmes: * The Lorde sayed vnto my Lorde: sitte thou on my righte hande, tyll I make thyne enemies thy foote stoole. Dauid therefore calleth hym Lorde: and howe is he then his sonne?

Then in the audience of all the people, he sayde vnto his disciples: * beware of ỹ scribes, which wil go in long clothing: and loue gretynges in the markets, and the hieste seates in the synagoges, and the chiefe roumes at feastes, whiche deuoure wyddowes houses, fayning longe prayers, ỹ same shall receyue greater damnacion.

¶ The. xxi. Chapter.

Christe commendeth the poore widdow, telleth of the destruccion of Jerusalem, of false teachers, of ỹ tokens and troubles for to come, of the ende of the worlde, and of his owne comming.

And he beheld * he saw the riche men, whiche caste in their offerynges into the treasurye. He saw also a certain poore widdowe, whiche caste in thyther two mites. And he saide: of a trueth I say vnto you * that this poore widdow hath put in more, then they al. For they al haue of theyr superfluitie added vnto the offeringes of God: but she, of her penury hath caste in all the substaunce that she had.

And vnto some that spake of the temple, how it was garnished wt goodlye stones and ie weis, he sayde: * The dayes wyll come, i the which (of these thinges which ye see) there shal not be left one stone vpon another, that shal not be throwen down. And they asked him saying: Maister, whē shall these thynges be, & what sygne wyll there be, when such thinges come to passe? And he sayde: * take heade, that ye bee not deceyued. For many shall come in my name, and saye that they are Christe: & the tyme draweth neare. Folowe ye not them therefore. But when ye heare of warres and sedicions, bee not afrayed. For these thynges muste first come to passe: but the ende foloweth not by and by: Then saied he vnto thē: * Naciō shal rise against nacion, and kingdom against kingdom, & greate earthquakes shalbe in al places, and honger, & pestilence, & fearfull thynges. And greate signes shall there bee from heauen. But before al these * they shal laye handes on you, and persecute you, deliuering you vp to the synagoges and into prisons, & shal bring you vnto kinges and rulers for my names sake. And this shall chaunce you for a testimoniall. Be at a sure poynct therfore in your heartes, not to studye before, what ye shall answere: for * I wyl geue you a mouth and wisedome where against al your aduersaries * shal not be able to speake nor resiste: Moreouer ye shalbe betrayed of your fathers and mothers, and brethrē, & kinsfolke and frendes, and some of you shall they putte to death. And hated shall you be of all menne for my names sake, and there shall not one heere of youre heade perishe. Possesse ye youre soules by patience.

* And when ye see Jerusalem besieged with an hoste, then be sure that the desolacion of the same is nye. Then lette them which are in Jewry fly to ỹ mountaines. And lette them which are in the middes of it, departe oute. And let not them that are in other countreies, enter therein. For these are ỹ daies of vengeaunce, that al thinges whiche are written, maie be fulfilled. But wo vnto them that ber with childe, and to them ỹ geue sucke in those dayes: for there shalbe greate trouble in the lande, and * wrath ouer all this people. And thei shal fal through the edge of ỹ sweard, & shalbe led away captiue into all nacions. And Jerusalē shalbe troden down of ỹ gētiles vntill the time of the gentiles be fulfylled.

** And there shalbe signes in the sunne and in the moone, & in the starres: and in the earth ỹ people shalbe at their wittes ende throughe dispaire. The sea and the water shall roare, and mens heartes shall fayle thē for feare, & for loking after those thinges whiche shall come on the yearth. For the powers of heauē shall moue. And then shall they see the sonne of manne come in a cloude with power and greate glorie. When these thinges begynne to come to passe, then loke vp, & lifte vp your heades for youre redempcion draweth nye.

* And he shewed them a similitude: beholde the fygge tree, & all the trees, when thei shoote forth, they bud, ye see and knowe of youre owne selues, that somer is then nie at hande. So likewyse ye also (when ye see these thynges come to passe) be sure, that the kyngdome of God is nye. Verely, I saye vnto you: this generacion shall not passe, tyll all be fulfylled. Heauen and yearth shall passe: but my wordes

wordes shall not passe. ✠

Eccl.31.c and.37.b Eccl.18.d

** Take hede to your selues, leste at any tyme your heartes be ouercome with surfettyng and dronkennesse and cares of this lyfe, and so the daye come vpon you vnwares. For as a snare shall it come on al them that dwel on the face of the whole yearth. * Watche ye therefore continually, and praye, that ye maye escape all these thynges that shall come, and that ye may stande before the sonne of man. ✠

b mat.24 Mar.13.d

In the date tyme, he taught in the temple, and at nyght he wente oute and abode in the mount that is called Oliuete. * And al the people came in the morning to hym in the temple, for to heare hym.

Ihon.8.a.

¶ The.xxii. Chapter. ✠

Christ is betrayed. They eate the easter lambe. The institucion of the sacramēt. They striue who shalbe greatest. He reproueth three times vpō the mount. They take hym and bring hym to ỹ hye priestes house: Peter denieth hym thrise, and they bring hym before the counsell.

THe * feaste of swete breade drue nye, which is called Easter: and ỹ hye priestes, and scribes: sought howe they might kyll hym, for they feared the people. * Then entred Satan into Judas, whose syrname was Iscarioth, whiche was of the noumbre of ỹ twelue, and he wente his waye, and communed with the hye priestes and officers, how he might betraye him to them. And they were glad, and promised to geue him money. And he consented, and sought opportunitie to betraye hym vnto them, when the people wer awaye.

A mat.26.a mar.14.a Ihō.7.b

Ihon.6.c

B

* Then came the daie of swete breade, when of necessitie passeouer muste bee offered. And he sente Peter and John, saynge: goe and prepare vs the passeouer, that we maye eate. They sayed vnto hym: Where wilt thou, that wer prepare? And he sayed vnto them: Beholde, when ye entre into the citie, there shall a manne mete you bearyng a pitcher of water, hym folowe into the same house that he entreth in, and ye shall saye vnto the good manne of the house. The maister sayeth vnto thee: where is ỹ geste chaumber, where I shal eate passeouer with my disciples? And he shall shewe you a greate parloure paued. There make readye. And they wente and found as he had sayed vnto them, and they made ready the passeouer.

mathe 26.c mar. 14.b

mat.26.b mar.14.c

* And when the houre was come he satte downe, and ỹ twelue Apostles with him. And he sayed vnto them: I haue inwardely desired to eate this passeouer with you, before that I suffer. For I saye vnto you: henceforth I wyl not eate of it any more, vntyll it bee fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes, and sayed: Take this, and deuide it emong you. For I saye vnto you: I wyll not dricke of the fruite of the vyne, vntyll the kingdome of God come. * And he toke breade, and when he hadde geuen thankes he brake it, and gaue vnto them, saying: This is my bodye, whiche is geuen for you. This doe, in ỹ remembraunce of me. Lyke wyse also, when he hadde supped, he toke the cup, saying: This cup is the new testamente in my bloude, whiche is shedde for you. yet beholde the hande of him that betrayeth me, is with me on the table. And truelye the sonne of manne goeth, as it is appointed: But wo vnto that man by whome he is betraied. And they began to enquire emonge themselues, whiche of them it was, that shoulde doe it.

mat.26.d mar.14.d Luke.22.a

C

✠ And there was a strife emong them, whiche of them shoulde seeme to bee the greatest. And he sayed vnto them: the kinges of nacions raigne ouer them: and thei that haue auctoritie vpon them, are called gracious lordes. But ye shall not bee so. * But he that is greatest emong you, shal bee as the younger: and he that is chiefe shalbe as he that doeth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they, whiche haue bidden with me in my temptacions. And I appointe vnto you a kingdome as my father hath appointed to me: that ye maye eate and dricke at my table in my kyngdome, and * sitte on seates iudgeyng the twelue tribes of Israell. ✠

mat.20.d

And the Lorde sayed: Simon, Simon, beholde, Satan hath desired to sifte you, as it were wheate: But I haue prayed for thee, that thy fayth faile not. And when thou art conuerted, strengeth thy brethren.

D

And he sayed vnto him: * Lorde, I am readye to goe with thee into prisone, and to death. And he sayed: I tell thee Peter: the cocke shall not crowe this daye, tyll thou haue thrise denied that thou knewest me. And he sayed vnto them: * when I sente you withoute wallet and scryppe and shoes, lacked ye anye thing? And they sayed, no. Then he sayed vnto them: but nowe he that hath a wallet, lette hym take it vp, and lykewyse hys scrippe. And he that

mat.26.e mar.14.e Ihō.13.b

mat.10.c mar.6.b Luke.9.c

that hath no swoord, lette hym sell his coate, and bye one. For I saye vnto you, that yet the same which is writte, must be perfourmed in me: *euen among the wicked was he reputed. For those thinges whiche are written of me, haue an ende. And they sayd: Lord, beholde, here are two swoordes. And he sayde vnto them: it is inough.

*And he came out, and wente (as he was wont) to mount Oliuete. And the disciples folowed him. And whē he came to the place, he sayde vnto them: *praye lest ye fall into temptacion. ‡ And he gat himselfe from them, about a stones cast, and kneled downe and prayed, saying: Father, if thou wilte, remoue thys cup from me. Neuertheles, *not my will, but thyne be fulfilled. And there appeared an angel vnto him from heauen comforting hym. And he was in an agonye and prayed the longer. And hys sweate was lyke droppes of bloude, trickling downe to the ground. And when he rose vp frō prayer and was come to hys disciples, he found them sleping for heauines, and sayde vnto them: why slepe ye? Rise, and pray, leste ye fall into temptacion. *While he yet spake: beholde there came a companye, and he that was called Judas, one of the twelue, wente before them, and preased nigh vnto Jesus to kisse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of man with a kisse? When they which were about him, saw what would folow, they sayd vnto him: Lorde, shall we smite vᵗ swoorde. *And one of them smote a seruaūt of the high priest, and stroke of his right eare. Jesus answered, and sayde: suffre ye thus farre furth. And when he touched his eare, he healed him.

Then Jesus sayd vnto the hye priestes and rulers of the temple, and the elders which were come to him: Ye be come out as vnto a thefe, with swordes ‡ staues. Whē I was daily vᵗ you in the temple, ye stretched furth no handes against me. But this is euen your very houre, ‡ the power of darknes. Then toke they him, and led him, and brought hym to the hye priestes house. But Peter folowed a farre of.

And when they had kindled a fyre in the middes of the palace, ‡ were set downe together: *Peter also sat downe emong them. But when one of the wenches beheld him, as he sate by the fyre (and looked vpon him) she sayd: this same felow was also with him. ‡ And he denyed him saying: woman, I know hym not. And after a litle whyle, an other saw hym, ‡ sayd: thou art also of them. And Peter said: man I am not. And about the space of an houre after, another affirmed saying: verely this felowe was vᵗ hym also, for he is of Galile. And Peter sayde: man I wot not what thou saist. And immediatelye whyle he yet spake, the cocke krew. And ꝑ lord turned backe, ‡ loked vpon Peter. *And Peter remēbred the woorde of ꝑ lorde, how he had sayd vnto him: before ꝑ cocke krow, ꝓ shalt deny me thrise. And Peter went out, ‡ wept bytterly. And the men that toke Jesus mocked hym, ‡ smote hym: and whē they had blindfolded him, they stroke him on the face and asked hym, saying: arede, who is it that smote thee. And many other thynges despytefully sayed they against him. And assone as it was day, the elders of ꝑ people and the high priestes and scribes, came together, and led him into their counsel, saying: arte thou very Christe, tell vs. And he sayd vnto them: if I tell you, ye wil not beleue: and if I aske you, ye will not aunswere me, nor let me goe: *Hereafter shall the sonne of man sit on the right hande of the power of God. Then sayd they al: art thou then the sonne of God? He sayd: ye say that I am. And they sayde: what nede we any ferther witnes? For we our selues haue heard of his owne mouth.

The. xxiii. Chapter.

Jesus is brought before Pilate ꝑ Herode. The women make lamentation for him. He prayeth for his enemies, forgeueth the theefe vpō his right hand, and dyeth on the crosse, and is buried.

And ꝑ whole multitude of thē arose, and led him vnto Pilate. And they began to accuse him, saying: we fond this felow peruertyng ꝑ people, and forbidding to pay tribute to Ceasar, saying ꝑ he is Christ a king. And Pilate apposed him, saying: arte ꝑ ꝓ king of the Jewes? He answered him, and sayd: thou sayst it. Then said Pilate to the high priestes, and to the people: I fynd no faute in this man. And they were the more fearce, saying: He moueth the people, teaching throughout al Jury, ‡ began at Galile, euen to this place.

When Pilate heard mencion of Galile, he asked whether the man were of Galile.

Galile. And assone as he knewe ꝑ he be-
*Luk.3.a loged vnto Herodes iurisdiccio, he sent him to Herod, which was also at Jerusalem at that time: And whē Herod saw Jesus, he was exceadyng glad. For he was desirous to se him of a long season: because he had heard many thynges of hym, & he trusted to haue seene some miracle done by hym. Then he questyoned with him many wordes. But he answered hym nothing. The hye Priestes and scribes stoode furthe, and accused hym straightlye. And Herode with his men of warre, despised hym: & when he had mocked hym, he arated him in white clothing, and sente him agayne to Pilate.
*Luke.4.a *And the same daye Pilate and Herode were made frendes togethers. For beefore they were at variaūce.

B And Pilate called togethers ꝑ hye priestes, and the rulers, and the people, and sayde vnto them: ye haue broughte this man vnto me, as one that peruerteth the people. And beholde, I examine him before you, and find no faulte in this man of those thinges wherof ye accuse hym: No nor yet Herod. For I sēt you to him and lo, nothing worthy of death is done to him. I wil therfore chasten him, and let him leuse. * For of necessitie he must
ymat.27.b haue let one leuse vnto thē at the feast.
Mar.15.a And all the people cried at once, saying:
Joh.18.a away with him, and deliuer to vs Barrabas (which for a certayne insurrecciō made in the citie and for murther, was caste in prison.) Pilate spake agayne to thē, willing to let Jesus leuse. But they cried saying: Crucifie him, Crucifie him. He said vnto them the third time: What euill hath he done? I finde no cause of death in him. I will therefore chasten him, and let him go * And they cryed w
*mat.27.c loude voyces: requiring that he might
mark.15.a be crucifyed. And the voyces of them &
Joh.19.a of the hye priestes preuayled.

And Pilate gaue sentence, ꝑ it shoulde
C be as they required * & he let leuse vnto
*mat.27. them, hym that (for insurrection, & mur-
Mar.15.a ther) was cast into prisō, whō they had desyred, and he deliuered vnto them Je-
*mat.27.c sus to doe with hym what they would.
Mar.15.b And as they led him awaye, they caught one Simon of Syrene, cōming out of ꝑ fielde: and on hym layed they the crosse, that he might beare it after Jesus.
Luke.2.a And there folowed hym a great compa-
ny of people, and of wemen * which bewayled and lamented hym. But Jesus turned backe vnto them, and sayde: ye daughters of Jerusalem, wepe not for me: but wepe for youre selues, and for your chyldren. For beholde, the dayes will come, in the whiche they shall saye: *happye are the baren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shal they begin to saye to the mountaynes, fal on vs: and to the hylles, couer vs. For if they doe this in a greene tree, what shal be done in the drye?

And there were two euil doers led with hym to bee slayne. * And after that they were come to the place (which is called Caluery) there they crucified him, & the euil doers, one on the right hande and the other on the left. Then sayd Jesus: father forgeue them, for they wot not what they doe. And they parted his rayment, and cast lottes. * And the people stode & beheilde. And the rulers mocked hym with them, saying: he saued other men, let hym saue himselfe, if he be very Christ, the chosē of god. The soldiers also mocked hym, and came, & offered him vineger, and sayde: if thou be the kyng of the Iewes, saue thy selfe.
* And a superscripciō was written ouer him with letters of Greke, & Latin, and Hebrew: This is ꝑ king of the Iewes. And one of the euil doers whiche were hanged, rayled on hym, saying: If thou be Christ, saue thy selfe and vs. But the other answered * and rebuked him, saying: Feareſt thou not god, seing thou art in the same damnacion? We are rightwously punished, for we receyue according to our dedes: But thys man hath done nothyng amisse. And he sayde vnto Jesus: Lorde remembre me, when thou cummest into thy kingdome. And Jesus said vnto him: Verely I saye vnto thee: to day shalt ꝑ be with me in paradise.

* And it was about the .vi. houre. And there was darkenes ouer all the earthe, vntyll the .ix. houre: and the sunne was darkened. * And the vayle of the temple did rent, euen throughe the middes. And whē Jesus had cried with a loud voice, he sayd: Father, into thy handes I commend my spirite. And when he thus had sayde, he gaue vp the ghoste: When the *mat.
Centurion saw what had happened, he glorified God, saying: Verely this was a righteous man. And al the people that came

came together to that syghte, and sawe the thynges whych had happened, smote theyr breastes, and returned. And all hys acquaintaunce,* and the wemen that followed hym from Galyle, stode a farre of beholdyng these thynges.

And beholde* there was a man (named Joseph) a counsellour, & he was a good man and a iust, the same had not consented to the counsayle and dede of them, whyche was of Aramathia, a citie of the Jewes, whiche same also wayted for the kyngdome of God: he went vnto Pylate and begged the body of Jesus, and tooke it doune and wrapped it in a lynnen clothe and layed it in a sepulchre that was hewen in stone, wherin neuer man before was laied. & And that daie was the preparing of the Sabboth, and the Sabboth drue on. The wemē that folowed after, whych had come with hym from Galilee, beheld the sepulchre, and howe hys body was laid And they returned & prepared swete odours and oyntmentes: but reasted the Sabboth day, according to the commaudemente.

¶ The. xxiiii. Chapter.

The women come to the graue, Christe appeareth vnto the two disciples that go towarde Emaus, standeth in the middest of all his disciples, openeth theyr vnderstandyng in the scriptures, geueth them a charge, and ascendeth vp to heauen.

BVt vpō the first day of the Sabbothes, very early i the morning they came vnto the sepulchre, and broughte the swete odoures whiche they hadde prepared, and other women wyth them. And they founde the stone rolled awaye from the sepulchre, and they wente in: but founde not the bodye of the Lorde Jesu. And it happened as they wer amased thereat: Beholde, two menne stode by them in shinyng garmentes * And as thei were afrayed, and bowed downe theyr faces to the earth, they sayd vnto them: why seke ye the liuing amonge the deade? he is not here, but is risen. Remembre howe he spake vnto you, whē he was yet in Galile, saying that the sonne of man must be deliuered into the handes of sinfull mē and be crucified, and the thirde day rise agayne.

And they remembred his woordes and returned from the sepulchre, and tolde all these thinges vnto those eleuen, and to all the remnaunte. * It was Marye Magdalen, and Joanna, and Marye Jacobye and other that were with them, whiche tolde these thynges vnto the Apostles. And their woordes semed vnto them fained thinges, neither beleued they thē. Thē arose Peter and ranne vnto the sepulchre, and looked in, and sawe the lynnen clothes layed by themselfe, and departed, wondering in himself at ỳ which had happened. ỳ B

* * And beholde two of them went that same daye to a toune (called Emaus) which was from Jerusalem aboute three score furlonges, and they talked together of all these thynges that hadde hapened. And it chaunsed, that while thei communed together and reasoned, Jesus himselfe drewe nere, * and went with them. But their eies were holden, that they shoulde not know him. And he sayde vnto them: What maner of communications are these that ye haue one to another, as ye walke, and are sad. And the one of thē (whose name was Cleophas) aunswered and said vnto him: art thou onlye a straunger in Jerusalem, and haste not knowen the thinges whiche haue chaunsed there in these daies? he said vnto them: what thynges?

And thei said vnto him: of Jesus of Nazareth, which was a prophete, mighty in dede and woorde before God and all the people: and howe the hie priestes, and oure rulers deliuered him to be condemned to death: and haue crucified hym. But we trusted that it had bene he which should haue redemed Israel. And as touching all these thynges, to daie is euen the thirde daye, that they were done.

* Yea, and certain women also of oure company made vs astonied, whiche came earlye vnto the sepulchre, and founde not his bodye: and came, saying that thei had seene a vision of angels, whiche saide that he was aliue. And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayed: but him they sawe not.

And he saide vnto them: O fooles and slowe of harte, to beleue all that the Prophetes haue spoken. * Ought not Christe to haue suffered these thinges, and to enter into his glorie? And he began at Moses, and all the prophetes, and interpreted vnto them in all scriptures whiche were written of him. And they drewe nye vnto the toune, whiche they went vnto. And he made, as though he would haue gone further. And they * constrayned hym, saying: abide wt vs, for it draweth towardes nighte, and the daye is farre passed. And he

C

he went

he whom Jesus loued. To hym beckened Simon Peter therfore, ỹ he should aske, who it was of whom he spake. He then whē he leaned on Jesus brest, sayd vnto him: lord, who is it? Jesus answered: he it is to whom I geue a sop. And he wet the breade and gaue it to Judas Iscarioth Simōs sonne. And after the sop, Satan entred into hym: then sayde Jesus to hym: ỹ thou doest do quickly: That wist no man at the table, for what intent he spake vnto him. Some of them thought, because Judas had the bag, that Jesus had said vnto him: bye those thinges that we haue nede of agaynste the feaste: or that he shoulde geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out, and it was night. Therefore, when he was gone out, Jesus sayd. Now is the sonne of man glorifyed. And God is glorifyed by hym. If God bee glorified by hym, God shall also glorifye him by himselfe: and shall straight way glorifie him. ✣ Litle children, yet a litle while am I with you. *Ye shall seeke me, & as I said vnto the Jewes, whither I go, thither can ye not come. Also to you saye I now: A newe cōmaūdement geue I vnto you, ỹ ye loue together, as I haue loued you, ỹ euen so ye loue one an other. *By this shal al men know ỹ ye are my disciples, if ye haue loue one to ā other. Simon Peter sayd vnto him: lord whither goest thou? Jesus aunswered him: whither I go, thou canst not folow me now, but *thou shalte folowe me afterwardes. ✣ Peter sayd vnto him: Lorde, why cannot I folow thee now? *I will leopard my life for thy sake. Jesus aunswered him: wilt thou leoparde thy life for my sake? Verely, verely, I say vnto thee: *the cocke shall not krow, til thou haue denyed me thryse.

The.xiiii. Chapter.✣

He armeth his disciples with consolatiō against trouble, and promiseth them the holy goste.

AND he sayde vnto hys disciples: lette not your heart bee troubled. ye beleue in God, beleue also in me. In my fathers house are manye mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come again, & receiue you euē vnto my selfe: that *where I am, there may ye be also. And whither I goe, ye knowe, and the way ye know.

Thomas sayeth vnto him: Lorde, we know not whither thou goest. And how is it possible for vs to knowe the waye? Jesus sayth vnto him: I am the waye, and the trueth, and the *lyfe. No manne cōmeth vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also: And nowe ye knowe him, and haue sene him.

Philip sayth vnto hym: Lorde, shewe vs the father, and it suffiseth vs. Jesus sayeth vnto hym: haue I beene so longe tyme with you, & yet hast thou not knowen me, Philip, he that hathe seene me, hath seene ỹ father. And how saiest thou thē, shewe vs ỹ father. Beleuest thou not that *I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in the father, and *the father in me. Or els beleue me for the woorkes sake.

Verely, verely I say vnto you: he that beleueth in me, the workes that I doe, the same shall he dooe also, and greater workes thē these shal he doe, because I go vnto my father. * And whatsoeuer ye aske in my name, ỹ will I do, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I will doe it. ✣ If ye loue me, kepe my commaundementes, and I will praye the father, and he shal geue you another comforter, that he maye byde with you for euer, euen the spirit of truth, whome the world cannot receiue, because ỹ world seeth him not, neither knoweth him. But ye knowe hym. For he dwelleth with you, & shalbe in you. * I will not leaue you comfortelesse: But will come to you.

yet a litle whyle and the world seeth me no more: but ye see me. For I lyue, and ye shall lyue. That day shal ye know that I am in my father, and you in me, and I in you.

*He that hath my commaundementes and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father: & I will loue hym, and wil shewe myne owne selfe to hym. *Judas saith vnto him (not Judas Iscarioth:) Lord what is doone that thou wilt shewe thy selfe vnto vs, & not vnto the worlde? Jesus answered, & said vnto them:

worlde thrꝛough him myghte be saued. he that beleveth on him, is not condemned. But he that beleueth not, is condẽned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condemnacyon *that light is come into the worlde, and men loued darknes more then light, because theyr dedes were euil. For *euery one that euill doeth, hateth the light: neither cũmeth to the lighte, lest his dedes shoulde be reprꝛoued. But he hat doeth trueth, cummeth to the lighte, that hys dedes maye be knowen, howe that they are wꝛought in God. ℣

*Joh.1.a and.3.f

*eph.5.b

After these thinges, came Jesus and his disciples into the lande of Jewry, & there he taried with thẽ & baptised. And John also baptised in Enõ beside Salim, because ther was much water ther: and they came and were baptised. For John was not yet cast into prison.

D

*Joh.4.a mat.3.a mar.1.a luke.3.a mat.4.b

*And there arose a question betwene Johns disciples and the Jewes, about purifying. And they came vnto John, and sayd vnto hym: Rabbi, he that was with thee beyond Jordan (to whõ thou bareste witnesse) beholde the same baptiseth, *and all men come to him. John answered and sayde: a man can receyue nothing, except it be genẽ him from heauen. Ye your selues are witnesses *how

Joh.4.a

*Joh.1.d that I sayd: I am not Christ, but am sẽt before hym. He that hath the bride is ỹ bridgrome. But the frende of the bridegrome, which standeth and heareth him, reioyseth greately because of the bridegromes voyce. This my ioy therfore is fulfylled. He must increase: but I must decrese. He ỹ cũmeth frõ an hie is above

C

all: he that is of the earth, is earthy, and speaketh of the earth. He that cummeth from heauen is above all, and what he hath seene and heard, that he testifieth: & no man receiueth his testimony. He that hath receiued his testimonye, *hath set

Rom.3.a

to his seale, ỹ god is true. For he whom God hath sent, speaketh the wordes of God: *For God geueth not the spirit by

Gen.41.a

measure vnto hym. The father loueth ỹ sonne *and hath geuen all thinges into

mat.11.d Luc.10.d Heb.1.d Joh.5.f

his hande: He that beleueth on the sonne hath euerlastyng lyfe: he that beleueth not the sonne, shall not see lyfe, but the wrath of God abydeth on him. ℣

The.iiii. Chapter.

¶ The louing communication of Christe with the woman of Samaria, by the welles syde. How he healeth the rulers sonne.

AS sone as the lord knewe, how the Phariseis had hearde that Jesus made and baptised moe disciples then John (though ỹ Jesus himselfe baptised not, but his disciples) *he lefte Jewrye, and departed agayn into Galile. For it was so that he must nedes go thorow Samaria. ℣ Thẽ came he to a citie of Samaria (which is called Sichar) besides the possession *that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus thẽ being wery of his iourney, sate thus on the wel. And it was about the .vi. hour: and there came a woman of Samaria to drawe water. Jesus sayth vnto her: geueme drinke. For his disciples were gone away vnto the towne, to bye meat. Thẽ sayth the woman of Samaria vnto him: how is it that thou being a Jew askest drinke of me, which am a Samaritane? For the Jewes medle not with the Samaritans. Jesus answered and sayde vnto her: if thou knewest the gifte of God, and who it is that sayeth to the geue me drinke, thou wouldest haue asked of hym, and he would haue geuen *thee water of life. The womã saith vnto hym: Sir, thou haste nothing to drawe with, and the wel is depe: from whence then haste thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the wel, and he himselfe dranke therof, and his children, and his cattell?

mat.4.a

B

*4.cc.17 Joh.7.a

*Jer.2.d Joh.7.b

Jesus answered, and sayde vnto her: whosoeuer drinketh of this water, shall thirst agayne. But whosoeuer dryncketh of the water that I shall geue him, shall neuer be more a thirste: but the water ỹ I shall geue him, shalbe in him a well of water spryngyng vp into euerlastyng lyfe. The woman sayth vnto him: Sir, geue me of that water, that I thirst not, neyther come hither to drawe. Jesus saith vnto her: Go call thyne husbande, and come hither. The woman answered and sayd vnto him: I haue no husbande. Jesus sayde vnto her: Thou hast well sayd: I haue no husband. For thou hast had fiue husbandes, and he whom thou nowe hast, is not thy husbande. In that saidst thou truely.

C

The woman sayeth vnto hym: *Sir,

he whom Jesus loued. To hym beckened Simon Peter therfore, ỳ he should aske, who it was of whom he spake. He then whē he leaned on Jesus brest, sayd vnto him: lord, who is it? Jesus answered: he it is to whom I geue a sop. And he wet the breade and gaue it to Judas Iscarioth Simōs sonne. And after the sop, Satan entred into hym: then sayde Jesus to hym: ỳ thou doest do quickly: That wist no man at the table, for what intent he spake vnto him. Some of them
D thought, because Judas had the bag,
John.12.a that Jesus had said vnto him: bye those thinges that we haue nede of agaynste the feaste: or that he shoulde geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out, and it was night. Therefore, when he was gone out, Jesus sayd. Now *is
Joh.12.b and.17.a. the sonne of man glorifyed. And God is glorifyed by hym. If God bee glorified by hym, God shall also glorifye him by himselfe: and shall straight way glorifie him. ✣ Litle children, yet a litle while am I with you. *Ye shall seeke me, & as I
*Joh.7.c said vnto the Iewes, whither I go, thither can ye not come. Also to you saye I now: A newe cōmaūdement geue I vnto
1 Joh.4.a you, ỳ ye loue together, as I haue loued you, ỳ euen so ye loue one an other.
1.Joh.2.a *By this shal al men know ỳ ye are my disciples, if ye haue loue one to a nother. Simon Peter sayd vnto him: lord whither goest thou? Jesus answered him: whither I go, thou canst not folow me
Joh.13.f. now, but *thou shalte folowe me after-
Acts.12.a wardes. ✣ Peter sayd vnto him: Lorde, why cannot I folow thee now? *I will
mat.26.c leopard my life for thy sake. Jesus aun-
mar.14.c swered him: wilt thou leoparde thy life
Luke.22.b for my sake? Verely, verely, I say vnto
thee: *the cocke shall not krow, til thou
*Joh.13.c haue denyed me thryse.

The.xiiii. Chapter.✣

He armeth his disciples with consolatiō against trouble, and promiseth them the holy goste.

AND he sayde vnto hys disciples: let not your heart bee troubled. ye beleue in God, beleue also in me. In my fathers house are manye mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for
*Jo.12.b you, I will come again, & receiue you eue
and.17.b. vnto my selfe: that *where I am, there
may ye be also. And whither I goe, ye knowe, and the way ye know.

Thomas sayeth vnto him: Lorde, we know not whither thou goest. And how is it possible for vs to knowe the waye? Jesus sayth vnto him: I am the waye, and the trueth, and the *lyfe: No manne *Joh.
cūmeth vnto the father, but by me. If ye had knowen me, ye had knowen my father also: And nowe ye knowe him, and haue sene him.

Philip sayth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Jesus sayeth vnto hym: haue I beene so longe tyme with you, & yet hast thou not knowen me, Philip, he that hathe seene me, hath seene ỳ father. And how saiest thou thē, shewe vs ỳ father. Beleuest thou not B
that *I am in the father, and the father *Joh.
in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in the father, and *the father in me. Or els be- *Joh.
leue me for the woorkes sake.

Verely, verely I say vnto you: he that beleueth on me, the workes that I doe, the same shall he dooe also, and greater workes thē these shal he doe, because I *mat.
go vnto my father. * And whatsoeuer ye and.a
aske in my name, ỳ will I do, that the fa- Mar.
ther may be glorified by the sonne. If ye Luke.
shall aske any thyng in my name, I will Joh.
doe it. ✣ If ye loue me, kepe my com- and.a
maundementes, and I will praye the fa- Acts.
ther, and he shal geue you another com- 1.Joh.
forter, that he maye byde with you for and.4
euer, euen the spirit of truth, whome the worlde cannot receiue, because ỳ worlde seeth him not, neither knoweth him. But ye knowe hym. For he dwelleth with *mat.
you, & shalbe in you. * I will not leaue you comfortlesse: But will come to you.

Yet a litle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. That day shal ye know that I am in my father, and you in me, and I in you.

*He that hath my commaundements C
and keepeth them: the same is he that lo- *Joh.
ueth me. And he that loueth me, shalbe 1.Joh.
loued of my father: & I will loue hym, and wil shewe myne owne selfe to hym. 1 Cor.
*Judas saith vnto him (not Judas Is-
carioth:) Lord what is doone that thou wilt shewe thy selfe vnto vs, & not vnto the worlde? Jesu answered, & said vnto them:

worlde thrzough him myghte be saued. He that beleueth on him, is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condemnacyon *that light is come into the worlde, and men loued darknes more then light, because theyr dedes were euil. For *euery one that euill doeth, hateth the light: neither cũmeth to the lighte, lest his dedes shoulde be reprooued. But he that doeth trueth, cummeth to the lighte, that hys dedes may be knowen, howe that they are wrought in God. ✠

After these thinges, came Jesus and his disciples into the lande of Jewry, and there he taried with thẽ *and baptised. And John also baptised in Enõ besides Salim, because ther was much water ther: and they came and were baptised. For John was not yet cast into prison.

And there arose a question betwene Johns disciples and the Jewes, about purifying. And they came vnto John, and sayd vnto hym: Rabbi, he that was with thee beyond Jordan (to whõ thou bareste witnesse) beholde the same baptiseth, *and all men come to him. John answered and sayde: a man can receyue nothing, except it be geuẽ him from heauen. Ye your selues are witnesses *how that I sayd: I am not Christ, but am sẽt before hym. He that hath the bride is ỹ bridgrome. But the frende of the bridegrome, which standeth and heareth him, reioyseth greately because of the brydegromes voyce. This my ioy therfore is fulfylled. He must increase: but I must decrease. He ỹ cũmeth frõ an hie is aboue all: He that is of the earth, is earthy, and speaketh of the earth. He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifieth: and no man receiueth his testimony. He that hath receiued his testimonye, *hath set to his seale, ỹ god is true. For he whom God hath sent, speaketh the wordes of God: *For God geueth not the spirit by measure vnto hym. The father loueth ỹ sonne *and hath geuen all thinges into his handz. He that beleueth on the sonne hath euerlastyng lyfe: He that beleueth not the sonne, shall not see lyfe, but the wrath of God abydeth on him. ✠

The. iiii. Chapter.

¶ The louing communication of Christe with the woman of Samaria, by the welles syde. How he teacheth the rulers sonne.

AS sone as the lord knewe, how the Pharisees had hearde that Jesus made and baptised moe disciples then John (though ỹ Jesus himselfe baptised not, but his disciples) *he left Jewry, and departed agayn into Galile. For it was so that he must nedes go thorow Samaria. ✠ Thẽ came he to a citie of Samaria (which is called Sichar) besides the possession* that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus thẽ being wery of his iourney, sate thus on the wel. And it was about the .vi. houre: and there came a woman of Samaria to drawe water. Jesus sayth vnto her: geue me drinke. For his disciples were gone away vnto the towne, to bye meat. Thẽ sayth the woman of Samaria vnto him: how is it that thou being a Jew askest drinke of me, which am a Samaritane? *For the Jewes medle not with the Samaritans. Jesus answered and sayde vnto her: if thou knewest the gifte of God, and who it is that sayeth to the geue me drinke, thou wouldest haue asked of hym, and he would haue geuen* thee water of life. The womã saith vnto hym: Sir, thou haste nothing to drawe with, and the wel is depe: from whence then haste thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the wel, and he himselfe dranke therof, and his children, and his catelle

Jesus answered, and sayde vnto her: whosoeuer drinketh of this water, shall thirst agayne. But whosoeuer dryeketh of the water that I shall geue him, shall neuer be more a thirste: but the water ỹ I shall geue him, shalbe in him a well of water springyng vp into euerlastyng lyfe. The woman sayth vnto him: Sir, geue me of that water, that I thirst not, neyther come hither to drawe. Jesus saith vnto her: Go call thyne husbande, and come hither. The woman answered and sayd vnto him: I haue no husbande. Jesus sayde vnto her: Thou hast well sayd: I haue no husband. For thou hast had fiue husbandes, and he whom thou nowe hast, is not thy husbande. In that saydst thou truely.

The woman sayeth vnto hym: *Sir,

I perceiue that thou art a prophet. Our fathers wurshipped in this mountaine: and ye say that in Ierusalem is the place where men oughte to wurshyp. Iesus sayeth vnto her: woman, beleue me, the houre cummeth, when ye shal (neyther in this mountayne, nor yet at Ierusalem) wurshyp the father. Ye wurshyp ye wot not what: we know what we wurship. *For saluacyon cummeth of the Iewes. But the houre cummeth & now is, whē the true wurshippers shal worship the father *in spirite, & in the truth. For suche the father also requireth to wurshippe hym. * God is a spirite, and they that wurshyp hym, muste wurship him in spirite and in the trueth.

The woman sayth vnto hym: I wot that Messias shal come, which is called Christ. When he is come, he will tel vs all thynges. Iesus sayeth vnto her: * I that speake vnto thee, am he. And immediately came hys disciples, & marueiled that he talked with the woman. Yet no mā said: what meanest thou, or why talkest thou with her? The womā then left her waterpot, and wente her waye into the citie, and sayth to the men: Come, see a man whiche tolde me all thinges that euer I did. Is not he Christ? Then they went out of the citie, & came vnto hym.

In the meane whyle hys disciples prayed hym, saying: Maister, eate. He sayed vnto them: I haue meate to eate, that ye know not of. Therfore saide the disciples emong themselues: hath anye man brought hym ought to eate? Iesus sayeth vnto them: my meate is to doo the will of him that sente me, and to fynishe his woorke. Say not ye, there are yet foure monethes, and then cummeth harueste? Beholde, I say vnto you: lyfte vp your eyes, and looke on the regions, for they are whyte already vnto harueste. * And he that reapeth, receiueth reward, and gathereth fruite vnto lyfe eternal: that both he that soweth, & he that reapeth, might reioyce together. And herein is the saying true, that one soweth, & another reapeth. I sēt you to reape that, wherin ye bestowed no labour. Other men laboured, & ye are entred into their labours. Many of the Samaritans of that citie beleued on him, for the saying of the womā, which testified that he told her al that euer she did. So whē the Samaritans were come vnto him, they besought hym that he would tary with thē. And he abode ther two dayes. And manye moe beleued because of his owne woordes, & said vnto the woman. Now we beleue, not because of thy saying: * for we haue heard hym our selues, and know that this is euē Christ the sauiour of the worlde. *

After two daies he departed thence, & went awaye into Galile. * For Iesus hymselfe testifyed, that a prophete hath none honour in his own countrey. Then as soone as he was come into Galile, the Galileans receiued him: When they had seene all the thinges that he did at Ierusalem at the daye of the feaste. For they went also vnto the feaste daye. So Iesus came agayne into Cana of Galile, * where he turned the water into wyne. * And there was a certain ruler, whose sonne was sicke at Capernaū. Assone as the same heard that Iesus was come out of Iewry into Galile, he went vnto him and besought hym, that he would come downe & heale his sonne. For he was euen at the poynt of death. Then said Iesus vnto him: except ye se signes & wonders, ye will not beleue. The ruler saith vnto him: Syr come down, or euer that my sōne dye. Iesus sayth vnto him: Go thy way, thy sonne liueth. The man beleued the word that Iesus had spoken vnto him: And he went his way. And as he was now going downe, the seruauntes met hym, and tolde hym, saying: thy sonne liueth. Then enquired he of them the houre, when he began to amend. And they sayd vnto hym: Yesterday at the seuēth houre, the feuer left hym. So that father knewe, that it was the same houre, in the which Iesus saide vnto him: Thy sonne liueth. * And he beleued, & all hys housholde. * This is agayne the seconde miracle, that Iesus did, whē he was come out of Iewry into Galile.

The. v. Chapter.

He healeth the man that was sicke eyght and thirtie yere. The Iewes accuse him, he answereth for himselfe, and reproueth them.

After this was there a feast day of the Iewes, & Iesus went vp to Ierusalem. And there is at Ierusalem, by that slaughter house, a poole (which is called in the Hebrue tong, Bethseda) hauing. v. porches, in which laye a great multitude of sicke folke, of blinde, halt & withered, waytyng for the mouing of the water. For an angel went downe at

at a certaine season into the poole, and stered the water. Whosoeuer then firste (after the stering of the water) stepped in, was made whole of whatsoeuer disease he had. And a certain mā was there which had bene diseased. xxxviii. yeres. When Jesus saw him lie, and knew that he now long time had bene diseased, he sayeth vnto him. Wylt thou be made whole? The sicke man answered him: Sir, I haue no mā when ỳ water is troubled, to put me into the poole. But in the meane tyme, while I am aboute to come, another steppeth downe before me. Jesus saieth vnto hym: *rise, take vp thy bed and walke. And immediately ye the man was made whole, and toke vp his bed, and walked. And the same day was the Sabboth. The Jewes therfore said vnto him that was made whole: It is the Sabboth daye, it is not lawfull for the to carye thy bed. He answered thē, he ỳ made me whole, sayd vnto me: take vp thy bed, and walke. Thē asked they him: what man is that, which saide vnto thee, take vp thy bed & walke? And he ỳ was healed, wiste not who it was. For Jesus hadde gotten himselfe away, because that there was prase of people in that place.

*Afterwarde, Jesus founde him in the temple, and sayde vnto him: beholde, thou arte made whole: synne no more, leaste a worse thing happen vnto the. The manne departed and told the Jewes, that it was Jesus whiche had made hym whole.

And therefore ỳ Jewes did persecute Jesus, & sought the meanes to slee hym, because he hadde doone these thinges on the Sabboth day. And Jesus answered thē:

**My father worketh hytherto, and I worke. Therefore the Jewes soughte the more to kill hym, not onelye because he hadde broken the Sabboth: but said also that * God was his father, and made himselfe equal with God.

Then answered Jesus, and said vnto thē: verelye, verely, I saie vnto you: *the sonne can dooe nothyng of hymselfe, but that he seeth the father dooe. For whatsoeuer he doeth, that doeth the sonne also. For the father loueth the sonne, and sheweth him all thinges that he hymselfe doth.

And he wyll shewe him greater woorkes then these, because ye should merueil: For lyke wyse as the father rayseth vp ỳ deade and quickeneth thē, euē so the sonne quickneth whome he wyll. *Neyther iudgeth the father anye manne: but hathe committed all iudgemente vnto the sonne, because that all menne shoulde honoure the sonne, euen as they honoure the father. He that honoureth not the sonne, the same honoureth not the father whiche hath sente hym. Verely, verelye I saie vnto you: the that heareth my woorde, and beleueth on him that sente me, hath euerlastynge lyfe, and shal not *come into damnacion: but is escaped from death vnto life.

Verely, verelye, I saye vnto you: *the houre shall come, and now it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shal lyue: *For as the father hath life in himselfe, so likewise hath he geuen to the sonne to haue life in himselfe: and hath geuen hym power also to iudge, because he is ỳ sonne of mā. Wonder not at this: for the *houre shall come, in the which al that are in ỳ graues, shall heare his voyce, and shal come forth: they ỳ haue done good vnto the resurrection of lyfe, and they that haue done euyll vnto the resurrection of damnacion.

+I can of mine owne selfe do nothing. As I heare, I iudge: & my iudgement is iust, because I seeke not myne owne wyll, but the wyll of the father whiche hath sent me.

‡If I should beare witnes of my self, my witnes wer not true. There is another ỳ beareth witnes of me: & I am sure, that ỳ witnesse whiche he beareth of me, is true. *Ye sente vnto John, and he bare witnes vnto the trueth. But I receyue not the recorde of man. Neuerthelelle, these thinges I saye, that ye myght be saued. He was a burning & a shining light, and ye would for a season haue reioysed in hys lyghte. *But I haue greater witnes then the witnesse of John. ‡For the woorkes whiche the father hathe geuen me to finishe, the same woorkes that I doe, beare witnes of me, that the father hathe sente me. And the father hymselfe whiche hathe sente me, *hathe borne witnesse of me. Ye haue not heard his voyce at any tyme, nor seen his shape, his woorde haue ye not abydyng in you. For whome he hath sente, hym ye beleue not. Searche the scriptures, for in them ye thynke ye haue eternall lyfe * and they are they which testifie of me. And yet will ye not come to me, that ye might haue lyfe. I receyue not prayse of men, but I know you, that ye haue not ỳ loue of god in you. I am come in my fathers name, & ye receiue me not. * If another come in his owne name, him will ye receiue: How can

ye beleue, whiche receyue honoure one of another, & seke not ꝑ honoure that cõmeth of God onely. ¶ Do not thynke ꝑ I wyll accuse you to my father. There is one that accuseth you, euẽ Moses in whõ ye trust. For had ye beleued Moses, ye would haue beleued me: * for he wrote of me. But yf ye beleue not his writinges: howe shall ye beleue my wordes? ✠

Deut. 18. c

¶ The. vi. Chapter. ✠

Jesus feedeth fiue thousand men, departeth awaye that they shulde not make hym kyng, and reproueth the fleshlye hearers of his woorde. The carnal are offended at hym.

AFter these thinges * Jesus wẽt his waye ouer the sea of Galile whiche is the sea of Tiberias, ‡ and a great multitude folowed him, because they saw his miracles which he did on them that were diseased. And Jesus wente vp into a mountayne, and there he satte with his disciples. And Easter, a feast of the Jewes was nye. ✠ ✠ ✠ When Jesus then lifte vppe his eyes, and saw a greate coumpany come vnto hym, he sayeth vnto Philip: whence shal we bie bread that these may eat? This he said to proue hym: for he himself knew, what he would doo.

mat. 14. b
Mar. 6. d
‡ mar. 4. d
Luke. 6. c
* mat. 14. b
Mat. 6. d
Luke. 9. b

* Philip answered hym: two hundred peny worth of bread are not sufficient for them, that euery e manne may take a litle. One of his disciples (Andrewe Simon Peters brother) sayeth vnto hym: There is a lad here, which hath fiue barly loaues and two fishes: but what are they emong so many? And Jesus saide. Make the people sit downe. There was muche grasse in the place. So the menne sat down, in nombre about fyue thousande. And Jesus toke the bread: and when he had geuẽ thankes, he gaue to the disciples, and the disciples to them that were set downe: And likewise of ꝑ fishes as muche as they would. Whẽ they had eaten inough, he sayeth vnto his disciples: gather vp ꝑ broken meat which remaineth: ꝑ nothing be lost. And thei gatherd it together, and fylled. xii. baskettes with ꝑ brokẽ meat of ꝑ fiue barly loaues: whiche broken meat remained vnto them that had eaten. Then those menne (when they had sene the miracle that Jesus dyd) ‡ said: this is of a truethe the same prophet, that shouldé come into the worlde. ✠ Whẽ Jesus therfore perceiued that they would come and take hym vp to make him king, * he departed again into a mountain himselfe alone. * And when euen was nowe come, his disciples wente downe vnto the sea, and gat vp into a ship, and came ouer the sea vnto Capernaũ. And it was now darke, and Jesus was not come to them. And the sea arose with a great wind that blewe. So when they had rowen aboute a. xxv. or thirtie furlonges, they sawe Jesus walkyng on the sea, & drawyng nygh vnto ꝑ ship, and they were afraied. But he C sayeth vnto them: It is I, be not afraied. Then would they haue receyued him into the ship, & immediatly the ship was at the land whither they went. The daie folowyng when the people (whiche stode on the other side of the sea) sawe that there was none other ship there, saue that one where into hys disciples were entred, and that Jesus wente not in with his disciples into the shippe, but that his disciples were gone awaye alone: (Howebeit, there came other shippes from Tiberias nighe vnto the place, where they did eate bread, after that the Lorde had geuen thankes:) when the people therefore sawe that Jesus was not there, neither his disciples, they also toke shippyng, and came to Capernaum, seking for Jesus. And when thei had foũd him on the other side of the sea, they sayed vnto hym. Rabby, when camest thou hither? Jesus aunswered them, and sayed: verely, verely, I saye vnto you: ye seke me, not because ye sawe the miracles, but because ye dyd eate of the loaues, and were filled. * Labour not for the meate which perisheth, but for that which endureth vnto euerlastyng life, which meate the sonne of man shall geue vnto you. For him hath God the father sealed.

* 3. Reg. 19
‡ Luk. 7. c
Joh. 4. b
Luke. 6. c
and. c
Luke

Then sayed they vnto hym: what shal we doe, that we might worke the workes of God? Jesus answered and sayed vnto them: This is the worke of God, ꝑ ye beleue on hym, whõ he hath sent. They saied therefore vnto hym * what signe shewest thou then, that we maye see, and beleue thee? What doest thou worke? Oure fathers dyd eate Manna in the deserte as it is written: He gaue them * breade from heauen to eate. Then Jesus sayde vnto thẽ: verely, verely, I saye vnto you: Moses gaue you not that bread from heauen, * but my father geueth you the true bread from heauen. For the breade of God is he, which commeth downe from heauen, and geueth life vnto the worlde.

* mat.
and. c
Luke
* Ex.
* mat.

Then sayde they vnto him: Lorde euermore

more geue vs this bread. And Jesus said vnto them: I am the bread of life. He that commeth to me shall not hunger: and he that beleueth on me shall neuer thyrst. ✠ But I saide vnto you: þ ye also haue sene me, & yet ye beleue not. All that the father geueth me shall come to me: and him that commeth to me, I cast not awaye. For I came down from heauē: *not to do that I wil, but that he will, whiche hath sent me. And this is the fathers will whiche hath sente me, that of all whiche he hath geuen me, I shall lose nothyng: but rayse them againe at the laste daye. And this is the wil of him that sent me: that euery one whiche seeth the sonne * and beleueth on him, haue euerlasting lyfe. And I wil rayse hym vp at the last day. The Iewes then murmured at him, because he saied: I am þ bread (of lyfe) which came downe from heauen. And they sayde: ‡ Is not this Jesus the sonne of Joseph, whose father and mother we knowe? howe is it then that he sayeth, I came down from heauen? Jesus answered and sayed vnto them: Murmure not among your selues. ✠ ‡ No manne can come to me, excepte the father whiche hath sente me, draw hym: And I will rayse him vp at the laste daye. It is written in the prophets: ‡ they shalbe all taughte of God. Euery manne therefore that hath heard, & hath learned of the father, cōmeth vnto me. * Not that anye manne hathe sene the father, saue he whiche is of God: the same hath seene the father. Verely, verely, I saye vnto you: he that putteth his trust in me, hath euerlasting lyfe. I am that bread of life. Your fathers did eat Manna in the wildernesse, and are deade: This is that bread, which commeth down from heauē, that a man maye eate therof, and not dye. I am that liuing bread, which came down from heauen. If anye manne eate of this bread he shall liue for euer. ‡ And the bread that I wyll geue, is my flesh: whiche I will geue for the lyfe of the worlde. ✠ The Iewes therfore stroue amōg themselues, saying: How can this fellow geue vs that flesche of his to eate? Then Jesus saide vnto them:

✠ Verely, verely, I saye vnto you, except ye eate the flesche of the sonne of man, and drinke his bloude: ye haue no lyfe in you. Whoso eateth my flesh, and drinketh my bloude, hath eternall lyfe: and I wyl rayse hym vp at the last daie. For my flesh is meate in dede: and my bloude is drinke in dede. He that eateth my flesh and drinketh my bloude, dwelleth in me and I in hym. As the liuyng father hath sente me, & I liue for the father: Euē so he that eateth me shall liue by the meanes of me. This is that bread, whiche came downe from heauen: not as your fathers did eate Manna and are dead. He that eateth of this bread, shall liue euer. ✠

These thinges saide he in the synagoge, as he taughte in Capernaum. Many therefore of his disciples (when they had heard this) sayed: this is an harde saying, who can abide the hearyng of it? Jesus knewe in himselfe, that his disciples murmured at it, and he sayed vnto them: Doeth this offende you? What and yf ye shall see the sonne of manne ascende vp thither where he was before? It is the spirit that quickneth: the flesche profiteth nothyng. The wordes that I speake vnto you, are spirit and life. But there are some of you þ beleue not. For Jesus knew from the beginning whiche they were, that beleued not, and who shoulde betraye hym. And he sayed: therefore said I vnto you: that no manne can come vnto me except it wer geuen vnto him of my father. ‡ From that tyme many of his disciples went backe and forsoke him, and walked no more with him. Then saied Jesus to the twelue: wyll ye also goe awaye? Then Simon Peter answered hym: Lord, to whō shal we go. Thou hast the wordes of eternall lyfe, * and we beleue, and are sure that thou art Christe the sonne of the liuyng GOD. Jesus answereth them: Haue not I chosen you twelue, & one of you is a deuile? He spake of Judas Iscarioth the sonne of Symon. For he it was that should betraye hym, beeing one of the twelue.

The. vii. Chapter.

Jesus commeth to Jerusalē at the feaste, teacheth the Iewes and reproueth them: There are diuers opinions of him amonge the people. The pharises rebuke the officers, because they haue not brought hym, and chide with Nicodemus for takyng his parte.

After these thinges, Jesus went about i Galile: for he would not go about in Jewry because that the Iewes sought to kyll hym. The Iewes * feast of tabernacles was at hand: his brethren therfore said vnto him: get the hence, and go into Jewry, that thy disciples also maye see thy woorkes that thou doest. For there is no man that doth any thing in secret, and he himself seketh to

be knowē openly. yf thou do such thinges, shewe thy selfe to the worlde. For his brethren beleued not in hym.

Then Jesus saied vnto them: My tyme is not yet come: but your time is alwaye readye. The worlde cannot hate you.

Joh. 15. a. *But me it hateth: because I testifye of it, that the workes thereof are euill. Goe ye vp vnto this feast, I wil not goe vppe yet vnto this feaste, for my tyme is not yet fullcome. When he had sayd these wordes

B vnto them: he abode styll in Galile. But assone as his brethren were come, then went he also vp vnto the feast, not openlye, but as it were priuelye. Then soughte

*Jo. 11. f hym the Iewes at the feaste, and sayed: * wher is he? And much murmuring was ther of him emōg ỳ people. For some saide:

mat. 21. d Joh. 4. c and 6. f ‡ Joh. 12. f *He is good: other said naye, but he disceiueth the people. Howebeit, no man spake openlye of hym, for feare of the Iewes. ‡

+Nowe when halfe of the feast was done, Jesus went vp into the temple, and taught. And the Iewes meruayled, saying: Howe knoweth he the scriptures, seeyng that he neuer learned? Jesus answered them and sayed: My doctryne is not mine, but his that sente me. yf any manne wyll bee obediente vnto his wyll, he shall knowe of the doctrine, whether it bee of God, or whether I speake of my selfe. He that speaketh of hym selfe, seketh his owen prayse: But he that seketh hys prayse that sent him, the same is true, and no vnrighteousnes is in him.

*Ex. 20. a Deu. 5. a *Did not Moses geue you a law, and yet none of you kepeth the lawe? Why go

C ye about to kyll me? The people answered and saied: thou hast the deuill: who goeth about to kyll the? Jesus answe-

John. 5. a red, and sayed vnto them: * I haue doone one worke, & ye all meruaile. Moses therefore gaue vnto you the circumcision: not

Gen. 17. b because it is of Moses, but * of ỳ fathers. And yet ye on the Sabboth daye circumcise a manne. yf a manne on the Sabboth daye receiue circumcision without breakyng of the lawe of Moses: disdaine ye at

*Deu. 5. c Leui. 19. c & 10. 24. c me, because I haue made a manne euerye whit whole on ỳ Sabboth day? * Judge not after the vtter appearaūce, but iudge with a righteous iudgemente.

Then saied some of them of Jerusalem: is not this he whom thei go about to kil? But loe, he speaketh boldlye, and they saye

mat. 17. g. and 21. c & Joh. 6. c. nothing to him. Doo the rulers knowe in dede, ỳ this is very Christ? Howbeit * we knowe this manne whence he is: but when Christ commeth, no man knoweth whēce D he is.

Then cried Jesus in the temple (as he taughte) saying: ye bothe knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sente me is true, whome ye knowe not. But I knowe him, (And if I saye that I knowe him not, I shall bee a liar like vnto you, but I knowe him) for I am of hym, and he hath sente me. * Then they soughte to take hym, but no manne layed Mat. Luk. 20. f. handes of him, because his houre was not yet come. ‡ Many of the people beleued * Joh. on hym, + and sayed: when Christe commeth, wyl he doe mo myracles then these, that this manne hath done? The pharises heard that the people murmured suche thinges concerning him:

+And the pharisees and hie priestes * sente mat. 22. mar. 12. luk. 20. ministers to take hym. Then sayde Jesus vnto thē: yet am I a little while with you, E & then go I vnto him that sent me. Ye shal seke me, and shal not finde me: and where I am, thither can ye not come. Then sayde the Iewes emong themselues: whyther will he goe, that we shall not finde hym? Will he goe among the Gentiles (whiche are scatered abroad) & teach the Gentiles? What maner of saying is this ỳ he saied: ye shall seke me and shall not finde me: and where I am thyther can ye not come.

In the laste daye, that greate day of the feast, Jesus stoode, and cried, saying: * yf Luk. 6. any man thyrst, let him come vnto me, and F drinke. He that beleueth on me (as sayeth the scripture) out of his bellye shall flowe riuers of water of life. But this spake he of the spyrite, whiche they that beleue on him, shoulde receiue. + For the holye ghost was not yet there, because Jesus was not yet glorified.

+Many of the people therefore (when they heard this saying) saied: * of a truthe * Joh. 1. and 6. this is a prophete: but other sayed ‡ thys Luk. 7. is Christe. But some sayed: shall Christe ‡ mat. 2. come out of Galile? * Sayth not the scrip- * mat. 1. ture, that Christe shall come of the seede of Dauid. and out of the toune of Bethlem, where Dauid was? So was ther dissencion emong the people because of hym. And some of them would haue taken him: but no manne layed handes on hym. Then came the ministers to the hye priestes and pharises. And they sayed vnto them: why haue ye not broughte him? The ministers answered: neuer manne spake as thys

manne

manne dooeth. Then aunswered them ỳ pharises: are ye also disceaued? Dothe anye of the rulers or of the pharises beleue on him? But this comen people whiche knowe not the lawe, are curssed. Nicodemus saieth vnto them (*he ỳ came to Jesus by night & was one of thē) Doth our law iudge any man, before it heare him, & knowe what he hath done? They answered, and saide vnto him: arte thou also of Galile? Searche and loke, for out of Galile ariseth no prophete. And euery manne went vnto his owne house. ✠

The. viii. Chapter. ✠

A woman is taken in aduoutrye. Christe deliuereth her. The freedome of suche as folow Christ, whome they accuse to haue the deuil within hym, and go about to stone hym.

JEsus went *vnto mounte Oliuete, and earlye in the morning he came again into the temple: and al ỳ people came vnto him, and he sat downe, and taught them. And the scribes & pharisēis brought vnto him a woman taken in aduoutrye: and when they hadde sette her in the middes, they saie vnto him: Maister, this woman was taken in aduouttie, euen as the dede was a dooing. *Moses in the lawe commaunded vs, that suche shoulde bee stoned. But what saiest thou? This they said to tempt him that they might e accuse him. But Jesus stouped doune, and with his finger wrote on the ground. So, when thei continued asking him, he lift him self vp, and said vnto them: let him that is among you without synne, caste the first stone at her. And agayn he stowped doune, and wrote on the grounde. And assone as they heard this, they went out one by one, beginning at the eldeste. And Jesus was lefte alone, and the woman standing in the middes. When Jesus had lift vp himself, and saw no man, but the woman, he said vnto her: woman, where are those thine accusars? Hath no man condemned thee? She saied: No manne, Lorde. And Jesus saide: Neyther doe I condemne thee. Goe and *synne nomore. ✠

✠ Then spake Jesus againe vnto them saying: I am the lighte of the worlde. He that folowethe me, doth not walke in darknesse but shall haue the lighte of life. The pharisēis therefore saide vnto him: thou beareste recorde of thy selfe, thy recorde is not true. Jesus aunswered, and said vnto them: though I beare recorde of my selfe yet my record is true: for I know whēce I came, and whither I goe. But ye can not tel whence I come, & whither I goe. ye iudge after the flesshe, I iudge no man. And if I iudge, my iudgemēt is true. For I am not alone: but I and the father that sent me. *It is also written in your law, that the testimonie of two men is true. I am one that beareth witnes of my selfe, & the father that sent me, beareth witnes of me. Then said thei vnto him: where is thy father? Jesus answered, ye neither knowe me, nor yet my father: yf ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Jesus in the treasurie as he taught in the temple, & no man layde handes on hym *for his houre was not yet come. ✠ Then said Jesus again vnto them: ✠ I go my way, & * ye shall seeke me, and shall dye in your synnes. Whither I go, thither can ye not come. Then sayde the Jewes: will he slyll hymselfe, because he saieth: whyther I goe, thither can ye not come? And he saide vnto them: ye are from beneth, I am from aboue. ye are of this worlde, I am not of this worlde: I saide therefore vnto you, that ye shall dye in your synnes. For *yf ye beleue not that I am he, ye shall dye in your synnes.

Then sayd they vnto hym: who art thou? And Jesus saith vnto them: Euē ỳ verye same thyng ỳ I speake vnto you. I haue many thinges to saye, & to iudge of you: yea, & he ỳ sent me, is true. & I speake in ỳ worlde, those thinges whiche I haue heard of hym. Howbeit they vnderstoode not that he spake of his father. Then saide Jesus vnto them: when ye haue lift vp on hye the sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe: *but as my father hath taught me, euen so I speake these thynges: and he that sent me, is wt me. The father hath not left me alone, for I doe alwayes those thynges ỳ please hym. ✠ As he spake these wordes, *many beleued on hym.

✠ Then saide Jesus to those Jewes, whiche beleued on him: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the truth: & the trueth shal make you free. They answered hym: Wee bee Abrahams seed, and were neuer bonde to anye man: howe sayest thou then ye shalbe made * free? Jesus aunswered them: verely, verely, I saye vnto you, that & whosoeuer committeth synne, is the ser-

Mat. 26. c
* Joh. 7. e and. 13. b.
mat. 16. d Joh. 2. b
Joh. 14. b.
Joh. 7. b Joh. 14. b
Joh. 7 b
Rom. 6. b and 8. a *Rom. 6. f. 1. Pet. 2 b

uaunte of synne. And the seruaunte abydeth not in the house for euer: but the sonne abideth euer. If the sonne therefore shall make you free, then are ye free in deede.

I know we that ye are Abrahams sede: but ye seeke meanes to kyll me, because my worde hath no place in you. I speake that whiche I haue sene with my father: and ye doe that, whiche ye haue seene with youre father. They answered and said vnto him: Abraham is our father. Jesus sayeth vnto them: yf ye were Abrahams children, ye would doe the dedes of Abraham. But nowe ye go about to kyll me, a manne that hath tolde you the trueth, whiche I haue heard of God: this dyd not Abrahā. Ye do the dedes of youre father. Then saied they to hym: wee were not borne of fornicacion.

We haue one father, euen God. Jesus saied vnto them: if God wer your father, truely ye would loue me. For I proceded forth, and came from God. Neyther came I of my selfe, but he sente me. Why doe ye not knowe my speache? Euen because ye cannot abide the hearyng of my worde.

Ye are of your father the deuill, and the lustes of youre father will ye serue. *He was a murtherer from the beginning and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his owne. For he is a liar, and the father of the same thyng: And because I tell you the trueth, therfore ye beleue me not. Which of you rebuketh me of sinne? If I saye the trueth, why doo not ye beleue me? He yͭ is of God, heareth Goddes woordes. Ye therefore heare them not, because ye are not of God. Then answered the Iewes, and sayed vnto him: Saie we not wel that thou art a Samaritane, and haste the deuill? Jesus answered: I haue not the deuill: but I honoure my father, & ye haue dishonoured me. I seeke not myne owne prayse: there is one that seketh and iudgeth.

Verely, verely, I saye vnto you: If a manne kepe my saying, he shall neuer see deathe. Then saied the Iewes vnto hym: Now know we, that thou hast the deuyl: Abrahā is deade, and the prophetes, and thou sayest: if a manne kepe my saying, he shall neuer taste of death. Art thou greater then oure father Abraham, whiche is deade? And the prophetes are deade. Whō makeste thou thy selfe? Jesus answered: If I honoure my selfe, myne honoure is nothing. It is my father that honoureth me, whiche ye saie is youre God, and yet ye haue not known hym: but I knowe hym. And if I saie, I knowe hym not, I shall be a liar like vnto you. But I know hym, and kepe his saying. Youre father Abraham was glad to see my daye, and he saw it, and reioyced. Then said the Iewes vnto hym: thou art not yet fifty yere olde, and hast thou sene Abraham? Jesus saied vnto them: Verely, verely, I say vnto you: yer Abraham was borne: I am. Then toke they vppe stones, to cast at hym. But Jesus hid himselfe, and went out of the temple.

The. ix. Chapter.

Christ maketh the man to se, that was borne blinde.

AND as Jesus passed by, he sawe a man which was blinde from his birthe. And his disciples asked him, saying: Master, who did synne, this manne, or his father and mother, that he was borne blynde? Jesus answered: Neither hath this manne sinned, nor yet his father and mother: but yͭ the workes of God shoulde be shewed him. I must worke yͭ workes of hym that sent me, while it is daie. The night commeth, when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

Assone as he had thus spoken, he spatte on the grounde, and made claye of the spettle, and rubbed the claye on the eyes of the blinde, and saied vnto hym: Goo washe thee in the pole of Siloe, which (by interpretation) is asmuche to saye, as sente. He wente his waie therefore, and washed, and came againe seing. So yͭ neighbours and they that had sene hym before (howe that he was a begger) saied: is not this he yͭ sat and begged? Some saied: this is he. Again other said: (No but) he is like him.

He himselfe saied: I am euen he. Therfore sayd they vnto hym: Howe are thyne eyes opened? He answered and sayde: the man that is called Jesus, made claie, and anoynted myne eyes, and saied vnto me: Go to the pole Siloe, & washe. And when I wente and washed, I receiued my sight. Then sayed they vnto hym: where is he? He sayed: I cannot tell.

They broughte to the pharises, hym that a litle before was blynde: and it was the Sabboth day, when Jesus made yͭ claie and opened his eyes. Then againe the pharises also asked hym, howe he had receyued his sighte. He sayed vnto them:

he

he putte claye vpon myne eyes, and I washed, and do see. Therfore sayde some of the Pharyseis: thys manne is not of God, because he kepeth not the Sabboth day. Other sayed: *howe can a man that is a sinner, dooe suche miracles? And there was a stryfe among them. Thei spake vnto the blinde manne agayne: What sayest thou of hym, because he hath opened thine eyes? he sayed: *he is a prophete.

But the Iewes dyd not beleue of the manne, (howe that he had beene blynde, & receyued his syghte) vntyll they called the father and mother of hym that had receyued his sighte. And they asked them saying: Is this youre sonne, whome ye saye was borne blynde? Howe dooeth he now see then? His father and mother answered them, and sayed: wee knowe that this is our sonne, and that he was borne blynde, but by what meanes he nowe seeth, wee cannot tell: or who hath opened his eyes can not wee tell. He is olde inoughe, aske hym: let hym answere for himselfe. Suche woordes spake his father and mother, because they feared the Iewes. For the Iewes had conspired al ready, that if any man dyd confesse that he was Christ, *he should bee excommunicate out of the Synagoge. Therfore sayed hys father & mother: he is olde inough, aske hym. Then againe called they the man that was blind, & saide vnto him: geue God the praise: we knowe, that this man is a synner. He answered therfore, and saide: whether he be a synner or no, I can not tell: One thyng I am sure of: that where as I was blind, now I see. Then sayd they to him againe: What did he to thee? How opened he thine eyes? He answered them: I tolde you yer whyle, and ye dyd not heare. Wherfore woulde ye heare it agayne? Will ye also be hys dysciples? Then rated they hym, and sayde: Bee thou hys dyscyple. Wee are Moses dysciples. We are sure, that God spake vnto Moses: As for this felow, we knowe not from whence he is. The man answered and sayed vnto them: this is a merueilous thyng, that ye wote not from whence he is, and yet hath he opened mine eies. For we be sure, þ God heareth not sinners. But if any manne be a worshypper of God, and obedient vnto hys will, hym heareth he. Sence the worlde began was it not heard, that anye manne opened the eyes of one that was borne blind. If this man were not of God, he coulde haue done nothyng. They answered, and said vnto hym: thou art altogether borne in sinne, & doest þ teache vs? And they cast him out.

Iesus heard that they had excommunicate hym: and when he had founde him he sayed vnto hym: dooest thou beleue on the sonne of God? He answered and sayed. Who is it Lorde, that I might beleue on hym? And Iesus sayed vnto hym: thou hast sene him, & he it is that talketh with thee. And he sayed: Lorde I beleue, and he worshipped him. And Iesus saied vnto him: I am come vnto iudgement into this world, that they which see not, might see: and that they whiche see, myght bee made blinde. And some of the pharises whiche were wt him, heard these wordes, and said vnto him: are we blinde also? Iesus sayed vnto them: *yf ye were blynde, ye shoulde haue no synne. But nowe ye saye, wee see: therefore your synne remayneth.

The. x. Chapter.

Christ is the true shepeheard, & the dore of the shepe, he telleth the truth, and therefore the Iewes take vppe stones to caste at him, and call his preaching blasphemy, and go about to take hym.

Verely, verely, I say vnto you: he that entreth not in, by the dore into þ shepefolde, but climeth vp some other waye, the same is a theefe and a murtherer. But he that entreth in by the dore, is the shepeheard of þ shepe: to him the porter openeth, and the shepe heare his voyce, and *he calleth his owne shepe by name and leadeth them out. And when he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym: For they knowe his voyce. A straunger will they not folowe, but wyl flye frō hi: for they know not þ voice of straūgers.

This prouerbe spake Iesus vnto them, but thei vnderstode not what thinges thei were, which he spake vnto thē. Then saied Iesus vnto them againe: verelye, verelye, I saye vnto you: *I am the dore of the shepe. All (euen as manye as came before me) are theues and murtherers: but the shepe did not heare them. I am the dore: by me if any man entre in, he shalbee safe, and shall goe in and oute, and fynde pasture. A theefe cōmeth not but for to steale, kill, and to destroye. I am come, that they might haue lyfe, and that they might haue it more aboundantlye.

*I am *the good shepeheard. A good shepeheard geueth his lyfe for þ shepe. An hired

hired seruaũt, & he which is not the shepe-
heard (neither the shepe are hys owne) se-
eth the wolfe comming, and leaueth the
shepe, and flieth, and the wolfe catcheth, &
scatereth the shepe. The hyred seruaunte
flieth, because he is an hired seruaunt, and
careth not for the shepe. I am the good
1. Pet. 2. c. shepeheard * and knowe my shepe, and am
1 mat. 11. d. knowen of mine. ‡ As my father knoweth
Luke. 10. d me, euen so know I also my father. And *
*mat. 20. f I geue my life for the shepe: & other shepe
I haue, whiche are not of this folde.
Them also muste I bryng, and they shall
heare my voice, and there shalbe one folde
D and one shepheardc. ✠ Therefore doth my
father loue me, because I putte my lyfe
from me, that I myght take it agayne.
No man taketh it from me: but I putte it
awaie of my selfe. I haue power to putte
it from me, and I haue power to take it a-
gayne. This commaundemente haue I
receiued of my father. There was a dissen-
*mat 9 d tion therefore agayne among the Jewes
and. 12. b for these sayinges, and many of the said: *
mar. 3. b he hath the deuil, and is mad, why heare
Luke. 11. b ye hym? Other sayed ‡ these are not the
John. 8. f
1 Joh. 7 g woordes of hym that hath the deuill. Can
the deuyll open the eyes of the blind?
✠ And it was at Jerusalem the feaste
E of the dedication: and it was winter: and
*Like. 6 a Jesus walked in the temple, euen in * Sa-
actes 3. b. lomons porche. Then came the Jewes
and. 5. c. rounde aboute hym, and sayde vnto hym:
How long doest thou make vs doute? If
thou be Christe, tell vs plainly. Jesus an-
swered them: I tolde you, and ye beleue
not. The woordes that I doe in my fa-
thers name, they beare witnes of me.
But ye beleue not, because ye are not of
*Joh. 8. f my shepe. As I sayd vnto you: * my shepe
F heare my voice: and I knowe them, and
they folowe me, and I geue vnto them e-
ternall life: and they shal neuer perishe, nei-
ther shall anye man pluche them out of my
hande. My father whiche gaue them me,
is greater then all, and no man is able to
*Jo. 14. a take them out of my fathers hand. ‡ I and
and. 17. c. my father are one.
*Then the Jewes agayne toke vp
*Jo. 8. g. stones, to stone hym withall. Jesus an-
swered them: many good woorkes haue I
shewed you from my father: for whiche
of them doe ye stone me? The Jewes an-
swered hi, saying: for thy good woorkes
*Joh. 5 d. sake we stone the not * but for thy blasphe-
my: and because that thou being a manne
makeste thy selfe God. Jesus answered
them: Is it not written in youre lawe * I *ps
sayde, ye are Goddes? If he called them Cxx
Goddes, vnto whome the woord of God G
was spoken (and the scripture cannot bee
broken concernyng hym whom the father
hath sanctified, and sente into the worlde)
doe ye saye that I blaspheme * because I mat.
sayde, I am the sonne of God? If I doe mar.
not the woorkes of my father, beleue me Luk.
not. But yf I doe, and if ye beleue not me, ‡ Joh.
beleue the woorkes: that ye maye knowe and.
and beleue, that the father is in me, and I
in hym. ✠
* Againe they wente aboute to take hym,
and he escaped out of their handes, & went mat.
awaye againe beyonde Jordan, into the John.
place where Iohn before hadde baptised,
and there he abode. And manye resorted ‡ Ie.
vnto him, and saide: Iohn dyd no miracle,
but * all thynges that Iohn spake of this Iden.
mã were true, & many beleued on hi there.

The. xi. Chapter.

Christe raiseth Lazarus from death. The hie priestes and pharises gather a counsel against him. He getteth hym out of the waye.

A Certain mã was sicke, named
Lazarus, of Bethania, ỹ towne
of Mary, and her sister Mar-
tha. It was that Marye * Luke.
which anointed Jesus with
oyntmente, and wiped his feete with her
heere, whose brother Lazarus was sicke.
Therefore his sisters sente vnto hym, say-
ing: Lorde, behold, he whom thou louest,
is sicke. When Jesus hearde that, he said:
this infirmitie is not vnto death, but for ỹ
prayse of God, ỹ the sonne of God * might *Joh.
be praysed by the reason of it. Jesus loued
Martha and her sister & Lazarus. When
he had hearde therfore, that he was sicke,
he abode two daies still in the same place
where he was.
Then after that, sayde he to hys dyf B
ciples: lette vs goe into Jewry agayne.
His disciples sayde vnto hym: Maister,
the Jewes lately * sought to stone thee, & *Joh.
wilt thou go thyther againe? Jesus an- 8. 9.
swered: are there not. xii. houres of the
daye? If a man walke in the daye he stoũ-
bleth not, because he seeth the lyght of this
worlde. But yf a manne walke in the
nighte, he stoumbleth, because there is no
lighte in hym. This sayd he, and after that
he sayde vnto them: oure frende Lazarus *mat. 9.
*sleepeth, but I goe to wake hym oute of Luke. 8.
sleepe. Then saide his disciples: Lorde, yf Mar. 5. d.

he

he slepe, he shall doe well inough. Howbeit, Jesus spake of his death: but they thoughte that he had spoken of the naturall slepe. Then said Jesus vnto them playnly: Lazarus is dead, & I am glad for your sakes, that I was not there, because ye maye beleue: neuertheless, lette vs goe vnto him. Then sayde * Thomas C which is called Didimus, vnto the disciples: let vs also goe, that we may dye with hym. Then went Jesus, and found that he had lien in his graue foure daies already. Bethanye was nye vnto Jerusalem, about xv. forlonges of, and many of the Jewes came to Martha & Mary to comfort thē ouer their brother. Martha assone as she heard that Jesus was comming, went and met him: but Mary sate styll in the house.

+ Then sayde Martha vnto Jesus: Lorde * if thou haddeste beene here, my brother had not died, neuertheles, now I know, that whatsoeuer thou askest of God, god will geue it thee. Jesus saith vnto her: Thy brother shall rise agayne. Martha sayeth vnto hym: I know ꝑ he shal ryse agayn in the resurrection at the last day. Jesus sayeth vnto her: I am ꝑ resurrection & the * life: he that beleueth on me, yea, though he wer dead, yet shal he liue: & whosoeuer liueth and beleueth on me, shall neuer dye: Beleueste ꝑ this? She sayde vnto hym: ye lorde, I beleue that thou art Christ, the sonne of God, whiche shoulde come into the worlde. ‡ And assone as she had so saide, she went her way, & called Mari her sister secretly saying: The maister is come, and calleth for thee. Assone as she heard that: she arose quickly, and came vnto him. Jesus was not yet come into the towne: but was in that place where Martha mette hym. The Jewes then which were with her in the house, and confortted her (when they saw Mary, that she rose vp hastely and went out) folowed her, saying: She goeth vnto the graue, to wepe there.

Then when Marye was come where Jesus was and saw hym, she cummeth nye vnto hys feete, and sayeth vnto him: Lorde * if thou haddest beene here, my brother had not beene dead. When Jesus therfore saw her wepe (and the Jewes also wepyng whiche came with her) he groned in the spirite, and was troubled in himselfe, & sayde: Where haue ye laied him? They say vnto hym: Lorde, come & see. And * Jesus wepte. Then sayde the Jewes: Behold how he loued hym. And some of them sayd: could not he whiche * opened ꝑ eyes of the blind, haue made also that this man shoulde not haue dyed? Jesus therfore agayn groned in him selfe, and came to the graue. It was a caue, and a stone layed on it.

Jesus sayde: take ye away the stone. Martha the sister of him that was ded, sayde vnto him: Lorde, by this tyme he stynketh, for he hathe beene dead foure dayes. Jesus sayth vnto her: sayd I not vnto thee, that if thou dyddeste beleue, thou shouldest se the glory of god? Thē they toke away the stone from the place where he that had bene dead, was layd. And Jesus lift vp his eyes and sayd: father I thanke thee, that thou hast heard me. Howbeit I knew that thou hearest me alwayes, but * because of the people whiche stand by, I said it, that they may beleue, that thou hast sent me. f

And when he thus had spoken, he cryed with a loud voice: Lazarus, come furth. * And he ꝑ was dead, came furth, bound hand & foote with graue clothes, & hys face was bound with a napkin. Jesus saide vnto them: loose hym, & let hym goe. Thē many of the Jewes which came to Mary (and had seene the thinges which Jesus did) * beleued on him. ‡ But some of them went their wayes to the pharisees and tolde them what Jesus had doone.

++ Then gathered ꝑ hye priestes & the pharisees a counsel, & said: ‡ what do we? For this man doeth many miracles. If we let him scape thus, al men wil beleue on hym, & the Romaynes shall come and take away both our roume & the people. And one of thē named Cayphas (beyng the hye priest ꝑ same yere) said vnto thē: Ye perceyue nothyng at al, nor consydre that * it is expedient for vs, that one mā dye for the people, & not that al the people perish. This spake he not of himself, G but beyng hye priest that same yere, he prophecied that Jesus should dye for ꝑ people, & not for the people onely, but ꝑ he should gather together in one the children of God, ꝑ were scatered abroade. * Then frō that day furth they toke counsayle together for to put hym to death.

Jesus therfore walked no more openly among the Jewes; but went his way thēce vnto a countrey nie to a wildernes, into a citie whiche is called Ephraim, & there

there cõtinued with his disciples. * And
Mat. 26. a
Mar. 14. a
Luk. 22. a
the Jewes easter was nye at hand, and
many went out of the cõtrey vp to Je-
rusalem before the easter to purifye thẽ
selues. Then sought they for Jesus, and
spake among themselues, as they stode
Joh. 7. b
in the temple: * What thynke ye, seeing
he cummeth not to the feaste day? The
Jhon. 9. c
hye priestes and Pharisees * had geuen
a commaundemẽt, that if any man knew
where he were, he shoulde shewe it, that
they might take hym. ✠

The xii Chapter. ✠

Mary anoynteth Christes feete. Judas murmureth. Christ entreth Jerusalem.

Then Jesus (sixe dayes before
Mat. 26. a
Mar. 14. a
Luk. 22. a
easter) cam to Bethany, wher
Lazarus had bene dead, whõ
he raysed from deathe. There
they made him a supper, & Martha ser-
ued: but Lazarus was one of them that
Luke. 7. f
sate at the table with hym. ✠ Then toke
Mary a pound of oyntmẽt (called Nar-
dus, perfect & precious) & anoynted Je-
sus feete, and wyped his feete with her
heere, & the house was filled wt ỹ odour
Mat. 26. a
of the oyntment * Then sayde one of hys
Mar. 14. a
Disciples (euen Judas Iscariot Si-
mons sonne, which afterward betrayed
him) why was not this oyntmẽt sold for
three hundred pence, & geuẽ to ỹ poore?
This he said: not ỹ he cared for ỹ poore,
Joh. 13. b
but because he was a theefe, & * had the
bag, & bare ỹ which was geuẽ. Thẽ said
Jesus: Let her alone: against the day of
my burying hath she kept this. For the
poore alwayes shal ye haue wt you, but
B
me haue ye not alway. Much people of
ỹ Jewes therfore had knowelage ỹ he
was there. And they came, not for Jes
Joh. 11. b
sake onely, but ỹ they might se Lazarus
also, * whom he raysed frõ death. But ỹ
hye priestes helde a counsell that they
might put Lazarus to deathe also, be-
cause ỹ for his sake many of the Jewes
went away, and beleued on Jesus. ✠
Mat. 21. a
Mar. 11. a
* On the next day much people ỹ were
come to the feast, when they heard that
Jesus shoulde come to Jerusalem, toke
Psal. 117. b
Luk. 19. f
braunches of palme trees, & went furth
to mete hym, & cryed: Hosanna * blessed
is he that in the name of the lorde cum-
meth king of Israel. And Jesus gotte a
Esa. 62. d
Zacha. 9. b
Joh. 12. c
yong asse, & sat theron, as it is written:
* feare not daughter of Sion: behold, thy
king cummeth, sitting on an asses colte.
C
These thinges vnderstode not his disci-
ples at ỹ first: but whẽ Jesus was glo-
rified, then remembred they ỹ such thin-
ges wer writtẽ of him, & that such thin-
ges they had doẽ vnto him. The people
that was with him (when he called La-
zarus out of his graue, & raised him frõ
death) bare record. Therfore met hym ỹ
people also, because they heard ỹ he had
done such a miracle. The pharisees there-
fore said among thẽselues: perceyue ye
how we preuayle nothing? Beholde (all
the whole) world goeth after him.

* There were certayn Grekes among
thẽ that came to worship at the feast: the
same came therefore to Philip (whiche
was of Bethsaida a citie in Galile) and
desired him, saying: Sir, we would fain
see Jesus. Philip came & tolde Andrew,
and agayn Andrew and Philip told Je-
sus. And Jesus answered them, saying:
* the houre is come, that the sonne of
man must be glorifyed.

✠ Verely, verely, I saye vnto you: ex-
cept the wheat corne fall into the ground
& dye, it bydeth alone. If it dye, it bryn-
geth furth much fruite. * He that loueth
his life, shall destroye it: and he that ha-
teth his life in this worlde, shall kepe it
vnto lyfe eternall. ỹ If anye man minister
vnto me, let him folow me, and * where
I am, there shall also my minister bee.
ỹ If anye man minister vnto me, him will
my father honour. ✠

Now is my soule troubled, and what
shall I saye? Father delyuer me frõ this
houre: but therefore came I vnto thys
houre. Father glorifye thy name. Then
came there a voyce from heauen, saying:
I haue both glorifyed it, and wil glori-
fye it agayn. The people therfore ỹ stode
by and hearde it, sayde that it thondred.
Other sayd, an angell spake to him. Je-
sus answered and sayd: this voyce came
not because of me: * but for your sakes.
✠ Now is the iudgemẽt of this world,
C
* now shal the prince of thys world be
cast out. And I (if I were lift vp frõ the
earth) will draw all men vnto me. This
he said, signifying what death he should
dye. The people answered him: we haue
heard out of the law, * that Christe bi-
deth euer: and how sayest thou, ỹ sonne
of manne must be lifte vp? Who is that
sonne of man? Then Jesus sayde vnto
them: yet a litle whyle is the light with
you. * Walke while ye haue light, lest
the darkenes come on you. He that wal-
keth

ued, euen grace for grace. For the lawe was geuē by Moses, but grace & truth came by Jesus Christe. * No man hath
Exo. 33. b seene God at any time. The only begot-
Joh. 4. b ten sonne, which is in the bosome of the father, he hath declared him. ⁜

** And this is ỳ record of John, whē
Joh. 5. b ỳ Jewes sent priestes & leuites frō Jerusalē, to aske him: what art thou? And he confessed & denyed not, & said plainly: I am not Christe. And they asked hym: what thē? * art thou Helias? And he saieth: I am not. Art thou that Prophet? And he answered, no. Then said they vnto hym: what arte thou, ỳ we may geue an answere to them that sent vs? What sayest thou of thy selfe? He sayde * I am
mat. 11. b the voyce of a cryer in the wyldernesse,
Deu. 18. c make strayghte the way of the lorde, as
* mat. 3. a said the Prophete Esaias.
mar. 1. a
luke. 3. a
esa. 40. a C And they which were sēt, were of ỳ pha-
risees: And they asked him, & sayde vnto him: why baptisest thou then, if thou be not Christe, nor Helias, neyther ỳ Pro-
joh. 1. b phet? John ānswered thē saying: * I bap-
mar. 1. a tise w̄ water: but ther stādeth one amōg
luke. 3. c you, whom ye know not, he it is whiche
actes. 19. b though he cam after me, was before me: whose shoe latchet I am not worthy to vnloce. These thinges were done in Bethabara beyonde Jordan * where John
joh. 3. b did baptise. ⁜ ⁜ The next daye, John se-
and 10. b eth Jesus cumming vnto hym, & sayeth: * beholde the lambe of God whiche taketh away the sinne of the worlde. This
esai. 53. b is he of whom I sayd: After me cūmeth
Col. 1. b. a mā, which wēt before me, for he was before me, & I knewe him not: but ỳ he
should be declared to Israell, therfore am I come baptising with water.

* And John bare record, saying: I saw
mat. 3. b the spirite descend frō heauē, like vnto a
Mar. 1. b doue, & abode vpon him, & I knew him
Luke. 3. b not. But he that sente me to baptise in
D water, the same sayde vnto me: vpon whom thou shalt se the spirite discend, & tary styll on him, the same is he whiche baptiseth w̄ the holy goste. And I saw, & bare record, ỳ he is the sonne of god. ⁜

The next day after, John stode agayn and two of his disciples, and he beheld Jesus as he walked by, & sayeth: behold the lambe of god. And the two disciples hearde hym speake, and they folowed Jesus. And Jesus turned aboute, and sawe them folowe hym, and sayth vnto them: what seke ye? They said vnto him: Rabbi (whiche is to say if one interpret it, master) wher dwellest thou? He saith vnto them: come and se. They came, and saw where he dwelt: & abode with hym ỳ day. For it was about ỳ tenth houre.

One of the two whiche hearde John speake, and folowed him, was Andrew Simō Peters brother. The same fōud his brother Simon first, and saith vnto him: we haue founde Messias (which is by interpretation, annointed) & brought him to Jesus. And Jesus beheld hym, and sayd: thou art * Simon the sonne of mat. 16. a
Jonas: thou shalte bee called Cephas: whiche is by interpretation, a stone.

The day folowing, Jesus would go in E
to Galile, and founde Philip, and sayth vnto hym: folowe me. * Philip was of * Joh. 7. c
Bethsaida, the citie of Andrew and Peter. Philip founde Nathanaell, & sayeth vnto him: We haue fōud him, of whom
* Moses in the lawe, and the prophetes Gene. 3. c. and 22. c. Deu. 18. c. & Esai. 7. c. and 9. b.
did wryte: Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym: * can there anye good thynge * Joh. 7. c
come oute of Nazareth? Philip sayeth vnto him: come and see. Jesus saw Nathanael cumming to hym, and sayeth of him: Beholde a right Israelite, in whō is no guile. Nathanael sayeth vnto him: whēce knowest thou me? Jesus answered, & saide vnto hym: Before that Philip called thee, whē thou wast vnder the figtree, I saw thee. Nathanael answered and sayd vnto him: Rabbi, thou art euen the very sonne of God, thou art the king of Israell. Jesus answered, and sayde vnto hym: Because I sayde vnto thee, I saw thee vnder the figtree, thou beleuest. Thou shalt se greater thinges then these. And he sayth vnto them: Verely, verely, I saye vnto you: hereafter shall ye see heauen open, and the angels of God ascending and descendyng ouer the sonne of manne.

The. ii. Chapter. *

Christ turneth the water vnto wine, and driueth the byers and sellers out of the temple.

AND the thirde day was there a I
mariage in Cana a citie of Galile, & ỳ mother of Jesus was there. And Jesus was called (and hys Disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayth vnto hym: they haue no wine. Jesus sayeth vnto her: woman * what haue I to do with thee? mine hour * Luk. 2. c

is not yet come. His mother saith vnto ỳ ministers: whatsoeuer he saith vnto you, do it. And there were standing there sixe water pottes of stone, after the maner of the purifying of the Iewes, containing two or three firkins a piece.

Iesus sayth vnto them: fill the water pottes with water. And they filled thē vp to the brym. And he saith vnto them: draw out now, & beare vnto the gouernour of the feast. And they bare it. Whē the ruler of the feast had tasted the water that was turned vnto wyne, & knew not whence it was (but the ministers whiche drew the water, knewe:) He calleth the bridgrome, & saith vnto him: Euery mā at the beginning doeth sette furth good wine, and when men be dronke then that whiche is worse. But thou hast kept the good wine vntill now.

B This begynnyng of miracles did Iesus in Cana of Galile, and shewed hys glory, & his disciples beleued on hym. ✠ ✠ After this he went down to Capernaū, he and his mother and his brethren, and his Disciples, and there continued not many dayes. ✠✠ And the Iewes Easter was euen at hande, and Iesus went vp to Ierusalem, and found sittyng in the temple those that solde oxen and shepe and doues, and changers of money. And when he had made (as it were) a scourge of small coordes, he droue them all out of the temple, with the shepe and oxen, and powred out the chaungers money, & ouerthrewe the tables, and sayd vnto them ỳ sold doues: Haue these thynges hence, & make not my fathers house an house of marchandise. And his disciples remēbred it ỳ is written: ỳ zele of thine house hath eueneatē me. Thē answered ỳ Iewes & sayde vnto him: what token shewest thou vnto vs, seeing that ỳ dost these thinges? Iesꝰ answered & sayd vnto them: ✠ destroy thys temple, & in three dayes I will reare it vp. Thē said ỳ Iewes: xlvi. yeres was thys tēple a building: & wilt ỳ reare it vp in three daies? But he spake of ỳ tēple of his body. Assone therfore as he was risē from death again, his disciples remēbred ỳ he thus had said. And they beleued ỳ scripture, & ỳ wordes which Iesus had said. When he was in Ierusalē at Easter in the feast daye, many beleued on hys name, when thei saw his miracles which he did. But Iesus did not commit himself vnto them because he knewe al men, and neded not, that any man shoulde testify of him. & For he knew what was in man.

Mat. 4. b
Mar. 1. b.
Luk. 4. b

Mat. 21. b
Mar. 11. c
Luke. 19. g

Psal 79. b

Mat. 26. f
Mar. 14. f

Ioh. 2. a

The. iii. Chapter. ✠

The communication of Christe with Nichodemus. The doctrine and baptisme of Iohn, and what witnesse he beareth of Christ.

I THere was a man of the pharisees named Nichodemus, a ruler of ỳ Iewes. * The same cam to Iesus by night, & said vnto him: Rabby, we know ỳ thou arte a teacher come from God, for no manne could do such miracles as thou doeste, except god wer with him. Iesus answered, & sayde vnto hym: Verely, verely, I say vnto thee, except a man be borne frō aboue, he cānot see ỳ kingdō of god. Nichodemus saith vnto him: how can a mā be borne when he is olde? can he enter in to his mothers wombē and be borne again? Iesus answered * verely, verely I say vnto the: except a mā be born of water and of the spirite, he cannot entre in to the kingdome of God. & That whiche is borne of the flesche, is flesche: and that whiche is borne of the spirite, is spirite. Marualle not thou that I sayd to ther, ye must be borne frō aboue. ✠ The winde bloweth where it lusteth, and thou hearest the sound therof * but canst not tell whēce it cummeth and whither it goeth. So is euery one ỳ is borne of ỳ spirite.

* Ioh. 7

* Ioh. 7. and. 7. Deut. 32

1 Rom. 8

Eccle. 1. c

B Nichodemus answered, & saide vnto him: howe can these thynges bee? Iesus answered, and sayd vnto him: arte thou a master in Israell & knowest not these thinges? Verely, verely, I say vnto ther: we speake that we do know, and testifye that we haue sene, and ye receiue not our witnes. If I haue told you erthly thinges, and ye beleue not: how shall ye beleue, if I tel you of heauenly thinges?

* And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauē.

Ephe. 4. d

* And as Moses lift vp the serpent in ỳ wildernes, euē so must the sonne of man be lift vp, ỳ whosoeuer beleueth in hym perishe not, but haue eternal lyfe. ✠

Num. 21

✠✠ For God so loued the worlde, that he gaue his onelye begotten sonne, that whosoeuer beleueth in hym, shoulde not perishe, but haue euerlastyng lyfe. * For God sent not his sonne into the worlde to condemne the worlde, but that the worlde

C

1 Rom. 5. d

Luke. 19. d

them: yf a man loue me, he wyll kepe my sayinges, & my father will loue him: and we will come vnto him, & dwel with him. He that loueth me not, kepeth not my sayinges. And the worde which ye heare, is not mine, but the fathers which sēt me.

These thynges haue I spoken vnto you, beeyng yet presente with you. But the comforter whiche is the holy goste* whom my father will sende in my name, he shall teache you all thynges, & bryng al thynges to your remembraunce whatsoeuer I haue sayde vnto you.

Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes bee greued, neyther feare. Ye haue heard howe I sayde vnto you: I go, and come agayn vnto you. If ye loued me, ye would verely reioyce, because I sayde: I goe vnto the father. For the father is greater then I.* And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleue. Hereafter wyll I not talke many woordes vnto you. For the prince of this worlde cōmeth, and * hath naught in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I. ✠ Ryse, let vs go hence.

¶ The. xv. Chapter. ✠

The true vyne, the husbandman, and the braunches. A doctryne of loue, and a swete cōfort against persecution.

I Am* the true vyne, and my father is the husbandmā. Euery braunche that beareth not frute in me, he will take awaye. And euerye braunche that beareth frute, will he pourge, that it maye bryng forth more frute. * Nowe are ye clene thorowe the woordes whiche I haue spoken vnto you. Byde in me, and I you. As the braunche cānot beare fruite of it selfe, except it byde in the vine: nomore can ye, except ye abyde in me. I am the vine, ye are the braūches. He that abydeth in me, and I in hym, the same bryngeth forth muche frute. For without me can ye do nothing. If a man byde not in me, he is cast forth as a braunche, and is wythered: and men gather them, and cast them into the fyre, and they burne. * If ye abyde in me, and my woordes abyde in you: aske what ye will, and it shalbe done for you. ✠ Herein is my father glorifyed, that ye beare muche frute, and become my disciples.

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundementes & bide in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioy might be full.

✠ * This is my commaundemente: that ye loue together, as I haue loued you. Greater loue hath noman, then this: that a man bestowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaunde you. Henceforthe call I you not seruauntes: for the seruaunt knoweth not what his Lord doth. But you haue I called frendes: for all thynges that I haue heard of my father haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goe and bryng forth frute, and that youre frute shoulde remayne: that whatsoeuer ye aske of the father in my name, he maye geue it you. ✠

✠ This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne. Howbeit, because ye are not of the worlde: But I haue chosen you out of the worlde, therfore* the worlde hateth you. Remember the woorde that I sayde vnto you: the seruaunte is not greater then the Lorde.* If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe yours also.

* But all these thynges wyll they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto thē, they should haue had no synne, but nowe haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done among thē the workes whiche none other man dyd, they should haue had no synne. But now haue they both seen, and hated: not onely me but also my father: But this happeneth that the saying myght bee fulfilled, that is written in their lawe: * they hated me without a cause. ✠ ✠ But when the comforter is come: whom I wyll sende

G.4. vnto

vnto you from the father (euen the spyte of trueth, which procedeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue ben with me from the begynnyng.

The.xvi. Chapter.

Consolacion against trouble. Prayers are heard thorowe Christe.

THese thinges haue I sayde vnto you, because ye should not be offended. * They shall excommunicate you: yee the time shal come, that whosoeuer killeth you, will thynke that he doeth God seruice. * And suche thynges will they doe vnto you, because they haue not knowen the father, neyther yet me.

But these thynges haue I told you, that when the time is come, ye may remembre them, that I tolde you. + These thynges sayde I not vnto you at the begynning, because I was present with you.

+ But nowe I goe my waye to hym that sente me, and none of you asketh me whither I goe. But because I haue sayd such thinges vnto you, your heartes are full of sorowe: Neuertheles I tell you the trueth, it is expedient for you, that I goe awaye. For yf I goe not awaye, that comforter will not come vnto you. But yf I departe, * I will sende hym vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghteousnesse, and of iudgement. Of synne, because they beleue not on me: of ryghteousnesse, because I goe to my father, and ye shall see me nomore. Of iudgement, because * the prince of this worlde is iudged already.

I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit when he is come (whiche is the spyrte of trueth) he will leade you into all trueth. He shal not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. * All thynges that the father hathe are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. +

+ * After a while ye shall not see me, and agayn after a while ye shall see me: for I go to the father. Then sayed some of hys disceples betwene themselues: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne after a while ye shall see me: and that I go to the father? They sayd therfore: what is this that he sayeth, after a whyle? we cannot tell what he sayth. Iesus perceyued that they would aske hym, & sayed vnto them: Ye enquyre of this betwene your selues, because I sayed after a whyle ye shal not see me, & agayne after a whyle ye shall see me. Verely, verely, I saye vnto you: ye shal wepe and lament, but contrary wise, the worlde shall reioyse. Ye shall sorowe, but * youre sorowe shalbe turned to ioye. *Ja.

A woman when she trauayleth, hath sorowe, because her houre is come. But assone as she is delyuered of the chylde, she remembreth nomore the anguish, for ioy that a man is borne into the worlde. And ye nowe therfore haue sorowe: but I will see you agayne and youre heartes shall reioyce, and your ioy shall no man take from you. + And in that day shall ye aske me no question. + Verely, verely, I saye vnto you: * whatsoeuer ye shall aske the father in my name, he will geue it you. Hytherto haue ye asked nothyng in my name. Aske, and ye shall receyue: that your ioy may be full.

These thynges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall nomore speake to you by prouerbes: but I shall shewe you playnly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you. For the father hymselfe loueth you, because ye haue loued me, and haue beleued, that I came out from God. I wente out from the father, & came into the worlde. Again, I leaue the worlde, and * go to the father. *Joh.16.

His disceples sayed vnto hym: loe, nowe talkest thou playnly, and speakest no prouerbe. Nowe are we sure, that * thou knowest all thynges, & nedest not, that any man should aske the any question. Therfore beleue we, that thou camest from God. + Iesus answered them. Nowe ye doe beleue. * Beholde, the houre draweth nye and is already come, that ye shalbe scattered euery manne to his owne, and shall leaue me alone. And yet am I not alone: For * the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace. For in the worlde shal ye haue tribulacion: but bee of good cheare, I haue ouercome the worlde.

The.xvii. Chapter.

The moste harty and louyng prayer of Christe vnto his father, for all suche as receyue the trueth.

These

These wordes spake Jesus, and lyft vp hys eyes to heauen, and sayd: father * the houre is come: glorify thy sonne that thy sonne also may glorifie thee: as thou hast geuen hym power ouer all flesche, that he shoulde geue eternall life to as many as thou haste geuen him: This is * life eternal, that they might knowe the, the onely true God, and Jesus Chriſte whom thou haste sente.

I haue glorified thee on ꝑ earth: I haue fynished the worke, whiche thou gaueste me to do. And nowe glorifye thou me (O father) with thyne owne selfe, with the glory which I had with the, ere ꝑ world was. I haue declared thy name vnto the men, whiche thou gauest me oute of the worlde. Thine they wer, and thou gauest thē me, & they haue kept thy worde. Now they haue knowen, that all thynges whatsoeuer thou haste geuen me, are of thee: For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receaued them, and haue knowen surelye, that I came out from thee: and they haue beleued, that thou dyddest sende me.

I praie for thē, I praye not for * ꝑ world: but for them whiche thou hast geuen me, for they are thyne. And al mine are thine, & thine are myne, and I am glorifyed in thē. And now I am not in the world, and they are in the worlde, and I come to thee.

* Holy father, kepe thorowe thyne owne name, them whiche thou hast geuen me, ꝑ they also maie be one, as we are. While I was with them in the world, I kept them in thy name. * Those that thou gauest me haue I kept, & none of thē is loste, but that lost child * ꝑ ꝑ scripture might be fulfilled.

Nowe come I to the, and these wordes speake I in the worlde, that they myghte haue my ioye full in them. I haue geuen them thy worde, & * the world hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldest take thē oute of the worlde: but * that thou kepe them from euil. They are not of the world, as I also am not of the worlde. Sanctifie them thorow thy truth. Thy worde is ꝑ trueth. As thou diddest send me into the world, euen so haue I also sent thē into the world: and for theyr sakes sanctifye I my selfe, that they also might be sanctifyed thorow the truthe. Neuertheles, I praye not for them alone, but for them also whiche shal beleue on me thorow their preaching: that they all maye bee * one, as thou father art in me, & I in the, & that they also may be one in vs: that the world maie beleue, that thou hast sent me. And the glory which thou gauest me, I haue geuen thē, that they maye be one, as we also are one: I in them, & thou in me, that they may bee made perfecte in one, and that the worlde may know that thou hast sent me, & haste loued them as thou hast loued me.

Father, I wil that they which thou hast geuen me * bee with me where I am, that they maye se my glory, whiche thou haste geuē me. For thou louedst me before the makyng of the worlde. * O righteous father, the world also hath not knowen the: but I haue knowen thee, and these haue knowen ꝑ thou haste sent me. And I haue declared vnto thē thy name, & wil declare it, that the loue wherwith thou hast loued me, maye be in them, and I in them.

The. xviii. Chapter.

Christ is betrayed. The wordes of hys mouthe smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Caiphas, and Pylate.

When Jesus had spoke these wordes, * he went forthe with his disciples ouer the broke Cedró, where was a garden, into the whiche he entred and hys disciples. Judas also whiche betraied him, knew the place: for Jesus oftetimes resorted thyther with his disciples. Judas then, after he had receaued a bond of men (and mynisters of the hye priestes & pharises) came thyther with lanternes, and fire brandes, and wepens. And Jesus knowyng all thynges that shoulde come on hym, went forth and sayed vnto them: whō seke ye? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also whiche betrayed hym, stoode with them. Assone then as he had saied vnto them, I am he: they went backward and fell to the grounde. Then asked he them agayne: whō seke ye? They saied: Jesus of Nazareth. Jesus answered: I haue told you, that I am he. Yf ye seke me therfore, let these go their way. That the saying might be fulfilled which he spake: * of them whiche thou gauest me, haue I not loste one.

Then Symon Peter hauyng a swerde, drue it, and smote the hye Priestes seruaunt, and cut of hys right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: * put vp thy

swerde, into the sheath: shal I not drinke of the cup, whiche my father hath geuen me? Then the company and the capitayn and ministers of the Iewes toke Iesus, and bounde hym, and led hym awaye to Anna first: for he was father in lawe vnto Cayphas, whiche was the hie priest that same yere. Cayphas was he, whiche gaue counsail to the Iewes, * þ it was expedient, þ one man should die for þ people.

John. 11. f

C

Mat. 26. f
mar. 14. f
Luke. 22. f

¶ And Simon Peter folowed Iesus, & so dyd another disciple: that disciple was knowen vnto the hie priest, and went in with Iesus into þ palace of the hie priest. But Peter stode at þ doore without. Thē went oute that other disciple (which was knowen vnto the hye priest) and spake to the damosell that kept the doore, & brought in Peter. Then sayed the damosell that kepte the doore, vnto Peter: Art not thou also one of this mans disciples? He sayed: I am not. The seruauntes and the ministers stode there, whiche had made a fyre of coales: for it was colde, and they warmed themselues. Peter also stode amonge them, and warmed hym.

D

Mat. 26. f
Luke. 22. g

* The hye priest then asked Iesus of his disciples and of hys doctryne. Iesus answered him: I spake openly in þ world, I euer taught in the synagoge, and in the temple, whither all the Iewes resorted, and in secret haue I sayed nothyng. Why askest thou me? Aske them whiche hearde me, what I haue sayed vnto them. Behold, they can tell what I sayed. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face

Acte. 23. g

saying: answerest thou the hye priest so? Iesus answered hym: If I haue euill spoken, beare witnes of the euill: But if I haue well spoken, why smytest thou me? And Annas sente hym bounde vnto Cayphas the high priest.

C

Symon Peter stode, and warmed him selfe. Then sayed they vnto hym: Arte not thou also one of hys disciples? He denyed it, & sayed: I am not. One of þ seruauntes of the hye priestes (hys cosen whose eare Peter smote of) sayed vnto hym: dyd not

a John. 13. c

I see thee in the garden with hym? & Peter therefore denyed agayne: and immediatly the cocke crewe. * Then led they Iesus from Cayphas into the hall of iudgemente. It was in the mornyng, and they them selues went not into the iudgemente hall, lest they shoulde bee defiled, but that they myghte eate passeouer. Pylate then

mat. 27. a
mar. 15. a
Luk. 23. a

wente out vnto them and sayed: what accusacion bryngе ye agaynste thys manne? They answered and sayed vnto him: If he

f

were not an euill doer, wee woulde not haue deliuered hym vnto thee. Then sayed Pilate vnto them: take ye hym, and iudge hym after youre owne lawe. The Iewes therefore sayed vnto hym: It is not lawfull for vs to putte any manne to deathe: That the wordes of Iesus might be fulfilled, * whiche he spake, signifiyng, what death he shoulde dye. & Then Pilate entred into the iudgemente hall agayne, and called Iesus, and sayed vnto hym: arte thou the kinge of the Iewes? Iesus answered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate answered: Am I a Iewe? Thine owne nacion & hie priestes haue deliuered thee vnto me. What haste thou dooen? Iesus answered: my kyngdom is not of thys worlde.

* Mat.
† Mar.
Luke.

If my kyngdom were of thys worlde, then would my ministers surely fight, that I shoulde not be deliuered to the Iewes: but now is * my kingdom not from hence.

G

* Ioh. 6.

Pilate therfore sayed vnto hym: Art thou a kyng then? Iesus answered: thou sayest that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayed vnto hym: what thynge is trueth? And when he had sayed thys, he went out agayne vnto the Iewes, & sayeth vnto them: * I finde in

* mat. 27.
mark. 15.
Luk. 23.

hym no cause at all. Ye haue a custome, that I should deliuer you one loose at Easter. Will ye that I loose vnto you the kynge of the Iewes? Then cried they all agayne, saying: & Not him, but Barrabas: Acts 3.

the same Barrabas was a murtherer.

¶ The.xix. Chapter.

Christe is crucyfyed, he committeth hys mother vnto Iohn, dyeth, and is buryed.

I

* mat. 27.
mark. 15.

Then Pilate toke Iesus therefore and skourged him. * And þ soudiours wo͞uē a croū of thorne, and putte it on hys heade. And they dyd on hym a purple garmente, (and came vnto hym) & sayed: Haile kinge of the Iewes: and they smote hym on the face. Pylate wente forthe agayne, & sayed vnto them: behold, I bryuge hym forthe to you that ye maye knowe, that I fynde no faute in hym. Then came Iesus forth, wearyng a croune of thorne, and a robe of purple. And he sayeth vnto them: behold the

manne.

manne. * When the hye prestes therfore and ministers sawe hym, they cryed saying: crucifie hym, crucifie hym. Pylate sayeth vnto them: Take ye hym, and crucifie hym (for I fynde no cause in hym.)

The Iewes answered hym: we haue a lawe, and by oure lawe he ought to dye: because he made hymselfe the sonne of God. When Pilate heard that saying he was the more afrayed, and went again into the iudgement hall, and sayeth vnto Iesus: whēce art thou? But Iesus gaue him none answer. Then sayd Pilate vnto hym: Speakest þ not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, * except it were geuen thee from aboue. Therfore he that delyuered me vnto thee, hathe the more synne. ‡ And from thence forthe sought Pilate meanes to loose hym: but the Iewes cryed, saying: yf thou let hym go, thou art not Cesars frende. For whosoeuer maketh hymselfe a kyng, is agaynst Cesar.

C When Pilate hearde that saying, he brought Iesus forth, and satte downe to geue sentence, in a place that is called the pauemente: but in the Hebrue toungue, Gabbatha. It was the preparyng day of the Easter, about the sixte houre. And he sayth vnto the Iewes: behold your king. They cryed: away with hym, away with hym, crucifye hym. Pylate sayeth vnto them: shall I crucifye your kyng? The hye prestes answered: we haue no kyng but Cesar: * Then deliuered he him vnto them to bee crucifyed. And they tooke Iesus, and led hym awaye. And he bare D his crosse, * and wente forth into a place, which is called the place of dead mennes sculles: But in Hebrue, Golgotha: where they crucifyed hym, and twoe other with hym, on either syde one, and Iesus in the myddes. And ‡ Pylate wrote a tytle and put it on the crosse. The wrytyng was: Iesus of Nazareth kyng of the Iewes. This tytle read many of the Iewes. For the place where Iesus was crucifyed, was nye to the citie. And it was wrytten in Hebrue, and Greke, and Latin. Then sayed the hye prestes of the Iewes to Pilate: wryte not king of the Iewes, but that he sayed, I am kyng of the Iewes. Pilate aunswered: what I haue wrytten that haue I wrytten.

Then the souldiours, * whē they had crucifyed Iesus, they toke his garmentes ‡ made foure partes, to euerye souldiour a parte, ‡ also his coate. The coate was wt out seme, wrought vpon throughout. They sayed therfore among themselues. Lette vs not deuyde it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled saying: * They parted my rayment among them, ‡ for my coate dyd they caste lottes. And the souldiours dyd suche thynges in deede. There stode by the crosse of Iesus his mother, and his mothers sister, Mary þ wife of Cleophas, and Mary Magdalene. Whē Iesus therfore sawe his mother, ‡ the disciple standyng * whom he loued, he sayeth vnto his mother: woman, beholde thy sonne. Then sayd he to þ disciple: behold thy mother. And frō that houre the disciple tooke her for his owne. After these thynges, Iesus knowyng þ all thynges were now perfourmed: that * the scripture might be fulfilled, he sayeth: I thirst. So there stode a vessell by, full of vyneger. ‡ Therfore they fylled a sponge with vyneger, and wounde it aboute with yssope, and put it to his mouth. Assone as Iesus then receyued of the vyneger, he sayde: * It is finished, and bowed his head, and gaue vp the goste. The Iewes therfore because it was the preparing of the Sabboth, that the bodies should not remayne vpon the crosse on the Sabboth daye (for that Sabboth daye was an hye daye) besought Pilate, that they legges myght be broken, and that they myght be taken downe. Then came the souldiers, ‡ brake the legges of the first, ‡ of the other which was crucified with hym. But when they came to Iesus, ‡ sawe that he was dead alreadye, they brake not his legges: but one of the souldiers with a speare, thrust hym into the syde, and forthwyth came there out bloude and water. And he that G saw it, bare recorde, ‡ his recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thynges were done that the scripture shoulde bee fulfilled. ‡ Ye shall not breake a bone of hym. And agayne another scripture sayeth: * they shall looke on hym, whom they pearced. * After this, Ioseph of Aramathia, whiche was a disciple of Iesus: but secretly for feare of the Iewes) besought Pilate, that he might take downe the body of Iesus. And Pilate gaue him

G.iii. licence.

licence. (He came therfore, and toke the bodye of Jesus.) And there came also Nicodemus (whiche at the begynnyng came to Jesus by night) and brought of myrre and aloes myngled together, aboute an hundred pounde waight. Then toke they the bodye of Jesu, and wounde it in lynnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucifyed, there was a garden, and in the garden a new sepulchre, wherin was neuer men layd. There layd they Jesus therfore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nye at hande. ✠

¶ The.xx. Chapter. ✠

The resurrection of Christ, whiche appeareth to Mary Magdalene and to all his disciples, to their great comforte.

Matt.27.a Luk.24.a Mar.16.c. THe first day of the Sabbothes (came Mary Magdalen early when it was yet darke) vnto the sepulchre, and sawe the stone take away from the graue. Then she ran, and came to Simon Peter, and to the a Joh.13.c and 19.c. and 21.c other disciple * whom Jesus loued, and sayth vnto them: They haue taken away the Lord out of the graue, and we cannot tel where they haue layd him. Peter therfore wente forth, and that other disciple, and came vnto the sepulchre. They ran both together, and the other disciple dyd outrunne Peter, and came first to the sepulchre. And whē he had stowped down, he sawe the lynnen clothes lying, yet *Lu.24.a went he not in. * Then came Simon Peter folowyng hym, and wente into the sepulchre, and sawe the lynnen clothes lye, B and the napkyn that was aboute hys head, not lying wyth the lynnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, whiche came first to the sepulchre, and he sawe and beleued. For as yet they Psal.16.b knewe not the * scripture, that he shoulde Actes.2.b & 13.c 17.c. ryse agayne from death. ✠ Then the disciples wente awaye agayne vnto theyr owne home.

*Lu.24.a ✠ ‡ Marye stoode without at the sepulchre, weepyng. So as she wepte, she bowed her selfe into the sepulchre, and seeth two Angels clothed in whyte, sytting, the one at the head and the other at the feete, where they had layde the bodye of Jesus. They saye vnto her: woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my C Lorde, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and sawe Jesus standing, and knewe not that it was Jesus. Jesus sayeth vnto her: woman, why wepeste thou? whome sekest thou? She supposyng that he had been a gar- D dener, sayeth vnto hym: Syr, yf thou haue borne him hence, tel me where thou haste layde hym, and I wil fet him. Jesus sayeth vnto her: Mary. She turned her selfe, and sayde vnto hym: Rabboni, which is to say, master. Jesus sayeth vnto her: touche me not, for I am not yet ascended to my father. But go to * my bre- *Psal.22.a Joh.20.c thren, and say vnto them ‡ I ascend vn- ‡Joh.8.c to my father and your father: and to my *Lu.24.c God, and youre God. * Mary Magdalene came and tolde the disciples, that she had seen the Lorde, and that he had spoken suche thynges vnto her. ✠

✠ ✠ The same daye at night, whiche E was the first day of the Sabbothes, whē the doores were shut where the disciples were assembled together for feare of the Jewes came Jesu, & stode in the middes, and sayth vnto them: peace be vnto you. And when he had so said, he shewed vnto them hys handes and hys syde. Then * *Joh.16.c were the disciples glad when they sawe the Lord. Then sayd Jesus to thē again: peace bee vnto you. As my father * sente Ioh.6.c me, euen so sende I you also. And when Mat.28.c he had sayde those wordes, he breathed on Luk.24.c them, & sayeth vnto them: Receiue ye the Joh.20.c holy goste. ‡ Whosoeuers synnes ye remyt, F they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned. ✠ ✠ But * Thomas one of the twelue *Joh.11.c (whiche is called Didymus) was not with them, when Jesus came. The other disciples therfore sayde vnto hym: we haue seen the Lord. But he sayde vnto them: except I see in hys handes the prynte of the nayles, and put my fynger into the prynte of the nayles, and thruste my hande into hys syde, I wyll not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stode in the middes, and sayde: peace be vnto you. After that G sayde he to Thomas: bryng thy fynger hither, and see my handes, and reache hyther thy hande, and thruste it into my syde, and be not faythlesse, but beleuyng. Thomas answered, and sayd vnto hym:

my

my Lord and my God: Jesus sayeth vnto hym: Thomas, because thou hast sene me, thou haste beleued: blessed are they that haue not sene, & yet haue beleued. ✠

John.21.g *And many other sygnes truly dyd Jesus in the presence of hys disciples, whiche are not wrytten in thys booke. These are wrytten, that ye myghte beleue, that Jesus is Christe the sonne of God, and that (in beleuyng) ye might haue lyfe thorowe hys name.

The. xxi. Chapter. ✠

He appeareth to hys disciples agayne by the sea of Tiberias, and commaundeth Peter earnestly to feed hys shepe.

A Fterwarde did Jesus shew him selfe againe, at the sea of Tiberias. And on this wise shewed he hym selfe. There were together Simon Peter and Thomas (whiche is called Didymus) and *Nathanael of Cana in Galile, John.1.f. and the sonnes of Zebede, and two other of his disciples. Simon Peter saieth vnto them: I will go a fishyng. They say vnto hym: we also will go with the. They went theyr way & entred into a ship immediatly, and that night caughte they nothyng. B But whē ỳ morning was now come, Jesus stode on the shore: neuertheles the disciples knew not that it was Jesus. Jesus sayeth vnto them: Children, haue ye any meate? They answered hym, no. And he sayeth vnto them: *cast out the net on the Luke.5.a. right syde of the ship, and ye shall fynde. They caste out therfore, & anone they were C not able to drawe it for the multitude of John.13.c & 19.c. fishes. Then said the disciple * whom Jesus loued, vnto Peter: it is the Lord: whē Simō Peter heard that it was the Lord, he gyrde his coate vnto hym (for he was naked) and sprang in to the sea. The other disciples came by shyp, for they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fishes. Assone then as they were come to lande, they sawe hote coles, and fishe laide D theron, and bread. Jesus sayeth vnto thē: Luke.24.f *bryng of the fishe whiche ye haue nowe caught: Simon Peter went vp, and drew the net to lande full of greate fyshes, an hundred and .liii. And for all there were so many, yet was not the net broken. Jesus sayeth vnto them: come and dine. And none of the disciples durst aske him: what arte thou? For they knewe that it was the Lord. Jesus then came, and toke breade, and gaue them, and fishe lykewyse. This is now the thyrde time that Jesus appeared to hys disciples, after that he was rysen agayne from death. ✠

So when they had dyned, Jesus sayeth C to Simon Peter: Symon Joanna, louest thou me more then these? He sayde vnto hym: yea Lord, thou knowest that I loue the. He sayeth vnto hym: fede my lambes. He sayeth to hym agayne the second time: Simon Joanna, louest thou me? He saith vnto hym: yea Lorde, thou knowest that I loue the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde time: Symon Joanna, louest thou me? Peter was sory, because he sayde vnto hym the thyrde tyme, louest thou me: and he sayde vnto him: Lord, thou *knowest all thinges, John.16.c thou knowest that I loue the. Jesus saith vnto hym: fede my shepe.

Verely, verely, I saye vnto thee: when thou waste yonge, thou gyrdedst thy selfe, F and walkedst whyther thou wouldeste: but whē thou art olde *thou shalt stretche John.21.b forth thy handes, and another shall gyrde Actes.12.a. the, and leade thee whyther thou wouldest not. That spake he, signifiyng by what death he shoulde glorifie GOD.

And when he had spoken thys, he sayth vnto hym: ✠folowe me. Peter turned a- boute, and sawe the disciple *whom Je- John.13.c 19.c.& 20.a sus loued, folowyng (whiche also leaned on hys breste at supper, and sayde: Lorde, whiche is he that betrayeth the?) When G Peter therfore sawe hym, he sayeth to Jesus: Lorde, what shall he here do? Jesus sayeth vnto hym: yf I will haue him to tary till I come, what is that to the? folowe thou me. Then went thys saying abrode amonge the brethren, that the disciple should not dye. Yet Jesus sayde not to hym, he shall not die: but, yf I wil that he tary tyll I come, what is that to the? The same disciple is he, which testifieth of these thinges, and wrote these thynges. And we know, that his testymony is true. ✠

*There are also many other thynges John.20.g which Jesus did, the which yf they should be writtē euery one, I suppose the world could not containe the bookes that should bee wrytten.

Here endeth the Gospell of. S. John.

The actes of the Apostles.

The first Chapter.

The ascencyon of Christe, Mathias is chosen in the steade of Judas.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to doe & teache, vntill the daye in which he was taken vp, after ỳ he through the holy ghoste, had geuen commaundementes vnto the Apostles, whom he had chosen: to whom also he shewed hymselfe alyue after hys passion (& that by many tokens) appearing vnto them fourty dayes, and speaking of the kyngdome of GOD: and gathered them together, * and commaunded them, that they shoulde not departe from Jerusalem: but to wayte for the promis of the father: whereof (saieth he) ye haue hearde of me. For * John truly baptised with water: but ye shalbe baptised with the holy ghoste after these fewe dayes. When they therfore wer come together, they asked of hym, saying: Lorde, wilt thou at this tyme restore agayne the kyngdō of Israel? And he saied vnto thē: It is not for you to knowe the tymes, or the seasons, whiche the father hath put in hys owne power: but * ye shall receyue power after that the holy ghoste is come vpon you. And ye shalbe witnesses vnto me, not only in Jerusalem, but also in all Jury and in Samary, and euen vnto the worldes ende.

And when he had spoken these thynges while they beheld, he was taken vp on hie, and a cloude receaued hym vp oute of theyr sight. And while they loked stedfastly vp towarde heauen, as he went, beholde, two menne stode by them in whyte apparell, whiche also sayed: ye menne of Galile, why stande ye gasyng vp into heauen? This same Jesus whiche is taken vp from you into heauen, shall so come, cuē as ye haue seue him go into heauen. Thē returned they vnto Jerusalem from the mounte (that is called Oliuete) whiche is from Jerusalem, a Sabbothe dayes iourney. And when they wer come in, they went vp into a parler, where abode bothe Peter, & James, and John, & Andrewe, Philip and Thomas, Bartholemew and Matthew, James the sonne of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accorde in prayer & supplication with the womē, and Mary the mother of Jesu, and with his brethren

+ And in those dayes Peter stode vp in the middes of the disciples, and sayed (the number of names that wer together, wer aboute an hundred and twenty.) Ye men & brethren, this scripture must haue nedes been fulfilled, whiche the holy ghooste, through ỳ mouth of Dauid, spake before of Judas, * whiche was gyde to thē that toke Jesus. For he was numbred with vs, & had obtayned felowshyp in thys ministracion. And the same hath now possessed a platte of grounde with the rewarde of iniquitie: and when he was * hanged, he burst a sonder in the middes: and al his bowels gusshed out. And it is knowen vnto all the inhabiters of Jerusalem: in so muche that the same felde is called in their mother toungue, Aceldama, that is to saye, the bloud felde. For it is written in the boke of Psalmes: this habitaciō be voyde, and no manne be dwelling therein: * and hys bishoprickelette another take.

Wherefore of these menne which haue companied with vs (all the tyme that the Lorde Jesus had all his conuersacion amonge vs, begynnyng at the baptisme of John, vnto that same daie that he was taken vp from vs) muste one be ordeyned, to be a witnes with vs of his resurrection. And they appoynted ii. Joseph which is called Barsabas (whose sirname was Justus) & Mathias. And whē they prayed they sayed: thou Lord, which knowest the heartes of all men, shewe whether of these two thou hast chosen: ỳ he maye take the roume of this ministraciō and Apostleship, from whiche Judas by transgressiō fel, ỳ he might go to his owne place. And they gaue forth their lottes, and the lot fell on Mathias, & he was coumpted with ỳ eleuen Apostles. +

The.ii. Chapter.

The cumming of the holy ghoste. The sermon of Peter before the congregacion at Jerusalem, & the increase of the faythfull.

WHen * the fiftie dayes wer come to an ende, they wer al with one accorde together in one place. And sodenly there came a sound from heauen, as it had ben the commynge of a mightie wynde, & it filled al the house where

where they satte. And there appeared vnto them clouen toungues, like as they had ben of fyre, and it satte vpon eche one of
ii.d.iii.b them: * and they wer all filled with the holy ghoste, and began to speake with other toungues, euen as the same spirite gaue them vtteraunce.

B There were dwellyng at Ierusalem, Iewes, deuout menne, oute of euery nacion of them that are vnder heauen. When thys was noysed aboute, the multitude came together, and wer astonied, because that euery man hearde them speake with his owne language. They wondred al, & maruayled, saying amonge them selues: beholde, are not all these whiche speake of Galile? And howe heare wer euery man his owne tongue wherein we wer borne? Parthians, and Medes, and Elamites, & the inhabiters of Mesopotamia, and of Iury, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipte, and of the parties of Libia whiche is beside Siren, & straungers of Rome, Iewes
ii.d and ‡ Proselites, Grekes and Arabyans: we haue heard them speake in oure owne toungues the greate workes of God. ‡ They wer all amased, & wondred, saying one to a nother: what meaneth thys? Other mocked, saying: these menne are full of newe wyne.

C + But Peter stepped forth with the eleuen, and lifte vp hys voyce, and saied vnto them: Ye menne of Iewrie, and all ye that dwell at Ierusalem, be this knowen vnto you, and with youre eares heare my wordes. For these are not droncken, as ye suppose, seyng it is but the thirde houre of the daye. But this is that which was spoken by the prophete Ioheil: And it shalbe in the last dayes, sayeth God: Of my spirite I wil poure out vpon al flesshe.
Ioel.2.g * And youre sonnes and youre doughters shall prophecie, and youre yong men shal se visions, and youre olde men shal dreame dreames. And on my seruauntes, and on my handemaydens I will poure oute of my spirite in those dayes, and they shall
Dan.7.c prophecie. And ‡ I will shewe wonders
Luke.21.f in heauen aboue, and tokens in the earthe beneth, bloude and fire, and the vapour of smoke. The sunne shalbe turned into darknes, and the mone into bloud, before that great and notable daie of the Lorde come.
Rom.10.c And it shall come to passe, that ‡ whosoeuer shall call on the name of the Lorde, shalbe saued. ‡

+ Ye me of Israel, heare these wordes: Iesu of Nazareth a ma approued of God among you with miracles, wonders, and signes, whiche God dyd by hym in the middes of you (as ye youre selues know) hym haue ye taken by the handes of vnrighteous persons, after he was deliuered by the determinate counsaill & foreknowlage of God, & haue crucified & slayne him, whom God hath raised vp: and loced the sorowes of deathe, because it was vnpossible, that he shoulde bee holden of it. For Dauid speaketh of hym: ‡ I forehande I
Psal.16.a sawe God alwaies before me: for he is on my right hand, that I shoulde not be moued. Therefore did my hearte reioyce, and my tounge was glad. Moreouer also my flesshe shall reste in hope, because thou wilt not leaue my soule in hel, nether wilt thou suffer thyne holy to see corrupcion. Thou hast shewed me the waies of life: Thou shalt make me ful of ioye with thy countenaunce. + C

Ye menne and brethren, lette me freely speake vnto you of the Patriarke Dauid.
3.Reg.2.b * For he is bothe dead and buried, & his sepulchre remayneth with vs vnto thys daye. Therefore, seyng he was a prophet, & knew that God had sworne with an oth to hym, that Christe (as concernyng the flesshe) shoulde come of the frute of hys loynes, & should syt on his seate: he knowyng thys before, spake of the resurrection of Christe, that hys soule shoulde not bee lefte in hell: neyther hys flesshe shoulde see corrupcion. This Iesus hath God raysed vp, * wherof we all are witnesses. Actes.1.a. f

Sence now that he by the ryght hande of God is exalted, and hath receaued of ꝑ father the promyse of the holy ghoste, he hath shed forth this (gifte) which ye now see and heare. For Dauid is not ascended into heauen, but he sayeth: * The Lorde Psal.110.a Mat.22.b. sayde to my Lorde: syt thou on my righte hand, vntil I make thy foes thy fote stole. So therfore, let all the house of Israell knowe for a suertie, that God hath made that same Iesus (whó ye haue crucified) Lorde and Christe.

When they hearde thys, they were pricked in their hartes, and sayed vnto Peter, and vnto the other Apostles: Ye menne and brethren, * what shall wee do? Peter Luke.3.b. sayde vnto them, repente of youre synnes, and bee baptysed euery one of you in the name of Iesus Christe for the remissyon of sinnes, and ye shal receaue the gift of the holye ghoste. For the promyse was made

made vnto you and to youre childzen, & to all that are a farre of, euen as many as the Lorde oure God shall call. And with many other wordes bare he witnes, & exhorted them, saying: saue youre selues from this vntowarde generacion. Then they that gladly receaued his preachyng, were baptised, & the same day, there were added vnto them, aboute thre thousande soules.

G And they continued in the Apostles doctryne and felowshyppe, & in breakyng of breade, and in prayers. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles: (at Jerusalem. And greate feare came vpon all menne.) And all that beleued, kept them selues together, and had all thinges commune, and solde theyre possessions and goodes, and parted them to all menne, as euery man had neade. And they continued dayly with one accorde in the temple, and brake bread from house to house, & did eate their meate together, with gladnes and singlenes of hearte, praysyng God, & had fauour with al the people. And the Lorde added to the congregacion dayly, suche as shoulde bee saued.

¶ The.iii. Chapter. +

The halte is restored to hys fete. Peter preacheth Christ vnto the people.

A PEter and John went vp together into the temple, at the nynth houre of prayer. And a certayne man that was halte from his mothers wombe was brought, whom they layde dayly at the gate of the temple, (whiche is called beutifull) to aske almes of them that entred into the temple. B When he sawe Peter and John, that they wold into the temple, he desired to receaue an almes. And Peter fastened his eyes on him with John, and saide: loke on vs. And he gaue hede vnto the, trustyng to receaue some thinge of them. Then sayde Peter: Siluer and golde haue I none, such as I haue geue I the. In the name of Jesus Christe of Nazareth * rise vp and walke. math.9.a. B And he toke hym by the right hande and lifte him vp. And immediatly his fete and ancledones receaued strength. And he sprange, stode, and walked, & entred with them into the temple walking, & leapyng, and prayesyng GOD.

And all the people sawe hym walke and prayse God. And they knew him, that it was he, whiche sate and begged at the beutyfull gate of the temple. And they wondred, and were sore astonyed at that whiche had happened vnto hym. And as the halte whiche was healed held Peter and John, al the people ranne amased vnto them in * the porche that is called Salomons. 3.Kin. Iohn. actes.

C When Peter sawe that, he answered vnto the people. * Ye men of Israel, why maruayle ye at this, or why loke ye so on vs, as thoughe by oure owne power or strength we had made this man go? The God of Abraham, & of Isaac, and of Jacob, the God of oure fathers hath glorified his sonne Jesus, whom ye delyuered, * and denyed in the presence of Pilate, Mat.27. Mar.15. Luke.23. 1.mac.15. Joh.18. when he had iudged him to be loosed. But ye denyed the holy and iust, & desyred a murtherer to be geuen you, and kylled * the Lorde of lyfe, whom God hath raised from death, of the whiche we are witnesses. And hys name, thorowe the fayth of his name, hathe made this manne sounde, whom ye see and knowe. And the fayth whiche is by him, hath geuen to hym thys healthe in the presence of you all.

D And now brethren, I wote that thorow ignorance ye dyd it, as dyd also youre rulers. But God (whiche before had shewed, by the mouthe of all his Prophetes, how that Christ shoulde suffer) hath thus wise fulfilled. Let it * repente you therefore, and conuerte, that youre synnes may bee doone awaye. Mat.4.c

+ When the tyme of refreshyng commeth, whiche we shall haue of the presence of the Lorde, and when God shall sende hym, whiche before was preached vnto you, ý is to wit Jesus Christ which must receaue heauen vntill the tyme that all thynges, whiche God hath spoken by the mouthe of all hys holy Prophetes, sence the worlde began, be restored agayne.

Moses truly sayde vnto the fathers: * a Prophet shall the Lorde youre God raise vp vnto you, euen of youre brethren, lyke vnto me: hym shall ye heare, in all thynges whatsoeuer he shall saye vnto you. For the tyme will come, that euery soule whiche wil not heare that same Prophet, shalbe destroyed from amonge the people. All the Prophetes also from Samuell and thencefourthe (as many as haue spoken) haue in lykewyse tolde of these dayes. Deu.18.a Leuit.23

Ye are the childzen of the Prophetes, and of the couenaunt, whiche God made vnto oure fathers, saying to Abraham:

* Gen

Gen.12.b. 22.d. * Euen in thy seede shall all the kynreds of the earth be blessed. Vnto you first when God had raised vp his sone Jesus vnto you, he sent him to blesse you, that euery one of you should turne frō his wickednes. ✠

The.iiii. Chapter.

The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto god then vnto men.

AS they spake vnto the people, the priestes and the rulers of the temple, and the Saduces, came vpon them, takyng it greuously, that they taught the people, and preached in Jesu the resurrection from death. And they layde handes on them, and put them in holde vntyll the nexte daye: for it was nowe euentyde. Howbeit many of them, whiche hearde the wordes, beleued: and the nombre of the men was aboute fyue thousande.

And it chaunsed on the morowe, that their rulars, and elders, and Scribes, & Annas the chiefe priest, & Cayphas, and John, and Alexander, and as many as were of the kynred of the hye priestes) gathered together at Hierusalem. And B whan they had set them before them, they Exo.2.c asked * by what power, or in what name Mat.21.c Luc.7.b haue ye done this?

✠ Then Peter full of the holy goste sayde vnto them: ye rulars of the people, and elders of Israel, yf we this daye be examyned of the good dede that we haue done to the sicke man, by what meanes he is made whole: be it knowen vnto you all, & to all ỳ people of Israel, that by the Mat.1.c name of * Jesus Christe of Nazareth, Phil.2.b whom ye crucifyed, whom God raysed again from death: euen by hym doth this mā stand here present before you, whole. Mat.21.d * This is the stone which was cast aside Mat.21.a of you buylders, whiche is become the Luk.20.c chief of the corner. Neither is there saluaC tion in any other. * For among men vnMat.1.c Phil.2.b der heauen, there is geuen none other name, wherin we must be saued. ✠

When they sawe the boldnesse of Peter and John, and vnderstode that they were vnlearned and laye men, they marueled, and they knewe them, that they had bene with Jesu: and beholdinge also the man, (whiche was healed) standing with them, they coulde not saye against it: but commaunded them to go aside out of the counsell, and counceled among them selues, saying: * what shall we doe to these me? For a manifest signe is done by thē: *Joh.11.f and is openly knowen to all them that dwel in Jerusalem, and we cannot denye it. But that it be noysed no farther amōg the people, lette vs threaten and charge them, that they speake hence forth to no manne in this name.

And they called them * & commaunded D Acte.5.g. them ỳ in no wise they should speake nor teache in the name of Jesu. But Peter & John answered & sayd vnto them: whether it be right in the sight of god, to herken vnto you more then to god, iudge ye. For we cannot but speake, that which we haue sene and heard. So threatned they them, & let them go, and founde nothyng howe to punish them because of the people. For all men prayed God because * of Actes.3.b that whiche was done: for the man was aboue fourtie yere olde, on whome this myracle of healyng was shewed.

Assone as they were let go, they came to E their felowes, and shewed all that the hye priestes & elders had sayd. And whē they heard that, they lyfte vp their voyces to God with one accorde, and sayd: Lorde, thou art God, which hast made heauen & earth, the sea, & all that in them is, which (in the holy goste) by the mouthe of thy seruaunt Dauid (our father) hast sayde: Why ✠ Psal.2.a. did ỳ heathen rage, & the people ymagin vayne thinges? The kynges of the earth stode vp and the rulers came together against the Lorde & against his anoynted.

For of a trueth, against thy holy childe Jesus (whom thou haste anoynted) both Herode & also Poncius Pilate, with the Gentyles and the people of Israel, gaF thered themselues together (in this citie) for to do whatsoeuer thy hand and thy counsell determined before to bee done. And nowe Lorde beholde their threatninges, and graunte vnto thy seruauntes, that with all confidence they maye speake thy worde. So that thou stretche forth thyne hand, that healing, and signes and wonders, bee done by the name of thy holy childe Jesus. And as sone as they had prayed: the place moued, where they were assembled together * & they were all filled *Acte.16.f *Acte.2.a with the holye goste and they spake the and.19.b. worde of God boldlye. ✠ And the multitude of them that beleued & were of G one herte and one soule. Neyther sayde *Acte.2.g any of them, that ought of the thynges and.5.b whyche he possessed, was hys owne: but

but they had all thynges commen. And with great power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And great grace was with them all. Neither was there any among them that lacked. For as many as were possessers of landes or houses, sold them, & brought the price of the thynges that were solde, and layed it downe at the Apostles feete. And distribucion was made vnto euery man accordyng as he had nede. ✠

Iosses. And ✠ Joses, whiche was also called of the Apostles Barnabas, (that is to say the sonne of consolacion) being a Leuite, and of the countrey of Cyprus, when he had lande, solde it, and layde the price downe at the Apostles feete.

¶ The.v. Chapter.

The dissemblyng of Ananias and Saphyra is punyshed. Myracles are done by the Apostles, whiche are taken, but the angell of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The Apostles are beat, they reioyce in trouble.

A Certayne man named Ananias, with Saphyra his wyfe, solde a possession, and kept away part of the price (his wife also being of counsell) and brought a certayne parte, & layde it downe at the Apostles feete. But Peter layd: Ananias, howe is it, that Sathan hath fylled thyne hearte, that thou shouldest lye vnto the holy goost, & kepe awaye parte of the price of the lande? perteyned it not vnto the onely? and after it was solde, was it not in thyne owne power? Why haste thou conceyued this thyng in thine hearte? Thou hast not lyed vnto me, but vnto God. When Ananias hearde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them, that hearde these thynges. And the yong men rose vp, and put him aparte, and caryed hym out, and buryed hym.

B And it fortuned, that (as it were aboute the space of three houres after) his wyfe came in, ignorannte of that whiche was done. And Peter sayd vnto her: Tell me, solde ye the lande for so muche? And she sayd: yea, for so muche. Then Peter sayd vnto her: why haue ye agreed together, to tempt the spirite of the Lorde? Beholde the feete of them whiche haue buryed thy husband, are at the doore, & shall cary the out. Then fell she downe straight way at his feete, and yelded vp the goost. And the yong men came in, & found her dead, and caryed her out, & buryed her by her husbande. And great feare came on all the congregacion, & on as many as heard it.

By the handes of the Apostles ✠ were C many signes & wonders shewed among the people. And they were altogether vp one accorde in ✠ Salomōs porche. And of other, durst no man ioyne himselfe to thē: neuertheles the people magnifyed them. The nombre of them that beleued in the Lord, both of menne and wemen, grewe more & more: in so muche þ they brought the sicke into the stretes, & layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them (and that they might all be delyuered from their infirmities.) D There came also a multitude oute of the cyties rounde aboute, vnto Jerusalem, bryngyng sicke folkes, and them whiche were vexed with vncleane spirytes. And they were healed euery one. ✠ Then the chiefe priest rose vp, and all they that were with him (whiche is the secte of the Saduces) and were full of indignacion, and layed handes on the Apostles, and put them in the common prison. ✠ But the Angell of the Lorde by nyght opened the prison doores, & brought them forth, & sayde: go, and stāde, and speake in the temple to the people all the wordes of this lyfe. When they heard that, they entred into the temple early in the mornyng, & taught. But the chiefe priest came and they that were with him, and called a councell together, and all the elders of the childzen of Israel, & sent men to the prison, to fet them. When the ministers came, and founde them not in prison, they returned and told, saying: the prison truely found we shutte with all diligence, and the keepers standing without before the doores. But when we had opened, we founde no man within. When the chiefe priest, and the E ruler of the temple, and the hye priestes hard these thinges, they douted of them, whereunto this would grow. Then came one and shewed them: behold, the menne that ye put in prison, stande in the temple, and teache the people. Then wente the ruler of the temple, with ministers, & brought them without violence. For they feared the people, leste they should haue been stoned. And when they had brought them, they sette them before the councell: And the chiefe priest asked them, saying: ✠ Dyd not we straytlye commaunde you, that

✠ Iohn. 17. d ✠ Act. 4. d ✠ Act. 11. a and. 15. d ✠ Act. 4. d

that ye shoulde not teache in thys name? And beholde, ye haue fylled Ierusalem with your doctrine, and intende to bryng
act.17.d *thys mans bloude vpon vs.

¶ Peter and the other Apostles answered, and sayed: *We ought more to obey
acts.4.d God then men. The God of oure fathers raised vp Jesus, whom ye slewe, and hanged on tree. Hym hathe God lyft vp with his righte hande, to be a ruler and a sauyour, for to geue repentaunce to Israel, and forgeuenes of sines. And we are recordes of these thynges whiche we saye, and so is also the holy ghoste, whom God hathe geuen to them that obey hym. When they
D heard that, they claue asunder, and sought meanes to slaie them. Then stode there vp
act.22.a. one in the counsell, a pharyse, named * Gamaliel, a doctoure of lawe (had in reputacion among all the people) and commaunded the Apostles to go asyde a little space, and saide vnto them: Ye mē of Israel, take hede to youre selues, what ye entende to
* Act.4 do, as touchyng these menne. For before
G these dayes rose vp one Thudas, boasting hym selfe, to whom resorted a nombre of men, about a foure hundred, whiche was slain: and they all which beleued hym, were scatred abrode, & brought to nought. Af-
Luk.13.a ter this man, was ther one Judas of Galile in the dayes of the tribute, and drewe awaye muche people after hym. He also perysshed, and al, (euen as many as harkened to hym) were scattred abrode.

And now I say vnto you, refrain your selues from these menne, and lette them alone. For yf this counsail, or thys worke be of menne, it will come to naughte. But and yf it bee of God, ye cannot destroy it, leste haply ye bee founde to striue agaynst God. And to hym agreed the other: and
acts.4.b when they had called the Apostles, they bette them, *and commaunded that they should not speake in the name of Jesu, and let them go. And they departed from the
Mat.5.b counsail, reioysing that they were counpted worthy, to suffre rebuke for hys name. And dailie in the temple and in euery house they ceased not, to teache and preache Jesus Christe.

¶ The.vi. Chapter.

Ministers (or deacons) are ordeyned in the congregation to do seruice in necessary thynges of the body, that the apostles maye wayte only vpon the worde of God. Steuen is accused.

IN those daies (whē the nombre of the disciples grewe) there arose a grudge among ỳ Grekes agaynste the Hebrues, because their widdowes were despised in the dayly
A ministracion. Then the twelue called the multitude of ỳ disciples together, & saied: it is not mete that we should leaue the worde of God, and serue tables. Wherefore brethren, loke ye oute among you seuē
1.Ti.3.c. men of honest reporte, and full of the holy ghoste and wisedome, to whom we maye commit thys busines. But we will geue our selues continually to prayer, and to the ministracion of the worde. And the saying
B pleased ỳ whole multitude. And they chose Steuen, a manne full of faythe and of the holy ghost, and Philip, and Procorus, and Nicanor, and Timō, and Permenas, and
* Act.2.b. * Nicholas a conuert of Antioche. These they set before the Apostles: & when they had prayed they layed their handes on thē.
& Nu.27.d. And the worde of God encreased, and
1.Tim.4.d the nombre of the disciples multiplyed in
2.Tim.1.d Jerusalem greatly, and a greate compay-
C nye of the priestes were obediente to the faythe. ✣ And Steuen, full of faythe and power, did great wonders and miracles amonge the people. Then there arose certaine of the synagoge, whiche is called the synagoge of the Libertines & Sirenites, and of Alexandria, and of Cecilia and of
* Luk.21.f Asia, disputyng with Steuen. * And they
D could not resist the wisedome, and the spi-
Matt.10.c rite, ‡ whiche spake. ✣ Then sente they in menne whiche sayed: we haue harde him speake blasphemous woordes againste Moyses, & agaynste God. And they moued the people & the elders & the scribes: and came vpon hym and caught hym, and brought him to the counsail, and brought forthe false witnes whiche sayed: Thys man ceaseth not to speake blasphemous woordes agaynste this holy place, and the lawe: for we harde him saye: thys Jesus of Nazareth shall destroy thys place, and shal chaūge ỳ ordinaunces which Moses gaue vs. And all that sat in the counsayll, loked stedfastly on him, and sawe hys face as it had been the face of an angell.

The.vii. Chapter.

Steuen maketh answere to hys accusacion, rebuketh the hardenecked Jewes, and is stoned vnto deathe.

Then

Then sayde the chiefe priest, is it euen so? And he sayed: Ye menne, brethren and fathers, harke: The God of glory appeared vnto oure father Abraham when he was in Mesopotamia, before he dwelte in Charran, and sayed
Gene.12.a vnto him: Get the out of thy countre, and from thy kynred, and come into the land, which I shal shewe the. Then came he out of the land of Chaldee, and dwelt in Charran. And fro thence, when his father was deade, he brought hym into thys lande, in which ye nowe dwell, and he gaue him none inheritaunce in it, no, not the breadeth of
Gene.12.b a fote: * And promysed that he woulde
13.c.17.b. geue it to hym to possesse, and to his sede
and 26.a. after hym, when as yet he had no childe.

God verely spake on this wise * that
Gene.15.f his sede shoulde sogeourne in a straunge lande, and that they shoulde kepe them in
‡Ex.1.f. bondage, and ‡ intreate them euyll foure
Iudi.2.b hundred yeres. And the nacion (to whom
Gala.3.c. they shalbe in bondage) wil I iudge, saied
23 God. And after that, shall they come forth
Gene.15.b and serue me in this place. ‡ And he gaue him
Gene.17.a the couenaunt of circumcisio. * And he be-
*Gen.21.c gat Isaac, and circumcised hym ỳ eyght
‡Ge.21.c date, and * Isaac begat Jacob, and ‡ Jacob be-
‡Ge.29.f gat the twelue Patriarkes. ‡ And the Pa-
Gene.37.f triarkes hauing indignacion sold Joseph
Sapi.10.c into Egipt. And God was with him, and deliuered him out of al his aduersyties, and gaue hym fauour and wisedom in ỳ sight
‡Gen.41.c of Pharao kyng of Egipt: and he ‡ made hym gouernour ouer Egipt, and ouer all his
*Ge.41.g houshold. * But there came a dearth ouer all the land of Egipte and Canaan, and great affliccion, that our fathers found no sustenaunce. But when Jacob heard that there was corne in Egipt, he sente our fathers
Gene45.a first. * And at ỳ second time, Joseph was knowen of hys brethren, and Josephs kynred was made knowē vnto Pharao. Thē sent Joseph a message, and caused his father to be brought, and al hys kinne .lxxv. soules.
Gene46.a * And Jacob descended into Egipt ‡ and
‡Ge.49.d died bothe he and oure fathers, and were caried ouer into Sichem, and layed in the
Ge.23.d. sepulchre that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

C But when the tyme of the promes drewe nie which God had sworne to Abraham,
*Exod.1.a * the people grew and multiplied in Egipte,
Psal.105.c till another kyng arose whiche knewe not of Joseph. The same dealt subtelly with oure kynred, and euil intreated our fathers, & made them to caste out their young childre, that they shoulde not remayne aliue.

*The same tyme was Moses borne, *Exo.
and was acceptable vnto God, and nou- Deu.
rished vp in hys fathers house three monethes. When he was cast out, Pharaos daughter toke hym vp and nourished hym vp for her owne sonne. And Moyses was learned in al maner wisdome of the Egipcians, and was myghty in dedes and in wordes.

And when he was ful forty yeare olde, it came into his hart, to visit his brethren the children of Israel. And when he sawe one of them suffer wronge, he defended hym, and auenged his quarel that had the harme done to hym, and smote the Egyptian. For he supposed his brethren wolde haue vnderstande, how that God by hys hande shoulde deliuer them. But they vnderstode not.

And the nexte daye he shewed hym selfe D
vnto them as they stroue, and woulde haue set them at one agayne, saying: Sirs, ye are brethren, why hurte ye one another? But he that did hys neyghboure wronge thruste hym awaye, saying: * who made *Ge.19.
the a ruler and a iudge ouer vs? wilt thou Exod.2.
kyll me, as thou diddest the Egypcyan Actes.7.
yesterdaye? ‡ Then fled Moses at that ‡Exod.2.
saying, and was a straunger in the lande of Madian, where he begat two sonnes.

*And when foure yeares were ex- *Exo.3.
pired, there appeared to hym in the wildernes of mount Sina, an Angel of ỳ Lorde, in a flame of fire, in a bushe. Whē Moses sawe it, he wondred at the syght. And as he drewe neare to behold, the voyce of the Lorde came vnto him: * I am the God of *Exo.3.b
thy fathers, ỳ God of Abraham, the God Mat.22.c
of Isaac, and the God of Jacob. Moses Mar.12.c
trembled, and durste not beholde. Then Luke.20.c
sayde the Lord to hym. ‡ Put of thy shoes ‡Josh.5.
from thy fete, for the place where thou standest, is holy ground. I haue perfectly sene the affliccion of my people whiche is in Egypte, and I haue hearde theyr groning, and am come doune to deliuer them. And nowe come and I will sende thee into Egypte.

This Moses whom they forsoke (saying E
*who made the a ruler and a iudge?) the Exod.2.
same did God sende to be a ruler, and a deliuerer by the handes of the Angell which appeared to hym in the bushe. And the same brought them oute, shewyng wondres and signes in Egypte, and in the red

sea,

sea, and in the wildernes fourtie yeares.
This is that Moses, whiche sayde vnto
the childzen of Israel: *A Prophete shall
the Lozde youre God rayse vp vnto you
of youre bzethzen, lyke vnto me, him shall
ye heare.
This is hee that was in the congrega-
cion, in the wyldernes with the Angell
(which spake to him in the moũte Sina)
and with our fathers. This manne receiv-
ed the wozde of lyfe to geue vnto vs, to
whom our fathers would not obey, but
cast it from them, and in their hertes tur-
ned backe againe into Egipt, saying vn-
to Aaron: *make vs Gods to goe before
vs. For as for this Moses that brought
vs out of the lande of Egypte, we wote
not what is become of hym. And they
made a calfe in those dayes, and offered
sacrifice vnto the ymage, and reioyced o-
uer the wozkes of theyr owne handes.
Then God turned hymselfe, & * gaue
them vp, that they should wozshyppe the
hoste of the skye, as it is wzytten in the
booke of the Pzophetes. *O ye of ỹ house
of Israel, gaue ye to me sacrifices and
meate offeringes by the space of fourtye
yeares in the wildernes? And ye toke vn-
to you the tabernacle of Moloch, and the
starre of youre God Rempham, figures
which ye made to wozshyppe them. And
I will translate you beyonde Babylon.
Oure fathers had the tabernacle of
witnes in ỹ wildernes, as he had apoyn-
ted them, speakyng vnto Moses: & that
he should make it, accozding to the fash-
on that he had seen. Whiche tabernacle
also oure fathers ỹ came after, *bzought
in with Josue into the possession of the
Gẽtiles, whom god dzoue out before the
face of our fathers, vnto the tyme of Da-
uid: *whiche founde fauour before God,
and would fayne haue founde a taber-
nacle for the God of Jacob. * But Sa-
lomon buplt hym an house.
Howbeit he that is hyest of all, dwel-
leth not in temples made with handes,
as sayeth the Pzophete: *heauen is my
seate, and earth is my foote stole. What
house wil ye builde for me, sayth ỹ Lozde
or whiche is the place of my reste? hathe
not my hande made all these thynges?
ye stiffenecked and of vncircumcysed
G heartes and eares: ye haue alwayes re-
sisted the holy goste, * as youre fathers
dyd, so do ye. Whiche of the Pzophetes
haue not youre fathers persecuted? And
they haue slayne them, which shewed be-
fore of the comming of that iust whom ye
haue nowe betrayed, & murdzed. And ye
also haue receyued the lawe * by the my-
nistracion of Angels, & haue not kept it.
When they hearde these thynges,
their hertes claue a sunder, & they gnas-
shed on hym with theyr teeth. But he be-
ing ful of the holy goste, loked vp stedfast-
ly with his eyes into heauen, & sawe the
glozy of God, and Jesus standing on the
right hande of God, and sayde: beholde, I
see the heauens open, and the sonne of
manne standyng on the ryght hande of
God. Then they gaue a shoute wyth a
loud voice, and *stopped theyr eares, and
ranne vpon him all at once, and cast him
out of the cittie, and *stoned him. And the
witnesses layde downe theyr clothes at a
yong mans fete, whose name was Saul.
And they stoned Steuen callyng on, and
saying: Lozde Jesu, * receyue my spzite.
And he kneled downe and cryed with a
loude voyce: Lozde, laye not this synne
to theyr charge. And when he had thus
spoken, he fell a slepe.

The. viii. Chapter.

Saul persecuteth the Christen. The apostles are scattered abroade. Philip commeth into Samaria. Simon Magus is baptised, he dyssembleth. Philipp baptiseth the chamberlayne.

Saul *cõsented vnto his death. A
And at that tyme there was a
great persecution agaynst the
congregacion whiche was at
Jerusalem, and they were all *scattered
abzode thozowe out the region of Jurye
and Samaria, except the Apostles. But
deuoute men dzessed Steuen, and made
great lamentaciõ ouer him. As for Saul
he * made hauocke of the congregaci-
on, and entred into euerye house, and
dzewe out both men and wemen, & thzust
them into pzison. Therfoze, they that
were scattered abzoad, went euery where
pzeachyng the wozde of God.
Then came Philip into a cytie of
Samaria, and preached Christ vnto thẽ.
And the people gaue heede vnto those
thynges whiche Philyp spake with one
accozde, hearyng and seeyng the myra-
cles which he dyd. For *vncleane spzites
cryeng with loude voice, came out of ma-
nye that were possessed of them. And ma-
nye taken with palsyes, and manye that
halted, were healed. And there was great
ioye in that cyte.

But

But there was a certayne man called Symon, whiche before tyme in the same cite vsed wytchecrafte, and bewytched the people of Samarie, saying that he was a man that coulde do great thinges.
C Whom they regarded, from the leaste to the greatest, saying: this manne is the power of God which is called great. And hym they set muche by, because that of long tyme he had bewytched them wyth sorceries. But as sone as they gaue credēce to Philippes preaching of the kingdome of God, and of the name of Jesu Christe, they were baptised both men and women. Then Symon hymselfe beleued also. And when he was baptysed, he contynued with Philippe and wondred, beholdyng the miracles and signes, which were shewed.

+ When the Apostles whiche were at Hierusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter and John. Which whē they were come downe, prayed for them, that they myght receyue the holy goste. For as yet he was come on none of them: but they were baptised onely in the name of Christe Jesu. * Then layde they their handes on them, and they receyued the holy goste. +

When Symon sawe that through layng on of the Apostles handes, the holy goste was geuen, he offred them money, saying: geue me also this power, that on whomsoeuer I put the handes, he maye receyue the holy ghoste. But Peter sayed vnto hym: thy money perysshe with thee, because thou hast thought * that the gyft of God maye bee obtayned with monye. Thou hast neither part, nor felowshyp in this busynes. For thy harte is not ryght in the syght of God. Repente therfore of thys thy wyckednes, and praye God that the thought of thine heart maye be forgeuen thee. For I perceyue that thou arte ful of bitter gal, and wrapped in iniquytie. Then answered Symon and sayd: * praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fal on me. And they when they had testifyed and preached the worde of God, returned towarde Jerusalē, and preached the gospell in many cities of the Samaritans.

C + The Angell of the Lorde spake vnto Philip, saying: aryse, and go toward the South, vnto the way that goeth downe from Jerusalem vnto the citye of Gaza, whyche is in the desert. And he arose and went on. And beholde, a man of Ethiopia (a chamberlayn) and of great authoryte with Candace quene of the Ethiopians, which had the rule of all her treasure: * came to Jerusalem, for to worshyp. And as he returned home agayn sytting in his charet, he read Esay the Prophet.

Then the spyrite sayde vnto Philyp: goo nere and ioyne thy selfe to yonder charet. And Philip ran to hym, and hearde him read the Prophet Esai, and sayd: Understandest thou what thou readest? And he sayd: howe can I, except I had a guyde? And he desyred Philip, that he would come vp, and sit with hym. The tenoure of the scripture whiche he read, was thys: * he was led as a shepe to be slayn: and like a lābe domme before hys shearer, so opened he not his mouth. Because of his hūblenes, he was not estemed. But who shall declare hys generacion? for hys lyfe is taken from the earth. The chamberlayne answered Philip, and sayd: I pray thee, of whom speaketh the Prophete this? of hymselfe, or of some other man?

Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayd: See, here is water * what doeth let me to be baptised? Philip sayed vnto hym: If thou beleue with all thyne herte, thou mayest. And he answered and sayd: I beleue that Jesus Christe is the sonne of God. And he commaunded the charet to stande styll. And they went downe both into the water: both Philip and also the chamberlayne, and he baptised him. And assone as they were come out of the water, the spyrite of the Lorde caught awaie Philip, and the chamberlayne sawe him no more. And he went on his waye reioysyng: but Philip was founde at Azotus. And he walked thorowe out the cōtrey, preaching in all the cities, tyll he came to Cesarea. +

C The .ix. Chapter. +

Paule is conuerted, and confoundeth the Jewes. Peter raiseth Tabitha.

AND Saul yet breathyng out threatninges & slaughter against the disciples of the Lorde, went vnto the hye preest, & desyred of hym letters to cary to Damasco, to the synagoges: * that yf he founde any of this way (whether they were men or wemen) he myght bryng them bounde to Jeru-

to Jerusalem. And when he iorneyed, it forteuned that as he was come nie to Damasco, sodenly there shyned round about hym a lyght from heauen, and he fell to the earth, and hearde a voyce, saying to him: * Saul, Saul, why persecutest thou me? And he sayde: what art thou Lorde? And the Lorde sayd: I am Jesus, whom thou persecutest. It is harde for thee to kycke against the prickes. And he both trembling and astonnyed, sayde: Lorde, * what wylt thou haue me to do? And the Lorde sayde vnto hym: aryse and go into the citie, and it shall bee tolde thee, what thou must doe.

The men whiche iorneyed wyth hym, stode amased, hearyng a voice, but seyng no mã. And Saul arose from the earth, & when he opened his eyes, he sawe no mã. But they led hym by the hand, & brought hym into Damasco. And he was three dayes without sight, & neyther dyd eate nor drynke. And there was a certayn disciple at Damasco, named Ananias, and to him sayd the Lord in a vision: Ananias. And he said, behold, I am here Lord. And the Lord sayd vnto him: aryse, and go into ỳ strete (which is called straight) and seke in the house of Judas, after one called Saul * of Tharsus. For beholde, he prayeth, & hath sene in a vision a man named Ananias comming in to him, and puttyng hys handes on hym, that he myght receyue hi s syght.

Then Ananias answered: Lord, I haue heard by many of this man * howe mucke euyll he hath done to thy sainctes at Jerusalem: & here he hathe autoritie of the chye priestes, to bynde all that call on thy name. The Lorde sayd vnto hym: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, & kynges, and the chyldren of Israel. For I wyll shewe hym, howe great thynges * he must suffre for my names sake.

And Ananias went his waye, and entred into the house, and put his handes on hym, & sayd: brother Saul, the Lorde that appeared vnto the in ỳ way as thou camest, hath sent me, that thou myghtest receyue thy sight, and be fylled with the holy goste. And immediatlye there fell from his eyes as it had been scales, & he receyued sight: and arose, & was baptysed, and receyued meate, & was comforted. Thẽ was Saul a certain dayes with the disciples, whiche were at Damasco. And strayght waye he preached Christ in the synagoges, how that he was the sõne of god. But al that heard him, were amased, and sayde: is not this he that spoiled them whiche called on this name in Jerusalem, and came hither for that intent, that he myght bryng them bounde vnto the hie priestes? But Saul encreased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affyrmyng that this was very Christe.

And after a good whyle, the Jewes toke councell together to kyll hym. But they: laying awayte was knowen of Saul. And they watched the gates daye and night to kyll hym. * Then the disciples toke hym by night, & put hym thorowe the wall, and let hym downe in a basket.

And when Saul was come to Jerusalem, he assayde to couple hymselfe to the disciples: but they were al afrayd of him, and beleued not ỳ he was a disciple. But Barnabas toke hym, and brought hym to the Apostles, & declared to them, howe he had sene the Lord in the way, and that he had spoken to hym, and howe he had done boldly at Damasco, in the name of Jesu. And he had hys conuersation with them at Jerusalem, speakyng boldlye in the name of the Lord Jesu. And he spake and disputed agaynste the Grekes: but they went about to slea hym. Which whẽ the brethren knewe * they brought him to Cesarea, and sent hym forth to Tharsus. Then had the congregacõs rest thorowout all Jewry and Galile and Samary, and were edified, and walked in the feare of the Lorde, and multiplyed by the comforte of the holy goste. And it chaunced as Peter walked throughout all quarters, he came also to ỳ sainctes which dwelt at Lydda. And there he founde a certayne man named Eneas, which had kept hys bed. viii. yeres, and was sicke of the palsye. And Peter sayed vnto hym: Eneas, the Lorde Jesus Christ make the whole: aryse, and make thy bed. * And he arose immediatly. And all that dwelt at Lydda and Sharon, sawe him, and turned to the Lorde.

There was at Joppa a certayne woman, a disciple, named Tabitha (whiche by interpretation is called Dorcas) the same was full of good workes, and almes dedes, whiche she did. And it chaunced in those dayes that she was sicke, and dyed. Whom when they had washed, they layd

ther in a chãber. But forasmuche as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sente vnto hym, desyryng hym, that he would not be greued to come vnto them.

Peter arose, and came with them. And when he was come, they brought him into the chamber. And all the widdowes stode rounde aboute hym, weepyng, & shewyng the coates and garmentes whiche Dorcas made, while she was with them. And Peter put them al forth, and kneled
G downe and prayed, and turned him to the
*11.kn.16.d body, and sayd: Tabitha *aryse. And she
1.Ki.17.d opened her eyes, & when she sawe Peter,
Math.9.c she satte vp. And he gaue her the hande, and lifte her vp. And when he had called the sainctes and widdowes, he shewed her a lyue. And it was knowen throughout all Joppa, and many beleued on the Lord. And it fortuned that he taryed many dayes in Joppa, with one Simon a tanner.

¶ The.x. Chapter. ✠

The vision that Peter sawe. Howe he was sent to Cornelius. & he heathen also receyue the spyrite, and are baptysed.

THere was a certain man in Cesaria called Cornelius, a captaine of the souldiers of Italy, a deuout manne, and one that feared God with all his housholde, which gaue muche almes to ỹ people, & prayed God alwaye. The same sawe by a vision euidently (aboute the ninth houre of the daye) an Angell of God commyng in to hym, and saying vnto hym: Cornelius. When he looked on hym, he was afrayed, and sayed: what is it Lorde? He
*Act.11.a sayed vnto hym. Thy prayers and *thy almes are come vp into remembraunce before God. And nowe sende men to Joppa, & call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde. He shall tell thee, what thou oughtest to doe. And when the Angell whiche spake vnto hym, was departed, he called twoe of his housholde seruauntes, & a deuoute souldiour of them that wayted on hym, and tolde them all the matter, and sente them to Joppa.

B On the morowe as they went on their
iourney and drewe nigh vnto the citie, Pe-
*met.6.a ter went vp *vpon the toppe of the house
4.Ki.4.f to praye, about the sixt houre. And when he wered an hongred, he would haue eaten. But while they made ready, he fel into a traunce, and sawe heauen opened, and a certayne vessell come downe vnto hym, as it had been a greate sheete, knitte at the foure corners, and was let downe to the earth, wherein were * all maner of
*Le.11. foure footed beastes of ỹ earth, and ver-
Deu.14 min and wormes, and foules of the ayre. And there came a voyce to hym: ryse Peter, kill and eate. But Peter sayed: not so Lord, for I haue neuer eaten any thig that is common or vncleane. And ỹ voice spake vnto hym againe the seconde time: what god hath clensed, that cal not thou cõmon. This was done thryse, & the vessel was receiued vp againe into heauen.
*mat.13
Rom.14

Whyle Peter also mused in hymselfe what this vision (whiche he had sene) meante: beholde, the menne whiche were G
sente from Cornelius, had made inquisition for Simons house, and stode before the doore: and called out one, and asked whether Simon, whiche was surnamed Peter, were lodged there. Whyle Peter thought on the vision, the spirite sayed vnto hym: behold, men seke thee: arise therfore, and gette the downe, and go with them, and doubte not: for I haue sent them. Peter wente downe to the men which were sent vnto him frõ Cornelius, and sayd: Behold, I am he whom ye seke, what is the cause wherefore ye are come? They sayd: Cornelius the captaine, a iust manne, and one that feareth God, and of good reporte emong all the people of the Iewes, was warned by an holy Angell, to send for thee into his house, & to heare woordes of thee. Then called he them in
*gen.19.a *and lodged them.
D And on the morowe, Peter wente awaye
*Act.11.b with them, and * certaine brethren from Joppa accompanyed him. And the third daye entred they into Cesarea. And Cornelius wayted for them, & had called together his kinsmen, and special frendes. And as it chaũsed Peter to come in, Cornelius met hym, & fell downe at his feete, & worshipped hym. But Peter toke hym vp, saying: stand vp, * I my selfe also am
*act.14.d 2po.1.b and.12.i a manne. And as he talked with hym, he came in and found many that were come together. And he sayed vnto them: Ye
*Deu.23.d know how * that it is an vnlawful thing for a manne that is a Iewe, to compayne or come vnto an alaunte: but God hath shewed me, that I shoulde not call

any

any manne commen or vncleane: therefore came I vnto you without delaye, assone as I was sente for. I aske therefore, for what intente haue ye sente for me?

And Cornelius sayed: This daye now foure dayes aboute this houre, I satte fastyng, and at the ninthe houre I prayed in my house: and beholde, a manne stode before me in bright clothing, and sayed: Cornelius, thy prayer is heard, & thyne almes deedes are had in remembraunce in the sight of God. Sende menne therfore to Joppa, and call for Simon, whose surname is Peter. He his lodged in the house of one Simon a tanner by the sea syde: whiche assone as he is come, shall speake vnto thee. Then sent I for thee immediatly, and thou haste well dooen, that thou art come. Nowe therefore are we all here present before God, to heare all thynges that are commaunded vnto thee of God. Then Peter opened hys mouthe & sayed: Of a trueth I perceyue, that there is no respect of persones with God* but in all people, he that feareth hym, and worketh righteousnes, is accepted with hym.

Ye know the preaching that God sent vnto the chyldren of Israell, preachyng peace by Jesu Christe, whiche is Lorde ouer al thynges: † Which preachyng was published throughout all Jewrye (and* began in Galile, after the baptisme which John preached) howe † God anoynted Jesus of Nazareth with the holy ghoste, and with power. Which Jesus went aboute doyng good, and healyng all that were oppressed of the deuel, for God was with hym. And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whom they slewe, and hanged on tree. Hym God raysed vp the thirde daye, and shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intente) whiche did eate and drynke with hym, after he arose frō deathe. † And * he commaunded vs to preache vnto the people, and to testifie, that it is he, whiche was ordeyned of God to bee the iudge of quicke and deade. To hym geue* all the Prophetes witnes, † that through hys name whosoeuer beleeueth in hym, shall receyue remission of synnes.

Whyle Peter yet spake these wordes, * the holy ghoste fell on all them whiche heard the preachyng. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, because that on the Gentiles also was shed oute the gift of the holy ghoste. For they heard them speake with tounges, & magnifye GOD. Then answered Peter: † Can a- Actes.8.f
ny manne for bid water, that these shoulde not bee baptised whiche haue receyued the holy ghoste as well as wee? And he commaunded them to be baptised in the name of the Lorde. † Then prayed they hym, to tary a fewe dayes.

The .xi. Chapter.

Peter sheweth the cause wherfore he went to the heathen. Barnabas and Paul preach vnto the heathen. Agabus prophecieth dearth for to come.

And the Apostles and brethren that were in Jury, A
heard that the Heathen had also receiued the word of God. And when Peter was come vp to Jerusalē, they that were of the circumcisiō, contended against him, saying: † Thou wentest in to men vncircūcised, and didest eate with them. But Peter rehearsed the matter from the begynnyng, and expounded it by order vnto thē, saying: † I was in the citie of Joppa, prayyng: and in a traunce, I sawe a vision, a certayne vessell descende, as it had been a greate sheete, let downe from heauen by the fower corners, & it came to me. Into the whiche when I had fastened myne eyes, I considered, and sawe* foure footed beastes of the earth, & vermin & wormes, & foules of the ayer. And I heard a voice saying vnto me: arise Peter, slea and eate. But I sayde: not so lorde, for nothing commen or vncleane hath at any tyme entred into my mouthe. But the voyce answered me agayne from heauen: counte not thou those thinges comē, which God hath clensed. And this was done thre times. And al were taken vp agayne into heauen. Deut.7.a * Leui.11.a Deut.14.a B

And beholde, immediatly there were thre menne all ready come vnto the house where I was, sent frō Cesarea vnto me. And the spyrite said vnto me, that I should go with them, without douting. Moreouer* these syre brethren accompanyed me, and we entred into the mans house. And he shewed vs howe he had sene an Angell in hys house, whiche stode and sayed to hym: sende menne to Joppa, and call for Simon, whose syr name is Peter: he shal tell the wordes, wherby both thou and all thyne house shal be saued. And as I began to preache, the holy ghoste fell on them, * Actes.10.d

Actes.1.a *as he dyd on vs at the begynnyng. Then
C came it to my remembraunce, howe that
*Joh.1.d. the Lord saied: *John baptised with wa-
Actes.1.a. ter, but ye shall be baptised with the holy
ghoste. For as moche then as God gaue
them like giftes as he dyd vnto vs, when
we beleued on the Lorde Jesus Christe,
what was I, that I shoulde haue with-
stande God? When they heard thys, they
held their peace, and glorifyed God, say-
ing: then hathe God also to the Gentils
graunted repentaunce vnto lyfe.

Luke.3.a *They also whiche were scatred a-
broade thorowe the affliction that arose
aboute Steuen, walked thorowout vnto
Phenices, & Cipers, & Antioche, preachig
the worde to no man, but vnto the Jewes
only. Some of them were men of Cipers
and Siren: whiche when they were come
to Antioche, spake vnto the Grekes, and
preached the Lorde Jesus. And the hande
of the Lorde was with them, and a greate
numbre beleued and turned vnto ỹ Lord.

Tidinges of these thinges came vnto
D the eares of the congregacion, which was
in Jerusalem. And they sent forthe Barna-
bas, that he shoulde go vnto Antioche.
Whiche when he came, and had sene the
Actes.11.f. grace of God, was glad, and *exhorted
them all, that with purpose of hearte, they
woulde continually cleaue vnto the Lord.
For he was a good man, and full of the
holy ghoste & of faythe, and muche people
was added vnto ỹ lorde. Then departed
Barnabas to Tharsus, for to seke Saul.
And when he had founde hym, he brought
hym vnto Antioche. And it chaunced, that
a whole yeare they had their conuersation
with the congregacion there, and taught
muche people, in somuche that the disci-
ples of Antioche, were the first that were
called Christen.

*Act.11.b. *In those daies came Prophetes from
the citie of Jerusalē vnto Antioche. And
there stode vp one of thē named Agabus,
and signified by ỹ spirite, that there shoulde
be greate derthe thorowout all ỹ world,
whiche came to passe in the Emperoure
Claudius dayes. Then the disciples euery
man accordyng to hys ability, purposed
1.Cor.16.a to send *succoure vnto the brethren which
2.Cor.8.a dwelt in Jewrye. Whiche thynge they
And.9.a also did, & sent it to the elders by ỹ handes
of Barnabas and Saul.

The.xii. Chapter.

Herode persecuteth the Christen. Killeth James, & putteth Peter in prison, whom the Lord deliuereth by an angel. The shamefull death of Herode.

AT the same tyme Herod ỹ king
stretched forthe hys handes to I
vexe certaine of the cōgregaciō.
And he killed *James the bro- a.
ther of John with ỹ swerde. And because
he sawe that it pleased the Jewes, he pro-
ceded farther, and toke Peter also. Then
were the dayes of swete bread. And when
he had caught him, he put hym in prison
also and deliuered him to .iiii. quaternions
of soudiers to be kept: entendynge after
Ester to bringe hym forthe to the people.
And Peter was kept in prison. But praier
was made without ceasyng of the con-
gregacyon vnto God for hym. And when
Herode woulde haue brought hym oute
vnto the people, the same night slepte Pe-
ter betwene two soudiers, bounde with
two chaynes, and the keepers before the
dore kepte the prison.

And beholde, *the angell of the Lorde *Luc.
was there present, and a lyght shyned in
the habitacion. And he smot Peter on the
side, and stered hym vp, saying: aryse vp
quickly. And hys cheynes fell of from hys
handes. And the Angell sayde vnto hym:
gyrde thy selfe, and bynde on thy sandales.
And so he dyd. And he sayeth vnto hym:
caste thy garment aboute the, and folowe
me. And he came out and folowed hym, & B
wiste not that it was trueth whiche was
doē by the Angel, but thought he had sene
a vision. When they were passe the firste
and the second watche, they came vnto the
yron gate, ỹ leadeth vnto the cytie, *which *Luc.
opened to them by the owne accorde. And am.
they wente out, and passed thorowe one
streete, and forthewith, the Angel departed
from hym.

And when Peter was come to him selfe
he sayed: nowe I knowe of a surenes, that
the Lorde hath sent his Angell, and hathe
deliuered me out of the hande of Herode:
and from all the wayting for of the people
of the Jewes. ✠ And as he consydred the C
thyng, he came to the house of Mary the
mother of one John (whose syrname was
Marke) where many were gathered toge-
ther *in prayer. As Peter knocked at the Luc.
entry dore, a damsell came forth to herken,
named Rhoda. And when she knewe Pe-
ters voyce, she opened not the entrye for
gladnes, but ran in, and tolde howe Peter
stode before the entry. And they saied vn-
to her: thou art mad. But she affirmed that
it was euen so. Then sayed they, it is hys
angel. But Peter continued knocking: and
when

when they had opened the dooze, & sawe hym, they were astonied. * And when he had beckened vnto them with the hande, that they might holde theyr peace, he told them by what meanes the Lorde hadde brought him out of the prison. ‡ And he sayd: go shewe these thinges vnto James and to the brethren. And he departed, and went into another place. Assone as it was daye, there was no lytle adoe among the souldiers, what was become of Peter. When Herode had sought for hym, and found him not, he exampned the kepers, and commaunded them to bee caryed awaye. And he descended from Jewrye to Cesarea, and there abode. Herode was displeased with them of Tyre and Sidō. But they came all with one accorde, and made intercession vnto Blastus ỹ kinges chamberlayne & desyred peace, because theyr countrey was norished by ỹ kinges prouision. And vpon a daye appoynted, Herode arayed hym in royall apparell, and set him in his seate, and made an oracion vnto them. And the people gaue a shoute, saying: it is the voyce of a God, and not of a manne. And immediatly the Angell of the Lorde smote hym, because he gaue not God the honour: and he was eaten of wormes and gaue vp the goste. And the worde of God grewe and multyplyed. And Barnabas and Paul returned to Jerusalem, when they had fulfylled theyr office, & toke with them * John, whose syrname was Marke.

The.xiii. Chapter.

Paul and Barnabas are called to preache among the heathen. Of Sergius Paulus and Elymas the sorcerer. Paul preacheth at Antioche.

THere were in the congregacion that is at Antioche, certayne prophetes, & teachers: as Barnabas and Symon that was called Niger, and Lucius of Cirene and Manahem, Herode the Tetrarkes norselowe, and Saul. As they ministred to the Lorde and fasted, the holy goste sayde: seperate me Barnabas and Saul, for the worke wherunto I haue called them. And when they had fasted and prayed, & * layde theyr handes on them, they lette them go. And they after they were sente forth of the holy goste, departed vnto Seleutia, & from thence they sayled to Cyprus. And when they were at Salampne, they shewed the worde of God in ỹ synagoges of the Iewes. And they had ‡ John to their minister. When they had gone thorow ỹ yle vnto Paphos, they found a certaine sorcerer (a false prophete, a Jewe) whose name was Barjesu, whiche was with the ruler of the countrey, one Sergius Paulus a prudente man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elimas * the sorcerer (for so is hys name by interpretacion) withstode them, and sought to turne awaye the ruler from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy goste, set his eyes on hym, and sayd: O ful of al sutteltie and disceptfulnes, thou childe of the deuyll, thou enemye of all rightcousnes: wilt thou not cease to peruerte the straycht wayes of the Lorde? And now beholde, the hand of the Lorde is vpon thee, & thou shalt be blynde, and not see the sunne for a season. And immediatly there fel on him a myste & a darkenes, and he went about seking them that should lead hym by the hande. Then the ruler, whē he sawe what had happened, * beleued, and wondred at the doctrine of the Lorde. When Paul departed from Paphos, they that were with hym, came to Perga in Pamphilia: and * John departed from them, and returned to Jerusalem. But they wandred thorowe the countryes, & came from Perga to Antioche in Pisidia, and wente into the synagoge on the Sabboth day, & sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente vnto them, saying: ye men and brethren, yf ye haue any sermon to exhorte the people, saye on. Then Paul stode vp, and ‡ beckened with the hande for silence, and sayde: Men of Israel, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people, when they dwelt as straūgers in the lande of Egipte, and * wyth an hye arme brought he them out of it, & about the tyme of fourtie yeres suffred he theyr maners in the wildernesse. And he destroyed seuen nations in the lande of Canaan, * and deuyded theyr lande to them by lot. And afterwarde they gaue vnto thē iudges about the space of. iiii. C. & fiftie yeares, vnto the time of Samuel ỹ prophete. And afterwarde they * desyred a kyng, and God gaue vnto them Saul the sonne of Cis, a manne of the tryde of

Beniamin, by the space of fourty yeares. And when he was put downe, he sette vp Dauid to be their kyng, of whome he recorded, saying: * I haue founde Dauid the sonne of Jesse, a manne after myne owne heart, whiche shall fulfyll all my wyll.

Re.16.a
Sal.89.c

Of this mans sede hath God (according as he had promysed) brought forth to Israel, a sauioure, one Jesus, when John had first preached before hys commyng * the baptisme of repentaunce to Israel. And whē John had fulfilled hys course, he sayed: ‡ whom ye thynke that I am, the same am I not. But beholde, there cōmeth one after me, whose shoes of his feete I am not worthy to lowse.

Psa.132.b
Ge.22.b
*Mat.3.a
Luke.3.c
John.1.b
‡Mat.3.b

¶ Ye menne and brethren, chyldren of the generacion of Abraham, and whosoeuer among you feareth God, * to you is this worde of saluacion sent. For the inhabiters of Jerusalem and their rulers, because ‡ they knewe hym not, nor yet the voyces of the Prophetes whiche are read euery Sabboth daye, they haue fulfilled them, in condēnyng hym. * And when they founde no cause of death in hym, yet desyred they Pylate to kyll him. And when they had fulfilled al that were wrytten of hym, they tooke hym downe from the tree, and putte hym in a sepulchre. But God rayled hym agayne from death, (the thirde daye) and he * was sene many dayes of them whiche came vp wyth hym from Galile to Jerusalem. Whiche * are his witnesses vnto the people. And we declare vnto you, how ‡ the promesse (which was made vnto the fathers) God hath fulfilled vnto their chyldren (euen vnto vs) in that he rayled vp Jesus agayne: ‡ Euen as it is wrytten in the first Psalme. ‡ Thou art my sonne, thys daye haue I begotten thee. As concernyng that he rayled hym vp from death, nowe no more to returne to corruption, he sayed on this wyse: * The holy promyses made to Dauid, wil I geue saythfully to you. Wherefore he sayeth also in another place: * Thou shalt not suffre thyne holy to see corruption. For Dauid (after he had in his tyme fulfylled the wil of God) * fell on slepe, and was layed vnto hys fathers, and sawe corruption. But he whom God reysed agayne, sawe no corruption. Be it knowen vnto you therefore (ye menne and brethren) that * through thys manne is preached vnto

Mat.10.a
1.Cor.1.b
Mat.27.c
Luke.23.c
*Joh.20.b
Ac.1.a.2.c
Joh.15.b
‡Psal.2.a
Deut.18.b
Esai.55.b
Psal.16.b
Acts.2.b
1.Kt.2.b
Luke.24.b

you the forgeuenesse of synnes: and that by hym, al that beleue, are iustified from all thynges, from whiche ye coulde not bee iustifyed by the lawe of Moses. Beware therefore, leste that fall on you, whiche is spoken of in the Prophetes: * Beholde ye despisers, and wonder, and perishe ye, for I doe a worke in youre dayes, which ye shall not beleue, though a man declare it you. When the Iewes were gone out of the congregacion, the Gentiles besought ‡ they would preache the woorde to them the nexte Sabboth. When the congregacion was broken vp, many of the Iewes and verteous Proselites folowed Paul & Barnabas, which spake to them, and * exhorted them to continue in the grace of God.

Hab.1.

Act.13.

¶ And the nexte Sabboth daye came almoste the whole cytie together, to heare the woorde of God. But when the Iewes sawe the people, they were full of indignacion, and spake against those thinges, which were spoken of Paul, speakyng against it, and raylyng on it. Then Paul and Barnabas were bolde, and sayd: it was mete * that the woorde of God should firste haue been preached to you. But seyng ye put it from you, and thynke your selues vnworthy of euerlastyng lyfe, loe we turne to the Gentyles: For so hath the Lorde commaunded vs. * I haue made thee a light of the Gentiles, that thou be the saluacion vnto the ende of the worlde. When the Gentiles hearde this, they were glad and glorified the word of the Lord, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed throughout al the region. But the Iewes moued the deuoute and honest women, & the chiefe men of the citie, and reised persecution against Paul and Barnabas, and expelled them out of their coastes. * But they shouke of the duste of their feete against them, and came vnto Iconium. And the disciples were filled wyth ioye and wyth the holy goste. ‡

Mat.28.a
Mar.16.c
Luke.24.a
and.24.b

¶ The.xiiii. Chapter.

Paul and Barnabas preache at Iconium, some beleue, some stirre vp seditiō. At Lystra they would do sacrifyce to Barnabas and Paul, whiche refuse it, and exhorte the people to worshyp the true God, Paul is stoned: after that commeth he to Derbe, Lystra, Iconium, and to Antioche.

And

A AND it foꝛtuned in Iconium, that they went both togeꝛther into ꝓ synagoge of ꝓ Jewes, and so spake that a great multitude bothe of the Jewes, and also of the Grekes, beleued. But the vnbeleuynge Jewes, steꝛed vp, & vnquieted the mindes of the Gentiles agaynst the bꝛethꝛē. Long time abode they there, & quit them selues boldely with the helpe of the Lord, which gaue testimony vnto ꝓ woꝛd of his grace, and * graunted sygnes and wonders to bꝛe doen by their handes. But the multitude of the citie was deuided: & part held with the Jewes, & part with ꝓ Apostles.

B When there was an assaute made bothe of the Gentiles, and also of the Jewes with their rulers, to do them violence and to stone them: they wer ware of it and fled * vnto Listra and Derba, citiꝛs of Licaonia, and vnto the region that lyeth round about, and there preached the Gospell. (*And all the multitude was moued at their doctryne, but Paul and Barnabas taryed still at Listra.*) And there sat a certaine man at Listra weake in his fete, beyng * creple from hys mothers wombe, and neuer had walked. The same heaꝛde Paul pꝛeache. Whiche beholdyng hym, and pꝛeceyuing that he had faythe to be whole, sayed with a loude voice: stande vpꝛight on thy fete. And he steaꝛt vp, and walked. And when the people sawe what Paul had doen, they lyfte vp their voyces, saying in ꝓ speache of Licaonia: * Goddes aꝛe come downe to vs in ꝓ likenes of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was ꝓ pꝛeacher. Then Jupiters pꝛieste whiche dwelt before their citie, bꝛought oxen and gaꝛlandes vnto the poꝛche, and would haue doen sacrifice with the people.

C Whiche when the Apostles, Barnabas & Paul, heaꝛde of, they ꝛent their clothes, and ran in amonge the people, cꝛying and saying: sirs why doe ye thys? We are mortall menne like vnto you, and pꝛeache vnto you, that ye shoulde turne from these vanities vnto ꝓ liuyng God, which made heauen and eaꝛthe and the sea, & al thinges that aꝛe therein: the whiche in times paste suffred all nations to walke in their owne wayes. * Neuertheles he lefte not hymselfe without witnes, in that he shewed hys benefites from heauen, in geuyng vs raine and fruitfull seasons, fillyng oure haꝛtes with foode and gladnes.

And with these sayinges, scace ꝛefrayned they the people, that they had not doen sacrifice vnto them. Thither came certain Jewes from Antioche, and Iconium: whiche (when they had obtayned the peoples consent: and had stoned Paul) dꝛew hym oute of the citie, suppolyng he had ben dead. Howbeit, as the disciples stode round aboute hym, he aꝛose vp, and came into the citie. And the nexte daye he departed with Barnabas to Derba. And when they had pꝛeached to that citie, and had taught many, they returned agayne to Listra, and to Iconium, and Antioche, and stengthed the disciples soules againe, and * exhoꝛted them to continue in the faythe: affirmyng that we must ‡ through muche tribulacion enter into the kyngdome of God. And when they had oꝛdeyned them elders by election, in euery congregacion, and had prayed and fasted, they commended them to the Lorde on whom they beleued. And when they had gone throughout Pisidia, they came to Pamphilia: and when they had pꝛeached the woꝛd in Perga, they descended into the citie Attalya, and thence departed by shyp to Antioche, from whence they wer committed vnto ꝓ grace of God, to the woꝛcke whiche they fulfilled. When they were come, and had gaꝛthered the congregacion together, they rehearsed al that God had doen by them, and howe he had opened the doꝛe of fayth vnto the Gentiles. And there they abode long tyme with the disciples.

B

* Act. 17. f.

‡ 2. Tim. 3.

The. xv. Chapter.

Variaunce aboute circumcysyon. The Apostles pause the matter at Jerusalem. Paul and Barnabas preache at Antioche.

A Certayne menne which came doune, taught ꝓ bꝛethꝛen: except ye be circumcised after ꝓ maner of Moses, ye cānot be saued. So when there was rysen dissencyon and disputing, not a litel, vnto Paul and Barnabas agaynste them, they determined that Paul and * Barnabas, and certaine other of them should go vp to Jerusalem vnto ꝓ Apostles and elders, about this question. And after they wer bꝛought on their waye by ꝓ congregacio, they passed ouer Phenices & Samaria, declaring ꝓ cōuersio of ꝓ Gētils, & they bꝛought great ioye vnto al ꝓ bꝛethꝛē. And whē they wer come

Gala. 5. a.

* Gala. 2. a

to Jerusalē, they wer receaued of the congregacion, and of the Apostles & elders.
B And they declared al thynges that GOD had done by them. Then rose vp certayne of the seete of the Pharises, whiche dyd beleue: saying that it was nedefull to circumcise them, and to commaunde them to kepe the lawe of Moyses. And the Apostles and elders came together, to reason of thys matter.

And when there was moch disputing, Peter rose vp, and sayde vnto them: Ye menne and brethren, ye knowe how that a good whyle a goe, God dyd chose among vs that the Gentiles by my mouth should heare the word of the gospell, and beleue.
*Acte.15.b Psal.7.c 1.Pa.28.b And God whiche *knoweth the hartes, bare them witnes, and gaue vnto them the holy ghost, euen as he did vnto vs, and put no difference betwene vs and them, seyng that with fayth he *purifyed theyr
Job.13.b and.14.a hartes. Nowe therfore why tempte ye God & to put on the disciples neckes the
Acte.7.g yocke whiche nether oure fathers nor we were able to beare. But we beleue, that
C thorow the grace of ỹ Lorde Jesu Christ, we shalbe saued, as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed amonge the gentiles by them.

And when they held their peace, James answered, saying: Men and brethren herken vnto me. Simeon tolde, howe God at the beginning dyd visit the Gentiles to receaue of them a people in hys name. And to this agre the wordes of the prophetes,
Amos.9.b as it is written: *After thys I will returne, and will buylde agayne the tabernacle of Dauid, whiche is fallen downe: and that whiche is fallen in decaye of it, wyll I builde agayne, and I wil set it vp, that the residue of menne might seke after the Lord, and also the gentiles vpon whō my name is named, saieth ỹ Lord, which doth all these thynges: knowen vnto God are all hys workes from the begynnyng of the worlde. Wherefore my sentence is, that we trouble not them, whiche from amonge the Gentiles are turned to God: but that we write vnto thē, that they ab-
*Exo.20.a strine them selues *from filthines of ymages, and from fornicacion, & from strangled, and from bloude. For Moses of olde
Gen.9.a. Leui.7.c. and.17.b time hath in euery citie them that preache hym in the synagoges, when he is red euery Sabboth daye.

Thē pleased it the Apostles and elders with the whole congregacion, to send chosen men of theyr owne company to Antioche with Paul & Barnabas. They sent
D *Judas (whose surname was Barsabas) Act.15.c and Silas, which wer chefe men amonge the brethrē, and gaue them letters in their handes after this maner.

The Apostles, and elders and brethrē send gretynges vnto the brethren whiche are of the Gentils in Antioche, Syria and Cilicia. For as muche as we haue hearde that certayne whiche departed from vs, haue troubled you with wordes, and combred youre myndes, saying: Ye muste bee circumcised, and kepe the lawe, to whom
E wee gaue no suche commaundement. It semed therfore to vs a good thinge, when we were come together with one accorde, to send chosen menne vnto you, with oure beloued Barnabas and Paul, menne that haue ieoparded their lyues for the name of oure Lord Jesus Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouthe. For it semed good to the holy ghost and to vs, to charge you with no more then these necessary thinges, that is to saye, that ye abstaine from thinges offered to ymages, and from bloude, and from strangled, and from fornication. From whiche yf ye kepe youre selues, ye shall do well. So fare ye well.

When they therfore were departed,
F they came to Antioche, & gathered ỹ multitude together, and deliuered the epistle. Which when they had read, they reioyced of that consolacio. And Judas and Silas beyng Prophetes, erhorted the brethren with muche preachynge, and strengthed them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstandyng it pleased Silas to abyde there still, (but Iudas departed alone to Jerusalem.) Paul and Barnabas cōtinued in Antioch, teachyng & preachyng the worde of the Lord with other many.

But after a certayne space, Paul sayde vnto Barnabas: Let vs go agayne, and visite oure brethren in euery citie where we haue shewed the worde of the Lorde, and se how they do. And Barnabas gaue
Acts.15.d counsell to take with them John, whose surname was Marke. But Paul wolde not take hym vnto their company * which departed from them at Pamphilia, and

went

wente not with them to the worcke. And the contencion was soe sharpe betwene them, that they departed asunder one frō the other: and so Barnabas toke Marck, and sayled vnto Cipers. And Paul chose Sylas, and departed, beyng commytted of the brethrē vnto the grace of God. And he went thorow Cilia and Cilicia, stablisshyng the congregacions: (*commaundinge to kepe the preceptes of the Apostles and elders.*)

The .xvi. Chapter.

Timothy is circumcised, Paul preacheth at Philippos, and there is he put in prison.

Then came he to Derba and to Listra. And beholde, a certaine disceple was there named Timotheus, a womans sō, which was a Iewesse and beleued: but hys father was a Greke. Of whō reported well the brethren that were at Listra and Iconium. Hym wold Paul that he shoulde go forthe with hym, and toke and circumcised hym, because of the Iewes whiche wer in those quarters: for they knew all, that his father was a Greke. As they wēt thorow the cities, they deliuered them the decrees for to kepe, that were * ordeyned of the Apostles and elders, whiche were at Ierusalem. And so wer the congregacions stablisshed in the faith, and encreased in nombre dayly.

When they had gone thorowe out Phrigia, and the region of Galacia, and * were forbidden of the holy ghost to preache the worde in Asia, they came to Mysia, and sought to go into Bethinia. But the spirite suffred them not. But whan they had gon thorowe Mysia, they came downe to * Troada. And a visyon appeared to Paul in the nyght. There stode a man of Macedonia and prayed hym, saying: come in to Macedonia, and helpe vs. After he had sene the vision, immediatly wer prepared to go into Macedonia, being certified that the Lorde had called vs for to preache the Gospell vnto them. Whan we loced forth then from Troada, we came with a strait course to Samothracia, and the nexte day to Neapolim, & frō thence to Philippos, whiche is the chiefe citie in the partes of Macedonia, and a free citie.

Wer were in that citie abydyng certayne dayes. And on the Sabboth dayes we went oute of the citie beside a ryuer, where men were wonte to praye. And we sate downe, and spake vnto the wemen whiche resorted thyther. And a certayne woman (named Lidia) a seller of purple of the citie of Thyatira, whiche worshipped God, gaue vs audience. Whose heart the Lorde opened, that she attended vnto the thynges whiche Paul spake. When she was baptised, and her housholde, she besoughte vs, saying: If ye thynke that I beleue on the Lord, come into my house, and abide there. And she * constrayned vs.

And it fortuned as we went to praier, a certayne damosel possessed with a spirite that prophecyed, met vs, whiche brought her master and mastres muche aduantage with prophecyng. The same folowed Paul and vs, and cryed, saying: * these menare the seruauntes of the moste hye God, whiche shewe vnto vs the waye of saluacion. And thys dyd she many dayes. But Paul not content turned aboute, and sayde to the spirite. I commaunde the * in the name of Iesu Christe, that thou come oute of her. And he came oute the same houre.

And when her master and mastres sawe that * the hope of their gayne was gone, they caught Paul & Sylas, and drue thē into the market place vnto the rulers, and brought thē to the officers, saying: These menne trouble oure citie, seyng they are Iewes, and preache ordinaunces whiche are not lawfull for vs to receaue, nether to obserue, seyng we are Romaynes. And the people ranne agaynst them, and the officers rente their clothes, and commaunded them to * bee beaten with roddes. And when they had beaten them sore, they caste them into prison, commaundyng the iayler of the prison to kepe them diligently. Whiche when he had receaued suche commaundement, thruste them into the inner prison, and made their fete fast in the stockes.

At mīdnight Paul and Silas prayed, & lauded God. And ỹ prisoners hearde thē. And sodenly ther was a great earthquake, so that the foundacion of the prisō was shaken, & * immediatly al the doores opened, and euery mans bandes wer louse. When the keper of the prison waked out of his slepe and sawe the prisō doores open, he drew oute his swearde, & would haue kylled hym selfe, supposyng that the prisoners had ben fled. But Paul cryed with a loude voyce, saying: doo thy selfe no harme, for we are all here. Then he called

talled for a lyght and sprange in, and came trembling vnto Paul, and fell doune at the fete of Paul and Sylas, and broughte them out, and sayed: Syrs *what muste
Luke. 1. a. Actes. 2. f and. 9. a. 1 Joh. 6. d I do to be saued? And they sayed: Beleue on the Lorde Jesus, and thou shalte be saued and thy housholde. And they preached
G vnto hym the worde of the Lorde, & to all that were in hys house. And he toke them the same houre of the night, & washed their woundes, and was baptised & all they of hys household straight way. And when he had brought them into hys house, he set
Luk. 19. d. meat before them, & *ioyed that he with all hys housholde beleued on God.

And when it was daye, the officers sent the ministers, saying: let those menne go. The keper of the prison tolde this saying to Paul: the officers haue sente worde to louse you. Nowe therfore get you hence, and goo in peace. Then sayed Paul vnto them: they haue beaten vs openly vncondemned, for all that we are Romaynes, & haue cast vs into prison, & now wold they send vs away priuely? Naye verely, but let them come them selues, and fet vs out. Whē the ministers told these wordes vnto ỳ officers, they feared when they heard
Mat. 5. b that they were Romaines: *they came and besought thē, and brought them out, & desyred them to departe out of the citie. And they went out of the prison and entred into the house of Lydia, & whē they had sene ỳ brethren, they cōforted thē, & departed.

¶ The .xvii. Chapter.

Paul cūmeth to Thessalonica, where the Jewes set the cytie on a rore. Paul escapeth, & cūmeth to Athens where he preacheth the true and vnknowne GOD.

I AS they made their iorney thorow Amphipolis, & Apolonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys maner was) wente in vnto them, & thre Sabboth dayes declared out of the scripture vnto them, opening & alle-
Luk. 24. g ging, ỳ *Christ must nedes haue suffered, & rise againe from death, & that this Jesus
* was Christ, whom (saied he) I preache to
a Act. 28. f. you. And *some of them beleued, & came & companied with Paul & Sylas, and of the deuout Grekes a great multitude, and of the chefe wemen not a fewe.

B But the Jewes which beleued not, had indignacion, and toke vnto thē cuyll men, which wer vagabondes, & gathered a cōpany, & set al the citie on a roare, and made assaute vnto the house of Jason, & sought to bryng them out to the people. And whē they found thē not, they drue Jason, & certayn brethren vnto the heades of the citie, crying: these ỳ trouble the world, are come hither also, whō Jason hath receaued priuely. * And these all do contrary to the de- Joh.
crees of Cesar, affyrmyng another kinge, one Jesus. And they troubled the people, & the officers of the citie, when they heard these thynges. And when they wer sufficiently answered of Jason, and of ỳ other, they let them go.

And the brethren immediatly sent awaie Paul and Sylas by night, vnto Berrea. Which when they wer come thither, they C
entred into the Synagoge, of the Jewes. These were the noblest of byrth amonge them of Thessalonia, which receaued the worde with all diligence of mynde, & searched *the scriptures dayly, whether those Joh. 5
thynges were euen so. And many of them beleued: also of worshipful wemen which wer Grekes, and of men not a few. When the Jewes of Thessalonia had knowlage, that the worde of God was preached of Paul at Berrea: they came, and moued ỳ people there. And thē immediatly the brethren sent away Paul, to go as it were to
the sea: but * Silas & Timotheus abode Act. 18
there styll. And they that guyded Paul, D
brought hym vnto Athens, and receaued a commaundement vnto Silas and Timotheus, for to come to hym with spede: and came their way. Whyle Paul wayted for them at Athens, his spirite was moued in hym, when he sawe the citie geuen to worshyppyng of ymages. Then disputed he in the synagoge with the Jewes, & with the deuout persons: and in the market dayly with them ỳ came vnto hym by chaūce. Certayne Philosophers of the Epicures,
& of the Stoyckes, disputed wt hym. And some there wer which said: what will this E
babler saie? Other said: he semeth to be a tidinges bringer of new deuyls, because he preached vnto them Jesus & the resurrection: And they toke him, & brought him in to Marce street, saying: may we not know what this new doctrine wherof thou speakest is? For thou bringest straunge tydinges to our eares. We wold know therfore, what these thinges meane. For al the Athenians, & straungers which wer there, gaue thē selues to nothing els, but eyther to tell, or to heare some newe thynge.

Paul

Paul stode in the myddes of Marce
strete, and sayed: ye men of Athens, I
perceyue that in all thynges ye are to su-
perstitious. For as I passed by, and be-
held the maner howe ye worshyppe your
Gods, I founde an alter wherein was
written: vnto the vnknowē God. Whom
ye then ignorantly worshyp, him shewe I
vnto you: * God that made the worlde, & Gen.1.a
all that are in it (seyng that he is Lorde of Exo.14.c
heauen and earth) & dwelleth not in tem- Psa.46.a
ples made with handes, as though he Esa.66.a
neded of any thyng, seyng he hymselfe * Dan.7.b
geueth lyfe and breth to all menne euery Act.17.b
where, and hath made of one bloud al na- Rom.1.c
cions of men, for to dwell on al the face of Gen.1.b
the earth: and hath alligned before howe
long tyme, and also the endes of theyr in-
habitacion, that they should seke God, yf
they myght fele and fynde hym, though
he be not farre from euery one of vs. For
in hym we lyue, moue, and haue oure be-
yng, as certayne of youre owne Poetes
sayd: for we are also his generacion. For
as muche then as we are the generacion
of God, we ought not to thinke that the
Godhead is lyke vnto golde, syluer or
stone, grauen by craft and ymaginacion
of man. * And the tyme of this ignoraūce Gen.1.a
God regarded not. & But nowe byddeth Esa.44.c
all men euery where repente, because he
hath appoynted a daye, in the whiche he
will iudge the worlde with rightcousnes,
by that manne by whom he hath appoyn-
ted, and hath offred fayth to al men, after
that he had rayled him from death. Whē
they heard of the resurrectiō from death,
some mocked, and other sayde: we will
heare the again of this matter. So Paul
departed from amōg them. Howbeit cer-
tayne men claue vnto hym, and beleued:
emong the whiche was Dionisius a se-
natoure, and a woman named Dama-
ris and other with them.

¶ The.xviii. Chapter.

Paul preacheth at Corinthum, continuing there
a yeare & a halfe, goeth again into Syria, commeth
to Ephesus, Cesarea and Antioche. Of Apollos
Aquila and Priscilla.

After this, Paul departed from A-
thens & came to Corinthum, and
founde a certayne Jewe named *
Aquila, borne in Ponthus, lately come
from Italye with his wyfe Priscilla (be-
cause that the emperoure Claudius had
commaunded all Jewes to departe from
Rome) and he drewe vnto them, because
he was of the same crafte, he abode with
them, and wrought: theyr crafte was to
make tētes. And he preached in the sina-
goge euery Sabboth day (setting forth in the
meane while the name of the Lorde Jesus) and ex-
horted the Jewes and the Gentiles.

When * Silas and Timotheus were Act.17.d
come from Macedonia, Paul was con-
strayned by the spirite, to testifye to the
Jewes that Jesus was very Christ. And
when they sayed contrarye and blasphe-
med, & he shoke his raiment, & sayde vnto & mat.10.b
them: youre bloud be vpon youre owne mat.6. b
heades, from hence forth wil I go blame- Act.13.g
lesse vnto the Gentiles. And he departed
thence, & entred into a certayne mannes
house named Justus, a worshipper of
God, whose house ioyned harde to the si-
nagoge. Howbeit, one Crispus the chiefe
ruler of the sinagoge * beleued on the Joh.4.g
Lord with al his housholde: & many of ỹ
Corinthians when they gaue audience,
beleued & were baptised. Then spake the
Lorde to Paul in the night * by a vision: Act.16.b
be not afrayed, but speake, & hold not thy
peace: for I am with thee, & no man shall
inuade thee that shall hurte thee. For I
haue muche people in thys cytie. And he
contynued there a yeare and sire mone-
thes, and taught them the worde of God.
When Gallio was ruler of the countrey
of Achaia, the Jewes made insurrection
with one accorde agaīst Paul, & brought
hym to the iudgement seate, saying: this
felowe counsayleth men to worship God
contrary to the lawe. And when Paul
now was about to opē his mouth, Gallio
sayed vnto the Jewes: if it were a matter
of wrong, or an euill dede, (O ye Jewes)
reason would that I shoulde heare you:
but yf it bee a question of wordes, or of
names, or of youre lawe, loke ye to it your
selues: for I wyll bee no iudge of suche
matters: & he draue them from the seate.
Then all the Grekes toke Sosthenes the
chiefe ruler of the sinagoge, & smote hym
before the iudges seate. And Gallio ca-
red for none of those thynges. Paul after
this, tarved there yet a good whyle, and
then tooke hys leaue of the brethren, and
sayled thence into Syria, Priscilla and
Aquila accompanying hym. And * he Num.6.b
shore hys head in Cenchrea, for he had a
vowe. And he came to Ephesus, and lefte
them there: but he hymselfe entred into
the

the synagoge, & reasoned with ꝑ Jewes. When they desired hym to tarye longer time with them, he consented not, but bad them fare well, saying: I must nedes (at this feast that commeth) bee in Jerusalem, but I will returne againe vnto you *if God wyll. And he departed from Ephesus: and when he was come vnto Cesarea, and ascended vp, and saluted the congregacion, he departed vnto Antioche: & when he had taryed there a while, he depatted, & went ouer all the countrey of Galacia and Phrigia by order, strengthyng all the disciples.

*Hebr. 6. a. Jacob. 4. a.

D And a certayne Jewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquente manne, and mightye in the scriptures. Thesame was enformed in ꝑ waye of the Lorde, and spake feruently in the spirite, and taught diligently the thinges of the Lorde, and knewe but the baptisme of John only. And thesame beganne to speake boldely in the synagoge. Whom when Priscilla and Aquila had heard, they toke hym vnto them, and expounded vnto hym the way of God more perfectly. And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receiue hym. Which when he was come, helped them muche whiche had beleued through grace: For he ouercame the Iewes mightely, & that openly: shewyng by the scriptures, that Jesus was Christe.

*1. Cor. 1. b. 3. A. 16. b.

¶ The .xix. Chapter.

Of the twelue men that were baptised at Ephesus, and what miracles were done by Paul. Demetrius moued sedicion in the cyte.

A IT fortuned that whyle Apollo was at Corinthꝰ, Paul passed thorowe the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayed vnto them: haue ye receyued the holy goste, sence ye beleued? And they sayed vnto hym: noe, we haue not hearde whether there be any holy goste, or noe. And he sayed vnto them: where with were ye then baptysed? And they sayed: with Johns baptisme. Then sayed Paul: * John verely baptised wyth the baptisme of repentaunce, saying vnto the people that they shoulde beleue on hym, whiche should come after him: that is on Christ Jesus. When they heard this, they were baptised in ꝑ name of the Lorde Jesu. And when Paul had layde his handes vpon them, the holy goste came on them, and they spake with tonges, & prophecied, and all the men were aboute twelue. And he wente into the synagoge, and behaued himselfe boldly for the space of three monethes, disputing and geuing them exhortacions of the kyngdome of God. But when diuers were harde hearted and beleued not, but spake euil of the waye (and that before the multitude) he departed from them, and separated the disciples. And he disputed dayly in the scole of one called Tirannus. And this contynued by the space of two yeres: so that all they whiche dwelt in Asia, heard the worde of the Lorde Jesu, both Iewes and Grekes. And God * wrought special miracles by the handes of Paul: so that from hys bodye were brought vnto the sicke, napkins and partelettes, and the diseases departed from them, and * the euyll spyrites went out of them. Then certain of ꝑ vagabounde Iewes, exorcistes, toke vpon them to call ouer them (which had euyll spyrites) the name of the Lorde Jesus, saying: We adiure you by * Jesu, whom Paul preacheth. And there were seuen sonnes of one Sceua a Iewe, and chefe of the priestes which did so. And the euil spyrite answered and sayed: Jesus I knowe, and Paul I knowe, but who are ye? And the man in whom the euil spyrite was, rane on them, and ouercame them, and preuailed against them, so that they fled out of that house naked and wounded. And thys was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, & feare came on them all: and the name of the Lorde Jesus was magnified. And many that beleued, came, * & confessed and shewed theyr workes. Many of them whiche vsed curious crafte, brought theyr bookes, and burned them before all men, and they counted the price of them, and founde it fyftye thousande syluerlynges. So myghtely grewe the woorde of God, and preuayled. After these thynges were ended, Paul purposed in the spyrite (when he had passed ouer Macedonia and Achaia) to goe to Hierusalem, saying: After I haue been there, I muste also see Rome. So sente he into Macedonia two of them that ministred vnto hym, euen Timotheus and Erastus: but he himselfe remayned in Asia for a season.

*Mat. 1. b. Mar. 1. a. Luke. 3. c. John. 1. b. *Acte. 6. b. 8. c. 13. a. Mat. 17. b. 1. tim. 4. b. and. 5. b. 2. tim. 1. b. *Acte. 1. a. 4. c. 19. b.

*Mat. 7. a.

*Mat. 4. a.

C Thesame tyme there arose no lytell a do aboute that waye. For a certayne man named

named Demetrius a siluersmith (whiche made siluer shrynes for Diana) was not a litell benefyciall vnto the craftes menne. Whō he called together with the workemenne of like occupacion, and saied: Sirs ye know that by thys crafte * we haue aduauntage. Moreouer, ye se and heare that not alone at Ephesus, but almost thorow out all Asia, thys Paul hath perswaded and turned awaye muche people: sayinge * þ they be not Goddes which are made with handes. So that not only thys oure crafte commeth into parell to bee set at nought: but also þ the temple of the great Goddesse Diana shoulde be despised, and her magnificence shoulde bee destroyed, whom all Asia and the worlde worshypperth.

When they hearde these sayinges, they were full of wrath, and cryed out, saying: Greate is Diana of the Ephesians. And all the citie was on a roze, and they rushed into the cōmune hall with one assent, and caught Gaius & Aristarcus, men of Macedonia, Pauls companyons. Whē Paul wolde haue entred in vnto the people, the disciples suffered hym not. But certayne of þ chiefe of Asia (which were his frendes) sent vnto him, desyring him that he would not preace into the comen hal. Some therfore cryed one thynge, and some another, and the congregacion was al out of quiet: and the more parte knewe not wherefore they were come together.

Some of the company drue forth Alexander, þ Jewes thrusting him forwardes. Alexander * beckened with the hand and woulde haue geuen the people an answer. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men, crying: greate is Diana of the Ephesians.

Whē the towne clarke had ceased the people, he sayed: ye mē of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the greate goddesse Diana, of the ymage whiche came from heauen. Seyng then that no man sayeth here agaynst, ye ought to be contente, and to do nothyng rashly: for ye haue brought hyther these menne, whiche are nether robbers of churches, nor yet despysers of youre Goddesse. Wherfore, if Demetrius and the craftes men which are with him, haue a matter agaynst any man, the lawe is open, & there are rulers, let them accuse one another. But yf ye goo about any other thynge, it shall bee determined in a lawfull congregacion. For we are in ieopardy to bee accused of thys dayes bysoure, for as muche as there is no cause wherby wee may geue a rekenyng of thys concourse of people. And when he had thus spoken, he let the congregacion departe.

The. xx. Chapter.

Paul goeth into Macedonia and into Greece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregation together, committeth the kepyng of Gods flocke vnto them, warneth them of false teachers, maketh hys prayer with them, and departeth to Cyppe.

After that þ rage was ceased, Paul called þ disciples vnto hym, & toke hys leaue of them, & departed for to go into Macedonia. And when he had gone ouer those parties, and had geuen thē a long exhortacion, he came into Greece, and there abode iii. monethes. And when the Jewes laide waite for him, as he was about to sayle into Syria, he purposed to returne thorow Macedonia. There accompanyed hym into Asia, Sopater of Berrea, & of Thessalonia Aristarcus and Secundus, and Gayus of Derba, and Timotheus, & out of Asia Tichicus and * Trophimus. These goyng before tarryed vs at Troas. And we sailed awaye from Philippos after the dayes of swete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And vpon one of the Sabboth daies, whan the disciples came together for to breake breade, Paul preached vnto them (ready to departe on the morow) and continued the preachyng vnto midnyght. And there were many lightes in the chamber, where we were gathered together: & there sate in a wyndowe a certayne ponge man (named Eutichus) beyng fallen into a depe sleepe. And as Paul was preachyng he was the more ouercome with slepe, and fel downe from the thirde lofte, & was take vp dead. But whā Paul went downe, he fell on hym * and embraced hym & said: make nothyng a do, for his lyfe is in him. So when he was come vp agayne, & had broken the breade, & eate, & talked a long whyle (euen till the morning) at the laste he departed. And they brought the ponge man aliue, and were not a litle conforted.

And we went afore to shyppe, & sayled vnto

vnto Assos there to receaue Paul. For so had he appoynted, and wold hym selfe goe a fote. When we were come together at Assos, we toke hym in, and came to Mitylenes. And we sayled thence, and came the nexte daye ouer agaynste Chios. And the
D nexte daye we arryued at Samos, & taried at Trogilion. The nexte daye we came to Miletum, for Paul had determined to saile ouer by Ephesus, because he wolde not spende the tyme in Asia. For he hasted (yf it were possible for hym) to kepe at Jerusalem the day of Pentecoste. And from Miletū he sent messaungers to Ephesus, and called the elders of the congregacion. Whiche when they were come to hym, he sayde vnto them: Ye knowe from the fyrste daye þ I came into Asia, after what maner I haue ben with you at all seasons seruynge the Lorde with all humblenes of mynde, and with many teares and temptacions whiche happened vnto me by the layenges awayte of the Jewes, because I wolde kepe backe nothyng that was profitable vnto you: but to shew you, & teache you openly and thorowe out euery house, wytnessinge both to the Jewes, and also to the Grekes, þ *repentaunce that is toLuke.24.c ward God, and the faith which is toward oure Lorde Jesus.

E And nowe beholde, I go bounde in the spirite vnto Jerusalem, not knowyng the thynges that shall come on me there, but Luke.21.a that *the holy ghoste witnesseth in euery cytie: saying, that bandes and trouble abyde me. But none of these thynges moue 2.tim.4.b me* neither is my lyfe deare vnto myselfe, that I myght fulfill my course with ioye, & the ministracion (of the word) whiche I haue receaued of the Lord Jesu, to testifie the Gospell of the grace of God.

F And nowe beholde, I am sure, that hencefoorth, ye all (thorowe whom I haue gone preachyng the kyngdom of God) shall see my face nomore. Wherfore, I take you to recorde this daye, that I am pure from the bloud of al men. For I haue spared no labour, but haue shewed you al the counsell of God. Take hede therfore vnto your selues and to al the flocke, amonge whom the holy ghoste hath made you ouerseers, to rule the congregacion of God, whiche he hath purchased with hys bloude. * For1.tim.4.a 2.tim.3.a 1.Pet.5.a and.2.a Jude.1.f I am sure of this, that after my departing shall grenous wolues entre in amonge you, not sparyng the flocke. Yoze ouer of youre owne selues shall menne aryse, speakyng peruerse thynges, to drawe disciples after them. Therfore awake, and remembre that by the space of thre yeres, I ceased not to warne euery one of you night and daye with teares.

G And nowe brethren, I commend you to God, & to the worde of his grace, whiche is able to buylde farther, and to geue you an inheritaunce amonge all them whiche are sanctified. * I haue desyred no mans Act.4.c 1.Ti.6.a 2.Co.9.a and.12.b 2.Ge.8.c 1.Co.9.c 2.Thes.3.c syluer, gold, or vesture. Yea, ye your selues knowe that these handes haue ministred vnto my necessities, and to them that were with me. I haue shewed you all thinges, how that so labozyng ye ought to receaue the weake, and to remembre the wordes of the Lorde Jesu, how that he sayed: it is more blessed to geue then to receaue.

And when he had thus spoken, he kneled doune * and prayed with them al. And they *Act.21.c all wept sore and fell on Pauls necke, and kyssed hym: sorowyng moste of all for the wordes whiche he spake, that they should se his face nomore. And they conuaied him vnto the shyppe.

¶ The.xxi. Chapter.*

Pauls Iorney by shyppe. Of Philippe the Euangelist, and Agabus the Prophet, whiche warned Paul not to go to Jerusalem. He remained stedfast in hys purpose, and is taken in the temple.

AND when it chaunced that we had launched forthe, and were I departed from them, we came with a strayght course vnto Choon, and the daye folowyng vnto the Rhodes, and from thence vnto Patara. And whē we had gotte a shippe þ would sayle vnto Phenices, we went abord into it, and set forth. But when Cyprus began to appeare vnto vs, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed the burthen. And when wee had founde brethren, we taryed there seuen dayes. And Acts.20.d they tolde Paul thorowe the spirite * that he shoulde not go vp to Jerusalem. And when the dayes were ended we departed and went oure way: and they all brought vs on our waye, with wiues and children, till we were come out of the citie. And we Acts.20.f kneled doune in the shore, * and prayed. J And when we had taken our leaue one of another, we tooke shyppe, and they returned home agayne.

When we had ful ended the course from Tire, we went doune to Ptolomaida, and saluted

saluted the brethren, and abode with the one daye. The next daye, we that were of Pauls company, departed, and came vnto Cesarea. And we entred into the house of * Philip the Euangelist, whiche was one of the seuen, and abode with hym. The same man had foure doughters, virgins, whiche dyd * prophecy. And as we taried there a good many of dayes, there came a certaine prophete from Jury, named Agabus. When he was come vnto vs, he tooke Pauls gyrdle, & bounde his feete & handes, and sayd: Thus sayth the holy goste, * so shall the Jewes at Jerusalem bynd the man that oweth this gyrdle, and shall delyuer hym into the handes of the Gentiles. When we heard this, both we & other whiche were of the same place, besought him that he would not go vp to Jerusalem. Then Paul answered, and sayde: what doe ye wepyng and veryng myne heart? I am ready, not to be bound only, but also to dye at Jerusalem for the name of the Lord Jesu. When we could not turne his mynde we ceased, saying: * the will of the Lorde be fulfylled. After those dayes we tooke vp oure burthens, and went vp to Jerusalem. * There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whome we shoulde lodge. And when we were come to Jerusalem: the brethren receyued vs gladlye. And on the morowe, Paul went in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by order all thynges, that God had wrought among the Gentyles by his ministracion. And when they hearde it, they glorifyed the Lord, and sayd vnto him: Thou seest brother, howe many thousande Jewes there are which beleue, and they are all earnest folowers ouer the lawe. And they are informed of thee, that thou teachest all the Jewes whiche are among the Gentyles, to forsake Moses, and sayest that they ought not to circumcyse theyr chyldren, neither to lyue after the customes. What is it therfore? the multitude must nedes come together. For they shall heare that thou art come. Doe therfore this that we saye to thee.

* We haue .iiii. men, whiche haue a vowe on them. Them take, & purifye thy selfe with them, and do cost on them, that they may shaue their heades: & all shal knowe that those thinges which they haue heard concernyng thee, are nothyng: but that thou thy selfe also walkest and kepest the law. But as touchyng ꝑ Gentiles which beleue, * we haue written and concluded, that they obserue no such thing, saue onlye ꝑ they kepe themselues from thynges offred to ydols, and from bloud, & from strangled, and from fornicacion. Then the next day Paul toke the men, & * purifyed hymselfe with them, and entred into the temple, declaryng that he obserued the dayes of the purification, vntyll that an offeryng should be offred for euery one of them. And when the seuen dayes were now almost ended, ꝑ Jewes which were of Asia (when they sawe hym in the temple) moued al the people, & layde handes on him, cryng: men of Israel help. This is the man, that teacheth al menne euery where against the people & the lawe, and this place. He hath also brought Grekes into the temple, & hath polluted this holy place. For they had sene with him one in the cite * Trophimus an Ephesian, whō they supposed that Paul had brought in to the temple. And all the cyte was moued, & the people swarmed together. And they toke Paul, and drue hym out of the temple, and forthwith the doores were shut. As they wente aboute to kyll hym, tydinges came vnto ꝑ hie captaine of the souldyers, that all Jerusalem was moued. Which immediatly toke souldiours and vndercaptaynes, and ranne downe vnto them. When they sawe the vpper captaine & the souldiours: they left smytyng of Paul. Then the captayne came nere and tooke hym, and commaunded hym to be bound with two chaynes, and demaunded what he was, and what he had done. And some cryed one thig, some another, among the people. And when he coulde not knowe the certaynte for the rage, he commaunded hym to bee caryed into the castle. And when he came vnto a stayre it fortuned that he was borne of the souldiers for the violence of the people. For the multitude of the people folowed after, cryng: away with hym.

And when Paul began to be caryed into the castle, he sayd vnto the hie captain: maye I speake vnto the? Which sayde: Canst thou speake Greke? Art not thou that Egipcian, which before these dayes madest an vproure, & ledest out into the wyldernes

wyldernes foure thousand mē that were murtherers. But Paul sayd: I am a mā
a Act. 9. b. and. 22. a. whiche am a Iewe of * Tharsus a citie in Cycill, a cytisen of no vyle cytie: I beseche the suffre me to speake vnto ꝑ people. And when he had geuen hym lycence, Paul stode on the steppes, * and
Acte. 12. f beckened with the hande vnto the people: and when there was made a greate sylence, he spake vnto them in the Hebrue tong, saying.

¶ The. xxii. Chapter.

Paul answereth the Iewes. He is scourged, and layde in prison agayne.

A MEn, brethrē and fathers, heare ye myne answer which I make nowe vnto you. When they heard that he spake in the Hebrue tong to them, they kept the more silence. And he sayeth: I am verely a man
* Acte. 9. b and. 21. g which am a Iewe borne in * Tharsus, a citie in Cicill: neuertheles yet brought vp in this cytte, at the feete of * Gamaliell, and informed diligentlye in the
* Actes. 5. f lawe of the fathers, and was feruente mynded to God warde, as ye all are this
a Acte. 3. a and. 9. a and. 26. b 1. Cor. 15. b Gala. 1. b. same daye: and ꝑsecuted this waye vnto the deathe, byndyng and delyuering into prison bothe menne and women, as the chiefe preest doeth beare me witnes, and all the estate of the elders: of whom also I receiued letters vnto the brethren, and went to Damasco to bryng them (whiche were there) bounde vnto Ierusalem for to be punished.

B And it fortuned (that as I made my iorney and was come nie vnto Damasco aboute none) sodenly there shone frō heauen a great light rounde about me, and
* Gen. 9. a I fell vnto the earth, and hearde a voyce saying vnto me: ¶ Saul, Saul, why persecutest thou me? And I answered: what art thou Lord? And he sayed vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were wt me, sawe verely a light & were afrayed: but they hearde not the voyce of hym that spake with me. And I sayed: what shall I doe Lorde? And the Lorde sayed vnto me: Aryse and goe into Damasco, and there it shalbe tolde thee of al thinges, which are apoynted for ther to do. And whē I sawe nothyng for the bryghtnesse of that light, I was led by the hand of them that were with me, and came into Damasco.

C * And one Ananias a perfecte manne,
* Act. 9. c. (and as pertayning to the lawe hauyng good report of al the Iewes which there dwelte) came vnto me, and stode, & sayed vnto me: brother Saul, receiue thy sight. And the same houre I receiued my sight, and sawe hym. And he sayed: the God of oure fathers hath ordeyned thee before, ꝑ thou shouldest know his wil, & shouldest heare the voyce of his mouthe: For thou shalt be his witnes vnto all men of those thinges, whiche thou haste sene & heard. And now, why tariest thou? Aryse, and be baptised, and washe a waye thy synnes
* Rom. 10. a in calling on the name of the Lord. And it fortuned, that whē I was come again to Ierusalem and prayed in the temple, I was in a traunce, & sawe hym saying vnto me: Make haste, & get the quickely ꝑ out of Ierusalē: for they will not receyue thy witnes that thou beareste of me. And I sayed: Lorde, they knowe that I prysoned & bette in euerye synagoge them that beleued on thee. ¶ And when the bloud of
* Act. 7. g thy witnesse Steuen was shed, I also stode by, & consented vnto his death, and kept the rayment of them that slewe him. And he sayed vnto me: depart, for * I wil
* Act. 13. g sende thee a farre hence vnto ꝑ Gentiles. Gala. 1. c

They gaue hym audience vnto thys worde, and then lyft vp their voices, and sayd: away with suche a felowe from the earth: for it is not reason that he should lyue. And as they cryed, and cast of their clothes, and threw duste into the ayre, the captaine cōmaunded hym to bee brought into the castle, and bad that he should be scourged, and to bee examined, (that he might knowe) wherefore they cryed so on hym. And when they bounde him with thonges, Paul sayed vnto the Centurion that stoode by hym: Is it lawfull for you to scourge a man that is a Romaine and vncondemned? When the Centurion hearde that, he wente and tolde the vpper capitayn, saying: What entendest thou to doe? For this manne is (A citezen) of Rome.

C Then the vpper captain came, and sayed vnto hym: tell me, art thou a Romaine? He sayed: yea. And the captayn answered: with a great some obtayned I this freedome. And Paul sayed: I was free borne. Then straight way departed from hym they whiche should haue examyned hym. And the hye captayn also was afrayed, after he knewe that he was a Romayne, and because he had bounde hym. On the morowe (because he would haue

knowen

knowē the certaynety wherfore he was accused of the Jewes) he loced hym frō his bondes, & cōmaūded ꝑ hie prīestes and all the counsel to come together, * & brought Paul furth & set him before thē.

The.xxiii. Chapter.

Paul cōmeth before the counsel. Debate ariseth among the people, the capitayne delyuereth hym, God comforteth him.

PAul behelde the counsel, and sayd: men & brethren I haue liued in all good conscience before God vntill thys day. And the hye prieste Ananias cōmaūded them ꝑ stode by to smite him on ꝑ mouth. Then sayd Paul vnto hym: God shall smite thee thou paynted wal. & Sittest ꝑ and iudgest me after the law & commaūdest me to be smitten cōtrary to the law. And they ꝑ stode by, said: reuilest * thou Gods hye prieste. Thē sayd Paul: I wist not brethren, that he was the hye prieste. For it is written: * thou shalte not curse the ruler of thy people.

When Paul perceyued ꝑ the one part were Saducеis, & the other Phariseis, he cryed out in the counsell: Men & brethren I am a Phariseу, the sonne of a phariseу. * Of ꝑ hope & resurrection frō death, I am iudged. And whē he had so said, ther arose a debate betwene ꝑ phariseis & the Saduceis & the multitude was deuyded. & for ꝑ Saduceis saye, ꝑ ther is no resurrectiō, neither angell nor spirite. But the phariseis graunt both. And there arose a great crie: & when the scribes which were of ꝑ phariseis part arose, they stroue, saying: we kynde none euill in this manne. Though a spirite or an angel hath appeared to hym, lette vs not striue against God. And when there arose great debate, the capitayn (fearing lest Paul should haue bene pluct a sōder of them) commaunded ꝑ souldiers to go down, & to take him from among them, and to bryng hym into the castell. * The night folowig, god stode by him, & said: be of good chere Paul: for as thou hast testifyed of me in Jerusalem: so must ꝑ beare witnes also at Rome. And whē it was day, certaine of ꝑ Jewes gathered thēselues together, & made a vow: saying ꝑ thei would neither eate nor drinke til they had killed Paul. They wer moe thē .xl. men, which had made this cōspiracion. And they came to ꝑ chief prieстes and elders, & sayd: we haue bounde our selues with a bowe, that we will eate nothyng, vntyll we haue slayne Paule. Now therfore geue ye knowledge to ꝑ vpper capitayn and to the counsayl, that he bryng him furth vnto vs to morow, as though we would know some thyng more perfectly of hym. But we (or euer he come nere) are ready to kill him. Whē Pauls sisters sonne heard of theyr laying awayte, he went and entred into the castle, & tolde Paul. And Paul called one of the vnder capitaines vnto him, & said: bring this yong man vnto ꝑ hie captain, for he hath a certayn thing to shew him. And he toke him & brought him to ꝑ hie captain, & said: Paul the prisoner called me vnto him, & prayed me to bryng this yong mā vnto thee, which hath a certain matter to shewe thee. The hye capitayn toke him by the hand, & went with him out of the way: and asked him, what is it that thou hast to tel me? And he sayd: the Jewes are determyned to desyre thee, that thou wouldest bryng foorthe Paul to morowe into the counsayll as though they would enquire sumwhat of him more perfectly. But folowe not thou their mindes: for ther lye in wayte for him of them, moe then .xl. men, which haue boūd themselues vnder a vow, ꝑ they will neither eate nor drinke, til they haue killed him. And now are they ready, and loke ꝑ thou shouldest promes. The vpper capitain then let ꝑ yong mā depart, & charged him saying: se ꝑ tel it out to no man, ꝑ thou hast shewed these thynges to me. And he called vnto hī two vnder capitaynes, saying: make ready .cc. souldiers to go to Cesarea, & horsmen .lxx. & spere men .cc. at ꝑ third houre of ꝑ night. And deliuer thē beastes, ꝑ they may set Paul on, & bring hym safe vnto Felix ꝑ hie debitie. (For he dispeare leste happlye the Jewes shoulde take him away & kil hym, and he himselfe shoulde be afterward blamed as though he would take money) & he wrot a letter after this maner.

Claudius Lisias vnto ꝑ most myghty ruler Felix, sendeth gretynges: * Thys man was taken of the Jewes, & shoulde haue beene killed of them. Then came I with souldiours and rescued him, & perceyued that he was a Romayne. And when I would haue knowen the cause wherfore they accused him, * I brought him furth into their counsel. There perceiued I ꝑ he was accused of questions of theyr law: * But was not gyltie of any thing worthy of death or of bondes.

And when it was shewed me, howe that
ꝑ Jewes laid wayte there for him. I sẽt
him straightway to thee: and gaue com-
maundement to his accusers, ꝑ the thin-
ges whiche they haue agaynst him, they
should tell before thee: fare wel. Thẽ the
souldiers (as it was commaũded them)
toke Paule, and brought hym by nighte
to Antipatras. On the morow they left
the horsmen to go with hym, & returned
vnto the castle. Whiche when they came
to Cesarea, (and deliuered the epistle to
the debitie) presented Paule also before
him. When the debitie had red the letter,
he asked of what countrey he was. And
when he vnderstode ꝑ he was of Cilicia:
*Dc.27.a * I will heare thee (sayd he) when thyne
accusers are come also, & he commaũded
him to be kept in Herods iudgemẽt hal.

The.xxiiii. Chapter.

Paule is accused before Felix, he answereth for himselfe.

AFter fiue daies, Ananias * the
I hye priest descended with the
*Ac.21.d elders & with a certain orator
named Tertullus, which en-
formed ꝑ debitie against Paul. And whẽ
Paul was called furth, Tertullus begã
to accuse him, saying: Seeyng ꝑ we liue
in great quietenes by the meanes of the,
& that many good thinges are done vnto
this nacion thorow thy prouidence: that
alow we euer, & in al places, most noble
Felix, with al thankes. Notwithstãding,
that I be not tedious vnto thee, I pray
thee, that thou wouldest heare vs of thy
curtesie, a fewe wordes.

B For we haue founde this man a pesti-
lent felowe, and a mouer of debate vnto
all the Jewes in the whole worlde, and
a mayntener (of sedicion) of the secte of the
Nazarites, whiche hath also enforced to
pollute the tẽple. * Whom we toke, and
*Act.21.f would haue iudged accordig to our law:
but the hye captayne Lisias came vpon
vs, & with great violence toke him away
out of our handes, cõmaũding his accu-
sers to come vnto thee. Of whome thou
maiste (if thou wilt enquire) know ꝑ cer-
taintie of all these thinges, wherof we
accuse him. The Jewes lykewyse affir-
med, saying that these thynges were euen
C so. Then Paul (after that the debitie him
selfe had beckened vnto him ꝑ he should
speake,) answered: With a more quiete
minde do I answere for my selfe, for as
much as I vnderstande, that thou haste
bene of many yeres a iudge vnto thys
people, because that thou maist know, ꝑ
there are yet, but .xii. dayes sence I went
vp to Jerusalem for to worshyppe: and
*they neyther found me in the tẽple dis- *Ac.
puting with any manne, neyther rayling and.24
vp the people, neither in the synagoges,
nor in the cytie: Neyther can they proue
the thinges wherof they accuse me.

But this I cõfesse vnto thee, that after D
the way (which they call heresy) so wor-
shyp I the God of my fathers, beleuing
al thynges which are written in the law
and the Prophetes, and haue hope to-
wardes God, that * ꝑ same resurrection *mat.22
of the dead (which they themselues loke
for also) shalbe both of iust & vniust. And
therfore * study I to haue alway a clere *Ac.24.d
conscience toward god, & toward men.

But after many yeres, I came * and Rom.15
broughte almes to my people, and offe- Act.21
ringes, (and vowes) in ꝑ which they found
me purifyed in the temple, neyther with
multitude, nor yet with vnquietnes (and
then take me, and cry out, saying: away with our enemy.)
Howebeit there were certayne Jewes
out of Asia, which ought to be here pre-
sente before thee, and accuse me, if they
had ought against me: or els let the same
here saye, if they haue found any euil do- C
ing in me, while I stand here in the couns-
sell, except it be for thys one voyce that
I cryed standyng among them: * of the
*Ac.23.d resurrection from death am I iudged of
you this daye.

When Felix hearde these thinges, he
deferred them, for he knew very well of
that way, and sayd: when Lisias the cap-
tayne is come downe, I will knowe the
vtmost of your mater. And * he commaũ- *Je.39.c
ded an vnder captayn to kepe Paul, and Act.27.d
to let him haue reste, and that he shoulde
forbid none of his acquayntaunce to mi-
nister vnto him, or to come vnto him.

And after certayne dayes, whẽ Felix F
came with hys wyfe Drusilla (whiche
was a Jewesse) he called furth Paul, &
heard him of the faith, which is toward
Christ. And as he preached of righteous-
nes, temperaunce, & iudgement to come,
Felix trembled, and answered: Goe thy
waye for thys tyme: when I haue a con-
uenient season, I will sende for thee. He
hoped also that money should haue ben
geuen hym of Paule, that he myghte
leuse him: wherfore he called him the ofte-
ner

tener, & commened with hym. But after two yere, Festus Porcius came into Felix rowme. And Felix * willing to shewe the Iewes a pleasure, left Paul in prison bounde.

The. xxv. Chapter.

The Iewes accuse Paul before Festus, he appealeth vnto the Emperour, and is sent to Roome.

I When Festus had receiued ỳ office, after three dayes he ascended frō Cesarea vnto Ierusalē. Then enformed hym the hye priestes and the chiefe of the Iewes, of Paul. And they besought hym, & desired fauour agaynst hym, that he would send for him to Ierusalē: & they laid awayte for hym in the way, to kyll hym. Festus answered, that Paul shoulde be kept at Cesarea: but ỳ he himselfe would shortly depart thither. Let thē therfore (sayd he) whiche among you are able, come down with vs, and accuse hym if there be any faute in the man.

B When he had tarryed there among thē more then .x. dayes, he went down vnto Cesarea, & the next day sate down in the iudgemēt seate, & commaunded Paul to be broughte. Which when he was come, the Iewes which were come from Ierusalem, stode about hym, and layd many & grieuous complaynes against Paul, which they could not proue as long as he answered for himself * that he had neither agaynst the law of the Iewes, neyther agaynst the temple, nor yet agaynst Cesar offended any thing at all.

C Festus * willyng to doe the Iewes a pleasure, answered Paul and sayd: wilt thou go vp to Ierusalem, & there be iudged of these thinges before me? Thē said Paul: I stand at Cesars iudgemēt seat, wher I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. If I haue hurt thē, or committed any thing worthy of deth, I refuse not to dye. If none of these thinges are, wherof they accuse me, no man may deliuer me to them. I appeale vnto Cesar. Then spake Festus with deliberation, & answered. Thou hast appealed vnto Cesar: vnto Cesar shalte thou goe.

D And after certayn dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. And whē thei had ben there a good season, Festus rehearsed Pauls cause vnto the kyng, saying: * there is a certain mā left in prison of Felix, about whom when I came to Ierusalem * the hie priestes and elders of the Iewes enformed me, & desired to haue iudgement agaynst him. To whom I answered: It is not the maner of the Romaynes, for fauor to deliuer any mā, that he shoulde perish, before that he which is accused, haue the accusars before hym, and haue leyence to answere for hymselfe, concernyng the crime layde against him. Therfore, when they were come hither, without any delay, on the morow I sate to geue iudgemente, and commaunded the man to be brought furth. Agaynste whō when ỳ accusers stode vp * they brought none accusacyon of suche thynges as I supposed: but had certayn questions agaynst hym of theyr owne superstition, and of one Iesus which was dead, whō Paule affirmed to be alyue. And because E I doubted of such maner of questiōs, I asked him, whether he would go to Ierusalem, and there bee iudged of these matters. But when Paul had appealed to be kept vnto the knowiege of Cesar, I commaunded him to be kepte, tyll I might send him to Cesar. Agrippa sayd vnto Festus: I would also heare the mā my selfe. To morow (sayd he) thou shalt heare hym. And on the morow when Agryppa was come and Bernyce, with great pompe, and were entred into the counsell house, with the captaynes and chiefe men of the citie, at Festus commaūdement was Paul broughte furth. And F Festus sayde: kyng Agrippa, and all ye men whiche are here present with vs: ye see thys man, about whom all the multitude of ỳ Iewes haue cryed me both at Ierusalem & also here: crying, that he ought not to liue any lenger. yet foūd I nothyng worthy of death, ỳ he had committed. Neuertheles, seing that he hath appealed to Cesar, I haue determyned to send him: Of whō, I haue no certayn thing to write vnto my lorde. Wherfore I haue brought him vnto you, & specially vnto thee, O kyng Agrippa, ỳ after examination had, I might haue sum what to write. For me thynketh it vnreasonable for to send a prisoner, & not to shew the causes which are layd agaynst hym.

The. xxvi. Chapter.

Kyng Agrippa heareth Paul, which telleth him his calling from the beginning.

A Agrippa sayd vnto Paule: thou
art permitted to speake for thy
selfe. Thē Paul stretched furth
ꝑ hand, & answered for himselfe:
I thynke my selfe happy (kyng Agrippa)
because I shal answer thys daye before
thee, of al ꝑ thinges wherof I am accu-
sed of the Iewes: namely, because ꝑ art
expert in all customes and questions,
which are among the Iewes. Wherfore
I beseche thee to heare me patiently.
B My liuyng that I haue led of a chylde
(whiche was at the fyrste among myne
owne nacō at Ierusalem) knowe all the
Iewes, whiche knew me from ꝑ begyn-
ning, if they would testifye. For * after
ꝑ phil. 3. a the most straytest secte of our religion, I
liued a Pharisey. And now I stande and
Acte. 23. b am iudged for the hope of the promes
26. c. And 28. c. made of God vnto oure fathers, vnto
which promes our .xii. tribes (instantly
serue God day & night) hope to come.
For which hopes sake, kyng Agrippa, I
am accused of ꝑ Iewes. Why shoulde it
be thought a thing incredible vnto you,
ꝑ god should rayse agayn the dead? I al-
so verely thoughte in my selfe, ꝑ I ought
C to do many cōtrary thinges, clene against
Actes. 8. a the name of Iesus of Nazareth: * which
. 22.
1. cor. 15. b. Gala. 2. c thing I also did in Ierusalē. And many
of the sainctes did I shut vp in prison, &
had receyued autorite of ꝑ hie priestes.
And when they wer put to deth, I gaue
the sentence. And I punyshed them ofte
in euery synagoge, and compelled them
to blaspheme: and was yet more madde
vpon them, and persecuted them, euen
vnto straunge cities. About which thin-
F ges as I went to Damasco with auto-
ritie & licence of the hye priestes, euen at
midday (O king) I sawe in the waye a
light from heauen, aboue the brightnes
of the sunne, shine rounde about me, and
them whiche iourneyed with me.
When we were fallen to the earthe, I
D hearde a voyce speaking vnto me, & say-
ing in the Hebrue tongue: Saul Saul,
Acte. 9. a and. 22. c why persecutest thou me? It is harde
for thee to kicke against the prickes. And
I said: Who art thou lord? And he said:
I am Iesꝰ whom thou persecutest: but
rise & stād vp on thy fete. For I haue ap-
peared vnto thee for thys purpose, to
make thee a minister & a witnes both of
those thinges which thou hast sene, & of
those thinges in the which I will appere
vnto thee, deliuering thee frō the people,
and from the gentiles: vnto whō now I
send thee, to open their eies, ꝑ they may
be turned from darknes to light, & from
the power of satan, vnto God, that they
may receyue forgeuenes of synnes, and
inheritaunce among them whiche are
sanctifyed by fayth that is towarde me.
Wherfore (O king Agrippa) I was E
not disobedient vnto the heauenlye visi-
on: but shewed firste vnto them of Da-
masco, and at Ierusalem, and throughout
al the coastes of Iewry, and then to
the Gentiles, that they shoulde repente,
and turne to God, and doe such workes
as become them that repente. For thys
cause the Iewes caught me in ꝑ temple,
and went about to kill me. Seeing ther-
fore that I haue obtayned helpe of god,
I continue vnto thys daye, witnessyng
both to small and to great, saying none
other thinges, then those which ꝑ Pro-
phetes and Moses did say should come:
that Christ should suffer, & that he shulde
be the first that shoulde ryse from death,
and should shewe light vnto the people,
and to the Gētiles. As he thus spake for
himself: Festus said with a loude voice:
Paul, thou art beside thy selfe. Muche
learnyng dooeth make thee madde. And
Paul said: I am not mad (moste deare
Festus) but speake furth the wordes of
truth & sobernes. For ꝑ kyng knoweth of
these thinges, before who also I speake
freely: neither thinke I ꝑ any of these thin-
ges are hidde from hym. For this thyng
was not done in a corner. Kyng Agrip-
pa, beleuest thou the Prophetes? I wot
wel that thou beleuest. Agrippa said vn-
to Paule: Shortly thou bryngest me
in mynde for to become Christen. And
Paul said: I would to God ꝑ not only
thou, but also all ꝑ heare me to day, wer
not somewhat onely, but all together,
suche as I am, except these bondes. And
when he had thus spoken, the king rose
vp, and the deputie, & Bernice, and they
that satte with them. And when they
were gone aparte, they talked betwene
themselues, saying: Thys manne dooeth
nothing worthy of death, or of bondes.
Then saide Agrippa vnto Festus: This
man might haue bene let leuse, if he had
not appealed vnto Cesar.

The. xxvii. Chapter.

Paul shypped toward Rome, Iulius the Cap-
tayne entreateth hym curteously, and at the last
they suffer shypwracke.

When

A WHEN it was cõcluded, that we
should saile into Italy, they deliuered both Paule & certain other
prisoners, vnto one named Julius, an vnder captaine of Cesars soul-
diers. And wee entred in to a ship of Adramitium, & leused from lande, appointed to
sayle by the coastes of Asia, one * Aristar-
Acts.4.8. cus out of Macedonia of the countrey of
Thessalonia, tarying still with vs. And the
Gene.39.c next daye we came to Sidõ. And Julius
Leui.14.c courteously entreated Paul, & gaue him li-
bertye, to go vnto hys frendes, and to re-
freshe hymselfe. And when wee had laun-
ched from thence, wee sayled harde by Ci-
pres, because the wyndes were contrary.
And when wee had sayled ouer the sea of
Cilicia, and Pamphilia, wee came to Mi-
ra wh ych is in Licia.

B And there the vnder capytaine founde
a shyp of Alexandria ready, that saile in-
to Italy, and he put vs therin. And when
wee had sayled slowely many dayes, and
scace were come ouer agaynst Gnidon (be-
cause the wynde withstode vs) we sayled
harde by ꝑ coaste of Candy, ouer against
Salmo, and with muche wooike sayled
beyond it, and came vnto a place whyche
is called the faire hauens. Nye wherevn-
to was the cytye of Lacea. When muche
tyme was spent, and when saylyng was
nowe ieoperdeous, because also that they
had ouerlong fasted, Paul putte them in
remembraunce, and sayde vnto them:
C Syrs I perceyue ꝑ this voyage will be wh
hurte & muche damage, not of the ladinge
and ship onely, but also of your liues: Ne-
uertheleile the vnder capitayne beleued the
gouernoure & the master of the ship, more
then those thynges whyche were spoken
of Paule. And because the hauen was not
cõmodious to winter in, many toke coun
sayll to departe thence, if by any meanes
they myght attaine to Phenices, and there
to wynter, whyche is an hauen of Candy
and lyeth to warde the southwest & north-
west winde. When the south wind blewe
they supposing to obtaine theyr purpose,
leused vnto Asson, & sayled past al Candy.

But not longe after there arose against
D their purpose, a flawe of winde out of the
northeast. And when the ship was caught
and coulde not resiste the winde, we lette
her goe, and draue with the wether. But
wee were caried into an yle whyche is na-
med Clauda, and hadde muche woike to
come by a boate, whyche they tooke vp, and
vsed helpe, and made fast the ship, fearing
leste they should fall into the Sirtes. And
so they lette downe a vessell, and were ca-
ried. The nexte daye (when wee were tos-
sed with an exceading tempest) they light-
ned the ship, and the thirde daye wee caste
out with our owne handes, the tackilyng
of the ship. When at the laste, neyther the
sunne nor starres in manye dairs appea-
red, and no small tempeste laye vpon vs,
all hope that wee should escape, was then
taken awaye. But after longe abstinence,
Paule stode forth in the middest of them,
and sayde: Sirs, ye shoulde haue harke-
ned to me, and not haue leused from Can-
dy, neyther to haue brought vnto vs this
harme and losse. And nowe I exhorte you
to bee of good chere. For there shalbee no
losse of anye mannes lyfe emong you, saue
of the ship onelye, for there stoode by me
this night the angel of God, whose I am,
and whome I serue, saying: feare not
Paule * thou muste bee broughte before *Acte.27.c
Cesar. And loe, God hath geuen thee all
them that sayle with thee. Wherefore sirs
bee of good chere: for I beleue God, that
it shalbe euen as it was told me. Howbeit
we muste be cast into a certaine Ilonde. Acte.28.a

But when the fourteenth nyghte was C
come (as we were sailyng in Adria about
midnighte) the shipmen demed that there
appeared some countrey vnto them: and
sounded, and founde it twentye fadoms.
And when they hadde gone a litle ferther,
they sounded againe, and found fiftene fa-
doms. Then fearyng leste they shoulde
haue fallen on some rocke, they caste foure
ancres out of the sterne, and wished for
the daye. As the shipmen were about to
flee out of ꝑ ship (whẽ they had let down
the boate into the sea, vnder a couloure,
as though they would haue caste ancres
out of the fore ship:) Paule sayed vnto the
vnder captayne and to the souldiours, ex-
cepte these abide in the ship, ye cannot bee
safe. Then the souldiours cut of the rope
of the boate, and lette it fall awaye.

And whan the daye began to appeare,
Paule besought them al to take meat, say-
ing: this is ꝑ fourtenth daye that ye haue
taried and continued fasting, receyuyng
nothyng at all. Wherefore, I praye you
to take meat: for this no dout is for youre
health: for * there shall not an heere fall frõ *mat.10.c
the head of any of you. And whẽ he hadde Luke.12.a
thus spoken, he tooke breade and ‡ gaue ‡mar.8.d
thankes to God in presence of them al: and and.9.a
J.iii. whan 1.tim.4.a

whan he had broken it, he begamne to eate. Then wer thei al of good cheare, and they also tooke meate. Wee were al together in the ship, two hundred threscore and sixtene soules. And when they had eaten inough, they lightened the shippe, and caste out the wheate into the sea.

When it was daye they knewe not the lande, but they spyed a certayne hauen with a bancke, into the whiche they were mynded (yf it were possible) to thruste in the ship. And when they had taken vp the ancres, they committed themselues vnto the sea, and lowsed the rudder bondes, and hoysed vppe the mayne saile to the wynde, and drue to land. And whan thei chaunced on a place, whiche had the sea on both the sides, they thruste in the ship. And the foreparte stucke faste and moued not, but the hinder parte brake with the violence of the waues.

The Souldiers counsell was to kyll the G prisoners, leste any of them, when he had swome out, shoulde runne awaye. But the vnder captain willing to saue Paule, kept them from theyr purpose, and commaunded that they whiche coulde swim, should cast themselues first into the sea, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shippe. And so it came to passe that they escaped all safe to lande.

The .xxviii. Chapter.

C The viper hurteth not Pauls hand, he healeth Publius father, and preacheth Christ at Rome.

AND when thei wer scaped, the they knew, that * the yle was called Milete. And the straungers shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euerye one, becausse of the presente rayne, and because of the cold. And when Paule had gathered a bondell of stickes, & layde them on the fire, ther came a viper out of ꝑ heat and caught him by the hande. When the straungers sawe the beaste hange on his hande, they sayde amonge themselues: No doubte this manne is a murtherer: whome (thoughe he haue escaped the sea) B yet vengraunce suffereth not to lyue. And he shoke of the viper into the fire, and * felt no harme. Howbeit they wayted when he should haue swoine, or fallen downe dead sodenly. But after they had loked a greate while, and sawe no harme come to hym, they chaunged theyr myndes, and sayde * that he was a God.

In the same quarters were landes of the chiefe manne of the yle (whose name was Publius) which receyued vs, and lodged vs three dayes courteously. And it forC tuned that the father of Publius laye sycke of a feuer, and of a bloudy flixe. To whom Paule entred in and prayde, and layde hys handes on him, and healed him. So, when this was done, other also whiche had diseases in the yle, came and were healed: whiche also dyd vs greate honoure. And when wee departed, they laded vs with suche thinges as were necessarye.

After three monethes wee departed in a ship of Alexandry, whiche hadde wintred in the yle, whose badge was Castor and Pollux. And when we came to Siracusa, we taried there three daies. And from thẽce we fet a coumpasse, and came to Regium. And after one daie the south wynde blew, and we came the nexte daye to Putiolus: D where we founde brethren, and were desired to tary wyth them seuen daies, and so came we to Rome. And from thence when the brethrẽ heard of vs, they came to mete vs at Appii forum, and at ꝑ three tauerns. When Paule sawe them, he thanked God and waxed bolde. And when wee came to Rome, the vnder captayne delyuered the prisoners to the cheke captaine of the host: but Paule was suffered to dwell by himselfe with a souldier that kept hym.

And after three dayes, Paule called the chiefe of the Iewes together. And when they were come, he sayed vnto them: Men and brethren, though * I haue committed nothyng againste the people or lawes of the elders: yet was I delyuered prisoner from Ierusalem in to the handes of the Romayns. Which when they had examined me, wouldе haue lette me gooe because there was no cause of deathe in me. But when the Iewes spake contrarye, I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause then haue I called for you, E euen to see you, & to speake with you, * because ꝑ for the hope of Israel I am bound with this cheyne.

And they saide vnto him: we neyther receaued letters out of Iewrye pertaynyng vnto the, neyther any of the brethren that came shewed or spake any harme of thee. But wee wil heare of the what thou thinkeste. For as concernyng this seete, wee knowe that * euerye where it is spoken a- * Luc. 2.
gaynste And when they hadde appoynted

hym

hym a daye, there came many to hym into his lodgyng. To whome he expounded & testified the kingdom of God, & preached vnto them of Jesus: both out of the lawe of Moses, and out of the Prophetes, euen frō morning to nighte. And *some beleued the thinges whiche were spoken, and some beleued not.

And when they agreed not among themselues, they departed, after þ Paule hadde spoken one word: wel spake the holy ghost by Esay the prophet vnto our fathers, saying: *Goe vnto this people, and saye: with youre eares shall ye heare, and shall not vnderstande: and with your eyes shal ye see, and not perceyue.

For þ heart of this people is waxed grosse, and with theyr eares haue thei had no lust to heare, and their eyes haue thei closed: lest they shoulde see with theyr eyes, and heare with theyr eares, and vnderstande with their heartes, and should be conuerted, and I shoulde heale them. Be it known therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it. And when he had sayde these wordes, þ Jewes departed from him, and had great despicions among themselues.

And Paule dwelt two yeres full in hys lodgyng, and receyued all that came in vnto hym, preachyng the kingdome of God, and teachyng those thynges whiche conterne the Lord Jesus, with all confydence: no man for bydding hym.

Here endeth the Actes of the Apostles.

(***)

The Epistle of the Apostle Sainct Paule to the Romayns.

The first Chapter.

Paule declareth his loue towarde the Romaynes, sheweth what the Gospel is, with the fruite therof, and rebuketh the beastlines of the heathen.

PAul the seruaūt of Jesus Christe, called to the office of an Apostle * put a part for the Gospell of God * which he had promised afore by his Prophetes, in the holy scriptures of hys sonne, whiche was borne (vnto him) * of the seed of Dauid after the flesh: and hath bene declared to be þ sonne of god with power after the spirite that sanctifieth, sence the tyme that Jesus Christe oure Lorde rose agayne from death, * by whome we haue receyued grace and Apostleship, that obedience myghte bee geuen vnto the fayth in his name amonge all Heythen, of whose number you bee the electe of Jesu Christe.

To all you that bee at Rome, beloued of god & saintes by election. * Grace be with you, and peace from God oure father, and from the Lorde Jesus Christe.

Fyrst verelye I thanke my God throughe Jesus Christ for you all, that your fayth is spoken of in all the worlde. For God is my witnes (whom I serue * with my spirite in the Gospell of his sonne) that without ceasing I make mēcion of you, prayng alwayes * in my prayers, that by some meane, at the laste (one tyme or other) a prosperous iourney (by the wyll of God) myght fortune me, to come vnto you. For I long to see you, that I might bestow among you some spirituall gift, to strength you withall: that is, that I myghte haue consolacion together with you, throughe þ comen faith, which both ye and I haue. I would þ ye should know (bretherē) how that I haue often times purposed to come vnto you, * but haue beene letted hitherto, to haue some fruite also emong you, as amonge other of the Gentiles. I am detter bothe to the Grekes & to the vngrekes, to the learned & to þ vnlearned: So that (as muche as in me is) I am ready to preache the Gospell to you that are at Rome also.

* For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth: to the Jewe firste, and also to the Gentyle. For by it is the ryghteousnesse of God opened from faith to faith. As it is writte: * the iust shal lyue by faith.

For the wrath of God appeareth from heauen agaynste all vngodlinesse and vnryghteousnesse of men, whiche withholde the trueth in vnrighteousnesse: seing * that it whiche may be knowen of God, is manifest among thē, because god hath shewed it vnto them. * For his inuisible thynges (that is to saye, his eternall power and Godhead) are sene, forasmuche as they are vnderstande * by the woorkes from the creacion of the worlde. So that they are without excuse, because that when they knew god, they glorified him not as God,

neyther were thanksfull, but were full of
vanities in theyr imaginacions * and theyr
Deut.18.c folyshe heart was blynded.
When they counted themselues wise, they
Esa.10.c became fooles, * & turned the glory of the
Iere.2.c immortal God, vnto an image, made not
onely after the similitude of a mortal man:
but also of birdes, & fourfooted * beastes,
Ezec.14.b & of creping beastes. Wherefore, god gaue
them vp to vnclenes, thorow the lustes of
their own heartes, to defile theyr own bo-
dies among themselues, which chaūged his
trueth for a lye, & worshipped & serued the
thynges that be made, more then him that
made them, which is to be praised for euer.
Amen. Wherefore god gaue them vp vnto
D Leui.18.c shamefull lustes. * For euen theyr women
dydde chaunge the naturall vse into that
whiche is agaynst nature. And likewise al-
so the menne left the naturall vse of the wo
man, and brent in theyr lustes one with a-
Leui.18.c nother, * men with men wroughte filthy-
nes, and receyued to themselues ꝑ reward
of theyr errour as it was accordyng.
And as they regarded not to knowe
Actes.7.f God, * euen so God deliuered them vp vn-
to a lewde mynde, that they should do thos
thynges whiche were not comly, being ful
of al vnrighteousnes, fornication, wicked-
nes, couetousnes, malicyousnes, full of en-
uye, murther, debate, disceite, cuyll condi-
cioned, whisperers, backebiters, haters
of god, disdaynefull, proude, boasters,
bringers vp of euill thynges, disobedient
to father and mother, without vnderstan-
dyng, couenaunte breakers, vnlouynge,
truce breakers, vnmercifull. Which men
though they knowe the righteousnes of
God (considered not) that they whych
comit suche thynges, are worthy of death,
Rom.7.a not only (they that) do the same, * but also
(they which) haue pleasure in them that do them.

¶ The.ii. Chapter.

¶ He rebuketh the Jewes, which as touchynge
synne are lyke the Heathen.

Therfore art thou inexcusable, O
A man whosoeuer thou be that *
Rom.7.a. iudgest. For in that same wherin
thou iudgest another thou con-
2.Mac.12.b. demnest thy selfe. For thou that iudgest,
doest euen the same selfe thynges. But we
are sure, that the iudgemente of God is ac-
cordyng to truth, agaynst them which cō-
mitte suche thynges. Thinkest thou thys,
O thou man that iudgest them whiche do
such thynges, and doest euen the very same
thy selfe, that thou shalte escape the iudge-
mēt of god? Either despisest thou ꝑ riches
of his goodnesse, and pacience, and longe
sufferaunce, not knowyng that the kynd-
nes of God leadeth the to repentaunce. Ezay.30.b Acte.17.
But thou after thy stubbornes, and heart B
that cannot repente, heapest vnto thy selfe
wrath against the daye of vengeaunce,
when shalbe opened the righteous iudge-
mente of God, * whiche will rewarde eue- mat.16.b
rye manne accordyng to his dedes: that is 1.Cal.10.c
to saye, prayse, honoure, and immortality,
to them whiche continue in good dooyng
and seke immortalitie: But vnto them that
are rebelles, and that dooe not obeye the
trueth, but folowe vnrighteousnesse, shall
come indignacion and wrathe, tribulacion
and anguishe, vpon the soule of euery man
that doth euill: of the Jewe fyrste, and also
of the Gentyle. To euery manne that doth
good, shall come prayse, and honoure, and
peace: to the Jewe fyrste, and also to the
gentyle. For * there is no respecte of per- 2.Par.19.c
sons with God, for whosoeuer hath syn- Actes.10.c
ned without lawe, shall also perishe with- Ephe.6.b
oute lawe. And as manye as haue synned Colos.3.b
in the lawe, shalbe iudged by the lawe.
For in the syghte of God, they * are not Jacob.1.b
righteous whiche heare the lawe: but the
doers of the law shalbe iustified: For whē
the Gentiles whiche haue not the lawe,
doe of nature the thynges contained in the
lawe: these they hauyng not the lawe, are a
lawe vnto themselues, whiche shewe the
dede of the lawe written in theyr heartes:
while theyr conscience beareth witnes vn- C
to them, & also theyr thoughtes, accusyng
one another, or excusyng, at the day, * whē Mat.25.d
the Lorde shall iudge the secretes of men
by Jesus Christ, according to my Gospel.
Behold * thou art called a Jewe, and Iob.28.d
trustest in the lawe, and makest thy boast
of god, and knowest his will, and alowest
the thynges that bee excellente, and art in-
fourmed by the lawe: and beleuest ꝑ thou
thy selfe art a guyde of the blynde, a lyghte
of them whiche are in darkenes, an infour-
mer of them whiche lacke discretion, a tea-
cher of the vnlearned, whiche haste the en-
sample of knowelage, and of the trueth by
the lawe. Thou therefore whiche teachest
another, teachyste not thy selfe.
* Thou preachest, a mā shoulde not steale: Mat.19.a
yet thou stealest. Thou that sayste, a man D
shoulde not committe aduoutrye, breakest
wedlocke. Thou abhorreste ymages, and
yet robbeste God of his honoure. Thou

that

that makest thy boast of the law, through
breaking the law dishonorest God. For the
name of God is euill spoken of among the
Gentiles, through you * as it is written.
D For circumcision verely auayleth, if thou
kepe the lawe. But yf thou bee a breaker
of the lawe, thy circumcision is turned to
uncircumcision. Therfore, if the uncircum-
cised kepe the ryght thynges contayned in
the lawe, shall not his uncircumcision bee
counted for circumcision? And shal not un-
circumcision which is by nature (yf it kepe
the lawe) iudge thee, whiche beeyng under
the letter and circumcisiō, doest transgresse
the lawe? he is not a Iewe, whiche is a
Iewe outwarde: Neyther is it circumci-
sion, whiche is outwarde in the fleshe. But
* he is a Iewe whiche is hyd within, and
the circumcision of the hearte, is the true
circumcision, which consisteth in the spirit,
and not in the letter, whose prayse is not of
men, but of God.

The. iii. Chapter.

He sheweth what preferment the Iewes haue, and
that both the Iewes and the Gentiles are under
synne, and are iustified onlye by the grace of God
in Christe.

WHat preferment then hathe
A the Iewe? or what aduaun-
tageth circumcisiō? Sure-
ly verye muche. Firste * be-
cause that unto them were
committed the woordes of
God. What then, thoughe some of them
dyd not beleue? shall their unbeliefe make
the promes of God withoute effecte? God
forbyd. * Let God be true and euery mā
a liar, as it is written: * that thou mygh-
test bee iustified in thy sayinges, and ouer-
come, when thou art iudged.
B But yf our unrighteousnes make ꝑ right-
eousnesse of God more excellente, what
shall we say? Is God unrighteous which
taketh vengeaunce? I speake after ꝑ ma-
ner of menne: God forbyd. For how then
shal god iudge the woorld? For yf the truth
of God appeare more excellente through
my lye unto his prayse, why am I hence-
foorth iudged as a synner? and not rather
(as menne speake euyll of vs, and as some
affirme that we saye) lette vs doe euill, that
good maye come thereof? Whose damna-
cion is iuste.
C What then? Are wee better then they?
No, in no wyse. For wee haue alreadye
proued howe that both Iewes & gentiles
are all under sinne, as it is written. * There
is none righteous, no not one: there is none
that vnderstandeth, there is none that seek-
eth after God: they are all gone out of the
waye, they are all unprofitable, there is
none that doeth good, no not one. ‡ Their
throte is an open sepulchre, with their
tounges they haue discreaued, the poison of
aspes is under their lyppes. ‡ Whose
mouthe is full of cursyng and bitternes. *
Their feete are swifte to shedde bloude. *
Destruction and wretchednes are in their
wayes, and the waye of peace haue they
not knowen. ‡ There is no feare of God
before their eyes. * We know that what
thynges soeuer the lawe sayeth, it sayeth
it to them whiche are under the lawe.
That all mouthes maye bee stopped, and
that all the woorlde maye bee subdued to
God, because ꝑ by the dedes of the lawe
there shall no flesshe bee iustyfyed in his
syght. For by the law commeth the know-
lage of synne. But nowe is the righteous-
nesse of God declared without the lawe,
forasmuch as it is alowed by the testimo-
ny of the lawe, and of the prophetes. The
ryghteousnesse of God, commeth by the D
fayth of Iesus Christe, unto al, and upon
all them that beleue (or him.)
There is no differēce: for all haue synned,
and are destitute of the glory of God: but
are iustified freely by his grace, through the
the redemption that is in Christ Iesu, who
God hath set foorth * to bee the obtainer of
mercy, through faith, by the meanes of his
bloud, to declare his righteousnes, in that
he forgeueth the synnes that are passed,
which god did suffer, to shew at this tyme
his righteousnes, that he might be counted
iust, and ꝑ iustifiar of him whiche beleeueth
on Iesus. ‡ Where is then thy reioysyng?
It is excluded: By what lawe? of woordes?
Nay: but by the lawe of fayth. Therfore
we hold, ‡ that a man is iustifyed by fayth
without the dedes of the lawe. Is he ꝑ god
of the Iewes onlye? Is he not also ꝑ God
of the Gentiles? yes, euen of the Gentiles
also. For it is God onelye whiche iustifieth
the circumcision that is of faith, and uncir-
cumcision through fayth. Doo we then
destroy the lawe through faith? God for-
bid. But we rather maintayne the lawe.

The. iiii. Chapter.

He declareth by the exaumple of Abraham, that
he the iustified, and not the lawe, nor the workes
thereof.

What

What shal wee saye then, ꝑt Abraham
‡Esa.51.a our father (as pertaining to the flesh)
did synde? If Abraham were iustifyed by
dedes, then hath he wherin to reioyce: but
not with God. For what saithe the scrip-
*Gen.15.b ture? *Abraham beleued God, & it was
Gala.3.a counted vnto hym for righteousnesse. To
Jam.2.d him that worketh, is the reward not reke-
ned of fauoure, but of duety. To him that
worketh not, but beleueth on him ꝑ iustifi-
eth the vngodlye, is his faythe counted
for rigteousnes: (according to the purpose of the
grace of God) Euen as Dauid describeth the
blessednesse of that manne, vnto whome
God imputeth righteousnesse without
ꝓ Psal.32.a dedes. *Blessed are they, whose vnright-
eousnesse are forgeuen, and whose synnes
are couered. Blessed is that man to whom
the Lorde wil not impute synne.

Came this blessednesse then vpon the vn-
B circumcision, or vpon the circumcision al-
so? For wee saye, that faythe was reckened
to Abraham for righteousnes. How was
it then reckened? whan he was in the cir-
cumcision, or whan he was in the vncircū-
‡Gen.17.b cision? *Not in ꝑ time of circumcision: but
whē he was yet vncircumcised.

‡Gen.17.b And he receiued the ‡ signe of circumcis-
on, as a seale of the righteousnes of fayth,
which he hadde yet beyng vncircumcised,
that he shoulde bee the father of all them
that beleue, thoughe they be not circumci-
sed: that righteousnesse myghte bee impu-
ted to them also: and that he myghte be the
father of circumcision, not vnto them one-
ly whiche came of the circumcised, but vn-
to them also that walke in the steppes of
ꝑ faith that was in oure father Abraham,
before the tyme of circumcision.

C For the promes (that he shoulde bee
the heyre of the worlde) happened not to
Abraham, or to his sede through the law,
but through the righteousnesse of faithe.
Gala.3.c *For yf they whiche are of the lawe, bee
heyres, then is fayth but vayne, and the
promise of none effecte. Because the lawe
causeth wrathe. For where no lawe is,
ther is no transgression. Therfore by faith
is the inheritaunce geuen, that it myghte
come of fauoure: that the promise myghte
bee sure to all the sede. Not to them onelye
‡Esa.51.a which are of the lawe: but to them also
which are of the faith of Abrahā, *which
‡Gen.17.a is the father of vs al: (As it is writen: ‡I
haue made the a father of many nations)
euen before God, whom he beleued: which
restoreth ꝑ dead vnto life: and calleth those
thiges which be not, as though they were.

D Which Abraham, contrarye to hope,
beleued in hope, that he should bee *the fa-
Gen. ther of manye nations, accordyng to that
which was spoken: ‡Euen so shall thy seed
‡Gen. bee, (as the starres of heauen, and the sande of the sea.)

And he fainted not in the faythe, nor yet
considered his owne bodye, which was
nowe dead, euen when he was almoste an
hundred yere olde: neyther yet that Sara
was paste child bearing. He staggered not
at the promise of God throughe vnbeliefe,
but became strong in faith, and gaue God
the praise, being fulcertified, that he which
hadde promised, the same was able also to
make it good. And therfore was it reckened
to him for righteousnes.

*Now it is not written for *Rom.4.
hym onely, that it was reckened to hym (for
ryghteousnes:) but also for vs, to whome it
shalbee counted (for ryghteousnes,) so that
we beleue on hym, that rayseth vp Jesus
Rom.4.b our Lorde from the dead: Which was de-
liuered for our synnes, and was rayseth a-
gayne for our iustification.

The.v. Chapter.

¶ De power of fayth, hope, and loue, and how death
raygned from Adam vnto Christ, by whome onelye
we haue forgeuenes of synnes

Because therefore ꝑ wee are iusti-
fyed by faithe, wee are at *peace I
Joh.4. with God, through oure Lorde
* * * Jesus Christe: by whome also
we haue receiued vnto vs to be brought ‡ throughe
faith vnto this grace, wherein we stande:
& *reioyce in hope of the glory (of the children)
Heb.3.a of God. Not that only, but also we reioice
in tribulacions: knowyng that *tribulaci-
*Jam.1.c on bringeth patience, patience bringeth ex-
perience, experience bringeth hope, and
hope maketh not ashamed: because ꝑ loue
of God is shed abroad in our hartes, by ꝑ
holye ghost whiche is geuen vnto vs.
Eph.2.c
Colo.1.d
and.3.c

For *when wee were yet weake, ac-
cordyng to the tyme, Christe dyed for vs
which were vngodlye. Yet scace wyll any
man dye for a righteous man. Paraduen-
ture for a good man durst a manne dye.
+ But ‡ God setteth out his loue to warde ‡Joh.3.c
vs, seyng that whyle we were yet synners ‡.Joh.4.b
(according to the time) Christe died for vs.
B

Muche more then nowe (wee that are
iustified by his bloud,) shal be saued from
wrath through hym.

For yf when wee were enemyes, wee
were reconciled to God by the deathe of

his sonne: muche more, seing we are reconciled, wee shalbee preserued by hys lyfe.
Not onely this, but wee also ioye in God by the meanes of our Lord Jesus Christ, by whom we haue now obtained the attonement.

C Wherefore, as by one man, synne entred into the world, and *death by the meanes of synne: Euen so death also wente ouer all menne, insomuche as all wee haue synned. For euen vnto the lawe was synne in the worlde: but synne is not imputed, whan there is no lawe: neuertheless death rayned from Adam to Moses, euen ouer thē also ỳ had not sinned with like transgression as dyd Adam, whiche beareth the similitude of him that was to come.

But the gifte is not lyke as the synne. For yf through the synne of one, many be dead: muche more plenteous vpon manye was the grace of God and gift by grace: *whiche was of one manne Jesus Christ.

And the gift is not ouer one sinne: as death came throughe one synne of one that synned. For damnation came of one synne vnto condemnation: but the gifte came to iustifye from manye synnes. For yf by the synne of one, death raigned by the meanes of one: muche more they (whiche receyue aboundaunce of grace and of the gyfte of ryghteousnes) shall raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

+Likewyse then as by the synne of one there sprange vp euill on all menne to condemnation: euen so by the righteousnes of one, springeth good vpon all menne to the righteousnes of life. For as by one mans disobedience manye became synners: so by the obedience of one, shal manye bee made ryghteous. But *the lawe in the meane time entred in, that synne should encrease. Neuertheles where aboundance of sinne was, ther was more plēteousnes of grace. That as synne had raygned vnto death, euen so might grace raigne through righteousnes, vnto eternall life, by the helpe of Jesu Christe. ✠

The. vi. Chapter.

Forsomuche as wee bee deliuered through Christe from synne, we must fashion ourre selues to liue as the seruauntes of God, and not after ouret owne lustes. The vnlykelye rewarde of ryghteousnes and synne.

What shal we saie then? Shal we A
continue in sinne, that there may
be aboundaunce of grace? God
forbid. Howe shal wee that are
dead as touching sin, liue any lēger therin?
+Knowe ye not that *all wee whiche are Gala.3.d
baptised into Jesu Christ, are baptised to Colo.2.b.
dye with hym? Wee are buried then wyth
him by baptisme, for to dye: ỳ like wyse as
Christe was raysed vp from death by the
glory of ỳ father: euen so* we also should Ephe.4.a
walke in a newe lyfe. For yf we bee grafte
in death lyke vnto hym: euen so shall wee
be partakers of the resurrection: knowing
this, that oure olde man is crucified with
hym also, that the body of sinne might vtterlye bee destroyed, that henceforth wee
should not bee seruauntes vnto synne. For
he that is dead, is iustified from synne,

Wherefore *if we be dead with Christ, B
we beleue that we shal also lyue with him: 2.Tim.2.b
knowyng that Christ beyng raysed from
deathe, *dyethe no more. Death hath no Apoca.1.d
more power ouer hym. For as touchyng
that he died, he died concerning synne once.
And as touchyng that he liueth, he lyueth
vnto God. Likewyse consider ye also that
ye are deade as touchyng sinne, but are alyue vnto God through Jesus Christ our
Lorde. + Let not synne raygne therfore in
your mortall bodye, that ye should therevnto obey by the lustes of it. Neither geue
ye your members as instrumentes of vn- C
righteousnesse vnto synne: but geue ouer
your selues vnto God as thei that of dead,
are alyue: And geue ouer youre members
as instrumentes of ryghteousnesse vnto
God. For sinne shall not haue power ouer
you: because ye are not vnder the lawe, but
vnder grace. What then? Shall we sinne,
because we are not vnder ỳ law, but vnder
grace? God forbyd.

+Knowe ye not, howe that * to whom- *Joh.8.a
soeuer ye committe youre selues as ser- 2.Pet.2.b
uauntes to obey, his seruauntes ye are to
whome ye obey: whether it bee of synne
vnto deathe, or of obedience vnto ryghteousnes? God bee thanked, that though ye
were the seruauntes of synne, ye haue yet D
obeyed with heart vnto the rule of the doc- Joha.8.b
trine, ỳ ye bee broughte vnto. Ye are then Rom.8.d
made free from sinne, and are become the
seruauntes of righteousnesse. ✠ + I speake
grosly, because of the infirmitye of youre
fleshe. As ye haue geuen youre members
seruauntes to vnclennes and to iniquitye,
(frō one iniquitie to another) euen so nowe
geue

gyue ouer youre mẽb rs seruauntes vnto
rightcousnes, ꝑ ye may be sanctified. For
when ye were the seruauntes of synne, ye
were voyde of rightcousnes. What fruit
hadde ye then in those thinges, wherof ye
are nowe ashamed? For the ende of those
thinges, is death. But now are ye deliue-
red from synne, and made the seruauntes
of God, and haue your fruit to be sanctifi-
ed, and the ende euerlastyng life. For* the
*Gen.2.c Rom.6.c. rewarde of synne is death, but eternall life
is the gift of God, through Iesus Christe
our Lorde. ✠

The.vii.Chapter.

Christ hath deliuered vs from the lawe and death. Paule sheweth what the flesh e and outewarde man is, and calleth it the lawe of the members.

I Know ye not brethrẽ (I speake to
them that know the law) howe ꝑ
the lawe hath power ouer a man
as longe as it endureth? For* the
*1.Cor.7.g woman which is in subiection to a mã, is
bound by the lawe to the man, as long as
he liueth. But yf the man bee deade, she is
leused from the law of the man. So then*
*mat.5.c yf whyle the manne liueth she couple her
selfe with another man, she shalbe counted
a wedlocke breaker. But yf the manne bee
dead, she is free from the law of the husbãd
so ꝑ she is no wedlocke breaker, thoughe
she couple herselfe with another man.

Euen so ye also (my brethren) are deade
concerning the law by the bodie of Christ,
that ye shoulde bee coupled to an other (I
meane to hym that is risen agayne from
death) that wee shoulde bryng forth fruite
B vnto God. For when we were in the flesshe,
the lustes of synne whiche were stered vp
by the lawe, raigned in oure members, to
bring forth fruite vnto deathe. But nowe
are wee deliuered from the lawe, and dead
vnto it, wherevnto wee were in bondage:
that we shoulde serue in a newe conuersa-
cion of the spirite, and not in the olde con-
uersacion of the letter.

What shall we saye then? is the lawe
Rom.7.c Gala.3.b synne? God forbid: neuertheles I knewe
not synne, but by the lawe. For I had not
knowen what luste hadde ment, excepte
the lawe had sayed, *thou shalte not luste.
Exod.20.c Deut.5.b But synne toke an occasion by the meanes
of the commaundemente, and wroughte
in me all maner of concupiscence. For be-
syde without the lawe, synne was deade.
I once liued without the lawe. But when
the commaundemente came, synne reuy-
ued, and I was deade. And the very same
commaundemente whiche was ordeyned
vnto life, was found to be vnto me an oc-
casion of death. For synne toke occasion by
the meanes of the commaundemente, and
so disceaued me, and by the same slew me.
Wherfore* the law is holy, and the com- 1.tim.1.a
maundement holy, and iust, and good. Gala.3.
Was that then whiche was good, made
death vnto me? God forbid: Naye it was
synne: that synne myghte appeare (by it
whiche was good) to worke death in me:
that sinne by the commaundement mighte
be out of measure synfull. For we knowe
that the lawe is spirituall: but I am car-
nall* solde vnder synne, because I allowe Epist.2.a
not ꝑ, which I doe. For what I woulde,
that doe I not: but what I hate, ꝑ doe I.
If I do now that which I would not, I
consent vnto the lawe that it is good: So
D then nowe, it is not I that doe it, but
synne that dwelleth in me. For I knowe
that in me (that is to saye in my* flesshe) Gene.6.a
dwelleth no good thynge. For to will is
present with me: but I finde no meanes
to performe that whiche is good. For the
good that I would, do I not: but ꝑ euyll
whiche I woulde not, that do I. yf I do
that I woulde not, then is it not I that do
it, but synne that dwelleth in me. I fynde
then by the lawe, that when I woulde do
good, euill is present with me. For I de-
lite in the lawe of God, after the inwarde
manne. But I se another lawe in my mem-
bers, rebellyng agaynste the lawe of my
mynde, and subduyng me vnto the lawe of
synne, whiche is in my members. O wret-
ched man that I am: who shall deliuer me
from this bodye subdued vnto death? I
thanke God throughe Iesus Christe oure
Lorde. So then, with the mynde I serue
the lawe of God, but with the flesshe the
lawe of synne.

The.viii.Chapter.✠

The lawe of the spirite geueth lyfe: The spirite of God maketh vs Gods childrẽ & heyres with Christ. The abundant loue of God cannot be seperated.

THere is then no damnacion to thẽ B
which are in Christ Iesu, which
walke not after the flesh, but af-
ter the spirite. For the lawe of the
spirite of lyfe throughe Iesus Christ, hath Iohn.1.b
made me* free from the lawe of synne, and Rom.6.b
death. For ‡ what the law could not doe (in ‡Hebr.7.c
asmuche as it was weake because of the
flesshe) that performed God, and* sente his Luke.2.b
sonne in the similitude of synfull flesshe, and Iohn.3.b
by

by synne damned synne in the flesshe: that the righteousnes of the law myght bee fulfilled in vs, whiche walke not after the flesh, but after the spirite. For they ꝑ are carnall, are carnallye mynded. But they that are spirituall, are gostly mynded. To be carnally mided, is death. But to be spiritually mided, is life & peace. ✠

B Because that the fleshly mind is enmitie against God: for it is not obedient to the law of God, neither can be: So then they that are in the flesshe, cannot please god.

But ye are not in the flesshe, but in the spirite: if so be ꝑ the spirite of God dwel in you. If any mā haue not the spirite of Christ, the same is none of his. If Christ be in you, ꝑ body is ded because of sinne: but the spirite is lyfe for righteousnes sake. Wherfore, if the spirite of him that raysed vp Jesus from deathe, dwell in you: euē he ꝑ raised vp Christ frō death, shal quicken youre mortall bodyes, because of his spirite that dwelleth in you.

C ✠Therfore brethrē we are detters, not to the flesshe, to lyue after ꝑ flesshe. For if ye liue after the flesshe, ye shal dye. But if ye (through the spirite) do mortify the dedes of ꝑ body, ye shal liue. For as many as are led by ꝑ spirit of god, they are the sonnes of God, for ye haue not receiued the spirite of bondage to feare any more, but * ye haue receiued the spirite of adopcion, wherby we crie: Abba father.

* The same spirite certifyeth our spirite that we are the sonnes of God. ¶ If we be sonnes, then are we also heires, ꝑ heires I meane of God, and heyres annexed with Christ: if so be that we suffer with him, that we maye be also glorifyed together with hym. ✠

D ✠For I suppose that the afflictions of this lyfe, are not woorthy of the glory which shalbe shewed vpon vs. & For the feruent desyre of ꝑ creature abydeth, loking whē ꝑ sonnes of god shal appeare, because the creature is subdued to vanitie against ꝑ wil therof, but for his will which hath subdued ꝑ same in hope. For the same creature shalbe deliuered from the bondage of corrupcio, into ꝑ glorious libertie of the sōnes of god. For we know ꝑ euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme. Not onelye it, but we also which haue the first fruites of the spirite mourne in our selues also, & waite for ꝑ adopcion (of the children of God) euen the deliueraunce of our bodye. ✠ For we are saued by hope. But hope ꝑ is seyne, is no hope. For how cā a mā hope for ꝑ which he seeth? But and if we hope for ꝑ we see not, then do we wᵗ patience abyde for it. C

Likewise, the spirit also helpeth our infirmities. For we know not what to desyre as we ought: but the spirite maketh intercessiō for vs, with groninges which cannot bee expressed. And * he that sercheth the hearttes, knoweth what is the meanyng of the spirite: for he maketh intercession for the sainctes accordyng to the pleasure of God. ✠

1. Pet. 29. b
Psal. 7. c
Jere. 17. b
Apoc. 2. 6. b

✠We know we ꝑ all thinges worke for the best vnto them that loue God, which also are called of purpose. For those which he knew before, he also ordeined before, that they should be lyke fashioned vnto the shape of his sonne, ꝑ he might be the first begottē sonne amōg many brethrē. Moreouer, whom he appointed before, them also he called. And whome he hath called, them also he iustified: and whom he iustifyed, them he also glorifyed.

Mat. 10. b

What shall we then say to these thynges? * if God be on our syde, who can be agaynst vs? whiche spared not his owne sonne, * but gaue him for vs al: how can it be, ꝑ with him he shoulde not geue vs all thinges also? who shall lay any thyng to the charge of Gods chosen? It is God ꝑ iustifieth: who is he that can cōdemne? it is Christ which died, ye rather which is risen again, which is also on the right hand of god, & maketh intercessiō for vs.

Luk. 10. b
Joh. 3. b
Esay. 53. b

Who shal seperate vs from the loue of God? shal tribulacio, or anguish, or persecucion, either hunger, either nakednes, either parel, either sword? As it is written: * for thy sake are we killed all daye long, & are coūted as shepe appointed to be slayne. Neuertheles, in all these thynges we ouercome thorow hym ꝑ loued vs. For I am sure, that neither deth, neither lyfe, neither angels, nor rule, neither power, neither thinges presente, neither thynges to come, neither heigth, neither lowth, neyther any other creature shalbe able to depart vs from the loue of god, which is in Christ Jesu our Lorde. ✠

* Psal. 44. b

The. xi. Chapter.

Paul complayneth vpon the harde hearttes of the Jewes that would not receiue Christ, and how the Heathen are chosen in their stede.

J

I Say þ trueth in Christe, & lye not (my conscience also bearing me witnes by þ holy gost) that
Exo.32.g I haue great heauines, & cõtinual sorow in my harte. For * I haue wished my selfe to be cursed frõ Christ, for my brethren (my kinsmen as pertayning to the flesshe) whiche are the Israelites. To whõ pertayneth the adopcion (of the children) and the glory, and the couenauntes, and * the law that was geuen,
Rom.3.a and the seruice of god, and the promises: whose also are the fathers, and they of whom (as concernyng the flesshe) Christe came, whiche is God in all thynges to be praysed for euer. Amen.

I speake not these thynges, as though the wordes of god had take none effect:
B
Mat.3.d For * they are not all Israelites, whiche are of Israel: neither are they al children straight way, that are the seede of Abraham. But * in Isaac shall thy seede bee
Gene.21.b called: that is to saye: they whiche are
John 8.c the children of the flesshe, are not the chil-
Rom.9.d. dren of God. But they which be þ children of promes, are coũpted þ seede. For this
* Gen.18.b is a word of promes, * about thys time will I come, & Sara shal haue a sonne. Not only this, but also Rebecca was wt childe by one, euen by our father Isaac. For yet the children wer borne, whẽ they had neither doen good neither bad (that the purpose of God by election, myghte
C stand) it was sayde vnto her, not by the reason of workes, but by the caller: the
Gene.25.c elder shall serue þ yonger. As it is written: Jacob haue I loued, but Esau haue I hated. What shall we saye then? Is there any vnrighteousnes wt God? God
Exo.33.b. forbid. For he sayeth to Moses: * I wil shewe mercy to whomesoeuer I shewe mercie: & wil haue compassiõ on whomsoeuer I haue cõpassion. So lieth it not then in a mans wil or running: but in the mercy of god. For the scripture saith vnto Pharao: euen for this same purpose
Exo.9.b haue I stered thee vp to shew my power on thee, & þ my name might be declared throughout all the worlde. So hath he mercy on whom he will, and whome he will he maketh hard hearted.

D Thou wilt say then vnto me: why then
Esai.45.b blameth he vs yet? For who hath bene
and .64.c able to resiste his wil? * But o mã, what
Eccl.33.b art thou, whiche disputest with God?
Jere.18.a Shall the worke say to the workeman, why hast thou made me on this fashion? Hath not the potter power ouer þ clay, euẽ of the same lompe to make one vessel vnto honour, & another vnto dishonour? Euẽ so God, willing to shew his wrath, & to make his power knowẽ, suffred wt lõg pacience þ vessels of wrath, ordeyned to damnacion, & to declare the riches of
E his glory on the vessels of mercy, which he had prepared vnto glory: whõ also he called, not of þ Jewes only, but also of
Hose.2.a the Gentiles. As he sayth also for Osee: I will cal them my people which were not my people: and her beloued, which was not beloued, (& her to haue obtayned mercy, þ had not obtayned mercy.) And it shall come to passe, þ in the place where it was sayde vnto them, ye are not my people: there shall they be called the children of the liuing God.

But Esai cryeth concerning Israell: though the nũber of the chyldren of Is-
Esai.10.c rael be as the sãd of the sea, yet the remnaunt shal be saued. For he finysheth the worde perfitely, and maketh it shorte in righteousnes. For a shorte worde will god make on earth. As Esai said before:
* except the lord of sabboth had left vs
* Esai.1.c seede, we had bene made as sodoma and
f had ben likened to Gomorra. What shal we say then? We saye that the Gentiles which folowed not righteousnes, haue ouertaken righteousnes: euen the righteousnes whiche cummeth of fayth. Contrarywise, Israel which folowed þ law of righteousnes, could not attayn to the law of righteousnes. Wherefore? Euen because they soughte it not by fayth: but as it were by the workes of the law. For they haue stombled at þ stombling stone.
Esay.28.c
1.Pet.2.a
Rom.9.a As it is written: Behold, I put in Sion a stombling stone, and a rocke that men shalbe offended at. And whosoeuer beleueth on him, shal not be confoũded.

The.x. Chapter.

The vnfaythfulnes of the Jewes. Two maner of righteousnes.

Brethre, my hartes desire & prayer to God for Israel, is þ they might be saued. For I beare the recorde, þ they haue a feruẽt mind to godward, but not according to knowledge. For they being ignorant of Gods righteousnes, & going about to stablishe their own righteousnes, haue not ben obedient vnto the righ-
* Mat.5.a teousnes of god. For * Christ is þ fulfilling of þ law, to iustify al that beleue. For Moses writeth of the righteous-

nes

res: which cummeth of the law, how ꝑ
the man, which doeth the thinges of the
lawe, shall lyue therby. But the ryghte-
ousnes whiche cummeth of fayth, spea-
keth on this wise: Say not thou in thyne
heart, who shal ascend into heauen? (that
is euē to fetch Christ down frō aboue.)
Either who shal discend into the depe? (ꝑ
is euē to fetch vp Christ again frō deth.)
But what sayeth he? * The worde is nye
thee, euen in thy mouth & in thyne heart.
This same is the worde of fayth, which
we preache. For if thou knowlege with
thy mouth that Jesus is the Lorde, and
beleue in thy heart, that God rayled him
vp from death, thou shalte be safe.

+ For to beleue with the heart, iustify-
eth: and to knowledge with the mouthe,
maketh a manne safe. For the scripture
sayth: * whosoeuer beleueth on him, shal
not bee confounded. There is no dyffe-
rence betwene the Jewe & the Gentile.
For one is lord of al, which is ryche vnto
al ꝑ cal vpon him. For * whosoeuer doth
call on the name of the lord, shalbe safe.
How thē shall they call on him on whom
they haue not beleued? how shal they be-
leue on him, of whō thei haue not heard?
how shal thei heare, without a preacher?
And how shall they preache except they
be sent? As it is written: how beautifull
are the fete of thē whiche bring tydinges
of peace, and bryng tydynges of good
thynges. But they haue not al obeyed to
ꝑ Gospel. For Esai sayth: * Lorde, who
hath beleued our sayinges? So thē faith
cummeth by hearing, and hearyng cum-
meth by the woord of God. But I aske:
haue they not hearde? No doubt, * their
sound went out into all landes, & their
woordes into the endes of the world. +
But I demaunde, whether Israell dyd
knowe or not? Firste Moses sayeth: * I
will prouoke you to enuye, by them that
are no people: by a foolishe nacion I wil
anger you. Esai after that, is bolde, and
sayth: * I am found of them that sought
me not: I am manifeste vnto them, that
asked not after me. But agaynst Israell
he sayth: * all day long haue I stretched
furth my handes vnto a people that be-
leueth not, but speaketh agaynst me.

The.xi. Chapter.+

¶ All the Jewes are not cast away, therfore Paule warneth the Gentiles that be called, not to be hye
minded, nor to despyse the Jewes, for the iudge-
mentes of God are depe and secrete.

I Say then: hath god cast away his people? God forbyd. For
euen I also am an Israelite, of
ꝑ seede of Abrahā, of the tribe
of Beniamin: god hath not cast away his
people which he knewe before. Wote ye
not what the scripture saieth of Helias,
how he maketh intercessiō to god against
Israel: saying? * Lorde they haue kylled
thy prophetes, and dygged downe thine
altars: and I am lefte alone, and they
seeke my lyfe. But what saith the answer
of god vnto him? * I haue reserued vnto
my selfe seuen thousande men, whiche
haue not bowed the knee to the image of
Baal. Euen so also at this tyme is there
a remnaunte left accordyng to the electi-
on of grace. If it bee of grace, then is it
not now of woorkes. For then grace is
no more grace. But if it be of woorkes,
thē is it now no grace. For thē were de-
seruing no more deseruing. What then?
Israel hath not obtayned that which he
seketh: but the election hath obtayned it.
The remnaunt are blinded accordyng as
it is written. * God hath geuen them the
spirite of vnquietnes: eies ꝑ they should
not se, and eares ꝑ thei should not heare,
euen vnto this daie. & And Dauid saieth:
Let their table bee made a snare to take
them with all, and an occasion to fall, &
a rewarde vnto them. Let their eies bee
blinded that they see not: and bowe thou
doune their backe allwaye. I saye then:
haue they therfore stombled, that they
shoulde vtterly fall awaye together?

God forbyd: but through their fall is
saluaciō happened vnto the gentiles, for
to prouoke them withall. Wherfore, yf
the fal of them be the riches of ꝑ world,
and the mynishing of them the riches of
the Gētiles: how much more their per-
fectnes? I speake to you Gentiles, in as
muche as * I am the Apostle of the Gen-
tiles, I will magnifie myne office, if by
any meane I may prouoke them whiche
are my flesshe, and myghte saue some of
them. For if the castyng awaye of them
bee the reconcilyng of the worlde, what
shall the receiuyng of them bee, but lyfe
again frō death? For if one piece be holy
the whole heape is holy. And if the rote
be holy, the braunches shalbe holy also.

Though some of the braunches be bro-
ken of, and thou being a wilde olyue tree
wast graft in among them, & made par-
taker of ꝑ roote and fatnes of the olyue

tree,

tree, boast not thy self against the braū-
ches. For if thou boast thy self, thou bea-
rest not the roote, but ꝑ roote thee. Thou
wilt say then: the braunches are broken
of, that I might be graft in. Thou sayst
wel: because of vnbeliefe thei were broke
of, & ꝑ stodest stedfast in faith. Be not hie
mynded, but feare: for sring ꝑ god spared
not the natural braūches, take hede, lest
it come to passe ꝑ he spare not thee also.

D Behold therfore the kindnes and rigo-
rousnes of god: on them which fel rigo-
rousnes: but towardes thee kindnes: if
thou continue in hys kyndenes. Or elles
thou shalt be hewen of, and they agayne
2. Cor. 3. d *if they byde not still in vnbeliefe, shall
be graffed in again. For god is of power
to graffe thē in agayn. For if thou waste
cut out of a naturall wilde olyue tree, &
wast graffed contrary to nature in a true
olyue tree: howe much more shall the na-
tural braūches bee grafted in theyr own
olyue tree agayn. I would not that this
secret should be hid frō you my brethren
(lest ye should be wyse in your own con-
ceipte) ꝑ parcely blindnes is happened
in Israel, vntil ꝑ fulnes of the Gentiles
be come in: & so all Israell shalbe saued.
C As it is written: There shall come out
Esay. 59. d of Sion he ꝑ deliuer, & shall turne
Psal. 14. b away vngodlynes frō Jacob. And this
is my couenaunt vnto them, when I shal
take awaye theyr sinnes. As concerning
the Gospel they are enemies for your sa-
kes: but as touching the electiō, thei are
loued for ꝑ fathers sakes. For verely, ꝑ
giftes & calling of God are suche, that it
cannot repent him of them: for looke, as
ye in time passed haue not beleued God,
yet haue now obtayned mercy through
theyr vnbeliefe: Euen so nowe haue they
not beleued the mercy whiche is happe-
ned vnto you: that they also may obtayn
mercye. For God had wrapped all nacī-
ons in vnbelyefe, that he myghte haue
mercy on all. O the depnes of the riches
both of the wisedome and knowlage of
God: how vnsearchable are hys iudge-
Sapi. 9. d. mentes, and his wayes past finding out!
Esa. 40. c For * who hath knowen the minde of the
1. Cor. 2. d Lorde? Or who hath bene his counsay-
lour? eyther who hath geuen vnto hym
first, and he shalbe recompensed agayn?
For of him and through him, and for him
are all thynges. To hym bee glorye for
euer. Amen.

The. xii. Chapter.

The sweete conuersacion, loue, and workes of such as beleue in Christ.

I Beseche you therfore brethrē, by the mercifulnes of God, ꝑ ye make your bodies a quicke sacrifice, holye and acceptable vnto god, which is your reasonable serui-
ing of god, & fashion not youre selues like vnto this worlde: but be ye chaun-
ged in your shape, by ꝑ renuing of your mind, ꝑ ye maye proue what thyng that good, & acceptable & perfect wil of god is. For I say (through the grace that vn-
to me geuē is) to euery man amōg you, * ꝑ no man stand hye in his own conceate, more thē it becummeth him to estime of himself: but so iudge of himselfe, that he be gētle & sobre, according as God hath dealt to euery man the measure of faith.

For as we haue many membres in one B
body, & all mēbres haue not one office, so
we being manie, are one body in Christ,
& euery man among our selues one ano-
thers membres. ✠✠ Seeyng that we 1. Cor. 12. Epod.
haue diuers giftes according to ꝑ grace
that is geuen vnto vs: if any man haue
the gyft of *prophesie, let him haue it ꝑ 1. Cor. 14.
it be agreeyng vnto the fayth. * Let hym 1. Pet. 4.
that hathan office, wayte on hys office.
Let hym that teacheth, take hede to hys
doctrine. Let hym ꝑ exhorteth, geue at-
tendaunce to his exhortacion. If any mā
geue, let hym do it with synglenes. Let
him that ruleth, do it w diligēce. If any
mā shew mercy, let him do it with cher-
fulnes. Let loue be without dissimulaci-
on. Hate that which is euell, & cleaue vn-
to that whiche is good. Be kynde one to
another with brotherlye loue. * In ge- C
uing honor, go one before another: Be 1. Pet. 3.
not slouthfull in the busynes whiche ye 1. Cor. 15.
haue in hande. Be feruente in the spirite.
Apply your selues to the tyme. Reioyce
in hope. Be pacyent in tribulacion. Con-
tynue in prayer. Distribute vnto the ne- Heb. 13.
cessitie of the saiactes: * be ready to har- Mat. 5.
boure. * Blesse thē which persecute you:
blesse (I saie) and curse not. Be mery w
them ꝑ are mery, wepe also w thē that
wepe. Be of like affection one towardes
another. Bee not hye mynded, but make
your selues equall to them of the lower
sort. ✠✠ Be not wyse in your owne opy-
nions. Recōpence to no man euel for euil.
Prouide afore hand thinges honest (not
onely before God, but also) in the syghte of all
men. If it be possyble (as muche as is in
you)

you)liue peaceably with al men. Derely beloued auenge not your selues, but rather geue place vnto wrathe. For it is
Deu.32.d written: *vengeaunce is myne, I will reward, sayeth the Lorde.

Therfore if thyne enemy hunger, ferde him: if he thyrste, geue hym drynke. For in so doyng thou shalte heape coales of fyre on his heade. Be not ouercome of euil, but ouercome euil with goodnes. ✠

The.xiii.Chapter.✠

The obedience of men vnto their rulers. Loue fulfilleth the law. It is nowe no tyme to folow the workes of darkenes.

LEt euery soule submit himselfe vnto the authoritie of the hier powers. For *there is no power but of god. The powers A
Rom.4.a
Iohn.3.b
Rom.17.b
that be, are ordeyned of God. Whosoeuer therfore resisteth power, resisteth the ordinaunce of God. But they that resist, shall receiue to themselfe damnation. For rulers are not fearefull to them that do good, but to them that doe euil. Wilte thou be without feare of the power? Do wel & so shalt thou be praysed of the same. For he is the minister of God, for thy wealth. But & if thou doe that whiche is euill, then feare: for he beareth not the sworde for nought, for he is the minister of God, to take vengeaunce on him that doeth euil. B
Wherfore ye must nedes obey, not onely for feare of vengeaunce: but also because of conscience. And euen for thys cause pay ye tribute. For they are Gods ministers, seruing for the same purpose. ✠

Geue to euery man therfore his duetie, *tribute, to whome tribute belongeth, custome to whom custome is due: feare, to whom feare belongeth: honor, to who honor pertayneth. ✠ Owe nothyng to any manne: but this, that ye loue one another. For he that loueth another, hathe fulfilled the law. For these commaundementes. *Thou shalte not committe adultrye, thou shalt not kill, thou shalte not steale, thou shalt not beare false witnes: thou shalt not luste: and so furthe (if there be any other commaundement) it is al comprehended in this saying: namely, Loue thyneyghbour as thy self. Loue hurteth not his neighbour. Therfore is loue the fulfilling of the law. ✠

Rom.17.c
Iud.10.d
Exo.20.d
Leui.19.d
Mat.22.b
Gal.5.b
Rom.13.c
Exo.20.d
Leui.19.d
Gal.5.b

✠ This also, we know the season howe that it is tyme that we shoulde now awake out of slepe. For now is our saluacion nerer, then when we beleued. The night is passed, the day is come nye. Let vs therfore cast away the dedes of darknes, and lette vs put on the armoure of light. Let vs walke honestly, as it were Luke.21.c
in the day light: *Not in eating and drinking, neither in chambryng and wantonnes, neither in strife and enuying: but put ye on the lord Jesus Christ. ✠ And make not prouision for the flesshe, to fulfill the lustes of it. Eccl.31.c
and.37.d

The.xiiii.Chapter.

The weake ought not to be despysed. No manne should offend an others conscience. Agayne, for outward thinges, should no man condemne another.

HYm that is weake in the faith, A
receiue: not in disputyng and troubling his conscience. One beleueth that he maye eate all thing. Another whiche is weake, eateth herbes. Let not him that eateth, despise him that eateth not. And let not hym which eateth not, iudge him that eateth. For God 1.Ro.11.a
hath receiued hi. *What art thou that iudgest another mans seruaunt whether he *Iac.4.b
stand or fal? that pertaineth vnto his owne master: yea he shalbe holde vp, for he may stand. For god is able to make him stand.

This man putteth difference betwene B
day and day. Another man counteth all dayes alyke. Let euery mannes mind satisfye hymselfe. He that obserueth the day, doeth it vnto the lorde. And he that doth not obserue the day, doth it for the Lord also. He that eateth, doth it to please the lorde, for he geueth God thankes. And he that eateth not, eateth not to please the lorde withal, and geueth God thankes. For none of vs liueth for hymselfe, and no man dyeth for himselfe. For if we liue, we liue vnto the lorde. And if we die, we dye vnto the lorde. Whether we liue therfore or dye, we are the Lordes. For Christ therfore died, & rose again, & reuiued, that he might be *lord of ded & quicke. Actes.3.b
Phil.2.b
But why doest thou the iudge thy brother? Either why dost thou despyse thy C
brother? We shalbe al brought before the iudgement seat of Christ. For it is written: as truely as I liue sayth the Lord: *all knees shall bowe to me, and all tonges shall geue a prayse to God. So Esai.45.c
Phil.2.b
shall euery one of vs geue accomptes of hymselfe to God. Lette vs not therfore iudge one another any more.

But iudge this rather, that no man put a stumbling blocke, or an occasion to fal in

hys brothers waye. For + I know, & am
Mat.15.b ful certifyed by the lorde Jesus, ỳ there
Rom.14.b is nothing comẽ of it selfe: but vnto him
Acte.10.b that iudgeth it to be comen, to hym is it
1.tim.4.a comen. If thy brother be grieued wt thy
meat, now walkest thou not charitably.
D Destroy not him wt thy meat for whom
Christ dyed. Cause not your treasure to
be euill spoken of. For the kyngdome of
god is not meat & drink, but righteous-
nes, & peace, and ioy in the holy gost. For
he that in these thynges serueth Christe,
pleaseth God, & is commended of men.
Let vs therefore folow those thynges
which make for peace, & thinges wherw
one may edifye another. Destroy not the
worke of God for a litle meates sake. *
*1.Cor.10.d All thynges are pure: but it is euyll for
ỳ man, which eateth with hurte of con-
science. It is good neyther to eate flesche,
neither to drinke wyne, neither any thing
wherby thy brother stũbleth eyther fal-
leth, or is made weake. Hast thou faith,
haue it with thy selfe before god. Hap-
py is he that condemneth not hymselfe,
in the thyng whiche he alloweth. For he
that maketh conscience is damned, if he
eate: because he eateth not of faithe. For
whatsoeuer is not of fayth, that same is
synne.

The.xv. Chapter.

The infirmyte and frayltes of the weake ought
to be borne with all loue and kyndnes, after the en-
saumple of Christ.

I WE whiche are strong ought to
Gala.6.a beare the frayltes of thẽ which
are weake, & not to stande in our
owne conceites. Let euery mã please his
neighbour vnto hys wealth, & edifying.
For Christe pleased not himselfe: but as
Psa.69.b it is written: * The rebukes of them
Rom.4.b which rebuked thee, fell on me. + + What
soeuer thynges are written afore tyme,
they are written for oure learnyng, that
we through pacience and comfort of the
scriptures might haue hope.
B The God of pacience and consolacion
graũt you to be like minded one to-ward-
des another, after the ẽsample of Christ
Jesu: * that ye al agreeing together may
*Leui.19.b with one mouth prayse God, the father
of our Lorde Jesus Christ. Wherfore,
receiue ye one another, as Christ receiued
vs, to the praise of God. And this I say,
ỳ Jesus Christ was a minister of ỳ circũ-
cisiõ for the trueth of God, to confirme
Deut.18.f ỳ promises made vnto the fathers: * ỳ
ỳ gentiles might praise god for his mer-
cy, as it is writtẽ. * For this cause I wil 2.Reg.22.b
praise thee among the Gentiles, & sing psal.17.a
vnto thy name. And agayn he sayth: * re- Deu.32.c
ioyse ye gẽtiles with his people. And a-
gayn: * prayse the lorde, al ye gentiles, & psal.117.a
laude him all ye nacyons together. And C
agayn Esai saith: there shalbe * the roote Esay.11.a
of Jesse, and he that shal ryse to raygne
ouer the Gentiles, in him shal ỳ gentiles
trust. The God of hope fil you wt al ioy
& peace in beleuing: ỳ ye may bee riche in
hope, thorow ỳ power of ỳ holy gost. +
I my selfe am full certifyed of you (my
brethren) ỳ ye also are full of goodnes,
and filled with all knoweledge, willing
to exhort one another. Neuertheles (bre-
thren) I haue somewhat more boldely
writtẽ vnto you, partly to put you in re-
membraunce, thorow the grace that is D
geuen me of God, ỳ I should be the mi-
nister of Jesu Christ emong the gẽtiles,
and should minister the Gospel of God,
that the offring of the gentiles might be
acceptable, and sanctifyed by the holye
gost. I haue therfore wherof I may re-
ioyce through Christ Jesu, in those thin-
ges which pertayne to God. For I dare
not speake of any of those thiges, which
Christ hath not wrought by me, to make
the gentiles obedient with word & dede
in myghtie sygnes and wunders, by the
power of the spirit of god: so that from
Jerusalem and the coastes round about
vnto Illiricum, I haue fylled all coun-
treyes with the Gospel of Christ.
So haue I enforced my selfe to preache G
ỳ gospel, not wher Christe was named,
lest I should haue built on an other mãs
foundacyon: but as it is written. * To Esay.52.a
whom he was not spoken of, they shall and.65.a
see: & they that heard not, shal vnder- Rom.15.a
stãd. For this cause I haue beene oft let (and let
em as yet) that I could not come vnto you:
but now, seeing I haue no more to do in
these cũtreies, & also haue bene desirous
many yeres to come vnto you, whensoe-
uer I take my iournie into Spain, I wil
come to you. For I trust to se you in my
iourney, & to be brought on my way thi-
therwarde by you, after that I haue sũ-
what enioyed your acquayntaunce.
Now go I vnto Jerusalem, & * minister I Acte.19.a
vnto the saintes. For it hath pleased thẽ and.20.c
of Macedonia & Achaia, to make a cer- 1.Cor.16.a
tain distribution vpon the poore saintes and.2.c
whiche are at Jerusalem. It hathe plea-

sed

sed them verely, and theyr debters are they. For if the Gentiles be made partakers of theyr spirituall thynges, theyr duetie is to minister vnto them in bodely thynges. When I haue perfourmed this, and haue brought them this fruite sealed, I will come backe agayn by you into Spayn. I am sure þ when I come vnto you, I shal come with aboundaũce
G of the blessing of the Gospel of Christ.

+ I beseche you brethren for our lorde Jesus Christes sake, and for the loue of þ spirite, that ye helpe me in my busines with your prayers to God for me, that I may be deliuered from thẽ which beleue not in Jewry: and that this my seruice, which I haue to do at Jerusalem, may be accepted of the saiuctes, þ I may come vnto you with ioye by the will of
D 1.Cor.16.f God, & may with you be refreshed. The God + of peace be with you. Amen.

The.xvi. Chapter.

A chapter of salutacions. He warneth them to beware of mens doctrine, & commendeth vnto them certayn godly menne, that were louers and brethren in the truth.

A I Cõmend vnto you Phebe, our sister (which is a minister of þ congregacion of Cenchrea) þ ye receyue her in Christe, as it becũmeth saiuctes: & that ye assyst her in whatsoeuer busines she nedeth of youre
Rom.16.a aide. For she hath succored many, & mine
1.Cor.16.b owne selfe also. Grete Prisca & + Aquila, my helpers in Christ Jesu, whiche haue for my lyfe layde down theyr owne nekes. Vnto whom not I onely gene thãkes, but also all the congregacions of the Gẽtiles. Lykewyse grete the congregacion that is in theyr house. Salute my welbeloued Epheneres, whiche is the
B first fruite of Achaia in Christ.

Grete Mary whiche bestowed muche labour on vs. Salute Andronicus and Junia my cosyns, & prisoners with me also, whiche are wel taken among the Apostles, & were in Christ before me. Grete Amplias my beloued in þ lord. Salute Urban our helper in Christ, & Stachis my beloued. Salute Apelles approued in Christ. Salute thẽ which are of Aristobulus household. Salute Herodiõ my kynsman. Grete them that bee of the houshold of Narcissus, whiche are in þ Lorde. Salute Tryphena & Tryphosa,
C whiche labour in the Lorde. Salute the beloued Persis, which laboured muche in the Lorde. Salute Rufus chosen in the Lord, and his mother & myne. Grete Asincritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethrẽ which are with them. Salute Philologus & Julia: Nereus and hys syster, & Olimpha, and all the saiuctes which are with them. * Salute one another with an ho- 2.Cor.13.
ly kysse. The congregacions of Christe salute you. + I beseche you brethren, Coll.2.b
marke them which cause diuision and Ephe.5.b
geue occasions of euyll, contrary to the doctrine, which ye haue learned: and auoyd them. For they that are suche, serue not the Lorde Jesus Christ, * but their p Phil.3.
owne bellies, and with swete and flattering wordes, deceiue the hartes of the innocentes. For youre obedience is gone abroade vnto all menne.

I am glad therfore no doubte, of you. D
But yet I would haue you wyse vnto þ which is good, & to be innocent as concernyng euyll. The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesu Christ be with you. Timotheus my workefelow, and Lucius, and Jason, and Sosipater my kinsmenne, salute you. I Tercius salute you, which wrote thys Epistle in the lorde. * Gaius myne hoost & the hoost * 2.Cor.13.d
of all the congregacyon, saluteth you. Erastus the treasurer of the citie, saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Jesu Christ be with you all. Amen. +

To him that is of power to stablishe you, according to my Gospel, and preaching of Jesus Christ, in vtteryng of the mistery whiche was kept secrete sence þ worlde began, but now is opened by the scriptures of þ prophetes at the commaundement of the euerlasting God, to stere vp obedience to þ fayth, published emong all nacions: To þ same god which alone is wyse, bee (honor and) prayse thrugh Jesus Christe for euer. Amen.

¶ This Epistle was sent to the Romaynes from Corinthũ by Phebe, she that was the minister vnto the congregacion at Cenchrea.

The firſte Epiſtle of Sainct Paule the Apoſtle to the Corinthians.

The.i. Chapter.

He commendeth the Corinthians, exhorteth them to bee of one mynde, and rebuketh the deuiſion that was among them, worldly wiſedome is ſpoiſ[ened] before God, yea there is no wiſedom but in the deſpyſed croſſe of Chriſt.

PAule called an Apoſtle of Jeſus Chriſte throughe the will of God, and brother Soſthenes. Vnto the congregacyon of God which is at Corinthum. To the[m] that are ſanctifyed by Chriſte Jeſu, [cal]led ſainctes, with all that call on the name of oure Lorde Jeſus Chriſte in euerye place, Rom.1.a Gala.1.a eyther of theyres or of oures. † Grace bee vnto you, and peace from God oure father, and from the lorde Jeſus Chriſt.

*I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you by Jeſus Chriſte, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowelage, by the whiche thynges the teſtymonye of Jeſus Chriſt was confyrmed in you, ſo that ye are behynde in no gyfte, waytyng for the appearyng of oure Lorde Jeſus Chriſte, whiche ſhal alſo ſtrength you vnto the ende, that ye may be blameleſſe in the daye (of the comming) of oure B Lorde Jeſus Chriſte.†

Num.23.c 1.Cor.10.c *God is feythfull, by whome ye are called vnto the felowſhyppe of hys ſonne Jeſus Chriſte oure Lorde. I beſeche you brethren by the name of oure Lorde Jeſus Chriſte, that ye all ſpeake one thynge, and that there bee no dyſſencyon amonge you: but that ye maye bee a whole body: of one mynde and of one meanyng. For it is ſhewed vnto me (my brethren) of you, by them whiche are of the houſe of Cloe, that there is ſtryfes among you. I ſpeake of the ſame that euerye one of you ſayth: I holde of Paule: I holde of * Apollo: I holde of Cephas: I holde of Chriſte. Is Chriſte deuyded? Was Paule crucifyed for you? eyther were ye baptiſed in the name of Paul? I thank C God that I baptyſed none of you, but Criſpus and Gayus: leſte anye ſhould ſaye, that I had baptyſed in myne owne name. I baptiſed alſo the houſe of Stephana. Acts 18.a 1.Cor.1.a

Furthermore knowe I not, whether I baptiſed any manne (of you) or no. For Chriſte ſente me not to baptiſe, but to preache the Goſpell, not with wiſedom of wordes, leſt the croſſe of Chriſt ſhoulde haue bee made of none effecte. For the preachynge of the croſſe is to them that periſhe, foolyſhenes: but vnto vs whiche are ſaued, * It is the power of God. For it is written: † I will deſtroye the wyſedome of the wyſe, and will caſte awaye the vnderſtandynge of the prudente. Where is the wyſe? * Where is the ſcribe? Where is the diſputer of thys worlde? Hathe not God made the wyſedome of thys worlde foolyſhenes? *Rom.1.a †Esa.29.c Esa.19.c

For after that the worlde throughe wiſedome, knewe not God in the wiſedome of God, it pleaſed God throughe foolyſhenes of preachyng, to ſaue them D that beleue. For * the Iewes require a ſygne, and the Grekes ſeeke after wiſedome. But we preache Chriſt crucifyed, vnto the Iewes an occaſyon of fallyng, and vnto the Grekes foolyſhenes, but vnto them whiche are called both of the Iewes and Grekes, we preache Chriſt the power of God, and the wiſedome of God. For the foolyſhenes of God, is wyſer then menne, and the weakenes of God is ſtronger then menne. Brethren, ye ſee your calyng, howe that not many wyſe menne after the fleſhe, not many mighty, not many of hye degree, are called: but God hath choſen the foolyſhe thinges of the worlde, to confounde the wiſe. And god hath choſe the weke thinges of the world, to confound thinges which are mighty. And vile thinges of ỹ world, and thinges which are deſpiſed hath god choſen, yea & thinges of no reputacō, for to bring to nought thinges of reputacion, ỹ no fleſhe ſhould reioyce in hys preſence. And of hym are ye in Chriſte Jeſu, which of god is made vnto vs wiſedome, and ryghteouſnes, and ſancti-

sainctifiyng, and redempcion. That accozding as it is wzitten: he whiche reioyseth, should reioyse in the Lozde.

The.ii.Chapter.

It is not eloquence and glozious painted wozdes of wozldly wysdoome, that can edifie, and conuerte soules vnto Christ, but the playne wozdes of the scripture, for they make mencio of hym & his crosse.

AND I brethren (when I came to you) came not in glozyousnes of wozdes, oz of wisedome, shewyng vnto you ỹ testimony of God. Neither shewed I my selfe that I knewe any thyng emong you, saue Jesus Chryste, euen the same that was crucyfyed. And I was emong you in weaknes, & in feare, and in muche trembling. And my wozdes and my preachyng was not with entisyng wozdes of mannes wisedome: but in shewyng of the spirite and of power, that your fayth shoulde not stande in the wysedome of menne, but in the power of God.

B We speake of wysedome emong them that are perfecte: not ỹ wisedome of thys wozlde, neither of ỹ rulers of this wozld, (whiche go to naught) but wee speake the wysedome of God whiche is in secret and lieth hid: whiche God ozdained before the wozlde, vnto our glozy, whyche wisedome* none of the rulers of thys wozlde knew. For had thei had knowlage, they woulde not haue crucified the Lozde of glozy. But as it is wzitten: * The eie hath not sene, and the eare hath not hearde, neither haue entred into ỹ heart of manne the thynges whiche God hath pzepared for them that loue hym.

C But God hath opened theim vnto vs by his spirite. For* the spirite searcheth all thinges, yea the botome of Goddes secretes. For what manne knoweth ỹ thynges of a manne: saue the spirite of man which is wythin hym? Euen so the thynges of God knoweth no manne, but the spirite of God. And wee haue not receyued the spirite of the wozld: but ỹ spirite whiche commeth of God, for to knowe ỹ thynges ỹ are geuē to vs of God, whych thynges also wee speake, not with wozdes that mannes wisedom teacheth, but with wozdes which the holy ghooste doeth teache, making spirituall cōparisons of spirituall thinges. The naturall manne perceiueth not the thynges that belonge to the spirite of God. For they are but foolishnes vnto hym: Neither can he perceiue thē, because they are spiritually examined. But he that is spirituall, discusseth all thynges: yet he hymselfe is iudged of no manne. * For who hath knowen the mynde of the Lozd, eyther who shall enstzuct hym? But we vnderstande the mynde of Christ.

The.iii.Chapter.

Paul rebuketh ỹ sectes & authors therof: Christ is the foundacion of hys church. No man ought to reioyce in men, but in God.

AND I could not speake (vnto you brethren) as vnto spirituall, but as vnto carnall: euen as vnto babes in Christ. * I gaue you milke to drinke, & not meat. For ye then wee not stzōg, neither are ye as yet. For ye are yet carnall. As longe verely as there is emong you enuyeng, and strife, and sectes: are ye not carnal, & walke after ỹ maner of men? For while one saieth: I holde of Paule, and another: I am of * Apollo, are ye not carnall? What is Paule? What thing is Apollo? Only ministers are they by whō ye beleued, euen as the Lozde gaue euery manne grace. I haue planted, Apollo watred: but God gaue the encrease. So then, neither is he that planteth any thyng, neither he that watreth, but God that geueth the encreace. He that planteth and he that watreth, are one. Euery manne yet shall receiue his rewarde, accozding to his labour. For wee are Goddes labourers, ye are Goddes husbandzie, * ye are Goddes buyldyng. Accozdyng to ỹ grace of God geuen vnto me, as a wyse builder haue I laied the foundacion. And another builte thereon. But let euery manne take hede, how he buildeth vpon. For another foundacion can no manne laye, then it that is layed, * which is Jesus Christe.

If any manne buylde on this foundacion, gold, siluer, pzecious stones, tymbze haye oz stobble: euery mannes wozke shall appeare. For the daye shall declare, whiche shalbee shewed in fire. And the fire shall trie euery mannes wozke, what it is. If any mannes wozke that he hath buylte vpon, bide, he shall receiue a rewarde. If any mānes wozke burne, he shall suffer losse, but he shalbee sake hymselfe: neuertheles, yet as it were through fire.

++ Know ye not, that ye are the tēple of God, and how that the spirite of God dwelleth in you? If any man defyle the temple of God, hym shall God destroye. For the temple of God is holye, whyche

temple ye are. Let no man deceaue hym ſelf. If any mā ſeme wiſe to him ſelf amōg you, let hym become a fole in this worlde, that he may be wiſe. For ꝑ wiſdō of thys worlde, is folyſhnes with God. For it is
*Iob.5.b wrytten: *he compaſſeth the wyſe in theyr
ꝑſa.94.b craftines. And againe: The God knoweth the thoughtes of the wyſe, ꝑ they be vayne. Therefore, let no man reioyce in men. For all thynges are youres, whether it bee Paul, ether Apollo, ether Cephas, whether it be ꝑ worlde, ether life, ether death, whether they be preſent thynges, or thynges to come, all are yours: & ye are Chriſtes, and Chriſt is Goddes. ✠

The. iiii. Chapter. ✠

¶ The preachers are but miniſters. Judgement belongeth onlye vnto God.

LEtte a man this wiſe eſteme vs, A
euen as the miniſters of Chryſt,
*de.29.d & ſtewardes of the * ſecretes of God. Furthermore, it is required of the ſtewardes, that a man be founde faythfull. With me is it but a very ſmall thyng, ꝑ I ſhoulde be iudged of you, ether of mannes iudgemente. No, I iudge not myne owne ſelfe. For I knowe noughte by my ſelf: yet am I not thereby iuſtified. It is the Lorde that iudgeth me. Therfore iudge nothyng before the tyme, vntyl the Lord come, which wil lighten thinges ꝑ are hyd in darkenes, and open the counſels of the hertes. And then ſhall euerye man haue praiſe of God. ✠

These thynges (brethren) I haue for an B
enſample deſcrybed in myne owne perſon, and in Apolles, for youre ſakes, ꝑ ye myght learne by vs, that no man counte of hym ſelfe beyond that whiche is aboue wrytten: that one ſwell not againſt another for any mans cāuſe. For who pre-
*Iac.4.a ferreth thee? *What haſt thou, that thou haſte not receaued? If thou haue receaued it, why reioiſeſt thou, as though thou haddeſt not receaued it? Now ye are ful, now ye are made riche: ye raigne as kynges without vs: & I wolde to God ye did raigne, that we might raygne wyth you.

For me thynketh, ꝑ God hath ſet forth
*ꝑſa.64.d vs (whiche are the laſte Apoſtles) *as it
1.Cor.4.c were men appoynted to death. For we C
are a gaſyng ſtocke vnto the world, and to the angels, and to men. We are fooles for Chriſtes ſake, but ye are wiſe thorowe Chriſte. We are weake, but ye are ſtrong. Ye are honorable, but we are deſpyſed. Euen vnto thys tyme we hunger and thirſt, and are naked, & are buffetted wyth fyſtes, and haue no certayne dwelling place, & labour * worckyng wyth oure
*1.Cor.4.d owne handes. We are reuiled, and yet we
1.Pet.2.d bleſſe. We are perſecuted, & ſuffer it. We are euyll ſpoke of, and we praye. We are made as it were the fylthynes of ꝑ world, the offcowrynge of al thynges, euen vnto this daye. D

I wryte not theſe thynges, to ſhame you: but as my beloued ſonnes I warne you. For thoughe ye haue ten thouſande inſtructours in Chriſte: yet haue ye not many fathers. In Chriſt Jeſu I haue begotte you thorow ꝑ goſpel. Wherfore I deſyre you to folowe me, (as I folow Chriſt,) For this cauſe haue I ſente vnto you Timotheus, whiche is my deere ſonne, and faythfull in the Lorde, which ſhall put you in remembraunce of my wayes, ꝑ I haue in Chriſte, euen as I teache euerye where in all congregacions. Some ſwell, as thoughe I woulde come nomore at you. But I will come to you ſhortely * yf God
*1.Cor.16.d will: and will knowe, not the woordes of
Iacob.4.c them which ſwell, but the power: for the kyngdome of God is not in woordes, but in power. What wyll ye? Shall I come vnto you wyth a rodde, or els in loue and in the ſpirite of ſoftnes?

The. v. Chapter.

After what maner Paule curſeth the man, that hadde committed fornicacion wyth hys mother in lawe.

IT heare goeth a commen ſaying, ꝑ ther is fornicacion among you, I
and ſuche fornicacion, as is not
*Leu.18.a named among the gentyles: * that one ſhoulde haue his fathers wyfe. And ye ſwell, & haue not rather ſorowed, that he whiche hath done thys dede, might be put from among you. For I verely as abſente in body, but preſente in ſpyrite, haue determyned alreadye (as though I wer preſent) concernyng hym that hath done this dede: in the name of our Lord Jeſu Chriſt, whē ye are gathered together, & my ſpyrite with you, wyth
*mat.18.c ꝑ power of the Lorde Jeſus Chriſt, *to
1.tim.1.d deliuer him vnto Satan, for the deſtruccion of the fleſhe, that the ſpyrite maye be ſaued in the daye of the Lorde Jeſus.

Your reioyſyng is not good: knowe ye
B not that a lytle leuen ſowreth the whole lompe of dowe? Pourge therfore ꝑ old leuen, that ye maye be newe dowe, as ye are ſwete bread. For Chriſt oure paſſeo-

uer

ner is offered vp for vs. Therfore, let vs kepe holy daye, not wyth olde leuen, neither wyth the leuen of maliciousnes and wyckednes: but wyth the swete bread of pureues and truthe. ℣

I wrote vnto you in a pistle, ꝑ ye should not companye wyth fornicators. And I meante not at all of the fornicatoures of this worlde, either of the couetous, or extorcyoners, either the ydolaters: for then must ye nedes haue gone out of ꝑ world.
Deu.13.d But nowe I dyd wryte vnto you, * that ye company not together, yf any that is called a brother, be a fornicator, or couetous, or a worshipper of ymages, either a rayler, either a dronkarde, or an extorcioner: with hym that is such, see that ye eate not. For what haue I to doo, to iudge the which are without? Doe ye not iudge them that are within? The that are without, God iudgeth. * Put awaye the euill
Deu.17.d from among you.

The.vi. Chapter.

He rebuketh them for goynge to lawe together before the vnfaithfull, & reproueth their vnclennesse.

DAre one of you hauyng busines with another, go to lawe vnder the wicked, & not rather vnder the saynctes? * Do ye not know
Mat.19.d that the saintes shall iudge the worlde? If the worlde shalbe iudged by you, are ye not good ynoughe to iudge small trifles? Know ye not, howe that wee shall iudge the angels? Howe muche more, maye we iudge thinges that pertaine to ꝑ life? If ye haue iudgementes of worldlye matters, take them which are despised in the congre-
B gation, and make them iudges. This I saye to youre shame. Is there vtterlye no wise man amõg you? What not one at all, that can iudge betwene brother & brother, but one brother goethe to lawe with another, and that vnder the vnbelieuers?

Now therfore, there is vtterly a faut among you, because ye go to lawe one with another. Why rather suffer ye not wrong? why rather suffer ye not youre selues to haue harme? Naye, ye youre selues doo wrong, and robbe: & that the brethre. Doe ye not knowe, howe that the vnrighteous shall not inherite the kingdom of God? Be not deceyued. Fo[r] neyther fornicatours,
Gala.5.b neither worshippers of ymages, neyther
Ephe.5.a aduouterers, neither weakelinges, nether abusers of themselues with mankind, neither theues, neyther couetous, neyther drõkardes, neither cursed speakers, neither pillers, shal inherite the kingdome of God.

And suche were some of you, but ye are C
washed: but ye are sanctified: but ye are iustified by the name of the Lorde Iesus, and by the spirite of oure God. I maye do all thynges, but * all thynges are not pro- Eccl.17.b
fitable. I maye do al thynges: but I wyll 1.Cor.6.c
be brought vnder no mans power. Meates are ordained for ꝑ belly, and the bellye for meates: but God shall destroye bothe it and them. Lette not the bodie be applied vnto fornication, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayse[d] vp the Lorde, and shall rayse vs vp by D
hys power. 1.Cor.3.c

** Either know ye not, that your bodies are the members of Christ? shall I nowe take the members of Christ, & make them the members of an harlot? God forbidde. Dooe ye not knowe, that he whiche coupleth himselfe with an harlot, is become one bodye? For two (sayeth he) shal Gene.2.b
be one flesh. But he that is ioyned vnto 1.Cor.6.a
the Lorde, is one spirite. Ephe.5.g

Flye fornication. Euerye synne that a man doth, is without the body. But he that is a fornicator, synneth agaynste hys owne body. Either knowe ye not, how that your bodyes are the temple of the holye ghoste whiche dwelleth in you, whome ye haue of God, and howe that ye are not youre own? For ye are derely bought. Therfore glorifie God in youre bodies, and in youre spirites, whiche are Goddes. ℣

¶ The.vii. Chapter.

Of Mariage, virginitie, and widowhede.

AS concerning ꝑ thinges where- I
of ye wrote vnto me: * it is good for a manne, not to touche a woman. Neuertheles to auoyde whoredome, lette euerye manne haue hys wyfe: and lette euerye woman haue her housebande. Lette the housebande gene vnto the wyfe due beneuolence. Lykewise also the wyfe vnto ꝑ housebande. The wife hath not power of her owne bodye: but ꝑ housebande. And lykewyse the housebande hath not power of his own bodye: but the wyfe. * Withdraw we not youre selues one Tob.6.b
from another, except it bee wyth consente and 8.a
for a tyme, for to geue your selues to fast- 1.Cor.7.b
ing and prayer. And after warde come together agayne, leste Sathan tempt you for your incontinencie. ℣

This I saye of fauour, and not of com- B
maundemente. For I wolde that al men were as I my self am: but euery man hath his proper gyfte of God, one after thys

maner, another after that. I say vnto the that be vnmaryed and wyddowes: it is good for them, if they abide euen as I do.
1. Tim. 5. c But and * if they cannot absteyne, let them marye. For it is better to marye, then to burne. Vnto the maryed commaund, not
Mat. 5. c and. 19. a I, but the Lord: * Let not the wyfe be separated fro the housband. If she separate her selfe, let her remayne vnmaryed, or be reconciled vnto her housband again. And lette not the housband put away his wife from him.

C To the remnaunt speake I, not the Lord: If any brother haue a wyfe that beleueth not, if she be content to dwel with him, let hym not put her awaye. And the woman whiche hath to her housbande an infydell, and consente to dwell wyth her, let her not put him away. For the vnbeleuing housbande is sanctified by the wife, & the vnbeleuing wife is sanctified by the housebãde. Or els were youre children vncleane: but nowe are they holye. But and yf the vnbeleuing departe, let hym depart. A brother or a sister is not in subiection to suche. But God hathe called vs in peace. For howe knowest thou (o woman) whether thou shalte saue thy housbande or no? Either how knowest thou (o man) whether thou shalt saue thy wife or no? but euē as God
D hath distributed to euery manne.
Ephe. 4. a * As the Lorde hath called euerye man, so let hym walke, & so ordein I in al congregacions. If any man be called being circũcised, lette hym not adde vncircumcision. If any bee called vncircumcised, lette hym not bee circumcised. Circumcision is nothyng, and vncircumcision is nothing: but the kepynge of the commaundementes of God. * Lette euerye manne abyde in the same callyng, wherein he was called. Arte
1. tim. 6. a thou called a seruaunte? care not for it. Neuertheles if thou mayest be free, vse it rather. For he that is called in the Lord beyng a seruaunte, is the Lordes freman. Likewyse, he that is called beeyng free, is Christes seruaunt. Ye are dearly bought, bee not ye the seruauntes of menne. Brethren, lette euery man, wherein he is called, therein abyde with God. ✠

C As concernyng virgins, I haue no commaundement of the Lord, yet geue I counsayle, as one that hath obtained mercye of the Lord, to bee faythfull. I suppose therfore that it is good for ỹ present necessitye. For it is good for a manne so to bee. Arte thou bounde vnto a wyfe? seeke not to be loused. Arte thou loused from a wyfe? seeke not a wyfe. But and if thou marye a wife thou hast not synned. Likewise, if a virgin marie, she hath not synned. Neuertheles suche shal haue trouble in theyr flesh: but I fauour you. This saie I brethren, the tyme is shorte. It remaineth that they which haue wiues, be as though they had none: and they that wepe, bee as thoughe they wept not: and they that reioyce, be as though they reioyced not: & they that bye, be as thoughe they possessed not: and they that vse this worlde, be as though they vsed it not. For * the fashion of this worlde goeth awaye. I I woulde haue you without care. He that is vnmaried, careth for the thinges that belong to the Lord, how he maye please the Lorde.

But he that hath maried a wyfe careth for the thinges that are of the worlde, how he maie please his wife. There is differẽce betwene a virgin and a wyfe. The single woman careth for the thynges that are of the Lorde, that she maye be holye bothe in bodye and also in spirit. Agayn, she that is maryed, careth for the thynges that pertaine to the wõrlde, howe she maye please her housbande. This speake I for your profit, not to tangle you in a snare, but that ye maye folowe it whiche is honeste and comely, and that ye maye cleaue vnto the Lorde without seperation. If any manne thinke that it is vncomelye for his virgin yf she passe the tyme of mariage, and yf so nede requyre, lette him do what he listeth, he synneth not, let them bee coupled in mariage. Neuertheles, he ỹ purposeth surely in his heart, hauinge no neede, but hath power ouer his owne will: and hath so decreed in his heart, that he wil kepe his virgin, doeth well. So then, he that ioyneth his virgin in mariage, dooeth wel. But he that ioyneth not his virgin in mariage, dooeth better. The wyfe is bounde to the mariage, as long as her housband liueth. 1. Cor. 7. d If her housbande dye, she is at libertie to marie with whome she wyll, onelye in the Lorde. But she is happier, yf she so abide, after my iudgemente. And I thinke verely that I haue the spirite of God.

¶ The. viii. Chapter.

The rebuketh them that vse liberty to the slaunder of other, and sheweth how we ought to behaue than towarde suche as be weake.

As touchyng thynges * offered vnto images, we are sure that we all haue knowelege. Knowelege maketh a man swel: but loue edifieth. If any manne 1. Cor. 8. a

thinke

thinke þ he knoweth any thing, he knoweth nothing yet as he ought to knowe.
But if any man loue god, þ same is knowen of hym. As concernyng the eatyng of those thynges that are offered vnto idols, wee are sure, that the ymage is nothyng
8.10.c in the worlde, and that there is none other God, but one. And thoughe there bee that are called Gods, whether in heauen, either in earth (as there bee Goddes manye, and
B Lordes manye) yet vnto vs is there but one God, whiche is the father, of whome are all thynges, and wee for hym: and one Lorde Iesus Christe, by whome are all thinges, and we by him.
But euery manne hath not knowledge. *Some hauyng conscience because of the
12.1.8 image, vntill this houre, eate as a thynge offered vnto images: and so theyr conscience being weake, is defiled. But meat maketh vs not acceptable to God. Neyther yf
C we eate, are we the better: Neyther yf wee eate not, are we the worse. But take hede, leste by anye meanes thys lybertye of yours bee an occasion of fallyng to them þ are weake. For if some man see thee which hast knowledge, sit and eate of meat offred vnto images, shal not the conscience of him whiche is weake, bee boldened to eat those
D thinges; whiche are offered to images. And so throughe thy knowledge shall the weake brother perishe, for whome Christe died. When ye sinne so against the brethrē
1.Cor.8.b and wounde their weake conscience, ye sin against Christe. Wherefore if meate hurte my brother, I will neuer eate flesche, leste I shoulde offende my brother.

The.ix. Chapter.

CLouet forbeareth the thyng that she maye doe by the lawe. She exhorteth them to runne on forwarde in the course that they haue begonne.

I
1.Cor.9.a AM I not an apostle: am I not free? *haue I not sene Iesus Christ our Lorde? Are ye not my worke in the lorde? If I be not an Apostle vnto other, yet am I vnto you. For the seale of mine Apostleshippe are ye in the Lorde. Myne answere to them that aske me, is thys.
Haue we not power to eat and to drinke? Haue we not power to leade about a woman a sister, as wel as other Apostles, and as the brethren of the Lord, and Cephas? Either one? ye I and Barnabas haue not power this to doe? Who goeth a warre fare anye tyme at his owne coste? Who planteth a vineyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the milke of the flocke?
Saye I these thynges after the maner of menne? Sayeth not the lawe the same B
also? For it is written in the lawe of Moses. Thou shalt not muzzell the mouthe of Deu.25.b
1.tim.5.c the oxe that treadeth out the corne.
Doth God take thought for oxen? Saith he it not altogether for oure sakes? For our sakes no doubt this is writte: that he whiche eareth, shoulde eare in hope, & þ he which thresheth in hope, shoulde be partaker of his hope. *If wee sowe vnto you Rom.15.f
Gala.6.b spirituall thinges, is it a great thing if we reape youre bodilye thinges? If other bee partakers of this power ouer you, wherefore are not wee rather?
Neuertheless we haue not vsed this ‡Acte.20.g
power: but suffer all thynges, leste wee shoulde hinder the Gospell of Christe. Do ye not knowe, howe that they whiche minister aboute holye thynges lyue of the sacrifice? They whiche wayte of the temple, C
are partakers of the temple? Euen so also did the Lorde ordaine: *that they whiche Mat.10.b
preache the gospell, shoulde lyue of the gospell. ‡But I haue vsed none of these thynges. Neuertheless I wrote not these thinges, that it should be so done vnto me. For ‡Act.20.g
1.Cor.2.e
2.Cor.5.b it were better for me to dye, then that anye manne should take this reioyse from me. For yf I preache the Gospell, I haue nothing to reioyse of. For necessitie is putte vnto me. But wo is it vnto me, if I preach not the Gospell. If I do it with a good wyll, I haue a rewarde. But if I doe it against my wil, an office is committed vnto me. What is my rewarde then? Verely that when I preache the Gospell, I make the Gospell of Christe free, that I misuse not mine auctoritie in the Gospell.
For though I bee free from all menne, yet haue I made my selfe seruaunte vnto all men, that I might wyn the mo. *Unto Act.16.c
Gala.2.c the Iewes, I became as a Iewe, to wyn the Iewes. To them that were vnder the law, was I made as though I had been vnder the lawe (when I was not vnder the lawe) D
to win them that were vnder the lawe. To the that were without lawe, became I as though I had been without lawe (when I was not without lawe as pertayning to god, but vnder the law of Christ) to win them that were without lawe: To the weake became I as weake, to win the weake. I am
‡1.Co.16.g all thinges: I fashioned my selfe to all men to saue at the least wayes some. And this I do for þ Gospels sake, that I might haue my parte therof.

Perceyue

✣Perceaue ye not, how that thei whiche runne in a courſe, runne al, but one receiueth the rewarde? So runne, that ye may obtayn. Euery mā that ꝓfeyneth maſtries, abſtayneth frō all thinges. And they doo it to obtain a croune that ſhal periſhe: 2.tim.4.b but we to obtain an ✝euerlaſting croune.

1.Pet.5.d I therfore ſo rūne, not as at an vncertain thing. So fight I, not as one that beateth the ayre: but I tame my body, & bring it into ſubiectiō, leſt by any meanes it come to paſſe, that whē I haue preached to other, I my ſelf ſhould bee a caſtawaye. ✣

The.x.Chapiter.✣

He feareth them wyth the enſamples of the olde Teſtament, and exhorteth them to a godly conuerſacyon.

BRethrē, I would not ꝑ ye ſhould be ignorāt, how ꝑ our fathers wer al vnder ꝑ cloude, & al paſſed through the ſea, and wer all

✝Ex.13.b baptiſed vnder Moſes ✝in the cloude,
*Ex.14.c and *in the ſea: and ✝did al eat of one ſpiri-
✝Exo.16.c tuall meate, and * dyd all dryncke of one
*Ex.17.b manor of ſpiritual dryncke. And they dranke
Nu.20.a. ✝that.16.c of that ſpirituall rocke that folowed thē, ✝
Mynt.14.c whiche rocke was Chriſt. ✣But in many of them had God no delite. For * thei wer ouerthrowen in the wilderneſs.

B Theſe are enſamples to vs ✣that wee ſhoulde not luſte after euill thynges, as they luſted. And ꝑ ye ſhould not bee worſhippers of images, as were ſome of thē,
Exo.32.b accordyng as it is wrytten * The people ſatte doune to eate and dryncke, and roſe vp to playe. Nether lette vs bee defyled wyth fornicacion, as ſome of them were
Nu.14.&. and.25.b defiled with fornicacion, and fell in one daye three and ✝twēty thouſand. Nether lette vs tempte Chriſte, as ſome of them
*Nu.21.b tempted, and wer deſtroied of * ſerpētes.
✣ Nether murmure ye, as ſome of thē murmured, and wer deſtroied of the deſtroier.

C All theſe thynges happened vnto them for enſamples: but are wrytten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherfore, let him that thynketh he ſtandeth, take hede, leſte he fall. There hath none other temptacion taken you, but ſuche as foloeth ꝑ nature
✝Nu.23.c of mānē. But ✝God is faithfull * whyche
1.Cor.3.b ſhall not ſuffre you to be tempted aboue
1.Tell.5.b your ſtrength: but ſhall in the myddeſt of
*2.Pet.2.b the temptacion make a waie, ꝑ ye maye be hable to beare it. ✣Wherfore my deare beloued, flye frō worſhippyng of images.

I ſpeake as vnto them whyche haue
D diſcretion, iudge ye what I ſaye. Is not the cup of bleſſyng whiche we bleſſe, partakyng of the bloode of Chriſte? Is not the breade whiche we breake, partakyng of the body of Chriſte? Becauſe that wee (though we be many) yet are one breade, and one body, in as muche as wee all are partakers of one breade (*and of one cup.*) Beholde Iſraell after ꝑ fleſhe. Are not they whyche eate of the ſacrifice, partakers
E of the temple? What ſaie I then? That 1.Co.8.
the ymage is any thyng? Or that it whyche is offered to ymages, is any thynge? Naye, but this I ſaye: that the thynges whiche the gentyles offer, they offer to deuyls, and not to God.

✣ I would not that ye ſhould haue fellowſhip with the deuils. Ye can not drynke of the cup of the Lorde, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuils. Other do we prouoke the Lorde? Are we ſtronger then he? ✣I maye do all thynges
F but * all thynges are not expediente: I 1.Cor.10.a
maye do all thynges, but all thynges edifye not. *Let no man ſeke that whyche is 1.Cor.13
his owne: but let euery manne ſeke that whiche belongeth to another.

Whatſoeuer is ſold in the fleſhe market, that eat: & aſke no queſtion for conſcience ſake. For * the earthe is the lordes, Pſa.24.a
and all that therein is. Yf any of them whiche beleue not, byd you to a feaſt, and ye be diſpoſed to go, whatſoeuer is ſette before you, eat: aſkyng no queſtion for cōſcience ſake. But and yf any man ſaye vn-
G to you: this is offred vnto ymages, eate not of it for his ſake that ſhewed it, and for conſcience ſake. The earth is ꝑ Lordes and all that therin is. Conſcience I ſaye, 1.Cor.11.b
not thyne * but of the other. For why is my libertie iudged of another mannes conſcience? For yf I take my parte wyth 1.tim.4.a
thankes, why am I euyll ſpoken of for that thyng wherefore I geue thankes? Leuit.17
*Whether therfore ye eate or dryncke, or whatſoeuer ye do, do all to the prayſe of God. ✣Se that ye geue none occaſion of euyll, nether to the Iewes, nor yet to the Gentyles, nether to the congregacion of 1.Cor.10.d
God: euen as * I pleaſe all men in all thynges, not ſekyng myne owne profyte, but the profyte of many, that they might be ſaued.

The.xi.Chapter.

He rebuketh them for the abuſe and miſcome that they had aboute the Sacrament of the body and bloud of Chriſt, and bringeth them agayne to the firſt inſtitucion.

Be

A BE ye ꝑ folowers of me, as I am ꝑ folower of Christ. I cõmende you brethren, that ye remẽbre me in al thinges, and kepe the ordinaũces, euen as I deliuered them to you.

But I would haue you to knowe, that Christe is the head of euery man. And the man is the * womans head: And God gen.2.d
is Christes head: Euery man prayng or prophecyng hauyng any thynge on hys ephe.5.c
head, shameth hys head. Euery woman that prayeth or prophecieth bare headed, dishonesteth her head. For that is euen all one, as yf she were shauen. yf the woman be not couered, let her also bee shoren. * yf it be shame for a woman to gen.11.a
B be shorne or shaué, let her couer her head.

I man ought not to couer his head, for as much as he is the ymage and glorye of God. But the woman is the glorye of the man. For * the man is not of the woman, gene.1.d
but the woman of the man. Nether was the man created for the womans sake: but the womã for the mannes sake. For this cause ought the woman to haue power on her head, for the angels sakes. Neuertheles, nether is the man without the woman, nether the woman without the man in the Lorde. For as the woman is of the man, euen so is the man by the woman: but all of God.

C Iudge in youre selues, whether it be comly ꝑ a woman praye vnto God, bare headed. Doeth not nature it selfe teache you, ꝑ it is a shame for a man, yf he haue long heere: & a prayse to a woman, yf she haue long heere? For her heere is geuen her to couer her withal. yf any man luste to stryue, we haue no suche custome, nether the congregacions of God.

This I warne you of, & commẽd not, that ye come not together after a better maner: but after a worse. For firste of all whẽ ye come together in the congregaciõ,
D I heare ꝑ ther is dissẽciõ among you: and Gal.5.a.
I partely beleue it. For * there muste be sectes among you, that they whyche are perfecte among you, might bee knowen.

+ When ye come together therfore into one place, ꝑ Lordes supper cannot be eaten. For euerye man begynneth afore to eat his owne supper. And one is hõgry, & another is dronken. Haue ye not houses to eat & to drinke in? Despise ye ꝑ congregacion of God, & shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. +
E + That whiche I delyuered vnto you, I receaued of the Lorde. For the Lorde Jesus the same night, in whiche he was betrayed, toke bread: & when he had geuen thankes, he brake it and sayed: * Take ye, mat.26.c
and eat: this is my body, which is broken mar.14.b
for you. This do ye in the remembraũce Luk.22.b
of me. After the same maner also he toke the cup, when supper was done, saying: This cup is the newe Testamente in my bloud. This do as oft as ye drynke it, in remembraunce of me. For as often as ye shall eat this bread, and drinke this cup: F
* ye shall shewe the Lordes death: tyll he 1.Cor.2.b
come. Wherfore, whosoeuer shall eate of Actes.1.b
this bread, or drynke of the cup of ꝑ Lord vnworthelye, shalbe gilty of the body and bloud of the Lord. * But let a man examẽ Eccl.19.c
himselfe and so let him eat of the bread, & 2.Cor.13.d
drynke of the cup. For he that eateth the or drynketh vnworthely, eateth & drynketh his owne damnacion, because he maketh no differẽce of ꝑ Lordes body. For this G
cause many are weake and sicke among you, and many slepe. For yf we had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the * worlde. Where- 1.Joh.2.c
fore my brethren, when ye come together to eat, tary one for another. yf any manne hõger, let hym eat at home, that ye come not together vnto cõdemnaciõ. + Other thinges will I set in order, when I come.

¶ The.xii. Chapter.

¶ The diuersitie of the gyftes of the holy goost, geuen to the cõfort and edifynge of one another, as ꝑ membres of a mans body serue one another.

COncernyng spyrituall thynges I (brethren) I woulde not haue you ignoraunt. + Ye knowe that ye wer gentiles, and went your wayes vnto dumme ymages, euen as ye were led. Wherfore I declare vnto you, Mat.9.f
that * no man speakyng by the spirite of God, defyeth Jesus. Also no man can saye that Jesus is the Lord, but by the holy goste. * There are diuersities of gyftes, Rom.12.g
yet but one spirite. And ther are differences of administraciõs, and yet but one Lorde. And there are dyuers maners of operacions, & yet but one God which worketh Eph.4.b
all in al. * The gyft of the spirite is geuen to euery man, to edifye withal. For to one is geuẽ thorow the spirite ꝑ vtterance of wisdom. To another is geuẽ ꝑ vtterance of knowlage by ꝑ same spirit. To another

is

is geuen faythe, by the same spirite. To another the gyftes of healynge by the same spirite. To another power to do myracles. To another prophecye. To another *iudgemente to discerne spyrites. To another diuers tongues. To another the interpretacion of tonges: But these all worketh euen the selfe same spyrite, dyuidyng to euery man a seuerall gyfte, euen as he wyll. ✠

1 Joh. 4. a.

* For as the body is one, and hath many membres, and all the membres of one bodye, though they be manye, yet are but one bodye, euen so is Christe. For by one spirite are we al baptysed, to make one bodye, whether we bee Iewes or Gentiles, whether we be bonde or free, & haue *all dronke of one spyrite. For the body is not one member, but many. If the foote saye: I am not the hande, I am not of the bodye: is he therfore not of the body? And yf the eare saie: I am not the eye, I am not of the body: is he therfore not of the bodye? If all the body were an eye, where were then the eare? If all were hearyng, where were the smellyng? But nowe hath God sette the membres euerye one seuerally in the body, as it hath pleased hym. If they wer all one member, where were the body? Nowe are there many mẽbres, yet but one body. And the eie cannot saye vnto the hande: I haue no nede of the. Againe, the head can not saye to the fete, I haue no nede of you. Yea, rather a great deale those membres of the body whiche seme to be more feble, are necessary. And vpon those membres of the body which we thynke leest honest, putte we more honestye on. And oure vngoodly partes haue more bewty on. For our honeste membres nede it not. But God hathe so disposed the body, & hath geuen the more honoure to that parte whiche lacked, lest there shoulde be any stryfe in ỳ body: but that the mẽbres shuld indifferently care one for another. And yf one membre suffer, all suffer with him: yf one membre be had in honoure, all membres be glad also.

Rom. 12. a. Ephe. 4. b.

Esay. 55. a.

C

D

Ye are the bodye of Christ, and mẽbres one of another. And God hathe also ordeyned in the congregacion, firste *Apostles, secõdarely prophetes, thyrdly teachers, then them that do miracles: after that, the gyftes of healyng, helpers, gouerners, diuersitie of tonges.

Mat. 10. a. Luke. 11. a. Ephe. 4. c.

Are al Apostles? Are all prophetes? Are all teachers? Are all doers of myracles? Haue all the giftes of healyng? Do all speake with tonges? Do all interprete? Couet after ỳ best giftes. And yet shewe I vnto you a more excellent waye.

The. xiii. Chapter.

The natures and conditions of loue.

Though I spake with ỳ tõgues of men and of angels, and haue no loue, I am euen as soundyng brasse: or as a tinklinge cimbal. And *thoughe I coulde prophecye, and vnderstode all secretes, & all knoweledge: yea, yf I haue all faythe, *so that I can moue mountaynes oute of theyr places, and yet haue no loue, I am nothyng. And though I bestow al my goodes to fede ỳ poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng.

Mat. 7. Luke. 6. *Luke. 17.

Loue suffreth long, & is curteous. Loue B envyeth not. Loue doth not frowardlye, swelleth not, dealeth not dishonestlye, 1. Cor. 10. Phil. 2. *seketh not her owne, is not prouoked to anger, thynketh no euyll, reioyseth not in iniquitie, but reioyceth in the truth, suffreth all thynges, beleueth all thynges, hopeth all thinges, endureth all thynges. Though that prophecyinges fayle, eyther tõgues cease, or knowlage vanishe away, yet loue falleth neuer awaye. C

For our knowlage is vnperfect, and oure prophecying is vnperfect. But whẽ that which is perfect is come, then that whiche is vnperfect, shall be done awaye. When I was a childe, I spake as a chylde, I vnderstode as a childe, I ymagined as a childe. But assone as I was a man, I put awaye childishnes. Nowe we se in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these thre: but the chefe of these is loue. ✠

The. xiiii. Chapter.

Paul sheweth that the gyfte of prophecye, interpretyng or preachyng, excelleth the gyfte of tonges, and how they both ought to be vsed.

Labour for loue, and couet spyrituall giftes: but moste chiefly that ye maye prophecy. For he that speaketh wyth the toungue, speaketh not vnto men, but vnto God. For no manne heareth hym. Howbeit in the spirite he speaketh mysteries. But he that prophecieth, speaketh vnto menne for their edifiyng, for theyr exhortacion, and for their confort. He that speaketh

speaketh with the tonge, profiteth hym
a selfe: the ꝑ Prophesyeth, edifieth ꝑ con-
b gregacion. * I wolde that ye all spake
wt tongues: but rather ꝑ ye prophecied.
For greater is he that prophecieth, thē
he that speaketh with tongues, except
he expounde it: ꝑ the congregacion may
B haue edifying. Now brethren if I come
vnto you speaking with tongues: what
shal I profit you, except I speke to you,
either by reuelacion, or by knowlege, or
by prophecying, or by doctrine. More-
ouer, whē thinges wout life geue soūd
(whether it be a pipe or an harpe) except
they make a distinctiō in ꝑ soūdes, how
shall it be knowen what is piped or har-
ped. For if the trumpe geue an vncertain
voyce, who shal prepare himselfe to the
warre. Euen so likewise when ye speake
with tonges, except ye speake woordes
that haue signification, how shall it be
C vnderstande what is spoken. For ye shal
but speake in the ayre.
Many kindes of voyces are in ꝑ world,
& none of thē are without signification.
If I knowe not what ꝑ voyce meaneth,
I shalbe vnto him that speaketh, an alyen:
and he that speaketh, shalbe an aliēt
vnto me. Euen so ye (for asmuche as ye
couet spirituall giftes) seke that ye may
excel, vnto the edifying of the congrega-
cion. Wherefore, let hym that speaketh
with tonge, pray, that he may interprete
also. For if I praye with tonge, my spi-
rite prayeth, but my vnderstanding doth
no good. What is it then? I will pray wt
the spirit, and will pray with the vnder-
standing, and will syng with the spirite,
and will sing with the vnderstandyng.
For els, whē thou blessest with ꝑ spirit,
how shal he that occupieth the roume of
the vnlearned, saye Amen, at thy geuing
of thankes, seeing he vnderstandeth not,
what thou sayest. Thou verelye geuest
thankes well, but ꝑ other is not edified.
I thanke my God that I speake wt ton-
gues more then ye al. Yet had I leuer in
the congregacion, to speake fiue woordes
with my vnderstanding to the informa-
cion of other, rather then ten thousande
D woordes with the tongue.
Brethren, be not ye chyldren in witte.
Howbeit, as concerning malicyousnes
be children: but in witte be perfecte. In
the law it is writtē: with sondrye ton-
ges, & with sondry lippes wil I speake
vnto this people, and yet for al that, wil
they not heare me sayeth ꝑ lorde. Where-
fore tonges are for a signe, not to them
that beleue, but to them that beleue not.
Contrarywise, prophecying serueth not
for them ꝑ beleue not, but for thē which
beleue. If therfore when all the congre-
gacion is come together, and all speake
with tongues, there come in they ꝑ are
vnlearned, or they which beleue not: will
they not say, that ye are out of your wit-
tes? But and if al prophecy, & there come
in one that beleueth not, or one vnlear-
ned, he is rebuked of all men, and is iud-
ged of euery manne, & so are the secretes
of hys heart opened, and so falleth he
downe on hys face, & worshippeth God
and saith, that God is in you of a trueth. G
How is it then brethren? As oft as ye
come together, euerye one of you hath a
song, hath a doctrine, hath a tonge, hath
a reuelacion, hath an interpretacion. Let
all thinges be doen vnto edifying. If any
man speake with tonge, let it bee by two
or at the most by three, & that by course, &
let another interprete it. But if there be
no interpreter, let hym kepe silēce in the
congregacion, & let hym speake to hym-
selfe & to god. Let the prophetes speake 1. Joh. 4 d
two, or three, & * let the other iudge. If
any reuelacion be made to an other ꝑ sit-
teth by, let ꝑ first holde his peace. For ye
may all prophecy one by one, that al may
learne, and ꝑ al may haue comforte. And
the spirites of the prophetes are in the
power of the prophetes. For God is not
causer of strife * but of peace, as (I teache) * Ro. 15. g
in al congregacions of the saincte. F
* Let your weomen kepe silence in the 1. tim. 2. b
congregacyons. For it is not permytted Gen. 3. c
vnto them to speake, but to be vnder o- 1 Cor. 14. a
bedience, as sayeth the lawe. If they will
learne any thing, let them aske their hus-
bandes at home. For it is a shame for
weomen to speake in the congregacion.
Sprong the woorde of God from you?
Either came it vnto you onelye? If any
man thinke himselfe to be a prophete, ei-
ther spiritual: let him know what thyn-
ges I write vnto you. For they are ꝑ cō-
maundementes of the lord. But and if a-
ny manne be ignorannte, let him be igno-
rannt. Wherfore brethren, couet to pro-
phecy, & forbyd not to speake with ton-
gues, let all thinges be doone honestlye
and in ordre (among you.)

The. xv. Chapter.

The resurrection of the dead.

Brethren

A BRethren, as pertayning to the gospel which I preached vnto you, which ye haue also accepted, & in the which ye continue, by the which also ye are saued: I do you to wete, after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayn. For first of al I deliuered vnto you. þ whiche I receyued: how þ* Christ died for our sinnes, according to þ scriptures. & Ind þ he was buried, & that he arose agayn þ third day according to þ scriptures: & that he was sene* of Cephas, thẽ of þ twelue. After that he was sene of mo then fyue hundred brethrẽ at once, of whiche many remayne vnto thys day, & many are fallẽ a slepe. After þ appered he to James, thẽ to al þ apostles.

B And last of al he was sene of me, as of one that was borne out of due time. For I am the leaste of þ Apostles, which am not woorthy to be called an Apostle, because* I persecuted the congregation of God. But by the grace of God, I am þ I am. And his grace which is in me, was not in vayne: but I laboured more aboundantly then they al, yet not I, but the grace of God whiche is with me. Therfore whether it were I or they, so we preache, and so haue ye beleued. If Christe bee preached howe that he rose from the dead: how say some emong you that there is no resurrection of þ dead? If there be no rysing agayn of the dead, then is Christ not risen agayn. If Christ be not risen agayn, then is our preaching in vayne, and your faith is also in vayne.

yea and we are founde false witnesses C of God. For we haue testifyed of God, how þ he raysed vp Christ: whõ he raysed not vp, if it be so þ the dead ryse not agayn. For if þ dead ryse not agayn, thẽ is Christ not risen agayn. If it be so that Christ rose not again, then is your faith in vayn, & ye are yet in your sinnes. Therfore thei which are fallẽ a slepe in Christ are perished. If in this life onely we beleue on Christ, thẽ are we of al mẽ most miserable. But now is Christ risẽ from the dead, & become* the first fruites of thẽ that slept. For by a man came death, and by a man came the resurrection of þ dead. For as by Adam all dye, euen so by Christe shall all bee made alyue: but euery manne in hys owne ordre. The first is Christ, thẽ they that are Christes at his cumming. Then cummeth þ ende, when he hath deliuered vp the kingdom to God the father, when he hath putte downe all rule, & al auctoritie & power. For he must raygne tyll he haue put all his enemies vnder his feete. The last enemy þ shalbe destroyed is death.* For he hath put all thynges vnder hys feete. But when he sayeth all thynges are put vnder him, it is manifest þ he is excepted whiche dyd put all thinges vnder him. Whẽ all thinges are subdued vnto him, then shal þ sonne also himself be subiect vnto him, that put al thinges vnder him, that God may be al in all. Els what doe they which are baptised ouer the dead, if the dead ryse not at all? Why are they thẽ baptised ouer thẽ? yea, & why stande we alway then in ieoperdy? By our reioysyng whiche I haue in Christe Jesu our Lorde, I dye daylye. That I haue fought with beastes at Ephesus after þ maner of men, what auauntageth it me if the dead ryse not agayn? Let vs eate C & drinke, for to morow we shall dye. Be not ye deceyued: euill woordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not þ knowelage of god: I speke this to your shame. But some man wil saye: how aryse the dead? with what bodye shal they come? Thou foole,* þ whiche thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not the body that shalbe, but bare corne (as of whete, or of some other) but God geueth it a body at his pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, another maner of fleshe of beastes, another of fyshes, & another of byrdes. Ther are also celestial bodies, & ther are bodies terrestriall. But the glory of the celestial is one, and the glory of the terrestrial is another. Ther is one maner glory of þ sũne, and another glory of the mone, & another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth agayne in incorrupciõ. It is sowẽ in dishonor, it riseth again in honor. It is sowẽ in wekenes, it riseth agayn in power. It is sowẽ a natural body, it riseth again a spiritual body. Ther is a natural body, & ther is a spiritual body: as it is also writtẽ:* The first man* Adã was made a liuing soule, and þ last Adã was made a quicke-

ning

Esai 53. b
Psal 22. b
Job 19. a
Luk. 24. b

Acts 8. 9. 22. 26. and 26. b
Gala. 1. c

Coll. 1. c

D Ephe. 1. Psal. 8. Heb. 2. Psal. 110.

Esai. 22. c
1. Cor. 6. c
Esai. 56. c

Iohn. 12. a

Gen. 2. a

ning spirite. Howbeit, that is not firste
whiche is spirituall: but that whiche is
natural, and then that whiche is spiritu-
al. ¶ The first manne is of the earthe earthye: the seconde man is the Lord from
heauen (heauenly.) As is the earthie, suche
are they that are earthye. And as is the
heauenly, such are they that are heauenly.
And as we haue borne the image of the
earthy, so shall we beare the image of ỳ
heauenly. This say I brethren, that flesh
and bloud cannot inherite the kingdome
of God. Neither doeth corruption inhe-
rite vncorruption. Behold, I shew you a
mistery. * We shall not all slepe: but ‡ we
shall all bee chaunged, and that in a mo-
ment, in the twinckelyng of an eye by the
last trompe. For the trompe shal blowe,
and ỳ dead shall ryse incorruptible, and
we shalbe chaũged. For this corruptible
muste put on incorruption: ¶ this mor-
tall muste putte on immortalitie. When
this corruptible hath put on incorrup-
tion, ¶ this mortal hath put on immor-
talitie: then shalbe broughte to passe the
saying that is written: * Deathe is swa-
lowed vp in victory: ‡ Deth wher is thy
sting? Hell where is thy victorye? The
sting of death is sinne: ¶ the strengthe of
synne is the lawe. But thankes be vnto
god, which hath geuen vs * victory, thor-
ow our lorde Jesus Christe. Therfore
my dere brethrẽ, be ye stedfaste ¶ vnmo-
uable, alwayes ryche in ỳ woorke of the
lord, for asmuch as ye knowe, how that
your labour is not in vayn in the lorde.

The.xvi.Chapter.

He putteth them in remembraunce of the gathe-
ryng for the poore Christen at Jerusalem, and
concludeth his Epistle with the salutacions of ce-
tayne louing brethren.

COncerning the * gathering for
ỳ sainctes, as I haue ordained
in ỳ cõgregations of Galacia,
euẽ so do ye. Upon some sab-
both day let euery one of you put aside
at home, ¶ lay vp whatsoeuer is mete, ỳ
there be no gatherynges when I come.
When I am come, whomsoeuer ye shall
alowe, by your letters, thẽ wil I sẽd to
bring your liberalitie vnto Jerusalem.
And if it be mete ỳ I goe also, they shall
goe with me. I wil come vnto you whẽ
I go ouer to Macedonia. For I wil go
thorow oute * Macedonia. With you
peraduenture I will abyde a whyle
or els tary all winter, that ye may bring
me on my way, whither soeuer I goe. I
wil not see you nowe in my passage: but
I truste to abyde a whyle with you, ỳ
God shall suffer me. I wil tary at Ephe-
sus, vnto the fiftieth daye. For a greate
dooze and a fruiteful is opened vnto me
* and there are manye aduersaryes. ‡ If
Timotheus come, se that he be without
feare with you. For he woorketh the
woorke of the Lord, as I do: let noman
therefore despyse him: but conueye hym
furth in peace, ỳ he maye come vnto me.
For I looke for him with the brethren.
To speake of brother * Apollo (I certifye
you that) I greately desyred hym, to come
vnto you with ỳ brethrẽ, but hys mynde
was not at al to come at this time. How
beit, he wil come, when he shal haue con-
uenient tyme. Watche ye, stand fast in ỳ
fayth: quyte you like men, be strong. Let
all your busines be done with loue.

Brethren, ye knowe the house of * Ste-
phana (and of Fortunatus and Achaicus,) how
that they are the first fruites of Achaia,
and that they haue appointed them sel-
ues to ministre vnto ỳ saintes: I beseche
you that ye be obediẽt vnto such, and to
all that helpe and labour: I am glad of
ỳ cumming of Stephana, ¶ Fortunatus
and Achaicus: for that whiche was lac-
king vnto me on youre parte, they haue
supplyed. For they haue comforted my
spirite and yours. Loke therfore that ye
knowe them that are suche.

The congregacions of Asia salute you,
Aquila ¶ Priscilla salute you muche in ỳ
Lord, and so doeth the congregaciõ that
is in their house (with whome also I am lodged.)
All the brethren Grete you. * Greete ye
one another with an holy kisse. The salu-
tacio of me Paul with mine owne hand.
If any manne loue not the Lorde Jesus
Christ, the same be Anathema maranat-
tha: the grace of the Lorde Jesus Christ
be with you: My loue be with you all in
Christ Jesu. Amen.

The firste Epistle to the Corin-
thians, was seute from Philip-
pos, by Stephana and For-
tunatus, ¶ Achaicus, and
Timotheus.

The

The seconde Epistle of Sainct Paule the Apostle to the Corinthians.

The.i.Chapter.

The consolacion of God in trouble. The loue of Paul towarde the Corinthians, & hys truste that he came not vnto them.

PAule an Apostle of Jesu Christe, by the will of God, and brother Timotheus: Vnto ꝑ congregacion of God, which is at Corinthū, with all the sainctes which are in all Achaia, * Grace be with you, and peace from god our father, and from the Lorde Jesus Christ.

Rom.1.a
1.Cor.1.a
Gala.1.a
Ephe.1.a.
1.Pet.1.a
2.Pet.1.a

Blessed be god (the father of our Lord Jesus Christ) which is ꝑ father of mercy & the god of al cõfort, whiche comforteth vs in all our tribulation, in so much that we are able to cumforte them which are in any maner of trouble, with ꝑ same comfort, wherewith we our selues are comforted of God. For as the * afflictions of Christe are plenteous in vs, euen so is our cõsolacion plẽteous by Christ.

Collos.1.c

Whether we be troubled for your consolacion and health, (or whether we be comforted, it is for your comfort and saluacion:) which saluacion sheweth her power in that ye suffre the same afflictions, whiche we also suffer: or whether we bee comforted for your consolacyon & saluacyon: our hope also is stedfast for you, in asmuch as we know, how that as ye are partakers of the afflictions, so shall ye bee partakers also of the consolacion.

Brethren I would not haue you ignorant of our trouble, whiche happened vnto vs in * Asia. For we were grieued out of measure, passing strẽgth so greatly, that we despaired euẽ of life. Also we receiued an answer of death in our selues, that we should not put our truste in our selues: * but in God whiche rayseth the dead to lyfe, and whiche deliuered vs from so great a deathe, and dooeth deliuer. On whome we truste that yet hereafter he wil deliuer, by the helpe of your praier for vs, that by the meanes of many persons, thankes maye bee geuen of many * on our behalfe, for the gyfte geuen vnto vs.

Act.19.f.g
Deut.2.b
1.Mac.2.d.
2.Cor.4.c

For our reioysyng is this, euen the testimony of our conscience, that in syngleines (of heart,) and godly purenes, & not in fleshely wisedome, but by the grace of God, we haue had our conuersacion in ꝑ worlde, & most of al to youwardes. We write none other thynges vnto you, thẽ that ye reade, and also know. Yea and I truste ye shal fynd vs vnto the ende, euen as ye haue found vs partlye: for we are your reioysing, euen * as ye are ours in the daye of the Lorde Jesus.

1.Thes.

And in this confidence was I mynded first to haue come vnto you, that I might haue had one pleasure more with you, and to passe by you into Macedonia, and to haue come again out of Macedonia vnto you, and to be led furth of you towarde Jewry. Whẽ I thus wise was mynded, dyd I vse lyghtenesse? Or thinke I carnally those thynges whiche I thinke, that with me shoulde be * yea, yea, and nay, nay. God is faythefull. For oure preaching to you, was not yea and nay. For Goddes sonne Jesus Christe, whiche was preached among you by vs (euen by me, & Siluanus & Timotheus) was not yea and nay: but by hym it was yea: for all the promises of God by him are yea: and are in hym Amen: vnto the laude of God thorow vs. For it is God, which stablisheth vs with you in Christ, and stãdeth by vs, & hath anoynted vs, which hath also sealed vs, & hath geuẽ the earnest of the spirite in our heartes.

1.Cor.1.d
Mat.5.c
Jacob.5.a

Rom.1.c
Ephe.1.c

I cal god for a recorde vnto my soule, that for to fauor you withal, I came not anye more vnto Corinthum. * Not ꝑ we be lordes ouer your fayth: but are helpers of your ioy. For by fayth ye stande.

1.pet.5.c

The.ii.Chapter.

He shewed the fault of hys absence, and exhorteth them to forgeue the man that was fallen, & to receyue hym agayne with loue.

BUt I determyned thys in my selfe, that I woulde not come agayn to you in heauines. For if I make you sory, who is it that shoulde make me glad, but the same which is made sory by me? And I wrote thys same vnto you, lest if I came vnto you, I should take heauines (vpon heauines) of them of whome I ought to reioyce. This confidence haue I toward you al, that my ioy, is the ioy of you al. For out of great affliction and anguish of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye might perceiue the loue, whiche I haue

moste

moſt ſpecially vnto you.
yf any man hath cauſed ſorow, the ſame
hath not made me ſory, but partely: leſte
B I ſhould grieue you all. * It is ſufficient
1.Co.5.b vnto the ſame man, that he was rebuked
of many. So that nowe contrary wiſe, ye
ought rather to forgeue hym, & comforte
him: leſte that ſame perſon ſhould be ſwa-
lowed vp with ouer muche heuines. Where-
fore, I exhorte you, that loue maye haue
ſtrength ouer hym. For this cauſe verely
did I wryte, þ I myght knowe the proffe
of you, whether ye would be obediente in
all thynges. To whome ye forgeue any
D thyng, I forgeue alſo. For yf I forgaue
any thyng, to whō I forgaue it, for your
ſakes forgaue I it, in the ſight of Chriſt,
leſte Satan ſhould preuent vs. For hys
thoughtes are not vnknowē vnto vs. ✠
C ✠ When I was come to Troada,
for Chriſtes Goſpels ſake (and a doore
was opened vnto me of the Lord) I had
no reſt in my ſpyrite, becauſe I found not
Titus my brother: but tooke my leaue of
them, and went away into Macedonia.
Thankes be vnto God, whiche alwayes
geueth vs þ victory in Chriſt, & openeth
the ſauer of his knowlage by vs in euery
place. For we are vnto God the ſweete ſa-
D uoure of Chriſt, among them that are ſa-
1.a.c ued, & among them whiche perysshe. * To
the one parte are we the ſauour of death,
vnto death: And vnto the other parte are
we the ſauour of lyfe vnto lyfe. And who
is mete vnto theſe thynges? For we are
not as the moſte part are, which chop and
chaunge with the worde of God: but euen
out of purenes, & by the power of God, in
the ſight of god, ſo ſpeake we in Chriſt. ✠

¶ The.iii. Chapter.

He prayſeth the preachyng of the Goſpell, aboue the preachyng of the lawe.

A WE begin to prayſe our ſelues a-
gaine. Nede we as ſome other,
of Epiſtles of recommendacio
vnto you, or letters of recom-
mendacion from you? Ye are our Epiſtle
written in oure heartes, which is vnder-
ſtand, and read of al men, for aſmuche as
ye declare that ye are þ Epiſtle of Chriſt,
miniſtred by vs, & writte, not with ynke;
2.Co.3.d but with the ſpyrite of þ liuing God: * not
Exo.31.f in tables of ſtone, but in fleſhy tables of
the herte. ✠ Suche truſt haue we thorow
B Chriſt to Godward, not that we are ſuffi-
cient of our ſelues to thynke any thyng,
as of our ſelues, but yf we be able vnto
any thyng * the ſame commeth of God *Phil.1.
whiche hath made vs hable to * miniſter *1.Co.4.
the new Teſtament, not of the letter, but
of the ſpyrite. For the letter killeth, but the
ſpyrite geueth lyfe. If the miniſtracion of
death thorow þ letters figured in ſtones,
was glorious, ſo þ the childre of Iſrael
could not behold þ face of Moſes, for the
glory of his countenaūce, which glory is
done away: why ſhal not þ miniſtracion
of the ſpyrite be much more glorious? For
C yf þ miniſtring of cōdēnacio be glorious:
much more doth þ miniſtracio of righte-
ouſnes excede in glory. ✠ For no doute þ
whiche was there glorified, is not once
glorified in reſpecte of this exceadyng
glorye. For yf that whiche is deſtroyed
was glorious, muche more that whiche
remayneth is glorious. Seeyng then
that we haue ſuche truſt, we vſe greate
boldenes, and doe not as Moſes, whiche
*put a vayle ouer his face, that the chil- *Ex.34.d
dren of Iſrael ſhoulde not ſee for what
purpoſe that ſerued whiche is put away.
‡ But theyr myndes were blynded. For ‡mat.11.b
vntyll this daye remayneth theſame co- Mar.4.b
uerynge vntaken awaye in the lecture of Luk.8.b
the olde teſtament, whiche vayle ſhalbee Act.28.f.
put awaye in Chriſt. But euen vnto this Ioha.20.f
day when Moſes is read * the vayle han- Rom.11.b
geth before theyr heartes. Neuertheleſſe *Ex.34.d
D ‡ when they turne to the Lord, the vayle ‡Ro.11.d
ſhall be take away. * The Lord no doubt *Ioha.3.c
is a ſpirite. And where the ſpirite of the
Lord is, there is libertie. But we all be-
holde in a mirroure the glory of the Lord
with his face open, and are chaunged
vnto theſame ſimilitude, from glorye to
glorye, euen as the ſpirite of the Lorde.

¶ The.iiii. Chapter. ✠

A true preacher is diligent, he corrupteth not the worde of God, but ſeketh the honour of Chriſt, yea though it be with the perell of his lyfe.

THerefore, ſeeyng that we haue I
ſuche an office, euen as GOD
hath had mercy on vs, we goe
not out of kynde: but haue caſt
from vs the clokes of vnhoneſtye, and
walke not in craftines, neither hādle we
þ worde of God diſceitfully, but open the
trueth, and reporte oure ſelues to euery
mannes conſcience in the ſight of God.
If our goſpell be yet hid, it is hid among
them that are loſte, in whome * the God
of this worlde hath blynded the myndes
of the whiche beleue not, leſte the light of
the goſpel of the glory of Chriſt (which is

*Ioh.11.f
*Gen.6.c
Mat.13.b
Mar.4.b
Luke.8.b
Ioha.12.f
Eph.4.f

the image of God) should shyne vnto the.
+ For we preache not our selues, but
B Christ Jesus to be the Lord, & our selues
your seruauntes, for Jesus sake. For it is
Gene.1.a. God, that *commaūded the light to shine
2.Pet.1.d out of darkenes, whiche hath shyned † in
our hartes, for to geue the light of the
knowlage of the glory of God, in the face
of Jesus Christe. But we haue this trea-
1.Cor.5.a. sure in *earthen vessels, that the excellen-
cye of the power might be Gods, and not
ours. We are troubled on euery syde, yet
C are we not without shifte. We are in po-
uertie: but not vtterlye without some-
what. We suffre persecution: but are not
forsaken therein. We are cast downe: ne-
uertheles we perishe not. We alwayes
*Gala.6.b. *beare about in the body, ỹ dying of the
Lord Jesu, that the life of Jesu might al-
†Rom.8.f so appeare in our body. † For we whiche
lyue, are alwayes delyuered vnto death
for Jesus sake, that the lyfe also of Jesu
might appeare in our mortall flesshe. So
then death worketh in vs, but lyfe in
you. † + But seyng that we haue ỹ spirite
Psal.116.b of fayth accordyng as it is writte: † I be-
leued, & therfore haue I spoke.) We also
beleue, & therfore speake. For we knowe,
that he which rayled vp the Lord Jesus,
shall rayse vp vs also by the meanes of
D Jesus, and shal sette vs with you. For al
2.Cor.4.a. thynges doe I for your sakes * that the
plenteous grace by thankes geuen of
many, may redound to the praise of God.
Wherfore we are not wered, but though
our outward man perishe, yet the inward
*Psal.19.b manne is renued daye by daye. * For our
Rom.8.b. tribulation whiche is momentanie and
light, prepareth an exceding † an eternal
waight of glory vnto vs, while we looke
not on the thynges which are seen but on
the thynges whiche are not seen. For the
thynges whiche are seen, are tempozall:
but thinges whiche are not seen, are eter-
nall. †

¶ The.v.Chapter.

The rewarde for suffryng trouble.

A FOr we knowe that yf our *earthy
2.Cor.4.b mansion of this dwelling were de-
stroyed, we haue a buylding of
God, an habitaciō not made with handes
†Rom.8.b but eternal in heauen. For † therfore sigh
we desiring to be clothed with our mansi-
on which is from heauē: so yet, yf that we
2.Pet.1.d be found clothed and not naked. For * we
ỹ are in this tabernacle, sigh and are gre-
ued because we would not be vnclothed,
but would be clothed vpō, that mortal-
*2.Cor.
tie might be swalowed vp of lyfe. He that
hath ordeyned vs for this thyng, is God:
*Rom.
2.Cor.
*which very same hath geuen vnto vs
the earnest of the spirite. Therfore, we
B are alwaye of good cheare, and knowe,
that as long as we are at home in the bo-
dye, we are absente from God. For we
walke in faith, not after outward appea-
raunce. Neuertheles, we are of good cō-
forte, and had leuer to be absent from the
body and to be present with God. Wher-
fore, whether we be at home or frō home,
we endeuoure our selues, to please hym.
*Matt.25
Rom.14
* For we must all appeare before the iud-
gement seate of Christ, that euery manne
may receyue the workes of his bodye ac-
cordyng to that he hath done, whether it
be good or bad. + Seeyng then that we
know, howe the Lord is to be feared, we
fare faire with men. For we are knowen
well ynough vnto God. I trust also that
we are knowen in your consciences. For
C we praise not our selues agayn vnto you,
but geue you an occasiō to reioyce of vs,
that ye may haue somewhat agaynst the
which reioyce in the face, and not in the
hearte. For if we be to feruent, to God are
we to feruent. Or if we kepe measure, for
your cause kepe we measure.
For the loue of Christe constrayneth vs,
because we thus iudge, that yf one dyed
for all, then were all dead, and * he dyed
2.Cor.5.f
for all: that they whiche lyue should not
hence forth liue vnto themselues, but vn-
to hym whiche dyed for them, and rose a-
gayne. +
Wherfore, henceforth knowe we no man
D after the flesshe. In somuche though we
haue knowen Christ after the flesshe, now
yet henceforth know we hym so nomore.
Therfore yf any man be in Christ, he is a
new creature. Olde thynges are passed a-
way: behold, al thinges are become new.
Ephe.4
Neuertheless, all thynges are of God,
Apoc.1.c
which hath * reconciled vs vnto himselfe
*Rom.5
Colla.1
by Jesus Christe, and hath geuen to vs
the office to preache the attonement. For
†Colla.1
God was in Christ, and made agrement
betwene the world and hymselfe, and im-
puted not their synnes vnto them: and
hath cōmitted to vs the preaching of the
attonemente. Nowe then are we messen-
gers in ỹ roume of Christ eue as though
god did beseche you through vs. So pray
we you in Christes stede, that ye be recon-
Ephe.5
Rom.5
ciled vnto God: for * he made hym to bee
synne

syne for vs, whiche knewe no syne: that we by hys meanes shoulde be that righteousnes, whiche before God is alowed.

The. vi. Chapter.

An exhortacion to receaue the word of God with thankefulnesse, and amendemente of lyfe. The diligence of Paul in the Gospell, and howe he warneth them to eschue the company of the vngodly.

WE also as helpers, exhort you ye receiue not the Grace of God in vaine. For he saieth: I haue heard the in a time accepted: & in ye daie of saluacio, haue I succored the. Behold, nowe is that accepted time: beholde, nowe is that daie of saluacion. Let vs geue no occasyon of euell, that in oure office bee founde no faute: but in al thinges let vs behaue oure selues *as the ministers of God.

In muche pacience, in afflictions, in necessities, in anguishes, in strypes, in presonmentes, in styres, in labours, in watchinges, in fastinges, in pureues, in knowlage, in longe sufferyng, in kyndnes, in the holy ghost, in loue vnfayned, in the worde of trueth, in the power of God, by the armoure of rygh teousnes of the right hande and on the lefte, by honoure and dyshonoure: by euell repoze and good repoze: as disceyuers, and yet true: as vnknowen and yet knowen: as dying, and beholde we lyue: as chastened, and not killed: as sorowing, and yet alwaye mery: as pooze & yet make many riche: as hauyng nothyng, and yet possessyng all thynges.

O ye Corinthians, our mouth is open vnto you. Our harte is made large: ye are in no straite in vs, but are in a straite in youre owne bowels: I promyse vnto you lyke reward, as vnto children. Set youre selues at large, & *bearre not ye the yoche with ye vnbeleuers. For what felowshyp hath righteousnes with vnrighteousnes? Or what company hath light with darknes? *Or what concorde hath Christ with Belial? Ether what parte hath he that beleeueth with an infydel? Or how agreeth ye temple of God with ymages? For *ye are the temple of ye liuing God, as saied God. ‡ I will dwell amonge them, and walke amonge them, and will be their God: and they shalbe my people. Wherfore * come out from among them, and seperate youre selues from them (sayeth the Lorde) and touche none vncleane thyng: so will I receyue you, and will bee a father vnto you, and ye shalbe my sonnes and doughters, sayeth the Lorde almightye.

The. vii. Chapter.

He exhorteth them to accoumpt the promyses of God thankfully. The Corinthians are commended for their obedience and loue towarde Paul.

SEyng that we haue suche promyses (deerely beloued) let vs clense our selues from al filthines of the flesshe and spirite, and growe vp to ful holynes with the feare of God. Understande vs, we haue hurte no man: we haue corrupt no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before, that ye are in oure hearres to dye and lyue with you. I am very bolde ouer you. I reioyce greatly in you. I am filled with comforte, and am exceding ioyous in all oure tribulation. For when we were come into Macedonia *oure flesshe had no reste, but we were troubled on euery side. Outward was fightinge, inward was feare. Neuertheles *God that comforteth the abiecte, comforted vs by the commyng of Titus.

And not by his cumming only: but also by the consolacion whiche wee receyued of you: when he tolde vs your desire, your feruente mynde for me: so that I reioyced the more. For thoughe I made you sory with a letter, I repente not, though I did repent. For I perceyue that the same epistle made you sory, though it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorow we causeth repentaunce vnto saluacion, not to bee repented of: contrary wise *worldely sorowe causeth death.

For beholde, what diligence this godly sorow that ye toke, hath wrought in you, yea it caused you to cleare your selues. It caused indignacio, it caused feare, it caused desyre, it caused punishment. For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I did it not for hys cause that had dooen the hurte, nether for hys cause ye was hurte: but that youre good minde for vs might appeare among you in the sight of GOD.

Therfore, wee are comforted, because ye are comforted: yea and exceadyngly the more ioyed wee, for the ioye that Titus had: because his spirite was refreshed of you all. I am therfore not no we ashamed, though I boasted my selfe to hym of you. For as all thynges whiche we spake vnto

you are true, euen so oure boastyng, that I made vnto Titus is founde true. And his inwarde affeccion is more aboundant towarde you, when he remembreth the obedience of you all: how with feare and trembling ye receaued hym. I reioyse that I may be bolde ouer you in all thynges.

The.viii.Chapter.

He putteth them in remembraunce to helpe the poore saynctes at Jerusalē, accordyng as the Macedonians dyd.

I Certifye you brethren, of the grace of GOD whiche was geuen in ỳ cōgregacions of Macedonia, howe that the aboundaunce of their reioysyng is, that they are tryed with muche tribulacion. And thoughe they were exceadyng poore, yet haue they geuen exceadyng rychelye, and that in syngleines. For to their powers (I beare them recorde) yea & beyond their power they were wyllyng of their owne accord and prayed vs with great instaūce that we would receyue their benefite, and suffer them to bee partakers with other *in ministryng to the saynctes. And thys they dyd, not as wee loked for: but gaue their owne selues first to the lorde, and after vnto vs by the will of God: so that we coulde not but desyre Titus, to accomplyshe the same benevolence amonge you also, euen as he had begonne.

Nowe therfore, as ye are riche in al partes, in fayth, in worde, in knowlage, in all feruentnes, and in loue, whiche ye haue to vs: euen so see that ye bee plentrous in this benevolence also. Thys say I, not commaunding, but because of feruentnes. I do alowe the vnfaynednesse of youre loue towarde other menne. For ye knowe the lyberalitie of our Lord Jesus Chryst, that though he was *riche, yet for youre sakes he became poore: that ye thorowe his powertie might be made riche.

And I geue councel herein. For this is expedient for you, whiche began not to do onely, but also to wyll a yere a go. Nowe therfore perfourme the thynge whiche ye began to do: that as there was in you a redynes to will, euen so ye maye perfourme the dede * of that whiche ye haue. For yf there be firste a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde that other bee set at ease, and ye brought into cumbraunce but ỳ there be equalnes now at this tyme: and that youre aboundaunce may sucker their lacke: and that their aboundaunce maye supplye your lacke: that there maye bee equalitie, agreyng to that whiche is writtē: *he that had muche, had not the more aboundaunce: & he ỳ had a litle, had neuer the les. Thākes be vnto God which put the same good mynde for you in the heart of Titus, which accepted ỳ request: yea, rather he was so well willyng, that of his owne accord, he came vnto you.

We haue sente with hym the brother, whose laude is in the Gospell thorowout all the congregacions: and not that onely, but is also chosen of the congregacions to be a felowe with vs in our iorney, concernynge this benevolence that is ministred by vs vnto the prayse of the same Lorde, and to stirre vp youre prompte minde.

For this we eschew, that any mā should reproue vs in thys plentreous distribucion *that is ministred by vs, (to the glory of the Lorde) & make prouision for honest thynges: not only in the sight of the Lorde, but also in the syght of menne.

We haue sente with them a brother of oures, whom we haue ofte times proued dilygent in many thynges, but nowe much more dilygente. The great confydence whiche I haue in you, hathe caused me thys to doo: partelye for Titus sake, which is my felow, and helper as concernynge you. Partelye because of other whiche are oure brethren, and the messengers of the congregacions, and the glory of Chryste. Wherfore, shewe ye vnto them the proffe of youre loue, and of oure *boastynge of you in the sighte of the congregacions.

The.ix.Chapter.

In thys chapter doth he the same that he dyd in the chapter going before: that is, he moueth them to helpe the poore brethren at Jerusalem.

For ỳ *ministryng to ỳ saincters, it is but superfluous for me to wryte vnto you: for I knowe ỳ redynes of your mynd, wherof I boaste my selfe vnto them of Macedonia, that Achaia was prepared a yere a go: and youre ensample hathe prouoked many. Neuertheles, yet haue I sente these brethren, leste oure boastyng which I make of you, shoulde bee in vayne in this behalfe, that (as I haue sayde) ye may prepare youre selues: leste paraduenture yf they

they of Macedonia come with me, and fynd you vnprepared, we (I will not saye ye) shoulde be ashamed in this matter of
B boastyng. Wherfore, I thought it necessarye, to exhorte the brethren, to come before hande vnto you, and to prepare your good blessyng promysed afore, that it might be ready, so that it be a blessing, and not a defraudyng. + This yet I say: he whiche soweth lytle, shall reape lytle: and *he that soweth (in geuyng) largely
2.co.11.d Gal.6.b. and freely, shall reape plenteously. And lette euery man doe accordyng as he hath purposed in his herte, not grudgingly, or of necessitie. * For God loueth a cherefull
2.co.9.a Eph.3.a Col.1.c. geuer. God is able to make you riche in all grace, that ye in all thynges hauyng
C sufficient vnto the vtmoste, may be ryche vnto all maner of good workes, as it is
Ps.112.b written: * He hath sparsed abrode, and hath geuen to the poore, his ryghteousnes remayneth for euer. He that ministreth sede vnto the sower, ministre bread also for fode, & multiplye your sede, & increase the frutes of your ryghteousnes, + that on all partes, ye may be made ryche into all synglenes, which causeth thorowe vs that thankes are geuen vnto God.

D For the office of this ministracion, not onely supplyeth the nede of the saintes: but also is aboundaunte herein, that for this laudable ministryng, thākes might be geuen to God of many, whiche prayse God for the obedience of youre consentyng to the gospel of Christ, and for your synglenes in distributing to them, and to all men, & in theyr prayers for you which long after you, for the aboundaunt grace of God in you. Thākes be vnto God for his vnspeakeable gyfte.

¶ The .x. Chapter.

He toucheth the false Apostles, and defendeth his autorytye and callyng.

I Paul my selfe beseche you by the mekenes and softnes of Christ, which when I am present among you, am of no reputacion: but am bold towarde you, beyng absente. I beseche you that I nede not to be bolde when I am present (wyth that same boldnesse, wherewith I am supposed to haue been bolde) agaynste some, whiche repute vs as though we walked carnally. For though we walke in the flesshe, yet we doe not warre fleshly.
*For the weapens of our warrefare are Ephe.6.c not carnal thynges, but thynges mighty
B in God, to cast downe stronge holdes, wherewith we ouerthrowe councels and euery hye thyng that exalteth it selfe agaynst the knowlage of God: and bryng into captiuitie all ymagynacion to the obedience of Christ, and are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. Looke ye on thynges after the vtter apperaunce.

If any man trust in hymselfe, that he
C is Christes, let hym consyder this agayn of hymselfe: that as he is Christes, euen so are we Christes. For though I boast my selfe somewhat more of our authoritie (which the Lord hath geuē vs, *to edifye 2.Cor.13.c and not to destroy you) it shall not be to my shame: leste I should seme, as though I wente aboute to make you afrayde wyth letters. For the Epistles (sayeth he) are soore and strong: but his bodyly presence is weake, and his speache rude. Let hym that is suche thinke on this wyse: that as we are in wordes by letters when we are absente, suche are we in dedes, when we are present.

For we cannot fynde in oure hertes to
D make our selues of the nombre of them, or to compare our selues to them, which prayse them selues. Neuertheles, whyle they measure themselues with themselues, and compare them selues with them selues, they vnderstande nought. But we wyll not reioyce aboue measure: but accordyng to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you. For we stretche not out our selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with the gospell of Christ, and we boast not oure selues out of measure of other mennes labours. Yea, and we hope it wyl come to passe, þ whē your faith is increased emōg you, we shall bee magnifyed accordyng to oure measure more largely, and that I shall preache the gospell in those regions whiche are beyonde you: and not to boaste of those thynges whiche by another mannes measure are prepared alreadye. But let hym that reioyseth, reioyce in the Lorde. For he that prayseth hymselfe, is not allowed: but he whom the Lorde prayseth.

¶ The.xi.Chapter.

Paul (vnder sufferaunce) commendeth himselfe, and defendeth his autorite against the false Prophetes.

I WOulde to God, ye coulde haue
suffered me a lytle in my folishnes: yea ye do also forbeare me.
For I am gelous ouer you,
with godly gelousy. For I haue coupled
you to one mā, that ye should make youre
selues a chaste virgin to Christe.
But I feare leste it come to passe, that
*Gen.3.a as the serpente *begyled Eue through
his subtelty, euen so your wittes shoulde
bee corrupte from the singlenes that ye
had towarde Christe. For yf he that com-
meth preache another Iesus, then hym
whom we preached: or yf ye receyue ano-
ther spirite, the which ye haue receiued,
eyther another gospell, then that ye haue
receiued, ye myght right well haue been
contente. For I suppose, that I was not
behynde the chiefe Apostles. But though
I be rude in speakyng, yet I am not so in
knowlage.
B Howbeit emong you, we haue been well
knowen to the vtmoste what we are in al
thynges. Dyd I therin synne, because I
submitted my selfe, that ye myght be ex-
alted? and because I preached to you the
gospell of God free? I robbed other con-
gregations, and toke wages of them to
do you seruice. And when I was present
Acte.18.g with you, and had nede, * I was charge-
Cor.12.b able to no manne: for that whiche was
lackyng vnto me, the brethren whiche
came from Macedonia, supplied: and in
all thynges, I kepte my selfe so, that I
should not be chargeable to any manne,
and so will I kepe my selfe.
C If the trueth of Christ be in me, this re-
ioysyng shall not be taken fro me in the
regions of Achaia. Wherfore, because I
loue you not? God knoweth. Neuerthe-
lesse what I doe, that will I doe to cut a-
way occasion from them, whiche desyre
occasion, that they myght be founde lyke
vnto vs, in that wherin they reioyce. For
suche false Apostles are disceytfull wor-
kers, and fashion themselues lyke vnto
the Apostles of Christ, and no maruayll:
for Satan himselfe is chaunged into the
fashion of an Angell of light. Therfore it
is no great thyng though his ministers
fashion themselues, as though they were
the ministers of righteousnes: whose end
shalbe according to theyr dedes. I say a-
gain, leste any man thynke that I am fo- D
lyshe: or els euen nowe take ye me as a
foole, that I also may boste my selfe a ly-
tle: That I speake, I speake not after
the Lorde, but as it were folishly, in this
matter of bosting. Seyng that many re-
ioyce after the flesshe, I wil reioyce also.
For ye suffre fooles gladly, seing ye your
selues are wyse. For ye suffre yf a manne
bryng you into bondage: yf a manne de-
youre: yf a manne take: yf a manne exalte
hymselfe: yf a manne smite you on the
face: I speake as concerning rebuke, as
though we had been weake, (in this behalfe.)
Howbeit, wherein soeuer any manne E
dare be bolde (I speake foolishly) I dare
be bolde also. ‡ They are Hebrues, euen
so am I: They are Israelites, euen so am ‡Phil.3.b
I. They are the sede of Abraham, euen so
am I. They are the ministers of Christ (I
speake as a foole) I am more: in labours
more aboundaūt: In stripes aboue mea-
sure: In prison more plenteously: In
death ofte. * Of the Iewes fyue tymes *Deu.25.c
receyued I euery tyme fourtetye stryppes
saue one. * Thryse was I beaten with *Acte.16.d
roddes. ‡ I was once stoned. * I suffred *Acte.14.f
thryse shipwracke. Night and daye haue *Acte.27.f
I been in the depe sea. In iorneyng of-
ten: in parels of waters: in parels of rob-
bers: In ieopardyes of myne owne nacion:
in ieopardyes emong the heathen: * in *Acte.9.g
parels in the cytie: in parels in wildernes:
in parels in the sea: in parels amōg false
brethren: in labour and trauaill: in wat-
chinges often: in honger, & thyrste: in fa-
stynges often: in colde and nakednesse:
beside the thynges whiche outwardlye
happen vnto me, I am combred daply, & F
do care for all congregations. * Who is *2.Co.9.a
weake, and I am not weake? Who is of-
fended, & I burne not? If I must nedes
boste, I wyll boste of the thynges that
concerne myne infirmities.

¶ The.xii.Chapter.

Paul is taken vp into the thyrde heauen, and hea-reth wordes not to be spoken.

THe God & father of oure Lorde I
Iesus Christ, whiche is blessed
for euermore, knoweth yt I lye
not. ‡ In the cytie of Damasco,
yt gouernoure of yt people vnder king A-
retas, layed watche in yt cytie of the Da-
mascens, & would haue caught me: and
*at a

Gene.9.d *at a wyndowe we was I let doune in a basket throughe the wall, and so scaped I hys handes. Doubtles, it is not expedyent for me to booste: I wyll come to visyons and reuelacions of the Lorde. I knowe a man in Christe, aboue fourtene yeres ago (whether he were in ỳ body I cannot tel, or whether he were out of the body I cannot tell, God knoweth) howe that he was taken vp into the third heauē. And I knowe thesame manne (whether in the body, or
B out of the body, I cannot tell, God knoweth) howe ỳ he was takē vp into Paradise, and hearde secret wordes whiche no manne can vttre. Of this manne will I booste, but of my selfe will I not booste, except it bee of mine infirmities: for though I would booste, I shal not be a foole, for I would saie ỳ truth. Neuertheles, I spare you lest any mā should thinke of me, aboue that whiche he seeth me to bee, or that he
Iob.12.b. heareth of me. And *lest I shoulde be exalted out of measure, through the excellency of the reuelacions: there was geuen vnto me vnquietnes throughe the flesshe, euen the messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For thys thyng besought I the Lord thryse, that it might departe fro me. And he sayed vnto me: my grace is sufficiente for thee. For my strength is made perfect throughe weaknes. Uerie gladly therefore will I reioyce of my weaknes, that the strengthe of Christe maye dwell in me. ỳ

C Therefore haue I delectacion in infirmities, in rebukes, in neccessities, in persecucions, & in anguishes for Christes sake: For whē I am weake, thē am I strong. I am become a foole in bosting my selfe, ye haue compelled me: for I ought to haue been
h.Co.9.a commended of you. & For in nothyng was I inferior vnto ỳ chiefe Apostles: though I bee nothyng, yet the tokenes of an Apostle were wrought amonge you, with all
D patyence, and signes and wonders, and myghty deedes. For what is it, wherein ye were inferiors vnto other congregacyons, excepte it bee herein, that I was not chargeable vnto you? Forgeue me thys wrong. Behold, now the third tyme I am
Act.20.g ready to come vnto you: & yet wil I not be
1.Co.11.c chargeable vnto you. For * I seke not
Mat.6.c poures, but you. For the children oughte
1.Ma.12. not to lade vp for the fathers and mothers: but the fathers and mothers for the children.

I will verie gladly bestowe, and will
C bee bestowed for youre soules: though the more I loue you, the lesse I am loued agayne. But be it ỳ I was not chargeable vnto you: neuertheles when I was craftye, I toke you with guyle. Did I pil you by any of them, whom I sente vnto you? I desired Tytus, and with hym I sente a brother. Did Titus defraude you of any thynge? Walked wee not in one spirite? Walked we not in lyke steppes? Agayne, thynke ye that wee excuse oure selues vnto you? Wee speake in Christe in the sight of GOD. But wee doo al thinges (dearly beloued) for youre edifiyng. For I feare leste it come to passe, that if I come, I shal not fynde you suche as I would, & that I shalbe foūde vnto you, suche as ye would not. I feare, lest there be amonge you *debates, enuiynges, wrath, strifes, backbitinges, whisperinges, swellinges, & sedicions: And that when I come againe, God bryngе me lowe among you, and I be cōstrained to bewayle many of them, which haue synned all redy, and haue not repented of the *uncleanes, and fornication, and
2.Co.12.b wantonnes whiche they haue commytted.

*gala.5.b.

The.xiii.Chapter.

He promyseth to come vnto them, and exhorteth them so to ordre them selues that he maye finde thē perfecte, and of one mynde.

THowe come I the thirde
A tyme vnto you: * in the
*deu.19.b mouthe of two or thre
Mat.18.c witnesses shal euery word
Joh.8.c be stablyshed. I told you
Heb.10.b before and tel you before: and as I saide when I was present with you the seconde time, so wryte I now being absent, to thē whiche in time past haue synned, and to all other: that yf I come agayne, I wyll not spare, seyng that ye seke experience of Christe * whiche speaketh in me, which amōg you is not weake but is mighty in you. For though he was crucifyed in weaknes, yet lyueth he thorowe ỳ power of God. And we no doubte are weake in hym: but we shall lyue with hym, by the might of God among you.
Mat.10.b
B
* Examen youre selues, whether ye are
2.Co.13.f in the faythe or not. Proue youre owne
Eccle.1.c selues. Knowe ye not youre owne selues, how that Jesus Christe is in you, excepte

ye be caste awayes. I trust ye shall know, that we are not caste awayes. I desyre before God that ye do none euel, not that we shoulde seme cõmendable, but þ ye should dooe that whiche is honest: and let vs bee counted as castawayes: We can do nothing against the truth, but for the truthe. C We are glad when we are weake, and ye strong. This also we wysh for, euen your perfectnes. Therfore write I these thiges beyng absent, leste when I am presente, I shoulde vse sharpenes, accordyng to the power, *whiche the Lord hath geuen me to edifye, and not to destroy. Finally brethren, fare ye well: be perfect, bee of good 2.Cor.13.f comforte, bee of one mynde, lyue in peace, and þ God of loue and peace shalbe with you. *Greete one another in an holy kysse. All the saincters salute you. The grace of 2.Cor.16.f oure Lorde Jesus Christe, and the loue of God, and the felowship of the holy ghost, bee with you all. Amen.

C The ende of the second epistle to the Corinthyans.

C Sente from Phylippos a cytie in Macedonia, by Titus and Lucas.

C The Epistle of Saincte Paul the Apostle, vnto the Galathians,

The first Chapter.

Paul rebuketh them, because they were fallen awaye from the Gospell, sheweth hys owne conuersation, magnifieth hys office and apostleshyp, and declareth hym selfe to bee equall with the ye Apostles.

Paul an Apostle, not of men nether by mã, but by Jesus Christ, and by GOD the father, whiche raised him vp from deathe: & al þ brethrẽ which are wythme.

Unto the cõgregacions of Galacia. *Grace be with you, & peace from God the father, & from our Lorde Jesus Christe, whiche gaue hym selfe for oure synnes, to deliuer vs frõ this presente euel worlde, accordyng to the will of God our father, to whom be prayse for euer and euer. Amen.

I marualle, that ye are so sone turned from Christe, which called you by grace, vnto a nother Gospel: whiche is nothyng els, but that there be some, which trouble you, and *intende to peruerte the Gospell Acts.15.c of Christe. Neuertheiesse, though we oure selues, or an angell from heauen, preache any other Gospel vnto you, then þ which wee haue preached vnto you, let hym bee B accursed. As we sayde before, so saye I nowe agayne: yf any manne preache any other Gospell vnto you, then that ye haue receyued, let hym be accursed. Do I nowe perswade men, or God? Eyther do I seke to please menne? *For if I had hytherto Job.32.b studyed to please men, I were not the seruaunt of Chryste.

+ I certifie you brethren, that the Gospell whiche was preached of me, was not after the maner of men. For I neither receaued it, nor learned it of man, but by the reuelacion of Jesus Christe. For ye haue C heard of my conuersacion in time paste, in the Jewes way: howe that beyonde measure *I persecuted þ congregacõ of God Act.8.c and spoyled it: and prouailed in the Jewes 9.a.22.d. and.26.b. waye, aboue many of my companyons in 1.Cor.15.b mine owne nacion, & beyng a very feruent +Phil.3.d mayntener of the tradicions of the elders.

But when it pleased God, whiche seperated me from my mothers wombe, & *called me hereunto by hys grace, for to *Act.9.d declare hys sonne by me, that I shoulde preache hym amonge the heathen: immediatly I commened not of þ matter with *flesche and bloude, nether returned to Je- *mat.16.d rusalem, to thẽ whiche were Apostles before me: but went my waies into Arabia, and came againe vnto Damasco. Thẽ after thre yere, I returned to Jerusalẽ to see D Peter, & abode with him. xv. daies. Other of the Apostles sawe I none, saue James þ Lordes brother. The thinges therfore whiche I wryte vnto you: beholde, before God I lye not. *After that I came into þ Act.11.d coastes of Siria and Cilicia, and was vnknowen, as touchyng my person, vnto the congregacions of Jewry, whiche wer in Christ: But thys they hearde only, that he whiche persecuted vs in tyme paste, nowe preacheth the faithe, whiche before he destroied. And they glorifyed God in me. þ

The

¶ The.ii. Chapter.

He withstandeth Peter in the face, and proueth that the lawe & circumcision are not necessarye to saluacion.

A The.xiiii. yeres therafter, I wente vp agayne to Ierusalem * with Barnabas, & toke Titus w̄ me. I went vp also by reuelacion, and commened with them, of ỹ Gospel which I preache amonge the Gētiles (but spetially) with thē whiche were counted chefe, lest I shoulde runne or had runne in vayne. Also Titus whiche was with me, thoughe he were a greke, yet was not compelled to be circumcysed: & that because of incommers beyng false brethren, whiche came in preuely to spye out our lybertie which we haue in Christ Iesu, that they might bringe vs into bōdage. To whome we gaue no roume, no not for the time (by waie of subiection) because that the trueth of the Gospel might continue with you.

Of them whiche semed to be somwhat, B what they were in time passed it maketh no matter to me: * God loketh on the outward appearaunce of no man. Neuertheles they whiche semed greate, added nothyng to me. But contrary wise, whē they sawe that the Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcysion was committed vnto Peter: For he ỹ was mightie in Peter in the Apostleshyp ouer the the circumcysion, the same was mighty in me amonge the Gentiles. When they perceaued the grace that was geuen vnto me, then Iames, Cephas and Iohn, whiche semed to be pillers, gaue to me & Barnabas the right handes of that felowshyp, that we shoulde be Apostles among the Heathen, and they in the circumcision: onely that we shoulde remembre the poore. * Wherein also I was dilygente to doo the same.

C But whē Peter was come to Antioche, I withstode hym openly, because he was worthy to bee blamed. For yer that certayne came from Iames, he did eate with the Gentyls. But when they were come, he withdrue and separated hym selfe from them, fearing them which were of the circumcision. And the other Iewes dissembled as well as he: inso muche that Barnabas also was brought into their simulacion. But when I sawe that they went not the right waye after the truthe of the Gospell, I sayde vnto Peter before them all: yf thou beyng a Iewe, liuest after the maner of the Gentyles, and not as doe the Iewes: why causest thou the Gentyles to liue as do the Iewes? For we whiche are * Iewes by nature, and not synners of the Gentyles, know we, that a man is not iustifyed by the dedes of the lawe, but by the fayth of Iesus Christ: And we haue beleued on Iesus Christe, that we might bee iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the law, no flesh shalbe iustified.

If while we seke to be made righteous D by Christe, we our selues are founde synners, is Christ then the minister of synne? God forbyd. For yf I buylde agayne the thynges whiche I destroyed, then make I my selfe a trespasser. For I (thorowe the lawe) haue bene dead to the lawe: that I might liue vnto Christe. I am crucified w̄ Christ: Neuertheles, I lyue: yet now not I, but Christ lyueth in me. The life which I nowe lyue in the flesche, I lyue by the fayth of the sonne of God * whiche loued me, and gaue hym selfe for me. I despyse not ỹ grace of God. For * yf righteousnes come of the lawe, then Christe is dead in vayne.

Philip.3.a
*Rom.3.c

Ephe.5.a.
Roma.4.c

The .iii. Chapter.

He rebuketh the vnstedfastnesse of the Galathians, shewynge the vnperfectnesse of the lawe, and declareth neuertheles that it was not geuen for naught.

O ye folish Galathians: A who hath bewitched you, that ye should not beleue the truthe? To whom Iesus Christe was described before the eyes, and among you crucifyed. This onely would I learne of you, whether ye receaued the spirite by the dedes of the lawe, or by the preachyng of the faithe? Are ye such foles that after ye haue begonne in the spirite, ye now end in ỹ flesche? So many thinges ye haue suffred in vain, yf it be also in vain. Moreouer, he that ministreth to you the spirite, and worketh miracles among you, doth he it thorowe the dedes of the lawe, or by preachyng of the faithe? Euen as Abrahā beleued God, and it was aūtryded to hym for righteousnes. Ye know we therefore, that they which are of faith, the same are the children of Abraham.

Gene.15.b
Rom.4.a
Iacob.2.d

For the scripture seyng afore hand that B God would iustifye the Heathen thorow fayth

Gene.12.a and.22.b. fayth, shewed before hande glad tydinges vnto Abraham, saying: * In thee shall all nacions be blessed. So then, they whiche are of fayth, are blessed with faythful Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For Deu.27.d it is written * cursed be euery one, that cõtinueth not in all thynges whiche are written in the boke of the law, to fulfyll them. That no man is iustifyed by the lawe in the sight of God it is euidente. * For the Abac.2.a Rom.1.c iust shal liue by fayth. The lawe is not of Deut.10.g faith: but ỳ mã that fulfilleth the thinges ‡ Leui.18.a contayned in the lawe, shall liue in them. Dete.21.b Christe hath deliuered vs from the curse Rom.10.a of the lawe, in as muche as he was made Deu.21.b. accursed for vs. For it is written: ‡ cursed is euery one, that hangeth on tree, that the blessyng of Abraham myght come on the Gentyles throughe Jesus Christe, that wee myghte receiue the promes of the spirite throughe fayth.

C Brethren, I speake after the maner of menne. Though it bee but a mannes testamente, yet yf it bee alowed no manne despiseth it, or addeth any thyng thereto. + To Abraham ‡ his seede were the promises made: he saieth not in the seedes, as many: but in thy seede, as of one, whyche is Christ. This I saie, ỳ the lawe whyche *Gen.15.c began afterward, beyond * CCCC.xxx. Exod.12.f yeres, dooth not disanull the testamente, Iudit.5.b that was confirmed afore of God vnto Acres.7.a Christ warde, to make ỳ promes of none effect. ‡ For if the inheritaunce come of the Rom.4.c lawe, it cõmeth not now of promes. But God gaue it vnto Abraham by promes.

Rom.5.c and.7.b Wherefore then serueth the lawe? * It was added because of transgression (till the seede came, to whom the promes Acte.7.g was made) ‡ it was ordained by angels in ỳ hande of a mediator. A mediator is not a mediator of one. But God is one. Rom.7.c 1.tim.1.b * Is the lawe then against ỳ promes of God? God forbid. For if there had been a lawe geuen whiche coulde haue geuen life, then no doubte righteousnes shoulde come by the lawe. But the scripture concluded all thynges vnder synne, that the promes by ỳ fayth of Jesu Christ should be geuen vnto them that beleue. + But be- D fore that faith came, wee were kept vnder the law, ‡ wer shut vp vnto ỳ faith which should after warde bee declared.

Wherefore, the lawe was our scholemaister vnto Christe, that wee shoulde bee iustifyed by faithe. But after that faith is come, we are no lenger vnder the scholemaister. For ye are all the children of God because ye beleue in Christe Jesu. For all ye that ‡ are baptised, haue putte on Christe. There is no Iewe nether Gentile: there is nether bonde nether free: there is nether manne nor woman: for ye are all ‡ one in Christe Jesu. If ye bee Christes, then are ye Abrahams sede, and heires accordyng to the promes.

The.iiii. Chapter.

Paul sheweth that throwe Christe we be deliuered from the lawe, and rebuketh the vnthankefulnesse of the Galathians.

AND I saie, that the heire (as lõg as he is a child) differeth not frõ a seruaunt, though he bee Lord of all: but is vnder tuters ‡ gouerners, vntill ỳ tyme that the father hath appointed. Euen so we also when we wer children, were in bondage vnder the ordynaunces of the world. But when the time was full come, God sent ‡ his sonne, made ‡ Gala. of a womã, and made bond vnto the law, Iohn. to redeme them whiche were bonde vnto Rom. the lawe: that we throughe election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes * God hath sente the spirite of hys Rom. sonne into oure hartes, crying Abba father. Wherefore nowe thou arte not a seruaunt, but a sonne. If thou bee a sonne thou arte also an heire of God throughe Christ. + Notwithstanding, when ye knew 1.Cor. not God, ye dyd seruice vnto them ‡ which by nature are no goddes. But nowe after that ye haue knowen God (yea rather are knowen of God) howe is it that ye turne Colla.2 againe vnto the weake, and ‡ beggerly ordinaunces, where vnto againe ye desire a fresh to be in bondage? Ye obserue daies, and monethes, and times, and yeres. I am in feare of you, leste I haue bestowed on you laboure in vayne. B

Brethren I beseche you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. Ye knowe, howe throughe infirmitie of the flesshe, I preached the Gospell vnto you at the first. And my temptaciõ whiche was in ỳ flesshe, ye despised not, nether abhorred: but receyued me as an Angell of God: euen as Christ Jesus. What is then your felicitie? For I beare you record, that if it had ben possible ye woulde haue plucked out youre owne eyes, and haue geuen them to me: Am I therefore become youre enemie, because I tell you the trueth?

Ther

C They are gelous ouer you amisse. Yea they intend to exclude you, that ye shoulo be feruente to them warde. It is good alwayes to be feruent in a good thyng and not onlye when I am presente with you. My lytle childzen (of whome I trauple in birthe agayne, vntill Christe be fashioned in you) I woulde I were with you nowe, and coulde chaunge my voyce: for I stand in a doubte of you. Tell me (ye that desyre to be vnder the law) do ye not heare of the law? + For it is wrytten, that Abraham had two sonnes: the one by a bond mayde, * the other by a freewoman. Yea, & he whiche was borne of the bonde woman was borne after the flesshe: but he which was of the freewoman, was borne by promes. Whiche thynges are spoken by an allegory. For these are two testamentes, the one from the mounte Sina, which gendzeth vnto bondage, which is Agar, for mounte Sina is Agar in Arabia, and borderh vpon the citie, which is now called Jerusalem, & is in bõdage wher childzen. But Jerusalem, which is aboue is free, which is the mother of vs al.

D For it is wrytten: * reioyce thou barren, that bearest no childzen: breake forth and cry, thou that trauaylest not. For the desolate hath many moe childzen: then she which hath an husband. Brethren, we are after Isaac the childzē of promes. But as then he that was borne after the flesshe, persecuted hym that was borne after the spyrte: euen so is it nowe. Neuertheles, what sayeth the scripture? + put away the bonde woman and her sonne. For the sonne of the bonde woman, shall not bee heire with the sõne of the freewomā: So then brethren, we are not childzen of the bonde woman: but of the freewoman. +

¶ The.v. Chapter.

He laboureth to drawe them away from circumcision, & sheweth them the battayll betwixt the spyrte and the flesshe, and the frutes of them both.

A STande fast therfore in the libertye wherwith Christ hath made vs free: and wrappe not youre selues agayne in * the yoke of bondage. Behold, I Paul say vnto you, that & yf ye bee circumcised, Christe shall profite you nothyng at all. I testifye agayne to euery manne whiche is circumcised, that he is bounde to kepe the whole lawe. Christe is become but in vayne vnto you: as many of you as are iustifyed by the lawe, are fallen from grace. We looke for and hope in the spirite, to bee iustifyed through faythe. * For in Jesu Christe, neyther is circumcision any thyng worthe, neyther yet vncircumcision, but fayth * whiche worketh by loue. Ye dyd runne wel: who was a lette vnto you, that ye should not beleue the trueth? (consent vnto no manne.) Euen the counsayle which came not of hym that calleth you: * A lytle leauen doeth leauen the whole lompe of dowe.

I haue trust towarde you in the Lorde, B that ye shall bee none otherwise mynded. But he that troubleth you, shal beare his iudgement whatsoeuer he bee. Brethren, yf I yet preache circumcision, why doe I then yet suffre persecution? Then is ỳ slaunder of the crosse ceased. I woulde to God they were separated frõ you, which trouble you. Brethren, ye were called into libertie: onely & lette not your libertye bee an occasion vnto the flesshe: but by loue (of the spirite) serue one another. For al the lawe is fulfilled in one worde, which is this: * thou shalt loue thyne neyghboure as thy selfe. If ye bite and deuour one another: take heede, lest ye be lyke wyse consumed one of another. +

+ I saye: walke in the spirite, and fulfyll not the luste of the flesshe. For the flesshe lusteth contrary to the spirite, and & the spirite contrarye to the flesshe: These are contrary one to the other, so ỳ ye cannot doe whatsoeuer ye would. But and yf ye bee led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manifest, whiche are these: aduoutry, fornication, vnclennesse, wantonnesse, worshyppyng of images, witchcraft, hatred, variaunce, zele, wrathe, stryfe, seditions, sectes, enuying, murder, dronckennesse, glottony, & suche lyke: of the whiche I tell you before as I haue tolde you in tyme past, that they & whiche commytte suche thinges, shall not be inheritours of the kyngdome of God. Contrarely, the frute of the spirite is loue, ioy, peace, long sufferyng, gentlenesse, goodnesse, faythfulnesse, meknesse, temperancye. * Against suche there is no lawe. They truly that are Christes, haue crucified the flesh with the affeccions and lustes. +

+ Yf we lyue in the spirite, let vs walke in the spirite. Let vs not be desyrous of vayne glory prouoking one an other, enuying one another.

¶ The

¶ The.vi.Chapter.

Be exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

¶ Brethren, if a man also be taken in a-
nye faute, ye whiche are spirituall
helpe to amend hym in the spirite of
mekenes: consydering thy selfe, lest thou
Rom.15.a also be tempted. * Beare ye one anothers
burthen, & so fulfill the law of Christ. For
yf any man seme to himselfe ꝑ he is some-
what, whē in dede he is nothing, the same
deceiueth his owne mynde. Let euery mā
ꝓue his owne worke, and then shall he
Ro.14.c haue reioysyng, onely in his owne selfe,
Ga.6.f and not in another. For euery man shall
1.Cor.9.b beare his owne burthen. * Let hym that
B is taught in the worde minister vnto him
that teacheth hym, in all good thynges.
Be not deceiued, God is not mocked. For
Iob.4.b * whatsoeuer a mā soweth, ꝑ shal he also
reape. For he that soweth in hys flesshe,
shall of the flesshe reape corruption: But
he that soweth in the spirite, shall of the
1.Pet.3.b spirite reape lyfe euerlastyng. * Let vs
not be werye of well doyng. For when the
tyme is come, we shall reape without we-
C rynes. Whyle we haue, therfore, tyme: let
vs doe good vnto all men, and especially
vnto them which are of the housholde of
fayth. ¶ Se, see, howe large a letter I haue
written vnto you with myne owne hand.
As many as desyre with outwarde appe-
arance to please carnallye, these same con-
strayne you to be circumcised, onely leste
they shoulde suffre persecution for the
crosse of Christ. For they themselues which
are circumcised kepe not the lawe: but
desyre to haue you circumcised, that they
D myght reioyce in your flesshe. God forbyd
that I should reioyce, but in the crosse of
our Lord Jesu Christ, wherby the worlde
Gala.5.a is crucified vnto me, & I vnto the worlde.
For * in Christ Jesu neither circumcision
auayleth any thing at all, nor vncircum-
cision: but a newe creature. And as many
as walke according to this rule, peace be
on them, and mercy, and vpō Israel that
1.Cor.4.c pertayneth to God. From henceforth, let
no man put me to busynes. * For I beare
in my body the markes of the Lorde Je-
su. Brethren, the grace of our Lorde Je-
su Christe be with your spirite: Amen.

¶ The Epistle vnto the Galathians
was sent from Rome.

¶ The Epistle of Saincte Paul the Apostle vnto the Ephesyans.

The first Chapter.

The euerlastyng ordinaunce and election of God in sauyng all men thorowe Christ Jesus his sonne: we are occupied vnto good workes, the dominion of Christe.

¶ Paul an Apostle of Jesu
Christ by the wil of God,
To the saincte, whiche
are at Ephesus, and to
them whyche beleue on
Jesus Christ. * Grace be
with you & peace frō god
our father, & from the Lord Jesu Christ.
‡ Blessed be God the father of our Lord
Jesus Christ, which hath blessed vs with
al maner of spirituall blessing in heauen-
ly thinges by Christ, according as he had
chosen vs in him, before the foundacions
of the worlde were layde, that we should
be holy, and without blame before him,
thorowe loue. Which ordeyned vs before
thorowe Jesus Christe to be heyres vnto
hymselfe, according to the good pleasure
of his wyll, to the prayse of the glorye of
his grace, wherwith he hath made vs ac-
cepted thorowe the beloued.

* By whom we haue redemption thō-
rowe his bloud, euen the forgeuenesse of
synnes, according to the riches of grace:
wherof he hath ministred vnto vs abōū-
dantly in al wisedom and prudence. And
hath opened vnto vs ꝑ mistery of his wil
according to his good pleasure, which he
had purposed in hymselfe, to haue it de-
clared, * when the tyme was full come: ꝑ
he myght set vp all thynges perfectly by
Christe (bothe the thynges whiche are in
heauen, & the thinges which are in earth)
euen by hym, by whom we are made hey-
res, and were therto predestynate acco-
rdyng to the purpose of hym by whose po-
wer all thynges are wrought according
to the purpose of his owne wyll: that we
(which before beleued in Christ) shoulde
bee vnto the prayse of his glory.

In whom also we beleue, for as muche
as we haue heard the worde of trueth, e-
uen the Gospell of your saluacion: wher-
in when ye had beleued, * ye were sealed
with the holye spirite of promes whiche
is the earnest of our inheritaunce, for the
recouerynge of the purchased possessyon,
vnto the prayse of his glory.

Wher-

Wherfore, I also (after that I heard of the faith which ye haue in the Lord Jesu, and loue vnto al ỳ saincte) *cease not to geue thankes for you, makyng mencion of you in my prayers: that the God of our Lord Jesus Christe, the father of glorye, may geue vnto you ỳ spirite of wisdō & reuelatiō, by ỳ knowlage of hi selfe, & lighte the eyes of your myndes, ỳ ye may knowe what the *hope is, whereunto he hath called you: and how riche the glorye is of hys inheritaunce vpon the saincte, and what is the excedyng greatnes of hys power to vs ward, whiche beleue accordyng to the workyng of ỳ his mightie power, whiche he wrought in Christ, when he rayled him from the dead, *and set hym on hys righte hande in heauenly thinges, aboue *al rule, and power, and might, and dominion, and aboue euery name ỳ is named, not in thys worlde onely, but also in the worlde to come: and *hath put all thynges vnder hys fete, & hath made hym aboue all thinges the head of the congregation, whiche is hys bodye, and the fulnes of hym, that fylleth all in all.

The. ii. Chapter.

Paul sheweth them what manner of people they were before their conuersion, and what they are nowe in Christe.

AND you hath he quickened, where as ye were dead in tresspasses, and synnes, in the which *in tyme passed ye walked, accordyng to the course of thys worlde, euen after the gouerner that ruleth in the ayre, the spirite that nowe worketh in the chyldre of vnbeleue *amonge whome we all had our conuersacion also in tyme paste, in the lustes of oure flesshe, and fulfilled the wil of the flesshe, and of the mynde, and were by nature the chyldren of wrath, euen aswell as other.

But God which is riche in mercie, (for his greate loue wherwith he loued vs) euen when we were dead by synnes quickened vs together in Christe (*by grace are ye saued) and rayled vs vp together with him, and made vs sitte together with him amonge them of heauen in Christe Jesu. That in tymes to come, he might shewe ỳ excedyng riches of his grace, in kindnes to vs warde thorowe Christe Jesu. For by grace are ye made safe thorowe fayth, and that not of your selues. It is the gifte of God, and commeth not of workes, lest any man shoulde boast hym selfe. For we are hys workemanshippe, created in Christ Jesu vnto *good workes, which God ordeyned, that we shoulde walke in them.

Wherfore, remembre that ye beyng in time passed Gentils in the flesshe, were called vncircumcision from ỳ which is called *circumcision in the flesh, which circūcision is made by handes. Remember (I saie) ỳ at that time ye were without Christ, beyng aliantes from the commen welth of Israel, & straungers frō the testamētes of ỳ promes, hauing no hope, & being wout God in this worlde. But nowe by ỳ meanes of Christ Jesu, ye which sōtime were farre of, are made nye by the blonde of Christe.

For he is our peace, whiche hath made of both one, & hath broken doune the wall that was a stoppe betwene vs, and hathe also put away thorow his flesshe, the cause of hatred, euen the lawe of commaundementes contained in the lawe written, for to make of twayne one newe man in hym selfe, so makyng peace: & to reconcile bothe vnto God in one body thorowe the crosse, and slewe hatred therby, and came and preached peace to you which were afar of, & to them ỳ were nie. For thorowe him we bothe haue an entraunce in one spirite vnto the father.

*Nowe therfore ye are not straungers & forayners: but citizins with the saincte, and of the houshold of God: and are built vpō the *foundacion of the Apostles, and prophetes: Jesus Christe hym selfe being the head corner stone: in whom what buildyng soeuer is coupled together, it groweth vnto an holye temple in the Lorde, in whom ye also are built together, to be an habitaciō of God thorow ỳ (holy) ghost.

The. iii. Chapter.

He sheweth the cause of his emprisonment, desyreth them not to fayntre because of hys trouble, & prayeth God to make them stedfast in his spirite.

FOr thys cause, I Paul am a prisoner of Jesus Christe for you herthē: yf ye haue heard of the ministracion of the grace of GOD *which is geuen me to youward. For by reuelaciō shewed he ỳ mistery vnto me, as I wrote afore in fewe wordes, wherby whē ye rede, ye maie vnderstād my knowlage in ỳ mistery of Christ: which mistery in times passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles & prophetes by ỳ spirite: that the Gentyles shoulde be inheritours also,

also, and of the same bodie, and partakers of his promes in Christ, by the meanes of the gospel, wherof I am made a minister, according vnto the gyfte of the grace of God which is geuen vnto me after the working of hys power.

B Vnto me the* least of al sayntes is this grace geuē, that I should preache among the Gentyls the vnsearchable ryches of Christ: and to make al men se, what the fe-
*Ge.32.10.a lowshyp of the mistery is, which from the begynnyng of the worlde hath bene hyd in God, whiche made all thynges thorow Jesus Christe: to the intente, that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregacion, the manyfolde wysdome of God: according to ỳ eternal purpose, which he wrought i Christ Jesu our Lord, by whō we haue boldnes and entraunce with the confydence whiche is by the faith of hym.

+ Wherfore I desyre, that ye faynt not
Coll.1.b. because of my tribulacions that I suffer for youre sakes, which is youre praise. For
C thys cause I bowe my knees vnto the father of our Lorde Jesus Christe, whiche is father ouer all ỳ is called father in heauen and in earth, that he woulde graunte you according to the riches of hys glory, that ye may be strengthed with might by his spyryte in the inner manne, that Christe may dwell in youre hartes by fayth, that ye beyng roted & grounded in loue, might be able to comprehende with al sainctes, what is ỳ bredth & length, depth & height: & to knowe the excellent loue of the knowlage of Christe, that ye might be fulfylled with al fulnes, which cōmeth of God. Vnto him ỳ is able to do exceadyng abundantly aboue al that we aske or thinke, according to the power that worketh in vs, be praise in the cōgregacio by Christ Jesu, thorowout al ages world wout end. Amē.

¶ The.iiii. Chapter.+

He exhorteth the vnto mekenes, to laye aside the olde conuersacion of goddy lustes, and to walke in a newe lyfe.

A Therfore (whiche am a prysoner
Ge.12.7.a of ỳ Lordes) exhort you that ye walke worthy of the vocation wherwith ye are called, wt al lowlines and mekenes, wt humblenes of mynde, for beareyng one another thorow loue: & be dylygent to kepe ỳ vnitie of the spyrite thorowe the bonde of peace, beyng one body & one spyrite, euen as ye are called in one hope of youre calling. One Lorde, one faithe, one baptisme: one God, and father of al, which is aboue all, and thorowe all, and in you all. +

B ++ Vnto euery one of vs is geuen grace
*Ro. accordynge to the measure of the gyfte of
*Lu. Christ. Wherfore he saith: when he went
*Psa. vp on hye, he led captiuitie captiue, & gaue gyftes vnto menne. That he ascēded what meaneth it, but ỳ he also descēded first into ỳ lowest partes of ỳ earth? he ỳ descē-
Joh. ded, is euē the same also that ascended vp, aboue al heaues, to fulfil al thinges. And C ỳ very same made some Apostles, some
*1.Co. Prophetes, some Euangelistes, some Pa-
Mat.28 Lu.24 stores and teachers, to ỳ edifying of the sainctes, to ỳ worke of ministracio, euē to ỳ edifying of ỳ body of Christ, till we al cōe to the vnitie of faith & knowlage of ỳ sōne of God, vnto a perfect mā, vnto ỳ measure of the ful perfect age of Christ. + That we
Col.4 henceforth should be nomore childre wa-
Epe.4 uering & caried about with euery wynd of doctrine, by ỳ wilines of mē, thorow crafti-
Colo.2 tines, wher by they lay await for vs, to deceaue vs. But let vs folow ỳ truth in loue, D & in all thinges grow in him* which is the
*Epe.1 head, euen Christ, in whō ỳ al the body be-
and.4 coupled & knit together thorow out euery
Colo.2 ioynt, where wt* one ministreth to another
*1.Co.12 (according to the operacio of euery parte
Lu.12 hath his measure) he increaseth the body, vnto the edifying of it self thorowe loue.

+ This I saye therfore, & testifie thorow ỳ Lord: ỳ ye henceforth walke not* as o-
*Ro.12 ther Gentiles walke, in vanytie of their
Psa.4 minde, whyle they are blinded in their vnderstanding, being farre frō a godly life, by the meanes of the ignorancy that is in thē: & because of the blindnes of their hearte, whiche bring past repentaunce, haue gruē thē selues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredynes. But ye haue not so lerned Christe. If G so be that ye haue heard of him, & haue ben taught in hym, as the truth is in Jesu: (as concerning the conuersacion in time passe) to laye from you that olde man, whiche is corrupt, according to ỳ deceiuable lustes. +

+ To be renued also in the spyrite of youre mind, and* to put on that new mā, which
*Ro.12 after God is shapen in rightewsnes and
Colo.3 true holynes.

Wherfore* put away lyeng, & speake
*Le.19 euery man truth vnto his neighbour, for as muche as we are members one of another. *Be angry, and synne not: let not
*Psa.4 the sunne go downe vpon youre wrathe, neither

neyther geue place vnto the backbyter.
*Let hym that stole steale nomore, ‡ but
let hym rather laboure with his handes
the thyng whiche is good, that he maye
geue vnto hym that needeth. ✠

Let no fylthy communicacion proceede
out of your mouthe: but that whiche is
good to edifye withall, as oft as nede is:
that it may minister grace vnto the hea-
rers. And greue not ye the holy spyrite of
God *by whom ye are sealed vnto ỹ daye
of redempcion. Let al bytternes ‡ fearf-
nes, ‡ wrathe and tonyng ‡ cursed spea-
kyng be put awaye frō you, with al malt-
iousnes. Be ye courteous one to ano-
ther, mercifull, forgeuyng one another,
euen as God for Christes sake hath for-
geuen you.

¶ The.v.Chapter. ✠

He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe wemen ought to obeye their husbandes, and howe louyngly men ought to intreate their wyues.

BE ye *therfore folowers of
God as dere chyldren, and
walke ye in loue euen as
Christ loued vs, and gaue
hym selfe for vs an offryng
and a sacrifyce of a swete
sauer to God. *As for fornicacion and al
vnclennes, or couetousnes, let it not bee
once named amonge you, as it becōmeth
saynctes: or fylthynes or folyshe talkyng
or iestyng, whiche are not comly: but ra-
ther geuynge of thankes. For this ye
know: that no *whoremonger, either vn
cleane person, or couetous person, which
is a worshipper of ymages) hath any in-
herytaunce in the kyngdom of Christ and
of God. * Let no man deceiue you wyth
vayne woordes. For because of suche
thinges cōmeth the wrath of God, vpon
the children of disobedience. Be not ye
therfore companions of them. ye were
sometime darknes, but nowe are ye light
in the Lord. * Walke as childrē of light.
For the frute of the spyrite consisteth in all
goodnes and righteousnes and trueth. ✠
Searching what is acceptable vnto the
Lord, ‡ haue no felowshyp with ỹ vnfrut-
ful woorkes of darknes, but rather rebuke
them. For it is shame euen to name those
thinges which are done of thē in secrete:
but al thiges whē they are brought furth
by the light are manifest. For whatsoeuer
is manifest, that same is light. Wherfore
he sayth: awake thou ỹ slepest, ‡ stand vp
from death, ‡ Christ shall geue the light.
✠ Take hede therfore howe ye walke cir-
cūspectly: not as vnwise, but as wisemē,
winning occasiō, because the dayes are e-
uill. Wherfore, be ye not vnwise, but vn-
derstand what the will of the Lorde is, ‡
be not dronke with wyne, wherein is ex-
cesse: but be filled with the spryte, spea-
kyng vnto your selues *in Psalmes and
hymnes, and spyrytuall songes, singyng
and making melodie to the Lord in your
hertes, geuyng thankes alwayes for all
thynges vnto god the father, in the name
of our Lord Jesus Christe: submyttyng
your selues one to another in the feare of
God. ✠ Ye wemen, submytte your selues
vnto your owne husbandes, as vnto the
Lorde. For *the husbande is the wyues
head, euen as Christe is ‡ the head of the
congregacion, and the same is he that mi-
nistreth saluacion vnto the bodye. Ther-
fore, as the cōgregaciō is in subiectiō to
Christ: likewise let ỹ wyues also be in sub-
iection to their husbandes in al thynges.
ye husbandes, loue your wyues, euen as
Christ also loued ỹ congregacion, ‡ gaue
himselfe for it, to sanctifie it, ‡ clensed it in
the fountaine of water through ỹ woorde,
to make it vnto himselfe a glorious con-
gregacion, without spot or wrinkle, or a-
ny suche thyng: but ỹ it should be holy, ‡
without blame. So ought men to loue
their wyues, as their owne bodyes. He
ỹ loueth his wyfe loueth himselfe. For no
man euer yet hated his owne flesshe: but
nourysheth and cherysheth it, euen as the
Lord doth the congregacion. For we are
members of his body, of his flesshe, and
of his bones. ‡ For this cause shall a man
leaue father and mother, and shalbe ioy-
ned vnto his wyfe, ‡ of two shalbe made
one flesshe. This is a great secrete, but I
speake of Christ and of the congregaciō.
Neuertheles, doe ye so, that euery one
loue his wyfe euen as hymselfe. And let
the wyfe reuerence her husbande.

¶ The.vi.Chapter.

Howe children shoulde behaue themselues towarde their parentes: Seruauntes towarde their masters. An exhortacion to the spirituall battayle.

CHildren, * obey youre fathers ✠
mothers in the Lord: for that is
right. ‡ Honoure thy father and
mother, (the same is the firste
commaundemente in the promes) that
thou mayst prospere, and lyue longe
on

on the earth, ye fathers moue not youre
‡Deu.3.b childzen to wzath: but ‡ bzyng them vp
thzough the doctryne and informacion
of the Lozde. ye seruauntes obey them
that are youre bodely masters, with feare
and tremblyng, euē with the singlenes of
youre hearte, as vnto Chzist: not doyng
seruice vnto the eye, as they that goe a-
bout to please men: but as the seruaūtes
of Chzist, doyng the will of God from the
hearte with good wil, seruing the Lozde
B and not men, knowyng this, that what-
soeuer good thyng any manne doeth, the
same shall he receiue again of God, whe-
ther he be bonde oz free. And ye masters
do euen thesame thinges vnto them, put-
*1.Pa.19.c tyng awaye threatnynges: knowyng
Act.10.c
Rom.2.b that youre master also is in heauen: *ney-
Eccl.35.b ther is there any respecte of person wyth
Colo.3.c hym. ✣ Finally my bzethzen, be stronge
thzough the Lozde, ‡ thzough the power
of his myght. Put on all the armoure of
God, that ye maye stande agaynste the
assautes of the deuyll. Foz we wzestle not
againste bloud and flesh: but againste rule,
againste power, againste wozldly rulers, e-
uen gouernours of the darcknes of this
wozld, againste spirituall craftines in hea-
uenly thynges. Wherfozetake vnto you
C the whole armoure of God, that ye maye
be hable to resist in the euyll daye, and
stande perfecte in all thynges.

Stande therfoze, *and youre loynes
*Luk.12.c girde with the trueth, hauyng on ỹ bzest
1.Pet.1.c plate of righteousnes, and hauyng shoes
on youre feete, that ye may bee pzepared
foz the gospell of peace. Aboue all, take
to you the shielde of fayth, wherwith ye
maye quenche all the fiers dartes of the
wicked. And take the helmet of saluacio,
and the swerde of the spirite, whiche is
*Luk.4.a the wozde of God. ‡ And pzay alwayes
1.Tes.5.b with all maner of pzayer and supplicatiō
in the spirite: and watche there vnto with
al instance ‡ supplication, foz al saincte
*Coll.4.a and foz me, ‡ that vtteraunce may be ge-
uen vnto me, that I may open my mouth
freely, to vtter the secretes of my gospell
(whereof I am messenger in bondes) that
therin I may speake freely, as I ought
to speake.

D But that ye may also knowe what con-
dicion I am in, and what I doe, Tichi-
cus the deare bzother and faythfull mi-
nister in the Lozde, shall shewe you of
all thynges: whom I haue sent vnto you
foz the same purpose, that ye might know
what case we stande in, ‡ that he myght
confozt youre heartes. Peace be vnto the
bzethzen and loue, with fayth from God
the father, ‡ from the Lozd Jesus Chzist.
Gzace be with all them, whiche loue our
Lozde Jesus Chzist vnfaynedly. Amen.

¶ Sent from Rome vnto the
Ephesians by Tichicus.

¶ The Epistle of
Sainct Paul the Apostle vnto the Philippians.

¶ The first Chapter.

He exhozteth them to increase in loue, in knowledge, and experience of Godly thynges.

PAUL and Timothe the ser- I
uauntes of Jesu Chzist. To
al ỹ saincte in Chzist Jesu,
which are at Philippos with
the bysshoppes and deacons.
Gzace be vnto you and peace from God
oure father, and from the Lozde Jesus
Chzist. ✣ I thanke my God with all re-
membzaunce of you ‡ alwayes in all my *Rom.
pzayers foz you, and pzay with gladnes: Col.1.a
because ye are come into the felowshyp of
the gospell from the first daye vnto now:
And am sucrlye certifyed of thys, that
he whiche hath begonne a good wozke in
you, shall perfourme it vntyll the daye of
Jesus Chzist. As it becommeth me, so
iudge I of you all, because I haue you
in my hearte: foz asmuche as ye all are
companions of grace, with me, euen in
my bondes, and in the defending and sta-
blishyng of the gospell.

Foz God is my recozde howe greatlye B
I long after you all, from the very heart
rote in Jesus Chzist. * And this I pzay, Ephe.1.b
that youre loue maye increase yet mozc
and mozc, in knowlage and in all vnder-
standyng: that ye may accept the thinges
that are moste excellente, that ye may bee
pure, and suche as offende no manne
vntyll the daye of Chzist: beeyng fylled
with the frute of ryghteousnesse, whiche
commeth by Jesus Chzist, vnto the glo-
rye and pzayse of God. ✣

I would ye shoulde vnderstande (bze-
thzen) that the thynges which happened
vnto me, chaunced vnto the great furthe-
raunce of the gospel: So that my bandes

in

in Christe, are manifeste throwout all the iudgement hall, & in all other places: In so much ỹ many of the brethrẽ in the Lorde being encoraged throw my bandes, dare more boldely speake ỹ woord without feare. Some preache Christ of envy & stryfe, & some of good will. The one parte preache Christe of stryfe & not synceirely, supposyng to adde more aduersitie to my bandes. Agayn, the other part preache of loue, because they know that I am set to defende the Gospel.

C What then? So ỹ Christe be preached any maner of waye, whether it be by occasion, or of true meaning, I am gladde therof, yea & wil be glad. For I know, ỹ this shal chaunce to my saluacion, *throw your prayer and mynistryng of the spirite of Jesu Christe, accordyng to my expectacion, and hope, that in nothyng I shalbe ashamed: but ỹ with all boldenes (as alwais, euẽ so now also) Christ shal be magnifyed in my body, whether it be throw life, or throw deth. For Christ is to me life, & deth is to me auauntage. If it chaunce me to liue in the flesshe, that thing is to me fruitfull for the worke: and what I shall choose I wote not. For I am constrayned of these two thynges. *I desyre to be loused, and to bee with Christ: which is much & far better. Neuertheles to abyde in the flesshe, is more nedefull for you. And this am I sure of, that I shall abyde, & continue with you al, for your furtherannce and ioy of your fayth, ỹ your reioysing may be the more aboundaunt throw Jesus Christ in me, by my cumming to you agayne.

*Only let your conuersation be as it becummeth the Gospel of Christ: that whether I come and see you, or elles be absent, I may yet heare of your condicion, that ye continue in one spirite, and in one soule, labourynge as we dooe, to mayntayne the fayth of the Gospel, and in nothyng fearyng youre aduersaryes: which is to them a cause of perdicion, but to you of saluacion, and that of god: for vnto you it is geuẽ for Christ that not only ye should beleue on him, but also that ye should suffer for his sake: hauing euẽ such a fight as ye sawe in me, and nowe heare of me.

The. ii. Chapter.

He exhorteth them to vnitie, and brotherly loue, and to beware of stryfe and vayne glorye: and for a pure ensaumple, he layeth Christ before them.

If there be therefore any consolacion in Christ, if there be any confort of loue, if there be any felowshyp of the spirite, if ther be any compassion and mercy: fulfyll ye my ioy, that ye be lyke mynded, hauyng one loue, beyng of one accorde, & of one mind, ỹ nothyng be doen through stryfe or of vayne glorye, but in meekenesse of mynd, let euery man esteme another better then himselfe. *Looke not ye euerye manne on hys owne thynges, but euery man on the thinges that are other mens.

*Lette the same mynde be in you, that was also in Christ Jesu: which when he was in the shape of God, thought it no robbery to be equall with God: Neuertheles he made hymselfe of no reputacion, taking on him the shape of a seruant, and became lyke vnto menne, and was founde in hys apparell as a manne. He humbled hymselfe, and became obedient vnto the deathe, euen the deathe of the crosse. Wherfore God also hath exalted hym on hye, & geuen hym a name whiche is aboue all names: that in the name of Jesus *euery knee shoulde bowe, bothe of thinges in heauen, & thynges in earth, & thynges vnder the earth: and ỹ all tongues should confesse, ỹ Jesus Christ is ỹ lord, vnto the praise of god ỹ father.

Wherfore (my dearely beloued) as ye haue alwayes obeyed, not when I was present only, but now muchmore in mine absence, euen so worke out your owne saluacion with feare & trembling. *For it is God which worketh in you, both the will and also the dede, euen of good will. Dooe all thing without murmuring, and disputing, ỹ *ye may be suche as no man can complayne on: & vnfayned sonnes of god without rebuke, in ỹ mides of a croked & peruerse nacion: emong whom, see that ye shyne as lightes in the world, holding fast the woorde of life, ỹ I may reioice in the day of Christ, how ỹ I haue not runne in vayn, neither haue laboured in vayn. Yea & though I be offered vp vpon the offering & sacrifice of your fayth, I reioyce: and reioyce with you all. For the same cause also dooe ye reioyce, and reioyce with me.

I truste in the LORDE Jesus, for to sende * Timotheus shortelye vnto you, that I also maye be of good comfort, when I knowe what case ye stande in. For I haue no manne that is so lyke

mynded to me, whiche with so pure affection will care for your matters. For all other seeke theyr owne, and not the thinges which are IESUS Christes. Ye knowe the proofe of hym, howe that as a sonne with the father, so hathe he with me bestowed hys seruyce in the Gospell. Hym therefore I hope to sende as soone as I knowe howe it will goe with me. I trust in the Lorde, that I also my selfe shall come shortlye.

D But I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour, & felow souldier, your apostle, which also ministreth vnto me at nede. For he longed after you al, & was ful of heuines, because that ye had heard say, that he had bene sycke. And no doubte he was sycke, in so much that he was nye vnto death. But God had mercy on him: & not on him onely, but on me also, lest I shoulde haue sorow vpon sorow. I sent hym therfore the more diligently, ỹ when ye se him, ye may reioice agayn: and that I may be the lesse sorowfull. Receiue him therefore in the Lorde with all gladnes, & *make much of such: Rom.16.d
because ỹ for the worke of Christ he wēt so farre, that he was nie vnto death, and regarded not his lyfe: to fulfil ỹ, whiche was lacking on your parte toward me. 1.Cor.16.c

The.iii. Chapter.

He warneth them to beware of false teachers, whome he calleth dogges, and enemies of Christe, and reproueth manns owne righteousnes.

I MOreouer (brethren) reioyce ye in the lord. It greeueth me not to write one thing ofte vnto you. For to you it is a sure thyng. Beware of dogges, beware of euyll workers. Beware of diuision. † For we 1 Rom.2.d
are circumcision, whiche serue God * in Ephe.2.c
the spirite, & reioyce in Christ Iesu, and *Iob.4.c
haue no confidence in the flesche, thoughe Rom.1.a.
I might also reioyce in the flesche. If any other man thinketh that he hath wherof he might truste in the flesche, I haue more: being circumcised the eight day, of the kinred of Israel, of ỹ tribe of Beniamin *an Hebrue, borne of ỹ Hebrues: as 2.Cor.11.c
concerning the law, a pharise: as concer- Actes.23.b
ning feruentnes, I persecuted the con- and.26.b
gregacō: as touching the ryghteousnes which is in ỹ law, I was vnrebukable.

B *But the thinges that were vauntage vnto me, those I counted losse for Chri- Mat.19.f
stes sake. Yea, I thynke all thynges but losse for the excellencye of the knowlage of Christ Iesu my Lorde. For whome I haue counted al thing losse, and do iudge them but vyle, that I may winne Christ: & be found in hym, not hauing mine owne righteousnes of the law: but that which is thorow the fayth of Christe: euen the ryghteousnes whiche cummeth of God thorow fayth: that I may knowe hym, and the vertue of his resurrection, and ỹ felowshyp of hys passions, whyle I am conformable vnto hys (death) if by anye meanes I might attayn vnto the resurrection of the dead.

C Not that I haue atteyned vnto it alreadye, or that I am already perfecte: but I folow, if that I may comprehende that, wherin I am cōprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it as yet, but thys one thing I saye: I forgette those thynges whiche are behynde, & endeuour my selfe vnto those thinges whiche are before, & (according to the marke appoynted) I preace to the rewarde of the hye callyng of god thorow Christ Iesu. Let vs therfore as many as be perfect, be thus wise mynded: and if ye be otherwise minded, God shall open the same also vnto you.

D Neuertheles vnto ỹ which we haue attayned vnto, let vs procede by one rule, that we may be of one accorde.

**Brethrē be followers together of me 1.Cor.4.c
and loke on thē which walke euen so, as and.11.b
ye haue vs for an ensaumple. For many walke (of whom I haue told you often, and now tell you weppyng) that they are the enemies of ỹ crosse of Christe, whose ende is damnacion *whose God is their Rom.16.c
belly, & glory to their shame, whiche are worldly minded. But our conuersacion is in heauen, from whence we looke for the sauiour, euen the lord Iesus Christ, 1.Cor.15.f
which shall *chaunge oure vyle bodye, that he may make it lyke vnto his glorious bodye, accordyng to the woorkyng wherby he is able also to subdue al thinges vnto him selfe.

The.iiii. Chapter.

He saluteth certayne of them, exhorteth them to be of honeste conuersacyon, and thanketh them because of the prouision, that they made for him being in prison.

I THerfore my brethren (dearly beloued & longed for) my ioy & croune, so continue in the Lorde ye beloued. I pray Euodias, and beseche Synteches,

that

that they be of one accord in ỹ lord. Yea, and I beseche thee faythfull yokefelow, helpe the women whiche laboured with me in the gospel, & with Clement also, & with other my labour felowes, * whose names are in the boke of lyfe.

*Reioyce in the Lord alway, & agayn I say, reioyce. Let your softnes be knowen vnto all men. The lorde is euen at hande. Be carefull for nothyng: but in all prayer and supplicacion, let your petycions be manifest vnto God with geuing of thankes. And the peace of God (which passeth all vnderstandyng) keepe youre hertes & mindes thorow Christ Iesu. * Furthermore brethrē, whatsoeuer thinges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are couenieme, whatsoeuer thinges are of honest report: if there be any vertue, if there be anye prayse (of seruyng) those same haue ye in youre mynde, whiche ye haue both learned & receiued, hearde also & seene in me: those thynges doe, & the god of peace shalbe with you.

I reioyce in the lord greatly, ỹ now at ỹ last your care is reuiued agayne for me, in that wherin ye were also carefull, but ye lacked opportunitie. I speake not because of neessitie: for I haue learned in whatsoeuer estate I am, * therewith to be content. I know how to be lowe, & I know how to excede. Euery where and in all thynges I am instructed, bothe to bee full, and to be hungrie: both to haue plentie and to suffre nede. I can doe all thinges thorow Christ, which strengtheneth me. Notwithstanding ye haue well doone, that ye bare parte with me in my tribulacion.

Ye of Philippos knowe also that in the beginning of the gospel, when I departed from Macedonia, no congregacyon bare part with me, as concerning geuing and receiuing, but ye only. For when I was in Thessalonica, ye sēt once, and afterwarde agayne vnto my neeessitie: not that I desyre gifres: but I desyre abundant fruite on your part. Neuertheles, I receyued all, and haue plentie. I was euen filled after that I receiued of Epaphroditus the thinges, which were sente from you, an odoure of a swete smell, a * sacrifice accepted & pleasaunte to God. My God shal supply all your nede thorow his glorious riches by Jesu Christ. Vnto God and our father be prayse for euermore. Amen. Salute al the saintes in Christ Jesu. The brethrē which are with me, grete you. Al the saintes salute you, most of al they whiche are of the Emperours houshold. The grace of our lord Jesu Christ be with you al. Amen.

This Epistle was written from Rome by Epaphroditus.

The Epistle of Saincte Paul the Apostle to the Colossians.

The first Chapter.

He geueth thankes vnto god for theyr faith, loue and hope: prayeth for theyr increase, and sheweth howe we are the kyngdome of God, obtayned by Christ, whiche is the head of the congregacion.

PAUL an Apostle of Jesu Christe, by the will of God, and brother Timotheus. To the saincte which are at Colossa, and brethren that beleue in Christ.

*Grace bee vnto you, and peace from God our father, and from the lorde Jesu Christ. * We geue thankes to god the father of our Lorde Jesus Christe * alwayes for you in ourre prayers. For we haue heard of your faith in Christ Jesu, & of ỹ loue which ye beare to al saintes, for the hopes sake whiche is layed vp in store for you in heauen: of whiche hope ye heard before by the true worde of the Gospel, which is come vnto you: euē as it is fruitefull (and groweth) as it is also among you, from the daye in the which ye heard of it, & had experience in the grace of god thorow ỹ truely, as ye learned of * Epaphra our dere felow seruaūt, which is for you a faithfull minister of Christ, whiche also declared vnto vs your loue whiche ye haue in the spirite.

*For this cause we also, sence the daye we heardr of it, haue not ceased to praye for you, and to desyre, ỹ ye might bee fulfilled with the knowledge of his wyll, in all wysdome and spirituall vnderstanding, that ye might walke worthy of the Lorde, that in all thinges ye maie please * beeyng fruitefull in all good wozkes, & encreasing in ỹ knowlage of God, strengthed with all myghte, thorowe his glorious power, vnto al pacience and longe suffering with ioyfulnes,

geuing thankes vnto the father, whiche hath made vs mete to be partakers of ꝑ inheritaunce of sainctes in light. ꝑ

Which hath deliuered vs from the power of darknes, and hath translated vs into the kingdome of his dere sonne * by whom we haue redempcion thorow his bloude, euen the forgeuenes of synnes, * which is the ymage of the inuisible god, firste begotten of all creatures. ⁊ For by hym were all thynges created, that are in heauen, and that are in earthe, visible and inuisible, whether they bee maiestie or lordshyppe, eyther rule or power. All thinges were created by hym, ⁊ for him, and he is before all thinges, and by hym all thynges haue their beyng.

And * he is the head of the bodye, euen of the congregacion: he is the begynnyng and * firste begotten of the dead, that in all thinges he myghte haue the preemynence. For it pleased the father, that in hym shoulde all fulnes dwell, ⁊ by hym to * reconcyle all thynge vnto hymselfe, and to sette at peace by him thorow the bloud of his crosse, both thynges in heauen, and thinges in earth.

And you * which were sometime farre of and enemies, because your mindes were set in euill workes, hath he nowe yet reconcyled in the body of his flesh thorow death, to make you holy and vnblameable, ⁊ without faut in his own sight, if ye continue grounded ⁊ stablished in the fayth, and be not moued away from the hope of ꝑ gospel, wherof ye haue heard howe that it is preached among all creatures whiche are vnder heauen, wherof I Paul am made a minister.

Nowe ioy I * in my sufferinges for you, and fulfil that whiche is behynde of the passions of Christ in my flesh, for his bodies sake, which is the congregacion: wherof I am made a minister, according to ꝑ ordinaūce of god: which ordinaunce was geuen me vnto youward, to fulfil ꝑ word of god, ꝑ * mistery whiche hath bene hyd sence the worlde began, ⁊ sence ꝑ begynnyng of generacions: but now is opened to his sainctes, to whom god would make known what the glorious riches of thys misterye is emong the Gentiles, whiche riches is Christe in you, ꝑ hope of glory, whom we preache, warnynge all menne, and teachynge all menne in all wisedome, to make all men perfect in Christe Jesu. Wherin I also labour and stryue, euen as farforth as his strength worketh in me myghtely.

The. ii. Chapter.

What great care ꝑ Paul toke for all congregacions. He exhorteth them to be stedfast in Christe, to beware of false teachers and worldely wysedome, and describeth the false prophetes.

For I would that ye knew how great care that I haue for you, ⁊ for them that are at Laodicia, ⁊ for as many as haue not seene my person in the flesche, ꝑ their heartes might be confirted when they are knitte together in loue, ⁊ in al riches of full vnderstandyng, for to know the mistery of God the father, and of Christe, in whom are hid all the treasures of wisedom and knowledge. * Thys I saye, lest any man should beguile you with entysing wordes. For though I be absent in the flesh, yet am I with you in the spirite, ioying and beholdyng youre order, and youre stedfast fayth in Christ.

As ye haue therfore receyued Christe Jesu the Lord, euen so walke ye in hym: so ꝑ ye be rooted and built in hym, ⁊ stablished thorow faith, as ye haue lerned: and therein bee plenteous with geuyng thankes. * Beware leste any man spoile you thorow philosophie, ⁊ discreatfull vanitie, after the tradicion of men, ⁊ after the ordinaunces of the worlde, ⁊ not after Christ. For in hym dwelleth al the fulnes of the godhed bodily, and ye are complete in him, which is the head of all rule and power, by whome also ye are circumcised, with circumcision which is done without handes, for asmuche as ye haue putte of the synfull bodye of the flesche thorow the circumcisyon that is in Christ, in that * ye are buried with him thorow baptisme, in whome ye are also risen agayne thorow fayth, that is wroughte by the operacyon of God, which rayled hym from death.

* And ye when ye were dead thorow sinne, ⁊ through ꝑ vncircumcision of youre flesche, hath he quickened with hym, and hath forgeuen vs all our trespasses, and hath putte out the hande writyng that was against vs, conteined in ꝑ law written: ⁊ that hath he taken out of the way and hath fastened it to hys crosse, ⁊ hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed

phed ouer them in his owne persone. Lette no manne therfore trouble your conscience about meat and drinke, or for a piece of an holye daye, or of the newe moone, or of the Sabboth daies, ‡ which are shadowes of things to come: but the body is in Christ.

D Lette no man make you shote at a wrong marke, by the humblenesse and holinesse of angels, in the thinges which he neuer sawe, being causelesse puffte vp with his fleshlye minde, and holdeth not the heade, whereof al ỳ body by ioyntes and couples receiueth nourishement, and is knyt together, and encreaseth with the increasing that commeth of God. Wherefore, yf ye bee dead wyth Christ fró the ‡ ordinaunces of the worlde, why as though ye yet liued in the worlde, are ye ledde with tradicions? Touche not, taste not, handell not: whiche all perishe throughe the verye abuse, after the commaundementes and doctrines of menne: whiche thinges outwardelye haue the symilitude of wisedom by superstition, and humblenesse of mynde, and by hurtyng of ỳ body, and in that thei do the flesh no worshyp vnto the nede thereof.

The .iii. Chapter. ✠

He putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuyng, to be fruitefull in all godlines and vertue: and sheweth all degrees theyr dueтye.

A IF ye be then risen again wt Christ, seeke those thynges whiche are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenlye thynges, and not on earthye thinges. For ye are dead, and your life is hid with Christe in God.

When soeuer Christ (whiche is oure life) shall shewe hymselfe, then shal ye also appeare with hym in glorye. Mortifye therfore your earthye members: fornicacion, vnclennes, vnnaturall luste, enyll concupiscence, ¶ couetousnesse, whiche is worshipping of idols: for whiche thinges sake the wrathe of God vseth to come on the disobediẽt children * amõg whom ye walked sometime, when ye liued in them. ỳ

B But now put ye also awaye from you all suche thinges: wrath, fearcelesse, maliciousnes, cursed speakyng, filthy communicacion out of your mouth. Lye not one to another, seeyng that ye haue putte of the olde man with his workes, and haue put on ỳ newe men whiche is renued into ỳ knowlage ¶ image of him that made him: where as neither Gentile nor Iewe, circumcision nor vncircumcisiõ, Barbarous or Scithiã, bond or fre: but Christ is al in al thynges.

+ Therfore as elect of God, holy and beloued, put on tender mercy, kindenesse, humblenes of mind, meknes, long sufferyng, forbearynge one another, and forgeuyng one another, if any man haue a quarell against another: as Christ forgaue you, euẽ so doo ye. Aboue all these thinges put on louer, whiche is the bonde of perfectenes. And ỳ peace of God rule in youre heartes, to the which peace ye are called in one body. And se ỳ ye be thankful. Let ỳ word of Christ dwel in you plenteously, wt al wisedome. Teache and exhorte your owne selues, * in Psalmes, and hymnes, and spyrytuall songes, singyng with grace in youre heartes to the Lorde. And ‡ whatsoeuer ye doo (in worde or dede) doe all in the name of ỳ Lorde Iesu, geuing thankes to God the father by hym. ỳ

C

* Ye wiues submitte yourselues vnto your owne housebandes, as it is comlye in ỳ lord: ye housbandes, loue your wiues: ‡ be not bitter vnto them. * Ye children, obey your fathers and mothers in al thynges, for that is well pleasyng vnto ỳ Lord. Ye fathers, prouoke not your children, (to anger) lest they bee of a desperate mynde.

D

* Ye seruauntes, be obediente vnto them ỳ are youre bodilye maisters in all thynges: not with eye seruyce as menne pleasers, but in singlenes of hearte fearyng God. And whatsoeuer ye doo, doo it hartely, as thoughe ye dyd it to the Lord, and not vnto menne: knowyng that of the Lorde ye shall receyue ỳ reward of inheritaunce: for ye serue ỳ Lord Christ. But he ỳ doth synne, shal receiue for his synne. ‡ Neyther is there any respecte of persones (with God.)

The .iiii. Chapter.

He exhorteth them to bee feruente in prayer. to walke wisely vnto them that are not yet come to ỳ true knowlage of Christ, and saluteth them.

MAisters, * do vnto youre seruauntes that whiche is iuste and equall, knowyng that ye also haue a master in heauen. * Continue in prayer, ‡ watch in the same wt thankes geuing, prayyng also for vs: that god may open vnto vs the doore of vtterance, ỳ we may speake this mistery of Christ (wherfore I am also in bondes) that I may vtter it as it becommeth me to speake.

A

* Walke wisely towarde them that are

withoute, and lose no oportunitie. Lette your speche be alwaies wel sauoured and
Coll. 4. d powdred with *salte, that ye maye know
Mat. 5. c. how ye ought to answere euery man.

Of al my busines shall ye bee certified by Tichicus the beloued brother and faithful minister and felowe seruaunt in the Lord: whome I haue sent vnto you for the same purpose, that he might know what ye do, and that he might comfort your heartes, with one Onesimus a faythfull and beloued brother, whiche is one of you. They shal shewe you of all thinges whiche are a doyng here.

Acte. 27. a *Aristarchus my prison felowe saluteth you, and *Marcus, Barnabas sisters
C
2. Tit. 4. b sonne: touching whome, ye receyued commaundementes. If he come vnto you, receyue hym: and Jesus whiche is called Justus, whiche are of the circumcision. These only are my worke felowes vnto ꝑ kingdome of God, whiche haue be ne vnto
*Col. 3. a my consolation. *Epaphras the seruaunte of Christe, (which is one of you) saluteth you, and alwayes laboureth feruently for you in prayers, that ye maye stande perfect and full, in all the wyl of God. For I
D beare hym recorde, that he hathe a feruente minde for you, and them that are of Laodicia, and them that are of Hierapolis.

Deare Lucas the phisicion greeteth you, and *Demas. Salute the brethren which
2. Tim. 4. c are of Laodicia, and salute Nimphas, and the congregacion whiche is in his house. And when the Epistle is red of you, make that it bee red also in the congregacion of ꝑ Laodicians: and that ye likewise rede the Epistle of Laodicia. And saye to Archippus: take hede to the office that thou haste receyued in the Lord, that thou fulfill it. The salutacion by ꝑ hand of me Paule: remember my bondes: the grace of oure Lorde Jesu Christ be with you. Amen.

Sente from Rome by Tichicus and Onesimus.

(c)*(+)

The first Epistle of Saincte Paule the Apostle to the Thessalonians.

The first Chapter.

He thanketh god for them, that they are so stedfast in fayeth and good workes, and receyue the gospell wyth suche earnestnes.

PAULE, and Siluanus & Timothe. Unto the congre- I
gacio of the Thessalonias, in GOD the father, and in the Lorde Jesus Christe. ‡Grace be vnto you, and
1 Thes. 1 peace from God oure father, and from the 1. Cor. 1 Lorde Jesus Christe. 2. Cor. 1 Gala. 1

We geue God thankes *alwaye for Ephe. 1 you all, makynge mencion of you in oure *Rom. 1 prayers without ceasyng and call you to Phil. 1 remembraunce because of the woorke of Ephe. 1 youre fayethe, and labour in loue, and be Colo. 1 cause ye haue contynued in the hope * of 1. Thes. 1 oure Lorde Jesus Christe, in the syght of *1. Tim. 1 B God oure father. We knowe brethren (beloned of God) how that ye are elect.

For oure Gospell came not vnto you by *woorde onelye, but also by power, and 1. Cor. 2. a by the holy goste: and by muche certayntye as ye knowe, after what maner wee be- 1. Thes. 2. a haued oure selues emonge you, for youre sake. And ye became folowers of vs and of C the Lorde, receyuynge the woorde wyth muche affliccyon, wyth ioye of the holye goste: so that ye were an ensaumple to all that beleue in Macedonia and Achaia.

For from you sounded out the woorde of the Lorde, not in Macedonia and in Achaia onelye: but youre fayth also whiche ye haue vnto God, spred her selfe abroade B in all quarters, so that it nedeth not vs to speake any thing at all. For they them selues shewe of you, what maner of entrynge in wee had vnto you: and howe ye turned to God from images, for to serue the lyuing and true God, and for to loke for his sonne from *heauen, whō he rayſed from death: *Acte. 3 euen Jesus, whiche deliuereth vs from ‡Job. 3 the wrath to come.

The. ii. Chapter.

C He putteth them in mind of the godly conuersacion that he led among them (when he preached the Gospell vnto them,) thanketh God that they receiue his word so fruitfully, & exhorteth thē abidinge.

For

A FOr ye your selues (*brethren) know of our entraunce in vnto you, howe that it was not in vaine: but euen after that wee had suffered before, and were *shamefully entreated at Philippos (as ye know) then were we bolde in our God, to speake vnto you the Gospell of God, in *much stryuynge. For oure exhortacion was not to bryng you to errour, nor yet to vnclennesse, neyther was it with guile, but as we were alowed of God, that the Gospell shoulde bee committed vnto vs: euen so wee speake, not as they that *please men, but God, which trieth our hartes.

B Neither led we our conuersacion at anytime wyth flatteryng woordes, as ye know we: neyther by occasion of couetousnes. *God is recorde: neyther soughte wee prayse of men, neither of you, nor yet of any other, when we might haue bene in authoritie, as the Apostles of Christe: but we were tender emong you, euen as a nourse cherisheth her children, so were wee affectioned toward you: oure good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure owne soules, because ye were dere vnto vs.

C Ye remember brethren oure labour and trauayle. *For we laboured daye and night, because we would not be chargeable vnto anye of you, & preached vnto you the Gospell of God. Ye are witnesses, and so is God, how holily and iustly, & vnblameably wee behaued oure selues amonge you that beleued, as ye know, howe þ wee bare such affection vnto euery one of you, as a father doth vnto children: exhorting, conforting, and beseching you, þ ye would walke worthye of God, which hath called you vnto his kingdome and glory.

For this cause thanke we God also wythoute ceassyng, because that when ye receyued of vs the word (where w ye learned to know God) ye receiued it not as the word of manne: but euen as it was in dede, the woorde of God, whiche woorketh also in you that beleue. For ye brethren became followers of þ cõgregacõs of god, which in Iewrye are in Christe Iesu: for ye haue suffered like thinges of youre kynsmen, as we our selues haue suffered of the Iewes. Whiche as they killed the Lorde Iesus, & theyr owne prophetes, euen so haue they persecuted vs: and god thei please not, and are contrary to al men, and hinder vs, that wee shoulde not speake vnto the Gentiles, that they myghte bee saued, to fulfyll theyr synnes alwaye. For *the wrathe of God is come on them, euen to the vtmoste.

For asmuche brethren as we are kept from you for a season, as concernyng the bodily presence, (but not in the hearte) wer enforced the more to see you personallye w greate desyre. And therefore wee woulde haue come vnto you, I Paule once and agayne: * but Satan withstoode vs. For what is oure hope of ioye, or croune of reioysinge? * are not ye it in the presence of our Lord Iesus Christ at his comminge yes, ye are oure glorye and ioye.

The .iii. Chapter.

He sheweth how greatly he was reioyced, when Timothe tolde him of their fayth and loue.

WHerefore, seinge wee could no longer forbeare, we thought it good to remayne *at Athes alone, & sent Timothe our brother and minister of God, and the helper forth of our labour in þ Gospell of Christe, to stablishe you: and to comforte you, concernyng oure faythe, *that no manne shoulde be moued in these afflictions. For ye your selues know that we are euen apointed therunto. For when we were with you, we tolde you before þ wee shoulde suffer tribulacion, euen as it came to passe, and as ye know. For thys cause when I coulde no longer forbeare, I sent that I might haue knowlage of youre faithe, leste by some meanes the tempter had tempted you, and leste oure labour had bene bestowed in vayne.

But nowe lately, when Timothe came from you vnto vs, & declared to vs youre faith and youre loue, and how that ye haue good remembraunce of vs alwayes, desyrynge to se vs, as we also desyre to see you: Therefore brethren we receyued consolacion by you, in al oure aduersity, & necessitie, through your faith. For now are we aliue, if ye stand stedfast in the Lord. For what thankes can we recompence to God agayn for you, ouer all the ioye that wee ioye for your sakes before our God, prayinge nighte and daye exceadinglye, that we myght see you presently, and might fulfil the thinges whiche are lackyng vnto your fayth.

God himselfe our father, and our Lorde Iesus Christe, shal gyde oure iourney vnto you: the Lorde also shall encrease you and make you flowre ouer in loue one towarde another, & towarde al men, euen as we do toward you: þ he may make youre hartes stable and vnblameable, in holines before God oure father, at the comminge of oure

Lorde Jesus Christe, with all saintes.

The.iiii. Chapter.

He exhorteth them to stedfastnes, to kepe themselues from synne and vnclenly conuersacion, to loue one another: vnbraideth idlines, and speaketh of the resurrection.

A IFurthermore, ✝we beseche you (brethē) ✝exhort you by ✝ Lord Jesus, that ye encrease more ✝ more, euē as ye haue receiued of vs, howe ye ought to walke and to please God. For ye knowe what commaundemētes we gaue you by our Lorde Jesu Christ. For this is the wil
Rom.12.a Ephes.5.a 1.Cor.7.a of God* euen your holines, that ye should abstaine from fornicacion, and that euery one of you shoulde knowe *how to kepe his vessell in holines and honoure, and not
Roma.1.c in the luste of concupiscence* as do ✝ Heathen, whiche knowe not God, that no man oppresse and defraude his brother in bargainynge: because that the Lorde is the a-
B uenger of all suche thinges, as wee tolde you before, and testified. For god hath not called vs vnto vnclennes: but vnto holines.
Luk.10.c ✝He therefore that despiseth, despiseth not
1.Cor.5.b and.6.b man, but God, which hath sente his holy
1.Thes.4.a spirit among you. ✝
*10b.13.b and.15.b But as touching brotherlye loue, ye
1.Joh.4.b nede not, that I write vnto you. * For ye are taughte of God to loue one another.
C Yea, and that thyng verely ye doe vnto all the brethren whiche are in all Macedonia. Wee beseche you brethren, that ye encrease more and more, ✝ that ye study to bee quiet, and to medle with your own busines,
Acte.20.b 1.Cor.9.c and* to worke with your owne handes,
2.Thes.3.b as we commaunded you: that ye maye behaue youre selues honestly towarde them that are without, and that nothynge bee lackyng vnto you.

D ✝I woulde not brethren that ye should be ignorant concernyng them which are fallen aslepe, that ye sorowe not as other
Supra.2.b do, whiche haue *no hope. For yf wee beleue, that Jesus died, and rose agayne: euē so them also whiche slepe by Jesus, will God bryng agayne wyth hym. For this
1.Cor.15.g say we vnto you in the worde of the Lord, that wee whiche shall ✝ lyue, and shall remaine in the commyng of the Lorde, shal not come yer they whiche slepe. For the Lorde himselfe shall descende from heauen
Mat.24.c Dan.12.a with a shout, and the voice of the *Archāgell and trompe of God. And the deade in Christe shall arise firste: then we whiche shal lyue (euen we whiche shall remaine) shall be caught vppe with them also in the cloudes, to meete the Lorde in the ayre. And so shall wee euer bee wyth the lorde. Wherefore, comforte youre selues one another with these wordes. ✝

¶ The.v. Chapter.

He enformeth them of the daye of dome, & cōming of the lord, exhorteth them to watch, and to regard such as preache Gods worde among them.

IFynally, of the times & seasons (brethren) it is no nede that I write vn- A
to you: for ye your selues know perfectly, that *the day of the Lord shal come
Mat.24.c 2.Pet.3.c Apoca.3.c and.16. *Jere.6.c euen as a theefe in the night. For when they shall saye, peace, and all thinges are safe, then shall* sodayne destruction come vpon them (as sorowe commeth vpon a womā trauailing wt child) and thei shal not scape.
*Job.20.c Ephe.5.c But ✝ ye brethren are not in darkenes, that that daye shoulde come on you as a theefe.
B ye are all the children of lyghte, and the children of the daye. We are not of the night neither of darkenes. * Therefore let
Rom.6.b vs not slepe as other do, but let vs watch, and bee sober. For they that slepe, slepe in the nighte: and they that bee dronken, are dronken in the night. But let vs which are
Ephe.6.b of the day, be sober, * armed with ✝ brest plate of faith & loue, and with hope of saluacion for an helmet. For god hath not appointed vs to prouoke wrath vnto our selues, but to obtain saluacio by the meanes
*2.Cor.5.c of oure Lorde Jesu Christe *whiche dyed for vs: that whether we wake or slepe, we should lyue together with him. Wherefore, comforte your selues together, and edifye euery one another, euen as ye doe.
C Wee beseche you brethren, that ye knowe
Gala.6.b 1.Tim.5.c them* whiche labour among you, & haue the ouer syght of you in the lord, and geue
Luk.12.b you exhortacion, that ye haue them in hye reputacio throughloue, for their worckes sake, and be at peace with them.

Wee desire you (brethren) warne them that are vnrulye, comforte the feble mynded, lyft vp the weake, be paciente toward all men. * See that none recompence euyll
Mat.5.g for euil vnto any man: but euer folow that
D which is good, both among your selues, and to all men. * Reioyce euer, ✝ praye cō-
*phil.4.c tinually. In al thinges geue thankes. For
✝Luk.18.a this is the will of God through Christ Jesu toward you.

Quenche not the spirite. * Despyse not
1.Cor.14.g prophecyynges.

prophesynges. Examen al thynges: kepe that whiche is good. Abstain from al euyl appearaunce. The verye God of peace sanctifye you throughoute. And I praye God that your whole spyrite, & soule and body, maye bee preserued: so that in nothyng ye maye bee blamed in the commyng of oure lorde Jesus Christ. * Faithfull is he which called you, whiche wil also doe it. Brethrē, praye for vs.

* Grete al the brethren with an holye kisse.

I charge you in the lord, that this Epistle be read vnto all the holye brethren. * The grace of the Lorde Jesus Christe be with you. Amen.

¶ The firste Epistle vnto the Thessalonians was written from Athens.

¶ The second Epistle of Saincte Paule the Apostle to the Thessalonians.

The first Chapter.

He thanketh God for theyr fayth and loue, and prayeth for the encrease of the same.

PAULE, and Siluanus & Timotheus. Vnto þ cōgregatiō of the Thessalonians, in GOD our father, and in the Lorde Jesus Christe. * Grace bee vnto you, and peace from God oure father, and from the Lorde Jesus Christe.

We are bounde to thanke God al wayes for you brethren (as it is mete) because þ your fayth groweth exceedingly, & euerye one of you swimmeth in loue toward another bet weene youreselues, so that wee oure selues boast of you in the congregacions of God, ouer your patience, and faith in all your persecucions and tribulacions þ ye suffer, whiche is a token of the righteous iudgemente of God, that ye are counted worthie of the kingdome of God, for which ye also suffer. It is verely a righteous thing with god, þ he recompēce tribulacion to thē þ trouble you: & to you which are troubled, rest with vs, when the Lord Jesus shal shewe hymselfe from heauen with the angels of his power, with flamming fire, whiche shall render vengeaunce vnto them that knowe not God * and that obey not the Gospell of oure Lorde Jesus Christe, & whiche shalbee punished with euerlastynge damnacion, from the presence of the Lorde, and from the glorye of hys power: * when he shall come to bee glorified in his saincte̅s, and to become meruailous in al them þ beleue: because our testimonie that wee had to you, was beleued euen þ same day. & Wherfore also, we praye alwaies for you, that oure God wil make you woorthie of this calling, and fulfill all delectacion of goodnes, and the woorke of fayth with power: that the name of oure Lord Jesus Christe may bee glorified by you, and ye by him, according to the grace of our god, and of the lord Jesus Christ.

The.ii. Chapter.

¶ He sheweth them that the daye of the Lord shall not come, tyll the departyng from the fayth come first: and therefore he exhorteth them not to be deceyued, but to stande stedfast in the thynges that he hath taughte them.

WE beseche you (brethren) by the comming of oure Lorde Jesu Christe, and ... in that wee shall assemble vnto hym, þ ye be not sodenly moued frō your mind, nor bee troubled, neither by spyrite, neither by woordes, nor yet by letter, which should seme to come from vs, as though þ day of Christ wer at hād. Let no mā deceiue you by any meanes, for the lord shall not come, excepte there come * a departyng firste: and that that sinful manne be opened, the sonne of perdicion, whiche is an aduersarie: and is exalted aboue all that is called God, or that is worshipped: so that he doeth sytte * in the temple of God, boasting himselfe to be God.

Remember ye not, that when I was yet wyth you, I tolde you these thynges? And nowe ye knowe what withholdeth: euen that he might be vttered at his tyme. * For the misterye of the iniquitie dothe al ready worke: tyll he whiche now onely letteth, be taken out of the waie. And thē shal that wicked be vttered, & whome the Lord shal consume with the spirit of his mouth, and shall destroye with the appearaunce of his comming, euen him whose comming is after the woorkynge of Satan wyth all lyeng power, * signes, and woonders, and with all deceiuablenesse of vnrighteousnes, among them that perishe: because they receyued not the loue of the truethe, that they might bee saued. * And therfore God shall sende them stronge delusion, that they should beleue lyes: that all they might be damned, whiche beleued not the truthe, but had pleasure in vnrighteousnes. But wee are bounde to geue thankes alwaye

alwaye to God for you (bretheren beloued of the Lorde) for becauſe that God hathe from the begynnyng choſen you to ſaluacion, throughe ſanctifyyng of the ſpirite, and through beleuing of the truth, wherevnto he called you by our Goſpell to obtain the glory of our Lorde Jeſu Chriſt.

Therefore bretheren ſtande faſte, and D kepe the ordinaunces which ye haue learned: whether it were by our preachyng, or by Epiſtle. Our Lorde Jeſu Chriſte himſelfe, and God oure father (which hath loued vs, and hath geuē vs euerlaſtyng cōſolacion, and good hope throughe grace) comforte your heartes, and ſtablyſhe you in all good ſayyng and doyng.

The.iii. Chapter.

He deſireth them to praye for him, that the goſpell may proſper, and geueth them warnyng to reproue the rebellious yf they will not labour wyth their handes that they ſhall not eate.

FVrthermore bretheren praye ye for vs, *that the woorde of God may haue paſſage, and be glorified, as it is alſo with you: and that wee maye be deliuered from vnreaſonable and frowarde menne. For all menne haue not faithe, but the Lorde is faythfull, which ſhall ſtablyſh you, and preſerue you from euyll.

We haue confidence throughe the Lorde towarde you that ye bothe doo, and will doo the thynges which wee commaunde you. And the Lorde gide your heartes to ꝑ loue of god, and to the pacient waiting for Chriſt. We require you bretherē by ꝑ name of our Lorde Jeſu Chriſt ꝑ ye withdraw your ſelues frō euerye brother, that behaueth himſelfe inordinatly, and not after the inſtitution whiche he receyued of vs. For ye youre ſelues knowe, how ye ought to folow vs. For we behaued not oure ſelues inordinatlye among you. Neyther toke we bred of any mā for naught: but wrought wt labor and ſwete night and day, becauſe wee would not be chargeable to anye of you: not but that we had auctoritie, but to make our ſelues an enſample vnto you, to folowe vs. For when wee were with you, this we warned you of, that if any would not worke, the ſame ſhoulde not eate.

For we haue heard ſaye, that there are ſome which walke among you inordinatlye, worcyng not at all, but beryng buſibodies. Them that are ſuche, we commaund and exhort, by oure Lord Jeſu Chriſte, ꝑ they worke with quietnes, and eate their owne breade: *Brethren bee not ye weerye in well dooyng. If anye manne obeye not our ſayyng, ſende vs woorde of hym by a letter: and * haue no cumpany wyth him, that he maye be aſhamed. And counte him not as an enemye: but warne hym as a brother. The very Lord of peace geue you peace alwayes, by all meanes. The Lord bee wyth you all. The ſalutation of me Paule, with mine owne hand. This is the token in all Epiſtles. So I write. * The grace of oure Lord Jeſus Chriſt be with you all. Amen.

Sent from Athens.

The firſt Epiſtle
Of Saincte Paule to Timothe.
The fyrſte Chapter.

He exhorteth Timothe to wayte vpon his office: namely, to ſee that nothyng bee taught but Gods word. He ſheweth alſo wherefore the lawe is good, & reſteth that Chriſte Jeſus came into the worlde, to ſaue ſynners.

PAVLE an Apoſtle of Jeſus Chriſte, * by the commiſſion of god our ſauioure, and Lord Jeſus Chriſte, whiche is our * hope.

Vnto † Timothe hys naturall ſonne in the fayth.

*Grace, mercye, and peace, from God our father, and from the Lorde Jeſus Chriſt, our Lorde.

As I beſoughte the to abide ſtyll at Epheſus (when I departed into *Macedonia) euen ſo do, ꝑ thou commaund ſome that they folow no ſtraunge doctryne, neither geue hede * to fables and endleſſe genealogies, which brede doubtes more then godlye edifiyng, whiche is by faythe: for the ende of the commaundement is, *loue out of a ꝑure heart, and of a good conſcience, and of faith vnfained: from the which thynges, becauſe ſome haue erred, they are turned vnto vaine langeling, becauſe they woulde bee doctoures of the law, and yet vnderſtand not what they ſpeake, neyther whereof they affyrme.

We know, that * the law is good, yf a manne vſe it lawfullye: knowyng thys, thowe that the lawe is not geuen vnto a righteous mā, but vnto the vnrighteous and diſobediente, to the vngodlye and to ſynners, to vnholye and vncleane, to murthorers

theyrers of fathers, and murtherers of mo-
*Le.20.b. Rom.1.b thers, to manslears, to *whoremongers,
to them that defile themselues wyth man-
kind, to manstealers, to liars, to periured,
and yf there bee anye other thynge that is
contrarye to the holsome doctryne, accor-
ding to the gospel of the glozy of the blessed
god, which gospel is committed vnto me.

C And I thanke Christ Jesus our Lord,
which hath made me strong: for he coun-
ted me true, and put me in office where as
*Act 9.d and 22.d 1.Cor 15.b Gala.1.c. before I was a blasphemer, * and a per-
secuter, & a Tiraunt. But yet I obtained
mercy, because I did it ignorantly through
vnbeliefe. Neuertheless, the grace of oure
Lorde was exceadyng aboundaunt with
fayth and loue, which is by Christe Jesu.
This is a true saying (and by all meanes
Mat.9.b Mar.2.b. Luk.19.a Joh.3.c. worthy to be receiued of vs) þt Christ Je-
sus came into the worlde, to saue sinners,
of whome I am chiefe. Notwithstanding
for this cause obtained I mercye, that Je-
sus Christe shoulde fyrste shewe on me all
long pacience, to declare an ensample vnto
them whiche shoulde beleue on hym vnto
D eternall life. So then vnto God, king euer-
*1.Tim.1.c. lasting, immortall *inuisible, wyse onely,
be honor and praise for euer & euer. Amen.

This commaundement commit I vn-
to thee sonne Timotheus, according to the
prophecies, whiche in time past were pro-
phecied of thee, that thou in thē shouldeste
fight a good fight, hauing faith and good
conscience: whiche some haue putte awaye
from them. And as concernyng faith, haue
*1.Ti.1.c 2.Ti.4.c 1.Cor.5.a made shipwracke. Of whose noumbre is
*Himeneus and & Alexander, whome * I
haue deliuered vnto Satan, that thei may
learne not to blaspheme.

C The.ii. Chapter.

He exhorteth to praye for al men. He wyll not haue
women to bee ouer costlye apparelled, nor to teache
in the congregatiō, but to be in silence, and to obey
their housbandes.

A Exhorte therfore, that aboue al
thinges, praiers, supplicacions,
intercessyons, and geuynge of
thankes bee had for al men: *for
kinges, and for al that are in auctoritie, þ
we may liue a quiet and a peaceable life, w
al godlines and honestie. For that is good
& accepted in the sight of god our sauiour,
whiche wyll haue al menne to bee saued,
& to come vnto the knowlage of the truth.
*1.Tim.17.a. b De.9.b Gala.6 For there is one god, and one *mediatour
betwene God and manne, euen the manne
Christe Jesus, whiche gaue himself a ran-
some for all men, that it shoulde be testified
1.Tim.1.c and 11.c 2.Tim.1. at his tyme, & where vnto I am ordained
a preacher, and an Apostle. I tell the truth
in Christe and lye not: beeyng the teacher
of the Gentiles with fayth and veritye.

I wyll therefore that the menne praye
1.Tim.2. euery where, lifting vp pure handes with
B oute wrathe, or doubtyng. Likewyse also
the women, that they araye themselues in
comlye apparell, wyth shamefastnesse and
discreet behauiour, not with broyded heere,
eyther golde or pearles, or costelye araye:
but as becommeth women, that professe
godlinesse through good workes. & Lette
1.Cor.14. the woman learne in silence wyth all sub-
iectiō. But I suffer not a womā to teache,
neither to vsurpe authoritie ouer the man,
but to bein silence. For Adam was fyrste
formed, and then Eue. Adam also was
not deceyued, but the woman was deceiu-
ed, and was subdued to the transgressiō.
Notwythstandyng, through bearyng of
children she shalbe saued, if they continue in
faith and loue, and holines, with discretiō.

The.iii. Chapter.

What maner of man a bysshop or priest ought to be.
The properties also required in a deacō or minister.

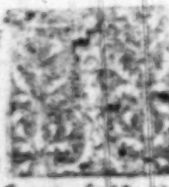
This is a true saying: If a mā de-
A sire the office of a Bisshoppe, he
desireth an honeste worke. A Bis-
shop therefore must be blameles,
the housband of one wife, diligent, sober,
discrete, a keper of hospitalitye, apte to
teache, not geuen to ouermuche wyne, no
fyghter, not gredye of filthye lucre: but gē-
tle, abhorryng fightyng, abhorryng cou-
tousnes, one þ ruleth well his owne house,
one that hathe children in subiection wyth
all reuerence. For if a man can not rule his
owne house, howe shall he care for the con-
gregacion of God? He may not be a yong
scholer, lest he swel and fall into þ iudge-
ment of the euill speaker. He must also haue
a good reporte of them whiche are with-
out, leste he fall into rebuke, and snare of þ
euill speaker.
B Like wise must the ministers be * honest, Acte.6.a
not double tongued, not geuen vnto much
wine, neither gredy of filthy lucre: but hol-
dyng the misterye of the fayth with a pure
cōsciēce. And let them fyrste be proued, and
then let them minister, so that no manne bee
hable to reproue them.

Euen so must theyr wyues bee honeste,
not euill speakers: but sober, and faythe-
full

full in all thynges. Lette the Deakons bee
ꝑ housebandes of one wyfe, and suche as
rule theyr children well, and theyr owne
Mat.27.b housholdes. For * they that minister wel,
get them selues a good degree, and great
C lyberty in ꝑ faith which is in Christ Jesu.
These thinges write I vnto the, trustyng
to come shortely vnto thee: but and yf I
tarry long, that then thou mayest yet haue
knowlage, how thou oughtest to behaue
thy selfe in the house of God, whiche is the
congregacion of the liuing God, ꝑ pyllar
and grounde of truth. And without dout
Iohn.1.b. great is that misterye of godlinesse: God
was shewed in the flesshe, was iustified in
the spirite, was seue amonge the Angels,
was preached vnto ꝑ Gentils, was beleu-
ed on in the world, & receiued vp in glory.

C The. iiii. Chapter.

Ye prophecieth of the latter dayes, and exhorteth a mynyster to be diligent in readynge of the holy scripture.



The spirit speaketh euidently*, ꝑ in the latter time some
1.Tim.4.a shall departe from the faith,
1.Pet.1.a shall geue heede vnto
Iude.1.c. spirites of errour & deuil-
2.Tim.2.a lishe doctrines of thē which
speake false throughe ypocrisie, and haue
theyr consciences marked with an hote y-
ron, forbidding to marye, and commaun-
Gene.1.d. dyng to abstayne from meates * whiche
Exod.34.c God hathe created to bee receyued & with
Leuit.27.i. geuyng thankes, of them whiche beleue &
Gene.1.d know the trueth. For * al ꝑ creatures of
Eccl.39.c. God are good, and nothyng to be refused,
1.Cor.10.d yf it bee receyued with thankesgeuing.
1.Tim.4.d For it is sanctified by the worde of God
Titus.1.d and praier. If thou put the brethren in re-
membraunce of these thynges, thou shalt
2.Tim.3.d bee a good mynyster of Jesu Christe &
which hast bene nourished vp in ꝑ wordes
1.Tim.1.a of the faythe and of good doctrine, which
2.Tim.2.c thou hast continually folowed. But * cast
Titus.3.c awaye vngodly and olde wyues fables
B Exercise thy selfe rather vnto godlinesse.
Collos.2.d For bodely exercyse profyteth litle: but
godlynes is profytable vnto all thynges,
as a thyng which hath promyses of the
life that is now, & of ꝑ life to come. This
is a sure saying, & by al meanes worthye
to be alowed. For therfore we bothe labor
& suffer rebuke, because we haue a stedfast
hope in ꝑ liuing god, which is the sauiour
1.Ti.2.c. of al men, specially of those ꝑ beleue. Such
Titus.2.b thinges commaund & teache. * Let no mā
1.Tim.4.c despise thy youth: but bee vnto them that
1.Pet.5.a beleue, an ensample, in worde, in conuersa-
cion, in loue, in spyrit, in faith, in pureneſſe.
Tyll I come, geue attendaunce to rea- C
dyng, to exhortacion, to doctrine. Despise
not the gyft ꝑ is in the, whiche was geuē
1.Tim.4.c. the throughe prophecie, with the * layeng
and.19.c. on of hādes by the autorite of ꝑ presthode.
2.Tim.1.a These thynges exercise, and geue thy selfe
vnto them, that it maye be sene, how thou
profiteste in all thynges. Take heede vnto
thy selfe, and vnto learnyng, and continue
therein. For if thou shalt so doe, thou shalt
saue thy selfe, and them that heare thee.

C The. v. Chapter.

He teacheth hym howe he shal behaue hym selfe in rebuking of all degrees. An order concernynge widdowes.

A Rebuke not an elder rigo- A
Leui.19.c rously* but exhort him as a
father: ꝑ yonger mē, as bre-
thrē: ꝑ elder wemē, as mo-
thers, ꝑ yonger as sisters,
with al pureneſſe. Honour
widdowes, whiche are true widdowes.
If any widdow haue children or neuews,
let them learne first to rule theyr owne hou-
ses godly* and to recompence their eldersEcclus.3.b
Luke.2.f For that is good and acceptable before
God. She that is a true * widdowe and
frendeleſſe, putteth her truste in God, and
continueth in supplications and prayers
night and day. But she ꝑ liueth in pleasure,
is dead, euen yet alyue. And these thinges
cōmaund, ꝑ they may be without rebuke.
But yf any prouide not for her owne (and
specially for them of her housholde) ꝑ same
hath denied the faith, and is worse then an
infidel.
Lette no widdowe be chosen vnder thre- B
score yere olde, and suche a one as was the
wife of one man, & wel reported of men in
good workes: if she haue brought vp chil-
dren, * yf she haue lodged straungers, yf Gene.19.a
she haue washed the saynctes feete, yf she Exod.2.b
haue ministred vnto them whiche were in Leuit.20.c
aduersitie, yf she haue beene continually Deut.15.d
geuen vnto al maner of good workes: the
yonger widdowes refuse: for when they
haue begonne to waxe wanton agaynste
Christ, they wyl marye, hauing damnacō
because they haue cast awaye theyr fyrste
faith. And also thei learne to go from house
to house ydle: yea, not ydle onelye, but also
tatlers and busibodies, speaking thinges
whiche are not comly.
I wyll therefore that the yonger wemen C
1.Cor.7.b * marye, to beare children, to guide ꝑ house,
and geue none occasion to the aduersarye

to

to speake euill. For many of them are alreadye turned back, & are gone after Satan. And if any man or woman that believeth haue widdowes, let them minister vnto them, & let not the congregacion be charged: that there may be sufficient for them that are widdowes indede.

The elders that rule wel, are worthy of double honour, moste specially ye they which labour in the worde, & teaching. For the scripture sayth: *thou shalt not muzzel the mouth of the oxe that treadeth out the corne. And: the labourer is worthy of his rewarde. Agaynst an elder receiue none accusacion: but *vnder two or three witnesses. Them that synne, rebuke openly, that other also maye feare.

I testifye before God & the lorde Jesus Christ, & the elect angels, that thou obserue these thynges without hastines of iudgement, and do nothing partially. *Lay handes sodenly on no man, neither be partaker of other mens synnes: kepe thy selfe pure. Drynke no longer water, but vse a litle wyne for thy stomackes sake, and thyne often diseases.

Some mens sinnes are open before hand, and goe before vnto iudgemēt, and some mens synnes folow after. Like wise also good workes are manifest before hand, & they that are otherwise, cannot be hid.

The.vi.Chapter.

The duetye of seruauntes towarde their maysters. Agaynst suche as are not satisfyed wyth the worde of God. Agaynste couetousnes. A good lesson for ryche men.

LEt as many *seruantes as are vnder the yoke, counte theyr maisters worthy of all honor, that the name of God and his doctrine be not euil spoken of. See that they whiche haue beleuyng maisters, despise them not, because they are brethrē: but rather do seruice, forasmuch as they are beleuing and beloued, and partakers of the benefite.

These thinges teache and exhort. *If any manne folow other doctrine, & entende not vnto the wholesome wordes of our Lord Jesu Christ, & to ye doctrine which is according to godlines, he is puft vp, and knoweth nothyng: but wasteth hys braines about questiōs & *strife of wordes, wherof spring eny, strife, railinges, euill surmysynges, vayne disputacion of men that haue corrupte myndes, and that are *robbed of the trueth: whiche thinke that lucre is godlines. From the that are suche, separate thy selfe. Godlynes is great riches *if a man be content with that he hath. For we brought nothing into the worlde, neyther maye we cary any thing out.

But when we haue fode & rayment, we must therwith be contēt. They that will be ryche, fall into temptacion & snares, (of the deuil) and into many foolyshe & noysome lustes, which drowne men into perdicion & destruccion. For couetousnes of money is the rote of al euil: which while some lusted after, they erred from the faith, & tangled themselues with manye sorowes. But thou mā of god, flye such thinges. Folow righteousnes, godlines, faith, loue, patience, mekenes. Fighte the good fight of faith: Lay hand on eternal life, whereunto thou arte also called, and hast professed a good profession before many witnesses. I geue thee charge in ye syghte of God *whiche quickeneth all thinges, and before Jesu Christe (which vnder Pōcius Pilate witnessed a good witnessing) that thou kepe the commaūdemente, and be without spot, and vnreprouable, vntyll the appearyng of oure Lorde Jesus Christ *which appearing (in hys tyme) he shall shewe, that is blessed and mightye onely, kyng of kynges, and lorde of lordes, whiche onelye hath immortalitie, and dwelleth in the lyght that no man can attayne, *whom no man hath sene, neyther can se, vnto whom be honour and rule euerlasting. Amen.

Charge them whiche are ryche in this worlde, that they be not hye minded, nor *trust in vncertayne riches, but in the liuyng God (which geueth vs aboūdantly all thinges to enioye them:) that they do good, ye they be riche in good workes, that they be ready to geue, and gladly to distribute *laying vp in store for themselues a good foundacion agaynst the tyme to come, ye they may obtaine eternal lyfe.

O Timothe, saue that whiche is geuen thee to kepe, and auoyde vngostly vanities of voyces & oppositions of science, falsely so called, which sciēce while some professed, they erred as concerning the fayth. Grace be with thee. Amen.

Sente from Laodicia, whiche is the chiefest citie of Phrigia Pacaciana.

The

The seconde Epistle of Saynct Paule the Apostle to Timothe.

The first Chapter.

Paul exhorteth Timothe to stedfastnes and patience in persecucion, and to continue in the doctrine that he had taught him. A commendacion of Onesiphorus.

¶ PAule an apostle of Jesu Christe, by ꝑ wil of god, accordyng to the promes of life which is in Christ Jesu. To Timothe hys beloued sonne. Grace, mercy, & peace, from god the father, & from Jesu Christ our lord.

Act. 22. a
Rom. 1. a
Phil. 3. d

I thanke God * whome I serue from mine elders with pure cõscience, ꝑ without any ceasyng, I make mencyon of the in my prayers nyghte & day, desyryng to see thee, mindful of thy teares: so that I am filled with ioy, when I call to remẽbraũce the vnfayned faith that is in thee, which dwelt fyrst in thy graundemother Loys, & in thy mother Eunica: and I am assured that it dwelleth in thee also.

¶ Wherfore I warne thee that thou stere vp the gift of God whiche is in thee * by the puttyng on of my handes. For God hath not geuen to vs the spirite of feare, but of power, & of loue, & of sobrenesse.

2. Tim. 4. b
Rom. 1. c

Rom. 1. b.

* Be not thou therfore ashamed of ꝑ testimony of our lord, neither be ashamed of me which am his prisoner: but suffre thou aduersitie with the Gospell, accordyng to the power of god, which * saued vs, and called vs with an holye callyng, not accordyng to our dedes, but accordyng to hys owne purpose and grace, whiche was geuen vs thorow Christe Jesu (before ꝑ world began) but is now declared openly, by the appearyng of oure sauiour Jesu Christ, * which hath put away death, & hath brought life and immortalitie vnto lyghte, thorow the gospel * whereunto I am appoynted a preacher and Apostle, & a teacher of the gẽtiles: for ꝑ whiche cause I also suffer these thinges. Neuertheles, I am not ashamed. For I know whe, & am sure, that he (in whom I haue put my trust) is able to kepe that whiche I haue committed to his keping, agaynst that daye.

Eph. 3. a
Titu. 1. b
Eph. 1. a

1. Cor. 15. g
Hebr. 2. b

Roma. 1. a and 11. c
2. Tim. 2. b

* Se that thou haue the ensample of the holesome wordes, which thou hast herd of me with faith & loue, that is in Christ Jesu. That good thing, whiche was cõmitted to thy keping, holde fast through the holy goste, whiche dwelleth in vs. This ꝑ knowest, how ꝑ all they whiche are in Asia, bee turned frõ me. Of which sort are Phigelus, & Hermogenes. The Lord geue mercy vnto the household of Onesiphorus, for he oft refreshed me, * and was not ashamed of my chayn: but whẽ he was at Rome, he sought me out very diligently, and found me. The lord graunt vnto him, ꝑ he may fynde mercye with the lorde at that day. And in howe manye thynges he ministred vnto me at Ephesus, thou knowest very wel.

D 1. Tim. 4. Titu. 1. Pet.

Mat. 25. Rom. 15.

The. ii. Chapter.

Like as in the firste Chapter, so here he exhorteth him to be constant in trouble, to suffer martyr, and to abyde fast in the wholesome doctrine of our lorde Jesus Christe.

¶ THou therefore my sonne, bee strong in the grace (that is thorow Christe Jesu) and in the thinges that thou hast hearde of me by many witnesses: the same commit thou vnto faythfull men, whiche shalbe apte to teache other also. Thou therfore suffer afflictions, as a good souldiour of Jesu Christ. No man that warreth, entangleth himself with worldly busines, & that because he may please him, whith hath chosen him to bee a souldiour. And though a man striue for a mastery, yet is he not crowned, except he striue lawfully. * The housbãdman that laboreth, must firste receyue of the frutes. Consider what I saye. The Lorde geue thee vnderstanding in all thinges.

I Titu. 1. 1. Tim. 4. 6.

Titu. 1.

1. Cor. 9. c

B Remẽbre that Jesus Christ of the sede of Dauid, rose agayn from death accordyng to my gospel, wherin I suffre trouble as an euill doer, euen vnto bondes. But the word of God was not bounde. Therefore I suffer al thinges, for the elect sakes, that they might also obtayne that saluacion, which is in Christe Jesu with eternall glory. It is a true sayyng, * for if we be dead with hym, we shal also liue with hym. If we be paciente we shall also raygne with hym. * If we denye hym, he also shal denye vs. If we beleue not, yet abydeth he faythfull. He cannot denye himself. Of these thinges put them in remembraunce, and testifye before

Titu. 1. c
Rom. 1. a
Rom. 6. b
2. Tim. 2. b
Rom. 3. a

before the lord, that they folow no contencious wordes, which are to no profit, but to the peruerting of the hearers.
Study to shewe thy selfe laudable vnto God, a workeman that needeth not to be ashamed, distributyng the worde of trueth iustly. * As for vngodly vanities of voyces, passe thou ouer the. For they wil encrease vnto greatter vngodlinesse, and theyr wordes shall freate euen as doeth the dysease of a canere: of whose nũbre is Hymeneus & Philetus, whiche (as concernyng the trueth) haue erred: saying that þ resurrection is past alcea-dy, and doe destroye the fayth of some.
But the sure grounde of God standeth still, and hath this seale: * the lorde knoweth them that are hys. And lette euery manne that calleth on þ name of Christ, depart from iniquitie. Notwithstãding * in a great house are not onely vesselles of golde & of siluer, but also of wood & of earth: some for honour, and some vnto dishonour. If a man therfore pourge hymselfe from suche menne, he shalbe a vessell sanctifyed vnto honoure, mete for þ vses of the Lord, and prepared vnto al good workes: Lustes of youth auoide, but folow righteousnes, fayth, loue and peace, with them that call on the Lorde with a pure hearte: * foolyshe and vnlearned questions put from thee, knowing that they do but engendre strife. The seruaunte of the Lorde must not stryue: but bee gentle vnto all menne, * apte to teache, and one that can suffer the euyll with mekenes, & can̄enforme them that resyste (the trueth) if that God at anye tyme wil geue thẽ repentaũce, for to know þ truth: & that they may come to thẽselues agayne out of the snare of þ deuil, which are holden captiue of hym at hys will.

The. iii. Chapter.

De prophecieth of the perilous times, setteth out hipocrites. Persecution for the Gospel.

THys knowe, that in the laste dayes shall come perilous times. For men shalbe louers of theyr owne selues, couetous, boasters, proude, cursed speakers, disobedient to fathers & mothers, vnthankfull, vngodly, vnkynde, trucebreakers, false accusars, ryotours, fearse, despysers of thẽ whiche are good traytours, heady, hie minded, gredy vpon voluptuousnes more then þ louers of God, hauing a similitude of godlines, but haue denied þ power therof: and such abhorre. For of this sort are they, which entre into houses, & bring into bondage women laden with sinne: which womẽ are led wt diuerse lustes, euer learning, & neuer able to come vnto the knowlage of the truth.
* As Iames and Iambres withstode Moses: euen so doe these also resyst the trueth: menne they are of corrupte myndes, and leude, as concernyng the fayth: but they shal preuayl no lõger. For their madnes shalbe vttered vnto al men euen as theirs was. But thou hast seene the experience of my doctryne, fashion of liuing, purpose, faith, long suffering, loue, pacience, persecucions, and afflictions, which happened vnto me at Antioche, at Iconium, and at Listra: which persecucions I suffered paciẽtly. And from them all, the lorde delyuered me. Yea and all they þ wil liue godly in Christ Iesu shal suffre persecutiõ. But the euil men & deceauers shal wexe worse & worse, while they deceiue and are deceiued thẽselues. But continue thou in the thinges whiche thou hast learned, which also were committed vnto thee, knowing of whõ thou hast learned them, and forasmuche also as of a child þ hast known þ holy scriptures, which are able to make thee learned vnto saluaciõ thrugh þ faith which is in Christe Iesu. All scripture geuen by inspiracion of God, is profitable to teache, to improue, to amende, and to instruct in righteousnes, that the manne of God may be perfecte, and prepared vnto all good woorkes.

The. iiii. Chapter.

De exhorteth Timothe to be feruent in the worde, and to suffer aduersitie: maketh mencion of his owne death, & biddeth Timothe come vnto him.

I Testifie therfore before God, and before þ lord Iesu Christ whiche shal iudge the quicke & dead at hys appearyng in his kyngdome, preache thou the worde, be feruente, in season and oute of season. Improue, rebuke, exhorte with al long sufferyng & doctryne. For the tyme wyll come, when they shall not suffre wholsome doctrine: but after their owne lustes shal they (whose eares itche) get them an heape of teachers, and shall withdraw their eares from the truethe, and shalbee turned vnto fables. But * watch

thou

thou in al thinges, suffer afflictions, doe
the worke throwly of an Euangeliste, ful-
fill thine office vnto the vtmost: (Be sober.)
For I am now ready to be offered, and
B the time of my departing, is at hande. I
haue fought a good fight, I haue fulfil-
led my course, I haue kept the fayth. Frō
1.Cor.9.d henceforth there is layed vp for me *a
1.Pet.1.b. croune of righteousnes, which the lorde
(that is a righteous iudge) shal geue me
at that day: not to me onely, but vnto all
them also that loue his cumming. Doe
thy diligēce, that thou maist come shortly
vnto me. For Demas hath forsaken
me, & loueth this present world, & is de-
parted vnto Thessalonica. Crescens is
gone to Galacia, Titus vnto Dalmacia.
C Onely Lucas is with me. Take Marke
Collo.4.c and bring hym with thee, for he is pro-
fitable vnto me for the ministration.
And Tichicus haue I sent to Ephesus.
The cloke that I left at Troada with
Carpus, (when thou cōmest) bring with
thee, and the bookes, but specially the
parchemente. Alexander the coppersmith
did me much euil: The lord reward him
according to hys dedes: of whome bee
thou ware also. For he hath greately
withstande our wordes. At my fyrst an-
swering, no man assysted me, but al for-
soke me. I pray God, that it may not be
layed to their charges.
D Notwithstanding the Lord assisted
me, & strengthed me, that by me the pre-
aching should be fulfilled to the vtmost,
and that all the Gentiles should heare.
And I was deliuered out of the mouth
of the lion. And the Lorde shal deliuer me
from all euyl dooyng, and shall kepe me
vnto his heauenly kingdome. To whom
be prayse for euer and euer. Amen.

*Act.18.a Salute Prisca and *Aquila and the
Rom.16.a
2.tim.4.b household of Onesiphorus. Erastus a-
*Act.20.b bode at Corinthum. *Trophimus haue
and.21.c I left at Miletum sycke. Doe thy dili-
gence, that thou maist come before winter:
Eubolus greeteth thee, & so doeth Pu-
dens, and Linus, Claudia, and al the bre-
thrē. The lord Jesus Christ be with thy
spirite. Grace be with you. Amen.

The seconde Epistle vnto Timothe
was written frō Rome, when Paul
was presented the seconde time
vnto the emperour Nero.

The Epistle of
Sainct Paule vnto Titus.

The first Chapter.

¶ Paul exhorteth Titus to ordeyne pastes or bys-
shoppes in euery cyte, & declareth what maner of
men they ought to be that are chosen to that office:
chargeth Titus to rebuke such as withstande the
Gospell.

PAUL the seruaunte of God, I
and Apostle of Jesu Christ,
according to the fayth of
Goddes elect, and according
to the knowlege of the truth,
which is after godlinesse in the hope of
eternall lyfe, whiche GOD *(that *Nu.23.
cannot lye) promised before the world
began: but hath opened his woorde at
the tyme appoynted throughe preachyng,
which is committed vnto me, according
to the commaundement of God our sa-
uiour. To *Titus his natural sonne af- 2.Co.2.
ter the common faith. Grace, mercy, and 1.tim.1.
peace from God the father, and from the 2.tim.1.
Lorde Jesu Christ our sauiour.
B
For this cause lefte I thee in Creta, that
thou shouldest reforme the thinges that
are vnperfect, and shouldest *ordayne el- 2.tim.2.
ders in euery citie, as I had appoynted
thee. If any be blameles, the husbande
of one wife, hauyng faythfull chyldren,
which are not slandered of ryot, neither
are disobedient. & For a bishop must bee 1.tim.3.
blameles, as the stewarde of God: not 1.Pet.5.
stubburne, not angry, not geuē to much Ephe.6.
wine, no fighter, not geuē to filthy lucre
but a keper of hospitalitie, one that loueth
goodnes, (prudent) sobre, righteous, god-
ly, temperate, & such as cleueth vnto the
true woorde of doctrine, that he may be
hable also to exhorte by wholsome lear-
ning, & to improue them that say against it.
For there are many vnruly, & talkers C
of vanitie, & deceyuers of myndes, spe-
cially they that are of the circumcision, 2.tim.3.
whose mouthes must be stopped: which
peruerte whole houses, teachyng thin-
ges which they ought not, because of fil-
thy lucre. One of them selues (euen a
prophet of their owne) sayd: The Cretī-
ans are alwayes lyars, euill beastes,
slow belies. This witnes is true: wher-
fore rebuke them sharpely, that they
may be sounde in the fayth, not takyng
hede

hede to Jewes fables and commaundementes of men ꝑ turne away the trueth.
*Tit.1.b *Unto the pure are al thinges pure: but vnto them that are defyled and vnbeleuing, is nothing pure: but euen ꝑ mynde and conscience of them is defyled. They confesse that they knowe God: but wyth the dedes they deny hym, seyng they are abhominable and disobedient, and vnapt vnto euery good worke.

¶ The.ii. Chapter.

He telleth hym how he shall teache all degrees to behaue themselues.

A BUT speake thou the thinges which become wholesome learnyng. That the elder men be sober, sage, discrete, sounde in the fayth, in loue, in pacience: the
z elder *wemen lykewyse, that they bee in
*Tit.2.b such raymente as becometh holynesse: not beeyng false accusars, not geuen to muche wyne, but that they teache honest thinges, to make the young wemen sobre mynded, to loue theyr husbandes, to loue theyr children, to bee discrete, chaste, huswyfely, good, obediente vnto theyr husbandes, that the woorde of God be not euill spoken of. young men lykewyse exhorte, that they be sobre mynded.

B *In all thynges shewe thy selfe an en-
*Ti.4.b sample of good workes in the doctryne,
ꝑ Pet.5.a with honestie, grauitie, & with the whol some worde, whiche cannot be rebuked: that he whiche withstandeth, may be ashamed, hauyng no cuyl thyng to saye of
*Ephe.6.a you. *Exhorte seruauntes, to be obedient
1.Pet.2.b vnto theyr owne maisters, and to please
Colo.3.b them in all thynges, not aunswerynge a-
Titus.2.a gayn: neither to be pickers, but that they shewe all good faythfulnesse, that they may doe worship to the doctryne of God our sauiour in al thinges. + For the grace of God that bryngeth saluacion vnto all
a.Joh.2.c menne hath appeared, and teacheth vs that we should denye vngodlynes and *
worldlye lustes, and that we should lyue soberlye, and ryghteously and godly in this present world, loking for that blessed hope and apperyng of the glorye of the
*Rom.6.a greate God, and of oure sauiour Jesu
Galat.1.a Christe, whiche *gaue hymselfe for vs,
ꝑ Pet.1.c to redeme vs from all vnrygheousnes,
& to purge vs a peculiar people vn-
*Ephe.2.b to hymselfe *feruently geuen vnto good workes. These thynges speake, and exhorte, and rebuke, with all feruentnes of commaundyng. *See that no man de-
*1.tim.4 spyse thee. +

The. iii. Chapter.

Of obedience to suche as be in auctorite. He warneth Titus to beware of foolyshe and vnprofitable questions.

A WArne them *that they submytte themselues to rule and power: that they obey the officers: that they bee readye vnto euerye good worke: that they speake euyll of no man: that they be no fyghters, but gentle, shewing all mekenes vnto all men. For we our selues also were sometyme foolishe, disobediente, decepued, seruyng diuerse lustes and voluptuousnes, lyuyng in malicyousnes and enuy, full of hate, hatyng one another.
*Ro.13 1.Pet.2

+ But after that the kyndnes & loue of
B our sauioure God to man warde appeared, * not by the dedes of righteousnesse
*2.tim.1. whiche we wrought, but accordyng to his mercy he saued vs, & by the fountaine
& Joh.3.c of the newe byrth, & renuyng of the holy goste, which he shed on vs abundantly, thorowe Jesus Christe our sauiour: that we iustifyed * by hys grace, shoulde be
*Acte.15 Ephe.2.c made heyres accordyng to the hope of eternall lyfe. + This is a true saying.
Of these thinges I wil that thou certify, C that they which beleue in God, myght be diligent to go forwarde in good workes. For these thynges are good & profitable vnto men. * Foolish questions, & genealogies, & braulyng, thorowe stryuynges about the law, auoyde: for they are vnprofytable and superfluous. A man that is an author of sectes, *after the furste & the
*mat.18. seconde admonicion, auoyde: knowyng, that he (that is suche) is peruerted and synneth euen damned by hymselfe.
*1.tim.1. 2.Tim.2.

When I shall send Artemas vnto the, or
D Tychycus, be diligent to come to me vnto Nichopolis: For I haue determyned there to wynter. Bryng Zenas the lawyer and Apollos on theyr iorney diligently, that nothyng be lackyng vnto them. And let ours also learne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutefull. All that are with me salute thee. Gyete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Written from Nichopolis, a citie of Macedonia.

¶ The Epistle of Paul vnto Philemon.

The retorsieth to heare of the fayth & loue of Philemon, whom he desyreth to forgeue his seruaunte Onesimus, and louyngly to receyue hym agayne.

A PAul ꝑ ꝓsoner of Iesu Christ and brother Timothe. Vnto Philemon ꝑ beloued, and our helper, and to the beloued Appia, and to Archippus oure felowe soudyer, and to the congregacion that is of thy house. * Grace be vnto you and peace from God our father, and frō the Lorde Iesu Christe.

a. Cor. 1. a Colo. 1. a Salut. 1. a

I thanke my God, makyng mencion alwayes of the in my prayers, when I heare of thy loue and fayth, whiche thou haste towarde the Lorde Iesu, and towarde all sayncte, so that the felowshyp of thy fayth is fruitfull in the knowlage of euery good (worke) whiche is in you toward Iesus Christ. For we haue great ioy and consolacion in thy loue: because that by ther (brother) the sayncte hertes are confortid.

B

Wherfore, though I might be bolde in Christe to commaunde thee, that whiche was thy dutye to doe: yet for loues sake I rather beseche the, though I be as I am, euen olde Paul, and now a prisoner of Iesu Christ. I beseche the for my sōne

Coll. 4. b * Onesimus, whom I haue begotten in my bondes (which in tyme passed was to the vnprofitable, but now profitable both to thee and to me) whome I haue sente home again. Thou therfore receiue him,

C that is to say myne owne bowels, whom I would fayne haue retayned with me, that in thy stede he might haue ministred vnto me in the bondes of the gospell. Neuertheles, without thy mynde would I doe nothyng, that the good whiche thou doest, should not be as it were of necessitie, but wyllyngly.

For happily he therfore departed for a season, that thou shouldest receyue hym for euer, not now as a seruaūt, but aboue a seruaunt, euen a brother beloued, specially to me: but howe muche more vnto the, both in the flesshe, & also in the Lorde

D If thou counte me therfore a felowe, receyue hym as my selfe. If he haue done the any hurt, or oweth the ought, that lay to my charge, (I Paul haue wrytten it with mine owne hand:) I will recompēce it. So that I do not saye to the, how that thou owest vnto me euen thine owne selfe also. Euen so brother, let me enioy the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowyng that thou wilt also do more then I saye. Moreouer, prepare me lodgyng: for I trust that thorowe the helpe of youre prayers, I shalbe geuen vnto you. There salute the, Epaphras my felow prisoner in Christ Iesu, Marcus, Aristarch, Demas, Lucas, my helpers. The grace of oure Lorde Iesu Christe be with your spyrite. Amen.

¶ Sent from Rome by Onesimus a seruaunt.

¶ The Epistle of Sainct Paul the Apostle vnto the Hebrues.

The first Chapter.

Howe God dealt louyngly with them of the olde tyme in sendyng them hys Prophetes, but muche more mercyfully hath he shewed vs, in ꝑ he sent vs hys owne sonne. Of the moste excellent glory of Iesus Christe, whiche in all thynges is lyke to his father.

GOD in tyme past diuersly and many wayes, spake vnto ꝑ fathers by prophetes: but in these last dayes he hath spoken vnto vs by his owne sonne, whō he hath made heyre of all thynges * by whome also he made the worlde. * Which (sonne) beyng the brightnes of his glorye, & the very pmage of his substance ruling all thinges with the worde of his power, hath by his owne persō pourged our sinnes, & sitteth on the right hand of ꝑ maiestie on hye: being so muche more excellent then the Angels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the Angels sayd he at any

B time? * Thou art my sōne, this day haue I begotten the. And again: I will be his father, & he shalbe my sonne. And agayn, when he bryngeth in the firste begotten sonne into the worlde, he sayeth. And * let all the Angels of God worshyp him. And vnto the Angels he sayeth. & He maketh his Angels spyrytes, and his ministers a flame of fyre. But vnto the sōne he sayth: * Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghteousnesse, and hated iniquitie: wherefore

* Colos. 1. d
* Sap. 7. d
* Psal. 2. d
Act. 13. d
Hebr. 1. d
* Psal. 96. d
Psal. 104. d
* Psal. 44. d

fore God, euē thy God, hath anointed thee wt ꝑ oyle of gladnes aboue thy felowes.
C *And thou Lord in the beginning hast layde the foundacion of the earthe. And the heauens are ꝑ worckes of thy handes. They shall perishe, but thou endurest. But they al shal waxe olde as doth a garment: and as a vesture shalt thou chaunge them and they shalbe chaunged. But thou arte euen the same & thy yeres shall not faile. ✠ Vnto whiche of the angels saide he at any tyme: *Sytte on my right hande, tyll I make thine enemies thy fote stole. Are they not all ministryng spyrites, that are sent to minister, for theyr sakes whiche shalbe heyres of saluacion?

The. ii. Chapter.

He exhorteth vs to bee obedient vnto the newe lawe whiche Christ hath geuen vs, and not to be offended at the infirmite and lowe degree of Christe, because it was necessary ꝑ for our sakes he shoulde take suche an humble state vpon him, that he might be lyke vnto his brethren.

A Herfore, we ought to gene the more earnest hede to ꝑ thinges ꝑ are spoken vnto vs, lest at any time we perishe. For yf ꝑ worde whiche was spoken by angels was stedfast: and euery transgression and disobedience receaued a iust recōpence of rewarde: how shall we escape, yf we despise so great saluacion, whiche at the first began to bee preached of the Lorde hym selfe, and was confirmed vnto vs warde, by them that hearde it? *God bearyng wytnes therto, both with signes & wonders also, & with diuers myracles, and gyftes of the holy ghoste accordyng to hys owne wyll.

For vnto the angels hath he not subdued ꝑ world to come, wherof we speake. But one in a certayne place witnessed, saying: *What is man that thou art mynde full of hym: Or the sonne of manne, that
B thou visitest hym? Thou madest hym a lytle lower thē the angels: thou hast crouned him with honour and glory, and *hast set hym aboue the worckes of thy handes. Thou hast putte all thynges in subiection vnder hys fete. In that he putte al thinges vnder hym, he lefte nothyng that is not put vnder hym. Neuertheles we se not yet all thinges subdued vnto hym: but hym that was made lesse then the angels, wer se that it was Jesus, whiche is crouned with glory and honour for the sufferynge of death: that he by the grace of GOD, shoulde taste of death for all menne.
C For it became hym (for whom are all thynges, and by whom are all thynges (after that he had brought many sonnes vnto glory) that he shoulde make the Lorde of their saluacio perfect through afflictions. For both he ꝑ sanctifieth, & they which are sanctified, are al of one. For whiche causes sake he is not ashamed to call them brethren, saying: I will declare thy name vnto my brethren, in the middes of the congregacion will I prayse thee. And again, I wil put my truste in hym. And agayne, behold, here am I, and the children whom GOD hath geuen me.

For as muche then as the children are D partakers of flesche and bloud, he also him selfe lyke wise toke parte with them, that (through death) he might expell him that had lordship ouer death, that is to saye the deuell, and that he might deliuer them, whiche throughe feare of death were all their life time subdued vnto bondage. For he in no place taketh on hym the angels: but the sede of Abraham taketh he on hym. Wherfore, in all thynges it became hym to bee made like vnto hys brethren, that he might bee mercifull, and a faithfull hie prieste in thynges concernyng GOD, for to purge the peoples synnes. For in that he fortuned hymselfe to bee tempted, he is able to succoure them also that are tempted.

The. iii. Chapter.

He requireth vs to be obedient vnto the word of Christ, which is more worth then the ceremonial lawe of Moyses. The punishment of suche as wyll neades harden their hartes.

Herfore holy brethrē, partakers A of the celestiall calling, consider the ambassadour and hie prieste of our profession, Christ Jesus: how ꝑ he is faithefull vnto him ꝑ put him in the office, euē as was Moses in al hys house. For loke how muche honoure he (ꝑ hath buylded a house) hath more then the house it selfe: So muche honoure is he coumpted worthy of more then Moses. For euery house is builded of some man. But he that ordayned all thinges, is God. And Moses verely was faythefull in all his house, as a minister, to beare witnes of those thynges whiche were to bee spoken afterwarde. But Christe as a sonne hathe rule ouer the house, whose house are we, yf wee holde faste the confidence *and the re- *Rom. 5. a
joysyng of that hope vnto the ende.
Wherefore (as the holy ghoste sayeth) to daye yf ye will heare his voyce, harden B

not youre hearttes, as in the prouokynge, in the daye of temptacion in the wylder-nesse, where youre fathers tempted me, proued me, and sawe my workes fourty yere. Wherefore I was greued with that generacion, and sayed: They doo alwaye erre in their hearttes: They verelye haue not knowen my wayes, so that I sware in my wrathe: they shall not entre into my reste. Take hede brethren, leste at any time there bee in any of you a frowarde hearte, subiecte vnto vnbeliefe, that he shoulde departe from the liuyng God: but exhort ye one another dayly, whyle it is called to daye: leste any of you were hearde hearted through the deceitfulnes of synne.

C We are made partakers of Christe, yf wee kepe sure (vnto the ende) the begynnynge of the substance, so longe as it is sayed: to daye yf ye will heare hys voyce, harden not youre hearttes, as in the prouokyng: for some when they heard dyd prouoke: howbeit not al ỹ came out of Egipt by Moses. But with whom was he displeased fourty yeres? Was he not displeased with them that had synned, whose carkases were ouerthrowen in the desert? To whom sware he that they shoulde not enter into his rest, but vnto them that were not obediente? And wee see that they coulde not entre in, because of vnbeliefe.

The. iiii. Chapter.

The Authority or rest of the Christen: punishment of vnbeleuers: the nature or the worde of God.

LEt vs feare therfore, leste any of you (forsakynge the promes of enterynge into hys reste) shoulde seme at any time to haue been disapointed. For vnto vs is it declared, as wel as vnto thē. But it profited not them, ỹ they hearde the worde: because they whiche hearde it, coupled it not with faithe. For we which haue beleued, doe enter into hys reste, as he sayed: Euen as I haue swoorne in my wrath, they shall not enter into my reste. And that spake he verily long after ỹ the workes were made, and the foundacion of the worlde layed. For he spake in a certayne place of the seuenth daye on thys wise. And God dyd reste the seuenth day from al hys workes. And in thys place againe: They shall not enter in to my reste.

Genes. 2. a

B Seyng therfore it followeth, that some muste enter therevnto, and they (to whom it was firste preached) entered not therein for vnbeleefes sake: he appoynteth a certayne daye after so longe a tyme, saying in Dauid (as it is rehearsed:) this daye yf ye will heare hys voyce, harden not youre hearttes. For if Iosue had geuen them rest, then woulde he not afterwarde haue spoke of another daye. There remaineth therfore yet a rest to ỹ people of God. For he that is entered into hys reste, hath ceased also frō his owne workes, as God did frō his.

Let vs study therefore to entre into that reste, leste any manne fall after the same ensample of vnbeliefe. For ỹ word of God is quicke and mighty in operacion, & sharper then any two edged swearde: and entereth throughe, euen vnto the diuidyng a sunder of the soule, and the sprite, and of the ioyntes and the mary: and is a discerner of ỹ thoughtes, and of the intentes of the hearte: nether is there any creature that is not manifest in ỹ sight of hym: but all thynges are naked and open vnto the eyes of hym, of whom wee speake.

C

Seeyng then, that wee haue a greate hye priest whiche is entered into heauen (euen Iesus the sonne of GOD) lette vs hold the professiō (of our hope.) For we haue not an hie priest whiche cannot haue compassion on our infirmities: but was in all poinctes tempted, like as wee are: but yet without synne. Lette vs therfore go boldly vnto ỹ *seate of grace, ỹ we may obtain mercy, & find grace to helpe in time of nede.

*Hebr. 4. b

Gra. vl.

The. v. Chapter.

Christ is oure hie priest, and seate of grace, and more excellent then the hie priestes of the olde lawe.

EVERY euery hie priest that is taken from among menne, is ordeyned for menne, in thynges pertaining to God, to offer giftes and sacrifices for synne: which can haue compassion on the ignoraunte, and on them that erre out of the waye, for as muche as he hym selfe also is compassed with infirmitie. And for the same infirmities sake, he is bounde to offer for synnes, as well for hymselfe, as for the people. And no manne taketh honour vnto hymselfe, but he that is called of God as was Aaron.

Leui. 9. b

B Euen so Christe also glorified not hym selfe, to be made the hie priest: but he that sayed vnto hym, *thou art my sonne, thys daye haue I begotten thee, glorified hym. As he sayeth also in a nother place: Thou art a priest for euer after the order of Melchisedeche. Whiche in the dayes of hys flesshe, when he had offered vp prayers and supplycacions, with stronge crying

*Psal. 2. b Act. 13. d Hebr. 1. d *Psal. 109. b

and

and teares (vnto hym that was hable to
saue hym from death) and was hearde
because of his reuerence: though he were
the sonne (of God) yet learned he obedience,
by those thynges, whiche he suffered: and
he beyng perfecte, was the cause of eter-
nall saluacion vnto al them that obeyed
hym, and is called of God an hye priest,
after the order of Melchisedech.

C Wherof we would speake many thiges,
but they are harde to be vttered: seyng ye
are dull of hearing. For when as concern-
yng the tyme, ye ought to bee teachers,
yet haue ye nede againe, that we teache
you the first principles of the worde of
God: and are become suche as haue nede
*Ca.5.a of milke, *and not of strong meate: for e-
uery man that is fed with milke, is iner-
perte in the worde of righteousnes. For
he is but a babe. But stronge meate be-
longeth to them that are perfecte, euen
those, which (by reason of vse) haue their
wyttes exercised to discerne bothe good
and euyll.

The. vi. Chapter.

He goeth forth with the thyng that he began in the latter ende of the first Chapter, and exhorteth them not to faynt, but to be stedfast, and patiente (for so muche as God is sure in his promesse).

THerfore leauyng the doctryne
A that pertayneth to the begyn-
nyng of Christen menne, let vs
go forth vnto perfection, not
laying agayne the foundacion of repen-
taunce from dead workes, and of fayth
toward God, of baptisynges, of doctrine,
and of laying on of handes, and of re-
surrecciō from death, and of eternal iud-
gemente. And so wyll we doe, & yf God
permitte. For it cānot be that they which
were once lighted, and haue tasted of the
heauenly gyfte, and were become partta-
kers of the holy goste, and haue tasted of
the good worde of God, and of the power
of the worlde to come: * If they fall
awaye (and as concernyng themselues
crucifie the sonne of God afreshe, and
make a mocke of hym) that they shoulde
be renued agayne by repentaunce.

B For the earth which drinketh in the raine
that commeth ofte vpon it, and bryngeth
forth herbes mete for them that dresse it,
receyueth blessyng of God. But that
grounde whiche beareth thornes and
bryars, is reproued, and is nye vnto
cursyng: whose ende is to be burned.

Neuertheles (deare frendes) we trust
to see better of you, & thynges whiche ac-
companye saluacion, though we thus
speake. For God is not vnryghteous, * Mat.25.c
that he should forget your worke and la-
C bour þ procedeth of loue: whiche loue, ye
shew in his name, whiche haue ministred
vnto þ sainctes, & yet minister. yea, & we
desyre þ euery one of you shewe the same
diligence, to the full stablishyng of hope,
euen vnto the ende, that ye faint not, but
be folowers of thē, whiche through fayth
and patience, receyue the inheritaunce of
the promise. For whē God made promes
to Abraham, because he had none greater
to swere by * he sware by himselfe, saying: Gene.22.a
Surely I will blesse thee, and multiply
thee in dede. And so after that he had ta-
ryed patiently, he enioyed the promes.

For menne verely swere by him that is
D greater then themselues, and * an othe
Exo.22.b to confirme the thyng, is to them an ende
of all strife. So God willyng very abou-
dauntlye to shewe vnto the heyres of pro-
mes, the stablenes of his cōsayle, added
an othe: that by two immutable thinges,
(in whiche it was vnpossible that God
should lye) we myght haue a strong con-
solacion, whiche hitherto haue fled, for
to hold fast the hope that is set before vs:
whiche hope we holde as an ancre of the
soule both sure and stedfast, whiche hope
also entreth in, into those thinges which
are within the vayle, where the forerun-
ner is for vs entred, euen Jesus, that is
made an * hye priest for euer, after the or- Hebre.3.a
der of Melchisedech.

C The. vii. Chapter.

He compareth the priesthode of Christ vnto Melchisedech, but to be farre more excellent.

This Melchisedech kyng of J
* Salem (whiche beeyng Gen.14.a
priest of the moste hye God,
met Abrahā, as he returned
agayne frō the slaughter of
the kinges and blessed him:
to whome also Abraham gaue tythes of
all thynges (firste is called by interpreta-
cion kyng of ryghteousnesse: after that
kyng of Salem (that is to saye, kyng of
peace) without father, without mother,
without kynne, and hath neyther begin-
nyng of dayes, neyther yet ende of lyfe:
but is lykened vnto the sonne of God,
and continueth a priest for euer. Consy-
dre what a man this was, vnto whom al-

so the Patriarke Abraham gaue tythes
*Nu.18.d of the spoyles. And verelye * those chyl-
1.par.23.b dren of Leuy, which receyue the office of
the prestes, haue a commaundemente to
take (according to the lawe) tythes of the
people: that is to saye, of theyr brethren,
B yea though they spronge out of the loynes
of Abraham. But he whose kinred is not
counted among them, receyued tythes of
Abraham, and blessed hym that had the
promyses. And no man denyeth, but that
he whiche is lesse, receyueth blessyng of
him which is greater. And here men that
dye, receyue tythes. But there he receyu-
eth tythes, of whom it is witnessed that
he lyueth. And to say ꝓ trueth, Leuy him-
selfe also which vseth to receyue tythes,
payed tythes in Abraham. For he was
yet in the loynes of his father whē Mel-
chisedech met Abraham.
*Rom.1.c *If now therfore perfection came by the
galath.3.c priesthode of the Leuites, (for vnder that
priesthode the people receyued the lawe)
what neded it furthermore, that an other
priest should ryse to be called after the or-
der of Melchisedech, & not after the order
of Aaron? For yf the priesthode be trāsla-
ted, then of necessitie muste the lawe be
trāslated also. For he of whōe these thinges
are spokē, pertaineth vnto another tribe,
of whom neuer man serued at the aulter.
For it is euident that our Lorde spronge
*Mat.1.a * of the tribe of Iuda, of whiche tribe
C spake Moses nothing concerning priest-
hode. And it is yet a more euident thyng,
yf after the similytude of Melchisedech
there arise another priest, whiche is not
made after the lawe of the carnall com-
maundement, but after the power of the
endlesse lyfe. (For after this maner doeth
*Psa.110.b he testifye, * thou art a priest for euer, af-
Hebr.4.c ter the order of Melchisedech.) Then the
commaūdement that went afore, is disa-
nulled, because of weakenes & vnprofita-
Rom.8.b. blenes. For * the lawe brought nothyng to
Galat.5.c perfection, but was an introduccion to a
better hope, by the which we draw nye vn-
to God. And therfore is it a better hope,
because the thyng was not done without
an othe. For those priestes were made
without an oth, but this priest wt an othe,
Psal.110.a by hym that sayde vnto hym. * The Lord
sware, and wyll not repent: Thou arte a
priest for euer after the order of Melchi-
sedech. And for that cause was Iesus a
stablysher of a better testament.

And among them many were made
priestes, because they were not suffred to
endure by the reason of death. But thys
man (because he endureth euer) hathe an
D euerlastyng priesthode. Wherfore he is
hable also euer to saue them to the vtter-
most, ꝓ come vnto God by him, seing he e-
uer lyueth * to make intercession for vs.
1.Tim.
For suche an hye priest it became vs to 1.Joh.
haue, whiche is holy, harmlesse, vndefy-
led, separate from synners, made hyer
then heauē. Which nedeth not daily (as
Leui.16 yonder hie prestes) * to offer vp sacrifice:
Firste for his owne synnes, & then for the
peoples synnes. For that dyd he once,
when he offred vp himselfe. & For the lawe
*Hebr.7 maketh men prestes, whiche haue infyr-
mitie: but the worde of the othe that came
sence the lawe, maketh the sonne priest,
whiche is perfect for euermore.

C The.viii. Chapter.

The office of Christe is more worthye then the priestes office of the olde lawe: whiche was vnper-fecte, and therfore abrogate.

Of the thinges whiche we haue I
spoken, thys is the pythe: Hebr.4
* that we haue suche an hye and 10.1
priest as sytteth on the ryght
hande of the seate of maiestie in heauen:
and is a minister of holy thynges, and of
the true tabernacle, whiche God pight
and not man. For euery hye priest is or-
deyned to offer giftes & sacrifices: where-
fore it is of necessitie, that this man haue
somewhat also to offer. For he were not a
priest, yf he were on the earth where are
priestes, that according to the lawe offer
gyftes, which serue vnto the ensample &
Colo.2.i *shadowe of heauenly thynges: euen as
Hebr.10.b the answer of God was geuen vnto Mo-
ses, when he was about to finish ꝓ taber-
nacle. * Take hede, (sayd he) ꝓ thou make
Exod.25.b all thynges according to the patrone
Actes.7.d whiche is shewed to thee in the mounte.
But nowe hath he obtayned a priesthode
B so much the more excellent, as he is ꝓ me-
diator of a better testamente, whiche was
confyrmed in better promyses. For yf that
firste testamente had been suche, that no
faulte could haue been founde in it, then
should no place haue been sought for the
seconde. For in rebukyng them, he sayeth
Actes.3.d vnto the: * Behold ꝓ dayes come (sayeth
the Lorde) and I wyll synyshe vpon the
house of Israel, & vpon the house of Iu-

Da.8

da, a newe testamente: not lyke the testamente that I made with theyr fathers in that daye, when I toke thē by the handes, to leade them out of the lande of Egypte. For they continued not in my testamente, and I regarded them not, sayth the Lorde.

For this is the testament, that I wyll make with the house of Israel: After those dayes (sayeth the Lorde) I wyll put my lawes in their myndes, & in their heartes I wyll wryte them, and I wil bee theyr God, and they shalbe my people. And they shall not teache euery man his neighbour, and euery man his brother, saying: knowe the Lorde: For they shall knowe me, from the least to the moste of them. For I will bee mercyfull ouer theyr vnrighteousnes, and theyr synnes and theyr iniquities wyll I thinke vpon nomore. In that he sayeth a newe testament, he hath worne oute the olde. For that whiche is worne oute and waxed olde, is ready to vanyshe awaye.

The.ix. Chapter.

The profyte and worthinesse of the olde testamente, and how farre the new excelleth it.

THe olde testament thē had verely ordinaunces, and seruinges of God, and worldly holynes. For * there was a fore tabernacle made, wherin was the light, and þ table, and the shew bread, whiche is called holy. But w thin the seconde vayle was there a tabernacle, whiche is called holyest of all, whiche had the golden senser, and the arke of the testament, ouerlayed rounde aboute with golde, wherin was the golden pot with * Manna, and & Aarons rodde, that sprong, and * the tables of the testament. Ouer the arke were the Cherubins of glory, shadowyng the seat of grace. Of which thinges we cānot now speake particularly.

When these thynges were thus ordeyned, the priestes wente alwayes into the firste tabernacle, whiche executed the seruyce of the holy thynges. But into the seconde went the hye priest alone * once euery yere: not without blouds whiche he offred for hym selfe, and for the ignoraunces of the people. Where with the holy ghoste this signified, þ the waye of holy thinges was not yet opened, whyle as yet the first tabernacle was standynge. Whiche was a similitude for the tyme then present, in which were offered gyftes and sacrifyces, that couldenot make the myndster perfect, as pertaynyng to the conscience, with onely meates and drynkes, and diuers washynges, and iustifiinges of the flesshe which were ordeyned vntyll the tyme of reformacion.

But ** Christ beyng an hye priest of good thynges to come, came by a greater and a more perfect tabernacle, not made with handes: that is to saye, not of thys buyldyng, nether by the bloud of goates and calues: but * by hys owne bloude he entred in once into the holy place, & founde eternall redemption.

For if the * bloude of oxen and of goates, and the asshes of a younge cowe, when it was sprynkled, puryfyeth the vncleane, as touchynge the purifyng of the flesshe: how much more shall the bloud of Christ (whiche thorow the eternall spirite, offred hym selfe without spotte to God) pourge youre conscience from dead workes, for to serue the lyuyng GOD.

And for thys cause is he the * mediator of the newe testament, that thorow death, whiche chaunced for the redemption of those transgressions that were vnder the fyrste testamente, they whiche are called might receaue the promes of eternall enheritaunce. † For † where as is a testamēt there muste also (of necessitie) be the deathe of hym that maketh the testament. For the testamente taketh authoritie when menne are dead: for it is yet of no value, as longe as he that maketh the testament is alyue, for whiche cause also, nether the firste testamente was ordeyned without bloude. For when Moses had declared al the commaundement to al the people according to the lawe, he toke the bloude of calues and of goates, with water & purple wolle, & yssope, and sprynkled both the boke, and all the people, saying: * this is the bloud of the testamente, whiche God hath appoynted vnto you. Moreouer, he sprinckled the tabernacle with bloud also, and al the myndstryng vessels. And almoste all thynges are by the law purged with bloud, and without shedyng of bloud is no remission.

It is nede then, that the similitudes of heauenly thynges be purifyed with suche thynges: but that the heauenly thynges them selues bee purifyed with better sacrifyers then are those. * For Christe is not entred into the holy places that are made with handes (which are similitudes of true thynges:) but is entred into very heauen, for & to appeare now we in the sight of GOD for vs: not to offer hym selfe often * as the hye priest entreth into the

holy place euery yere w straunge bloud,
for then muste he haue often suffred sence
the worlde began. But nowe in the end of
the worlde, hath he appeared once, to put
sinne to flyght by the offryng vp of hym
selfe. And as it is appoynted vnto all men
that they shall once dye, and then com-
meth the iudgement: * euen so Christ was
once offred to take away ꝑ sinnes of ma-
ny, and vnto them that loke for hym shall
he appeare agayne without sinne, vnto
saluacion. ✠

Rom. 5. b
1. Pet. 3. d

The. 10. Chapter.

The olde law had no power to cleanse away ꝑ sinne, but kepte ꝑple styll with offeryng of ꝑs body once for all. An exhortacion to receaue chꝛs goodnesse of God thankefully with patience and stedfastnes.

For ✠ the law hauyng the * sha-
dow of good thynges to come,
and not the very fashion of the
thynges them selues) can neuer
with those sacrifices whiche they offer
yeare by yeare continually, make the cō-
mers thereunto perfecte. For woulde not
then those sacrifices haue ceased to haue
ben offered, bycause that the offerers once
pourged should haue had no more consci-
ence of synnes? Neuertheles in those sa-
crifices is there mencion made of sinnes
euery yere. For the bloud of oxen and of
goates cannot take awaye synnes.

A Colloss. 2. c
Hebr. 8. a
* Leu. 16. c

Wherfore, when he commeth into the
worlde, he saieth * Sacrifice and offering
thou wouldest not haue: but a body hast
thou ordeyned me. Burnte offeryngs al-
so for synne haste thou not alowed. Then
sayed I: lo, I am here. In the beginning
of ꝑ boke it is wrytte of me, that I should
doo thy will, O GOD. Above, when he
sayeth: sacrifice and offeryng, and burnte
sacrifices, & synne offeryngs thou would-
est not haue, nether haste thou alowed
them (whiche yet are offered by the lawe)
then sayed he: Lo, I am here to doo thy
will O God: he taketh away the firste to
stablisshe the latter, by whiche wyll we are
made holy, euen by the offeringe of the bo-
dy of Iesu Christe once for all.

B
* Psa. 40. b

And euery priest is ready daily mynis-
tryng and offering often tymes one ma-
ner of oblacion, whiche can neuer take a-
waye synnes. But this manne after he
hath offered one sacrifice for synnes, is set
downe for euer on the right hand of God,
and from hence forthe tarieth till his foes
bee made hys foote stoole. For with one
offeryng hathe he made perfecte for euer

C
* Ephe. 1. d
Colo. 3. a
Hebr. 1. a
and. 12. a

them that are sanctifyed. The holy ghoste
himselfe also beareth vs recorde, euen whē
he tolde before: This is the testamente
that I will make vnto them: after those
dayes (sayeth the Lorde) I wyll putte my
lawes in their heartes, and in their mindes
will I write them, and their sinnes and in-
iquities will I remembre nomore. And
where remission of these thynges is, there
is no more offeryng for synne.

Seyng therfore brethren, that by the
meanes of the bloude of Iesus we haue
libertie to enter into the holy place, by the
new and liuing waye whiche he hath pre-
pared for vs, thrꝛough the vaile (that is to
saye, by his flesshe:) And seyng also that we
haue an hie priest whiche is ruler ouer the
house of God, let vs drawe nie with a true
hearte in a sure fayethe, sprinckeled in oure
heartes, & the euill conscience put awaye, &
washed in our bodies with pure water: let
vs kepe ꝑ profession of our hope, withoute
wauering (for he is faithfull that promised)
and let vs consider one another, to the intēt
that we maie prouoke vnto loue, & to good
workes, not forsakyng ꝑ felowship ꝑ we
haue amonge our selues, as the maner of
some is: but let vs exhorte one another, &
that so muche the more, because ye se that
the daye draweth nye. ✠

D
* Ioh. 1. a
and. 14. a
Rom. 1. a
Hebr. 3. a

* For yf wee synne wilfully after that
wee haue receyued the knowelage of the
trueth, there remayneth nomore sacrifyce
for synnes, but a fearful lokyng for iudge-
mente, & violent fyre, whiche shall deuoure
the aduersaries. He that despiseth Moses
lawe, dyeth without mercie * vnder two or
three witnesses: how muche sorer (suppose
ye) shall he bee punished whiche treadeth
vnder fote the sonne of God: and count-
eth the bloud of the testamente, wherwith
he was sanctifyed, as an vnholy thynge,
and doth dishonour to the spirite of grace?
For we know him that hath sayed: * it be-
longeth vnto me to take vengeaunce, I will
recompence sayeth the Lord. And againe:
the Lorde shall iudge hys people. It is a
fearfull thynge to fall into the handes of
the liuyng GOD.

E
Mat. 12. d
Hebr. 6. a
2. Pet. 2. d

Deut. 19. d
Mat. 5. d
2. Co. 13. d

F
Deut. 32. d
Psa. 94. a
Rom. 12. d

Call to remembraunce the dayes that are
passed, in the whiche after ye had receyued
lyghte, ye endured a greate fight of aduer-
sities, partly while all men woundred and
gased at you for the shame and tribulacy-
on that was doen vnto you: partly whyle
ye became companions of them whiche so
passed theyr tyme. For ye became parta-

kers

ters also of ỹ afflictions which happened throughe my bondes, and toke in worthe the spoiling of your goodes, and that with gladnes: knowing in your selues, how that ye haue in heauen a better and an enduring substaunce. Cast not awaye therfore your confidence, whiche hathe a greate recompence of rewarde. For ye haue nede of pacience, that after ye haue dooen the wyll of God, ye might receyue the promes. For yet a verye litle whyle, ‡ he that shal come, will come, and will not tary. But the iust shall lyue by faythe. And yf he withdrawe hymselfe, my soule shall haue no pleasure in hym. It is not we that withdrawe our selues vnto damnacion, but wee pertaine vnto faythe, to the winnyng of the soule.

abacu.2.a Rom.1.c Gala.3.b

¶ The.xi. Chapter.

¶ What fayth is, and a commendacion of the same. The stedfaste beleue of the fathers in olde tyme.

FAithe is a sure confidence of thynges, whiche are hoped for, ‡ a certaynte of thinges whiche are not sene. For by it ỹ elders obtayned a good reporte. Through faythe we vnderstande that the ‡ worlde was ordayned by ỹ word of God, ‡ ỹ thynges which are sene, were made of thinges * whiche were not sene. ¶ ‡ By fayth Abell offered vnto God a more plenteous sacrifice then Cain: by whiche he obtayned witnes that he was ryghteous, GOD testifyinge of hys giftes: by whiche also he beyng dead, yet speaketh.

gene.1.a Act.13. Rom.1.c ebre.11.a

By faythe was ‡ Enoch translated, that he shoulde not see deathe, nether was he founde: for God had taken hym awaye. For afore he was taken awaye, he obtayned a good reporte, that he pleased God: but withoute fayth it cannot bee that any manne should please him. For he that commeth to God, muste beleue that God is, ‡ that he is a rewarder of thē that seke hym.

gene.5.g Hapt.4.b Act.44.b and.49.c

By faythe ‡ Noe beyng warned of God eschued the thynges whiche were as yet not sene, and prepared the arke to the sauyng of his housholde, throughe the which arcke, he * condemned the worlde, and became heyre of the righteousnes whiche is according to faythe. By fayth ‡ Abraham when he was called, obeyed to goe out in to a place, whiche he shoulde afterwarde receyue to inheritaunce: and he wente out not knowyng whither he shoude goo.

B ebrue.6.d Act.44.b Mat.12.b gene.11.a Luce.9.a

By faythe he remoued in to the lande of promes, as into a straunge countrey, where he had dwelte in tabernacles: and so dyd Isaac and Jacob, heires with hym of the same promes. For he loked for a citie hauynge a foundacion, whose buylder and maker is GOD.

C gene.21.a

* Through faythe Sara also receyued strength to conceyue and bee with childe, and was deliuered of a child whē she was paste age, because she iudged hym faythefull wiche had promysed. And therefore sprange there of one (euen of one whiche was as good as dead) ‡ so many in multitude as are ỹ starres of the skye, ‡ as the sande the whiche is by the sea shore innumerable. These all dyed accordyng to faythe, when they had not receyued the promises: but ‡ sawe them a farre of, and beleued them, and saluted them, and confessed, * that they were straungers and pilgremes on the earth. For they that saye suche thynges, declare that they seke a countrey. Also yf they had been myndefull of the countrey, from whence they came oute, they had leasure to haue returned agayne: but nowe they desire a better (that is to saye) an heauenly. Wherefore GOD hymselfe is not ashamed ‡ to be called theyr God, for he hathe prepared for thē a cytie.

gene.15.a ‡Job.8.g gen.47.b 1.par.29.b ỹ Psal.39.c ‡Ebre.11.f

D gene.22.a Ecel.44.c

* By faythe Abraham offered vp Isaac when he was proued, and he offered hym beeyng hys onely begotten sonne, in whom he had receyued the promyses. And to hym it was sayd, ‡ in Isaac shall thy seede bee called: for he considered, that GOD was hable to rayse vp agayne from deathe. Therefore receyued he hym also for an ensample of the resurrecteyon. * By faythe dyd Isaac blesse Jacob and Esau, concernynge thynges to come. * By faythe Jacob, whē he was in dyng, blessed bothe the sonnes of Joseph, and bowed hymselfe towarde the toppe of his scepter. By ‡ faythe Joseph when he dyed, remembred the departinge of the childzen of Israell, and gaue commaundemente of hys bones. ‡ By faythe Moses when he was borne, was hyd three monethes of hys father and mother: because they sawe he was a proper chylde, nether feared they the kynges commaundemente. ‡ By fayth Moses when he was great, refused to be called the sonne of Pharaos doughter, and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of sinne for a seasō: ‡ estemed

gene.27.b gene.49.a g ‡gene.50.f

E ‡Exod.1.a Exo.7.a ‡Exo.2.b

the

the rebuke of Christe, greater ryches then the treasures of Egipt. For he had respect
Prou.11.f vnto the reward. *By fayth he forsoke Egypte, and feared not the fearcenes of the kyng. For he endured, euen as thoughe he
F had sene hym whiche is inuisible.
Exo.12.d ‡Through fayth he ordeyned ꝑ passouer, & the effusiõ of bloud, lest he that destroyed
Exo.14.e the firste borne, shoulde touche them. ‡By fayth they passed throughe the red sea, as by drye lande, whiche when the Egipcyans had assayed to do, they were drowned.
Josu.6.f ‡By fayth the walles of Jerico fel doune after they wer cõpassed about seuen daies.
Jos.2.g *By fayth the harlot Raab perysched not with them that were disobedient, when she had receiued ꝑ spies to lodging peaceably.
And what shal I more saie? For the time will fayle me to shewe for me to tell of Gedeon,
Judi.7.a *of Barach, and of Sampson, and * of
Judi.4.b Jephthae, ‡ of Dauid also * and Samuel
Jud.14.a and of the Prophetes: Whiche through
Jud.11.a fayth subdued kyngdomes: wroughte
2.Sa.17.f ryghteousnes: obtayned the promyses:
2.Re.11.a *stopped the mouthes of lions * quenched
Ec.17.a the violence of fyre: *escaped the edge of
Dan.6.f the sweard: ‡ out of weakenesse, were
Dan.1.c made stronge: waxed valiant in fight: turned to flight the armyes of the alientes:
1.Re.17.a * the women receyued their dead rayse
G to life agayne. Other wer racked, & would not bee deliuered, that they might inherit a better resurrection. Agayne, other were tryed with mockynges and scourgeinges, moreouer, with bondes and prisonement:
2.Re.21.b ‡ wer stoned, were hewē asunder, wer tẽp-
2.Ma.12.b ted, were slain with sword, walked vp and
Re.17.c doune in shepe skynnes, & goates skinnes,
11.12.d being destitute, troubled, and vexed: which menne the world was not worthy of: they wandered in wyldernesses, and in mountaynes & in dennes, and caues of the earth.
And these all throughe fayth obtayned good reporte, and receyued not the promises, because God had prouyded a better thing for vs, that they without vs shoulde not be made perfecte.

The.xii. Chapter.

An exhortacion to be patient and stedfast in trouble & aduersitie, vpon hope of euerlastyng reward. A commendacyon of the newe Testamente about the olde.

Wherefore, lette vs also (seyng that
Ephe.4.a wer are compassed with so greate
Collos.3.a a multitude of witnesses) *laye a
Pet.2.a waye all that presseth doune, and the sinne that hangeth so faste on: let vs runne with pacience vnto the battayll that is sette before vs, lokyng vnto Jesus the captaine & finisher of our fayth, whiche (for the ioye that was set before hym) abode the crosse, and despysed the shame, and is set doune
*on the right hande of the throne of God. Epe.1
Consyder therfore, howe that he endured Colo.1
suche speakynge agaynst hym of synners, Hebr.4
lest ye shoulde be wery ed, & faynt in youre and.12
myndes. For ye haue not yet resysted vnto bloude, stryuyng agaynste synne. And haue forgotten the exhortacion, whiche speaketh vnto you as vnto chyldren: My sonne, despyse not thou the chastenynge of the Lorde, nether faynte when thou art rebuked of hym: for whome the Lorde loueth, him he chasteneth: yea, he scourgethe euery sonne that he receaueth.

If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes. What B
sonne is he whom the father chasteneth not? ‡ If ye be not vnder correction, whereof all are partakers, then are ye bastardes and not sonnes. Therfore seing we haue had fathers of our flesshe, whiche corrected vs, and we gaue them reuerence: shall we not muche rather bee in subiection vnto the father of spirytes, and lyue?
And they verely for a feawe dayes, nurtred vs after theyr owne pleasure: but he nurtreth vs for oure profite, to the intente that he may mynister of hys holynes vnto vs. No maner chastisyng for the presente tyme semeth to bee ioyous, but greuous: neuertheles afterwarde, it bryngeth the quyet frute of righteousnes, vnto them whiche are exercysed therby. C
Esa.35.d
*Stretche forthe therfore the handes whiche were let doune, & the weake knees, and see that ye haue straight steppes vnto youre fete, leste any haltynge turne you out of the waye: yea, let it rather bee healed. Folowe peace with al men, & holynes: without the which no man shal se ꝑ Lord. And loke that no man bee destitute of the grace of God, leste any roote of bitternes sprynge vp and trouble, and therby many be defyled: that there be no fornicator, or
vncleane person, as Esau whiche for one Gene.25
meale of meate solde hys byrthright. For ye knowe howe that afterwarde when he woulde by inherytaunce haue obtayned blessynge, he was put by. For he founde no place of repẽtaunce, though * he sought Gene.27.d
it with teares. D
For ye are not come vnto the ‡ mounte Exo.19.b
that is touched, & vnto burnyng fyre, nor vnto stormie and darkenes, and tempestes of wether

of wether, & ſounde of a trompe, and the
Exo.20.c voyce of wordes, which *voyce they (that
heard it) wished a waye, that the cõmuni-
cacion ſhould not be ſpoken to them. For
they could not abyde ỳ whiche was com-
Exo.19.b. maunded. *Yf a beaſt touche the moun-
tayne it ſhalbe ſtoned, or thruſt thorowe
with a darte: ſo terrible was the ſight
which appeared. Moſes ſayde: I feare &
quake: but ye are come vnto the mounte
Syon, & to the citie of the lyuyng God,
the celeſtiall Ieruſalem: & to an innume-
rable ſight of Angels, & vnto the congre-
gacion of the firſt borne ſonnes, whiche
are written in heauen, and to God, the
1.pet.1.a iudge of all, & to the ſpirites of iuſt and
Deut.9.b perfecte men, and to Ieſus the mediato
Gen.4.b of the new teſtament, and to the *ſprink-
lyng of bloud, that ſpeaketh better then
C the bloud of Abel. See that ye deſpiſe not
hym, that ſpeaketh. For yf they eſcaped
not, whiche refuſed hym that ſpake on
earth: muche more ſhall we not eſcape, yf
we turne away from hym, that ſpeaketh
from heauen, whoſe voyce then ſhoke the
earth, and now hath declared, ſaying: yet
once more wyll I ſhake, not the earth on-
lye, but alſo heauen. Where as he ſayth:
yet once more, it ſignifyeth the remouing
awaye of thoſe thynges whiche are ſha-
ken, as of thynges whiche haue ended
they: courſe: that the thynges whiche are
not ſhaken, may remayne. Wherfore, yf
we receyue the kyngdome whiche cannot
be moued, we haue grace wherby we may
Deut.4.b ſo ſerue God, and that we maye pleaſe
hym with reuerence * and godlye feare.
For our God is a conſumyng fyre.

The.xiii. Chapter.

Exhorteth vs vnto loue, to hoſpitalitie, to
thinke vpon ſuche as be in aduerſitie, to mayntaine
wedlocke, to auoyde couetouſneſſe, to make muche
of them that preache Gods worde, to beware of
ſtraunge learnyng, to be content to ſuffre rebuke
with Chriſt, to be thankful vnto God, and obedient
vnto ſuche as be in authoritie.

I Let brotherly loue continue.
1.Cor.10.c 2 Be not forgetfull to lodge
Rom.12.c ſtaungers. For therbye haue
1.pet.4.b diuerſe menne * lodged An-
1.tim.4.b gels vnwares. Remembre
Gen.19.a them that are in bondes, euen as though
ye were bounde wyth them poure ſel-
ues. Bee myndefull of them whiche
are in aduerſitie, as ye whiche are yet
in the bodye. 3 Wedlocke is to be had
in honoure among all men, and the bed
vndefyled. As for whorekepers and ad-
ououtrers God ſhal iudge them. 4 Let your
converſacion bee without couetouſneſſe,
and be *content with ſuche thinges, as ye Deut.23.b
haue already. For he hath ſayed: * I will 1.Tim.6.b
not fayle thee, neither forſake thee: ſo that *Iosu.1.a
we may boldly ſaye: the Lorde is my hel- B
per, and I wyll not feare what man may
do vnto me. 5 Remembre them which haue
the ouerſyght of you, which haue ſpoken
vnto you the worde of God. Whoſe faith
ſee that ye folowe, and conſydre the ende
of they: converſacion.

Ieſus Chriſte yeſterdaye and to daye,
and the ſame continueth for euer.

6 Be not caryed about with dyuers and
ſtraunge learning. For it is a good thing
that the herte be ſtablyſhed wyth grace,
& not with meates, which haue not profi-
ted them that haue had they: paſtime in
them. 7 We haue an aulter, whereof they
maye not eate, whiche ſerue in the taber-
nacle. * For the bodyes of thoſe beaſtes, Num.19.a
whoſe bloude is brought into the holye
place by the hye prieſt to pourge ſynne, C
are burnte without the tentes. Therfore
Ieſus alſo, to ſanctifie the people wyth
his owne bloud, ſuffred * without ỳ gate. Ioh.19.d
Let vs go forth therfore vnto him, out of
the tentes, & ſuffre rebuke with hym. For
here haue we no continuyng citie, but we
ſeke one to come.

8 By hym therfore doe we offer ſacrifyce
of laude alwayes to God, that is to ſaye:
the frute of thoſe lyppes, whiche confeſſe
his name. 9 To do good and to diſtribute,
forget not, for with ſuche ſacrifices God Eccl.35.a
is pleaſed. 10 Obey them that haue the o- Acte.10.a
uerſyght of you, and ſubmyt your ſelues Rom.12.a
vnto the, for they watche for your ſoules, Phil.4.b
euen as they that muſt geue accomptes:
that they maye doe it with ioy, & not with
greefe. For that is an vnprofitable thyng D
for you. 11 Praye for vs. For we truſte we
haue a good conſcience among al men, &
deſyre to lyue honeſtly. 12 But I deſyre you
the more, that ye ſo do, that I may be re-
ſtored to you the ſooner.

13 The God of peace that brought againe
from death our Lorde Ieſus * the great Exo.14.b
ſhepeheard of the ſhepe, thorow the bloud Iosu.10.a
of the euerlaſtyng teſtamente, 14 make you 1.Pet.5.a
perfect in all good workes, to do his wil,
and bryng to paſſe, that the thyng which
ye do, may be pleſaunte in his ſight, tho-
rowe Ieſus Chriſt. To whõe be prayſe for
euer whyle the worlde endureth. Amen.

I

I beseche you brethren, suffre the worde of exhortacion: for we haue written vnto you in fewe woordes. Ye knowe oure brother Timothe, that he is at liberte: with whome (yf he come shortly) I will see you. Salute them that haue the ouersight of you, and all the saintes. They of Italy salute you. Grace be with you all. Amen.

¶ Sente from Italy by Timotheus.

¶ The Epistle of Sainct James.

¶ The first Chapter. ✠

He exhorteth to reioyce in trouble, and thankefully to receyue the worde of God: true religion, or deuocion what it is.

JAmes the seruaunt of God and of the Lorde Jesus Christe, sendeth gretyng to the twelue trybes which are scattered abrode.

My brethren, count it for an exceedyng ioy, when ye fall into diuers temptacions: knowyng this, that *the tryng of your fayth gendreth pacience: and let pacience haue her perfecte worke, that ye may be perfect and sound, lackyng nothyng.

If any of you lacke wisedome *let him aske of hym that geueth it: euen God, which geueth to all men indifferentlye, & casteth no man in the tethe, and it shalbe geuen hym. But let hym aske in fayth, and wauer not. For he that douteth, is lyke a waue of the sea, which is toste of the wyndes and caryed with violence. Neither let that man thinke, that he shall receyue any thing of the Lorde. A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degree reioyce whē he is exalted. Againe, let hym that is ryche, reioyce when he is made lowe. *For euen as the floure of the grasse, shal he passe away. For as ỳ sunne ryseth with heate, & the grasse wydereth, and his floure falleth awaye, & the beautie of the fashion of it perisheth: euen so shall the ryche man perishe in his wayes. Happy is the man that endureth temptacion: for when he is tryed, he shall receiue the croune of lyfe, which the Lorde hath promysed to them that loue hym. ✠

Let no man say when he is tempted, that he is tempted of God. For *as God cānot be tempted with euyl, so neither he hymselfe tempteth any man. But euery man is tempted, when he is drawen awaye, and entised of hys owne concupiscence. Then when lust hath conceiued, she bringeth forth sinne: and sinne whē it is fynished bryngeth forth death.

Do not erre my dere brethren. * ✠ Euerye good gyft, and euery perfecte gyft, is from aboue, and commeth downe from the father of lyghtes, with whome is no variablenes, neyther is he chaūged vnto darkenes. *Of his owne wyll begat he vs with the woorde of trueth, that we should be ỳ first frutes of his creatures. Wherfore (dere brethren) * let euery man be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before God. * Wherfore lay apart all fylthynes and superfluitie of maliciousnes, and receiue with mekenes the worde that is graffed in you, which is able to saue youre soules. ✠ And ✠ see that ye bee doers of the worde and not hearers onely, deceyuyng your owne selues. For *yf any man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodely face in a glasse. For assone as he hath looked on hymselfe, he goeth his waye, & forgetteth immediatly what his fashion was. * But whoso looketh in the perfect lawe of libertie, & continueth therin (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in his dede.

If any man among you seme to be deuoute, and refrayneth not his tonge, but deceyueth his owne herte, this mans deuocion is in vayne. Pure deuocion & vndefiled before God the father, is this: to visyte the fatherlesse and widdowes in their aduersitie, and to kepe himselfe vnspotted of the worlde. ✠

The. ii. Chapter.

He forbyddeth to haue any respecte of persones, and not to boast of fayth where no dedes are.

My brethren, esteme not the fayth of our Lord Jesus Christe the Lord of glory *with respecte of persons. For yf there come into youre companie a manne wearing a golden ring, clothed in goodly

a Iob. 42. a
Sapie. 3. a
Rom. 5. a

Iob. 12. c
Eccle. 7. c
Mat. 11. a
Luk. 11. b.

Es. 40. b
Eccl. 14. b
1. Pet. 1. b

a. Ia.

Mat. 7. b

Leu. 19. d

in goodly aparell, and there come in also a poore man in vile raiment, and ye haue a respecte to hym that weareth the gaye clothyng, and saye vnto hym: Sytte thou here in a good place: & saye vnto the poore, stand thou there, or syt here vnder my fote stoole: are ye not partiall in youre selues, and haue iudged after euill thoughtes?

B Harken my deare beloued brethrē. Hath not God chosen the poore of thys world, suche as are riche in faythe, and heires of the kingdom, whiche he promised to them that loue hym? But ye haue despised the poore. Doo not riche menne execute tyranny vpon you, and drawe you before ỹ iudgement seates? Doo not they speake euill of that good name whiche is called vpon ouer you: If ye fulfil the royall law Leui.19.d accordyng to the scripture: *(Thou shalte Mat.22.d loue thyne neighbour as thy selfe,) ye doo Mar.12.c well. But yf ye regarde one persone more Rom.13.c then another, ye commit synne, and are re- Gala.5.b buked of the lawe, as transgressours.

C Whosoeuer shall kepe the whole lawe, mat.5.c and yet faile in one poynete, he is gyltie of all. For he that sayed: Thou shalte not commit adultery, sayed also: thou shalte not kyl. Though thou doe none adultery, yet yf thou kyll, thou art become a transgressor of the lawe. So speake ye, and so doo, as they that shalbee iudged by the lawe of libertie. For he shal haue iudgemēt Mat.18.b without mercie that sheweth no mercye: and mercy reioyseth against iudgement.

What auayleth it my brethren, though a manne saye he hathe faythe, yf he haue no deedes? Can faythe saue him? If a brother or a sister bee naked and destitute of dayelye foode, and one of you saye vnto them: departe in peace, God sende you warmnes and foode, notwithstandyng ye geue them not those thynges whiche are nedeful to the body, what shal it helpe? Euē so faith, if it haue no dedes, is dead in it selfe.

D But some manne will saye, thou haste faythe, and I haue deedes: shewe me thy fayth by thy deedes: and I wil shew thee my faythe by my deedes. Beleuest thou ỹ there is one God? Thou doest well. The deuels also beleue, and tremble. But wilte thou vnderstande (O thou vain manne) that faythe without dedes is dead? Was not Abrahā our father iustified throughe Gene.22.d workes, when he had offered Isaac hys sonne vpon the aulter? Thou seest, howe that fayth wrought with his deedes, and through the deedes was the faythe made perfecte: and the scripture was fulfilled whiche saieth: Abraham beleued God, & it gene.15.b was reputed vnto hym for righteousnes, Rom.4.c and he was called the frend of God. Ye se gala.3.a. then how that of deedes a mā is iustified, and not of fayth onely. Likewise also, was not Raab the harlot iustifyed throughe workes, when she had receiued the messē- Iosu.2.c gers and had sent them out another waye? For as ỹ body, without ỹ spirite is dead, euen so faythe without workes is dead also.

¶ The.iii. Chapter.

What good and euell cummeth thorow the tōge. The dutie of suche as be learned. The difference betwixte the wysdome of the Gospell, and the wisdō of the worlde.

My brethren, *be not euery man a master, knoweyng howe that we shall receyue the greater dānacion: for in many thynges we synne all. If a man sinne not in word, the same is a perfect man, & able also to tame all the body. Behold, we put bittes into ỹ horses mouthes, ỹ they may obey vs: & we turne aboute al the body of them. Behold also the shippes, which though they be so greate & are driuen of fearce windes, yet are they turned about wt a verie small helme whither soeuer the violence of the gouerner will. Euen so the toungue is a litle mēbre also, & boosteth greate thinges. Behold howe great a thyng a litle fire kēdleth, and the toungue is fire, euen a worlde of wickednes. So is ỹ toūgue set among oure membres, that it defileth the whole body, and setteth a fire all that we haue of nature, and is it selfe sette a fire euen of hel.

All the natures of beastes, and of birdes, and of serpentes, and thynges of the sea, are meked and tamed of the nature of mā. But the toungue can noe manne tame. It is an vnruly euill, full of deadly poyson. Therewith blesse we God the father, and C therewith curse wee menne, which are gene.1.d made after the (image and) similitude of God. Out of one mouthe proceadeth blessing & cursyng. My brethrē, these thinges ought not so to bee. Doeth a fountayne sende forthe at one place swete water and bitter also? Can ỹ figge tree (my brethren) beare olyue beryes? eyther a vyne beare figges? So can no foūtain geue both salte water and freshe also. If any manne bee wise and endued with knowlage amonge you, lette hym shewe hys workes out of good conuersacion with meknes of wise-

dom.

A *mat.23.f.

B ỹ.10.17.a

C *gene.1.d

dome. But yf ye haue bitter enuiyng and
D stryfe in youre hearte, reioyce not: neither
bee lyars agaynste the truthe: For suche
wisedome descendeth not from aboue: but
is earthy, natural, and deuelish. For where
enuiyng and strife is, there is vnstablenes,
and al maner of euil workes. But the wis-
dome that is from aboue, is firste pure,
then peaceable, gentle, and easy to bee in-
treated, full of mercy & good frutes, with-
out iudging, without simulation: yea, and
the frute of righteousnes is sowē in peace,
of them that maintain peace.

The.iiii. Chapter.

Warre and fighting commeth of voluptuousnesse. The frendshyppe of the worlde is enmitie before God. An exhortacion to flye slaunder, and the vanitie of this lyfe.

I Rom whence commeth warre,
& fighting among you? Come
they not here hence? euē of your
lustes, that fight in your mem-
bres? Ye lust, and haue not. Ye enuye and
haue indignacion, and cannot obtayne. Ye
fight and warre. Ye haue not because ye
aske not. Ye aske and receyue not, because
ye aske amysse: euen to cōsume it vpō youre
lustes. Ye aduouterers and women that
breake matrimony: know ye not howe yt
yᵗ frendshyp of the world is enmytie with
God? Whosoeuer therefore will be a frend
of the worlde, is made the enemie of God.
Esther do ye thinke that the scripture sayth
in vayne? The spirite that dwelleth in vs,
lusteth euen contrarie to enuie: but geueth
more grace (wherefore he sayeth: GOD resisteth
the proud, but geueth grace vnto the lowly.)

B Submitte youre selues therfore to God:
but * resist the deuell, and he will flie from
you. Drawe nye to God, and he will drawe
nye to you. Clense youre handes ye sinners
and pourge youre hearte ye wauerynge
mynded. Suffre afflictions: and mourne
and wepe. Let youre laughter bee turned
to mournyng: and youre ioye to heuinesse.
‡Humble youre selues in the sight of the
Lorde, and he shall lifte you vp. Backebite
not one another, brethren. He that backe-
biteth hys brother, and he that iudgeth
his brother, backbiteth the lawe, and iud-
geth the lawe. But and yf thou iudge the
lawe, thou art not an obseruer of the law,
but a iudge. There is one lawe geuer (and
C iudge) whiche is able to saue & to destroy.
‡What art thou that iudgest another?

Go to nowe ye that saye: * to daye and to
morowe let vs go into suche a citie, and cō-
tinue there a yere, and bye and sell, and
wyn: and yet cannot ye tel, what shall hap-
pē on the morow. For what thing is youre
lyfe? It is euen a vapoure, that appeareth
for a litle tyme, and then vanisheth awaye.
For that ye ought to saye: ‡ If the Lorde
wil, and yf we liue, let vs doo this or that.
But nowe ye reioyce in your boastynges.
All suche reioysyng is euill. Therefore to
hym that knoweth how to doo good and
dooth it not, to hym it is synne.

The.v. Chapter.

He threatneth the wicked ryche men, exhorteth vnto pacience, to beware of swearing. One to knowledge his faultes to another, on to praie for another, and one to labour to bring another to the truthe.

GO to nowe ye riche men. Weepe
& houle on youre wretchednesse
that shall come vpon you. Youre
ryches is corrupte, youre gar-
mentes are motheaten. Your gold and sil-
uer is cankered, and the ruste of them shall
be a witnes vnto you, and shall eate youre
flesche as it were fire. Ye haue heaped trea-
sure together (euen wrath to yourselues) in your
last dayes: Beholde * the hire of the labou-
rers whiche haue reaped doune youre
feldes (whiche hire is of you kepte backe
by fraude) cryeth: and the cries of them
whiche haue reaped, are entered into the
eares of the Lorde Sabaoth. Ye haue li-
ued in pleasure on the earth, and ben wan-
ton. Ye haue nozished youre heartes, as
in a daye of slaughter. Ye haue condemned
& killed the iust, & he hath not resisted you.

B ‡Bee patient therefore brethren, vnto
the commyng of the Lorde. Beholde, the
husbandmā watteth for yᵗ precious frute
of the earth, and hath long pacience there
vpon, vntill he receyue the early and the
latter rayne. Bee ye also pacient therefore
and settle your heartes, for the commynge
of the Lorde draweth nie. Grudge not one
agaynste another, brethren, lest ye be dam-
ned. Behold, the iudge standeth before the
dore. Take (my brethren) the Prophetes
for an ensample of sufferynge aduersitie,
& of pacience, which spake in the name of
the Lorde. ‡Behold, * we counte them
happy which endure. Ye haue heard of
the pacience of Job, & haue knowen what
end yᵗ Lorde made. For the Lorde is verie
pitifull and mercifull.

But aboue al thinges my brethren sweare
not, neither by heauen, neither by earth, ne-
ther any other othe. Let your yea be yea,
and

and your nay, nay: leste ye fall into ypocrisye. If any of you be vexed, lette hym praye. If any of you be mery, let hym syng psalmes. If any be diseased among you, let hym call for the elders of the congregacion, and let them praye ouer hym, and anoynte hym with oyle in the name of the Lorde, and the prayer of fayth shall saue the sicke, and the Lorde shall rayse hym vp: and yf he haue cõmitted sinnes, they shall be forgeuen hym. Knowelage your faultes one to another, & praye one for another, that ye may bee healed. For the feruente prayer of a ryghteous man auayleth muche. Helias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of thre yeres & sixe monethes. And he prayed agayne, and the heauen gaue rayne: and the earth brought forth her frute. Brethren, yf any of you doe erre from the trueth and another conuert hym, let the same knowe that he whiche conuerteth the synner from going a stray out of his waye, shall saue a soule from death, and shall hyde the multitude of synnes.

The ende of the Epistle of saincte James

The first Epistle of saincte Peter the Apostle.

The first Chapter.

He sheweth that thorow the aboundaunt mercy of God, we are begotten agayne to a lyuely hope, & how fayth must be tryed: how the saluacõ in Christ is no Newes, but a thing prophecied of olde. He exhorteth them to a godly conuersacyon, for so muche as they are now borne a new by the worde of God.

PEteran Apostle of Jesu Christ to the that dwell here & there as straungers thoughout Põtus, Galacia, Capadocia, Asia and Bethinia, elecre accordyng to the foreknowlage of God the father, thorowe the sanctifying of ye spirite vnto obedience & sprynklyng of the bloud of Jesus Christe.

Grace be with you and peace be multiplyed. Blessed be God the father of our Lorde Jesus Christ, which accordyng to his aboundaũt mercy begat vs agayn vnto a lyuely hope (by that, that Jesus Christe rose agayn from death) to an inheritaunce immortal and vndefyled, and that perisheth not, reserued in heauen for you, whiche are kepte by the power of God thorow faith, vnto saluacion: which is prepared already to bee shewed in the laste time in ye which ye reioyce: though nowe for a season (yf nede require) ye are in heauynes, thorowe manyfolde temptacions, that the tryall of your fayth beeing muche more precious then gold that perisheth (though it be tryed with fyre) myght be founde vnto laude, glorye and honour, at the appearyng of Jesu Christ: whome ye haue not seen, & yet loue hym, in whome euen nowe though ye see him not, yet doe you beleue, and reioyce with ioy vnspeakeable and glorious, receyuyng the ende of youre fayth, euen the saluacion of your soules.

Of whiche saluacion haue the Prophetes enquyred & searched, whiche prophecyed of the grace that should come vnto you, searching when or at what tyme the spirite of Christe (whiche was in them) shoulde signifie: whiche spirite testifyed before, the passions that shoulde happen vnto Christ, and the glorye that shoulde folowe after, vnto whiche Prophetes it was also declared, that not vnto themselues, but vnto vs, they should minister ye thynges which are nowe shewed vnto you of them, whiche (by the holy goste sent downe from heauen) haue in the gospell preached vnto you ye thinges, which the Angels desyre to beholde.

Wherfore gyrde vp the loynes of youre mynde, be sober, & trust perfectly on the grace that is brought vnto you (by the declaryng of Jesus Christe) as obedient children, that ye geue not your selues ouer vnto youre olde lustes: by whiche ye were led, when as yet ye were ignorant of Christe: but as he which called you is holy, euen so be ye holy also in all maner of conuersacion, because it is written: Be holy for I am holy. And yf so bee that ye call on the father, whiche without respecte of person iudgeth accordyng to euery mannes worke, see that ye passe the tyme of youre pylgrimage in feare.

for

D + For as muche as ye knowe, howe that ye were not redemed wyth corruptible thynges (as ſyluer and golde) from your vayne conuerſacion, whiche ye receyued
Deute.9.b by the tradicion of the fathers * but wyth
1.Joh.1.b the precious bloud of Chriſte, as of a
Apoca.1.b lambe vndefiled + without ſpot, whiche was ordeyned before hande, euen before the worlde was made: but was declared
Eſay.9.b in the laſt tymes * for your ſakes, whiche
Luke.1.b by his meanes doe beleue on God, that raiſed hym vp from death, and glo-
Pſalm.2.b ryfyed hym, * that ye myght haue fayth and hope towarde God: euen ye whiche haue puryfyed your ſoules thorowe the ſpirite, in obeying the trueth with bro-therly loue vnfayned: ſee that ye loue one another with a pure herte feruently: for ye are borne a newe, not of mortall ſede, but of immortall, by the woorde of God, whiche lyueth and laſteth for euer.
Eſa.40.b * For all fleſhe is graſſe, and all the glory
1.Pet.1.b of manne is as the floure of graſſe. The
Jacob.1.b graſſe wyddereth, and the floure falleth awaye: but the woorde of the Lorde endureth euer. + And this is the woorde, which by the goſpell was preached vnto you.

¶ The.ii. Chapter.

He exhorteth men to laye aſyde all vyce, to abſtayne from fleſhly luſtes, and to obey worldlye rules. Howe ſeruauntes ſholde behaue themſelues towarde theyr maſters. He exhorteth to ſuffer after the enſample of Chriſte.

I Wherefore laye aſyde all
Mat.18.c maliciouſneſſe and all
guile, and fayned-neſſe, and enuy and all backbytyng: and * as newe borne babes, deſyre ye that mylke (not of the body, but of the ſoule) whiche is without diſcrete: that ye maye growe therby (vnto ſaluacion.) yf ſo be that ye haue taſted, howe gracious the Lorde is, to whome ye come, as vnto a lyuyng ſtone, diſalowed of menne but choſen of God and precious: and ye as lyuyng ſtones, are made a ſpirituall houſe, an holy prieſthode, for to offer vp ſpirituall ſacrifices, acceptable to God by Jeſus
B Chriſte. Wherefore it is contayned alſo in
Eſay.28.b the ſcripture: * beholde, I put in Sion a
Rom.9.b ſtone to be layde in the chiefe corner, elect
1.Pet.2.b and precious, and he that beleueth on hym ſhall not be confounded. Unto you therfore which beleue he is precious: but
Pſa.118.b vnto them which beleue not * the ſtone
Mat.21.b whiche the buylders refuſed, the ſame is
begon to be the head of the corner: and a ſtone that menne ſtomble at, and a rocke wherat they be offended, whiche ſtomble at the worde, and beleue not that, wherevnto they were ſet. But ye are a choſen generacion, a royall * prieſthode, an holy nacion, * Exo.19.b
a people whiche are won: that ye ſhoulde * Deu.7.b
ſhewe the vertues of him, that called you oute of darckenes into his meruelous lyghte, * whiche in time paſte were not a * Oſe.1.b
people, but are nowe the people of God: Rom.9.b
which ſome tyme had not obtayned mercye, but nowe haue obtayned mercye. +

+ + Derely beloued, I beſeche you as * Ge.47.c
ſtraungers and pylgrems, abſteyne fro C
fleſhly luſtes, whiche fight agaynſte the * Rom.6.b
ſoule: and ſee that ye haue honeſt conuerſacion among the Gentyles, that where as they backbyte you as cuyll doers, they may ſee your good workes & prayſe God in the daye of viſitacion. * Submyt Rom.13.b
your ſelues therfore vnto all maner ordinaunce of manne, for the Lordes ſake: whether it be vnto the kyng, as vnto the chiefe head: eyther vnto rulers, as vnto them that are ſent of hym, for the puniſhment of cuyll doers: but for the laude of them that doe well. For ſo is the wyll of God, that with well doing ye may ſtoppe the mouthes of fooliſhe and ignorante menne: as free, and not as hauyng the libertie for a cloke of maliciouſnes, but euen as the ſeruauntes of God. * Honour Ro.13.b
all menne. Loue brotherly felowſhyppe. Feare God, honoure the kyng. +

D + Seruauntes, obey your maſters with Epy.6.a
feare: not only yf they be good and cour- Colla.3.b
teous, but alſo though they be frowarde. Tit.2.b
* For + this is thāke worthy: yf a man for conſcience towarde GOD endure greefe, and ſuffre wrong vndeſerued. For what prayſe is it, yf when ye bee buffeted for your faultes, ye take it pacyently? But and yf when ye doe well, ye ſuffre wrong & take it patiently, then is there thanke with God. For hereunto verely were ye called: for Chriſte alſo ſuffered for * vs * Joh.13.b
leauyng vs an enſample, that ye ſhould Epy.5.a
folowe his ſteppes, whiche dyd no ſinne, neyther was there guyle founde in hys mouthe: whiche when he was reuiled, reuiled not againe: when he ſuffred, he threatned not: but commytted the vengeaunce to hym that iudgeth ryghteouſly * which his owne ſelfe bare our ſinnes 1.Pet.2.b
in his body on the tree, that we beeyng Eſay.53.b
deliuered

delyuered frō synne, shuld liue vnto ryghteousnes. By whose stripes ye were healed. For ye were as shepe gooyng astraye: but are now turned vnto the shepeherde and bishop of youre soules.

¶ The.iii. Chapter.

How wyues ought to ayde themselues towarde their husbandes, & in their apparell. The duryes of men towardes their wyues. He exhorteth all men to vnitie and loue, and patiently to suffre trouble. Of baptysme.

A LIkewise *ye wiues bee in subiection to youre husbandes, that euen *Ephe.5.c
they whiche obey not the woorde, *Colo.3.c
maye without the woorde bee wonne by the conuersacion of the wiues, whyle they beholde youre chaste conuersacion coupled with feare. Whose apparell shall not bee outwarde with broyded heere, & hangyng on of gold, ether in puttyng on of gorgeous apparell: but lette the hidde manne whiche is in the heaerte, bee wythout all corruption, so that the spirite bee at reste and quiete,
B whyche spirite is before God a thyng much sette by. For after this manner in the olde tyme dyd the holy women, whiche trusted in GOD, tyer them selues, and were obedience to theyr housbandes, euen as Sara obeyed Abraham, and called hym Lorde: whose doughters ye are, as lōg as ye dooe well, and are not afraied for any terrour.

Likewise ye menne, dwell wyth them accordyng to knowelage: geuing honoure vnto the wyfe, as vnto the weaker vessel, and as vnto them that are heires also of the grace of life, that youre prayers bee not hyndered. In conclusion, & bee ye all of one mynde, of one heaerte, loue as brethren, bee pitifull, bee courteous (mete) not rendering euill for euill, or rebuke for rebuke: but contrarywise, blesse: knowynge
C that ye are therevnto called, euen that ye
Psal.34.c should bee heires of the blessyng.
*For he that dooeth long after lyfe, and loueth to see good dayes, let hym refrayne hys tonge from euill, and his lippes that they speake not guyle. Lette hym eschue euill, and dooe good: lette hym seke peace, and ensue it. For the eyes of the LORD are ouer the righteous, and hys eares (are open) vnto their prayers: Again, the face of the Lorde is ouer them that dooe euill.

Moreouer, who is it that will harme you
Mat.5.b if ye folowe that whyche is good? Yea happy are ye, if any trouble happen vnto you for righteousnesse sake. *Bee not ye afrayed for any terroure of them, neither bee ye troubled, but sanctifie the Lorde God in you hertes. ‡Be ready alwayes to geue an answere to euery manne that asketh you a reason of the hope that is in you, and that with meknes and feare, hauyng a good conscience, *that where as they backbyte you as euill dooers, they maye bee ashamed, that falsely accuse youre good conuersacion in Christe. ‡For * it is better (if the will of God be so) that ye suffer for well dooyng, then for euill dooyng. *Mat.10.c
1.Pet.Titu.
‡Ag at.1.Pet.

D *For as muche as Christe hath once suffered for synnes, the iust for ✠ vniust, *Rom.
to bryng vs to God, & was killed as pertayning to the flesche: but was quickened in the spirite. In whiche spirite he also went and preached vnto the spirites that were in prison, whiche sometyme had been disobediente, when the longe sufferyng of God was once loked for in the dayes of Noe, *while the arcke was a prepayryng: ‡ wherein fewe, that is to saye eight soules, were saued by the water, like * as baptisme also now saueth vs, not the puttyng awaye of the filth of the flesh: but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on ✠ right hand of God: & is gone into heauē, *angels, powers, and myght subdued vnto hym. ✠
*Gen.
‡Gen
*Rom
Debat and.2.

The .iiii. Chapter.

He exhorteth men to cease from synne, and no man to suffer as an euill doer: but as a Christen man.

FOR as muche then as Christe hath suffered for vs in ✠ flesche, A
arme ye your selues likewise with the same mynde: for he whyche suffereth in the flesche, ceaseth from synne, that he hence forwarde shuld liue (as much time as remaineth in the flesche) not after ✠ lustes of menne, but after the will of God. For it is sufficient for vs, that wee haue spente the tyme that is paste of the life, after the will of the Gentiles *walkyng in wantonnes, lustes, in excesse of wines, in excesse of eating, in excesse of drynckyng (in drōkenesse) and in abhominable idolatrie.
*Rom
Ephe

And it semeth to them an inconuenient thyng, that ye runne not also with them B
vnto the same excesse of riote, and therefore speake they euil of you, whiche shall geue accomptes to hym, that is ready to iudge quicke and deade. For vnto thys pourpose verily was the Gospel preached

also vnto the deade, that they shoulde bee iudged lyke other menne in the flesshe, but shoulde liue before God in the spirite. ✣ The ende of all thynges is at hand. Be ye therefore sober, and watche vnto prayer. But aboue all thynges haue feruente loue among your selues. For loue shall couer the multitude of sinnes. * Bee ye herberous one to another, withoute grudgyng. As euery manne hath receiued the gifte, euen so ministre the same one to another, as good ministers of the manyfolde grace of God. If any manne speake, lette hym talke as the wordes of God. * If any manne ministre, lette hym doo it as of the ability, whiche God ministreth vnto hym. That God in all thynges maye bee glorified throughe Jesus Christe, to whom be praise and dominion for euer and euer. Amen. ✣ Derely beloued, maruaill not that ye are proued by fire (whiche thyng is to trie you) as though some straunge thyng happened vnto you: but reioyce in as much as ye are partakers of Christes passions: that when his glorye appeareth ye may bee merie & glad. * If ye bee railed vpō for ꝓ name of Christ, happy are ye. For the glory and the spirite of God resteth vpon you. On their parte he is euill spoken of: but on your parte he is glorifyed.

Let none of you bee punished as a murtherer or as a theefe or an euill doer, or as a busibody in other mennes matters. If any manne suffre as a Christian manne, let him not bee ashamed: but let him glorify God on this behalfe. For the tyme is come ꝓ iudgement must begyn at the house of God. If it first begyn at vs, what shall the ende bee of them whiche beleue not the Gospel of God? And if ꝓ righteous scarcely be saued: where shal ꝓ vngodly & the sinner appeare? Wherfore let the ꝓ are troubled, according to the will God commit their soules to hym in well doing, as vnto a faythfull creatour.

The .v. Chapter.

A spirituall exhortacion for all degrees and states. He exhorteth yonge persones to subiect them selues to ꝓ elder, & euery one to loue another.

THe elders which are emong you, I exhort, which am also an elder and a witnes of the afflictions of Christe and also a partaker of ꝓ glory ꝓ shal be opened: * Feede ye Christes flocke, as muche as lyeth in you, takyng the ouersight of them not as compelled therto, but wyllyngly: (after a godlye sorte) not for the desire of fylthy lucre, but of a good mynde: * not as thoughe ye were lordes ouer the parysshes, but that ye be an example to the flocke. (& that with good will.) And when ꝓ chefe shepherd shal apeare ye shal receiue * an incorruptible croune of glorye. Likewise ye yonger submit your selues vnto the elder. ✣ Submit your selues euery man one to another, knit your selues together, in lowlines of mynde. For god resisteth the proude, and geueth grace to the humble. Submyt your selues therefore vnder the myghtye hande of God, that he may exalte you when the tyme is come. * Caste all your care vpon hym: for he careth for you. Be sober and watche, for your aduersary the deuel as a roaryng lyon * walketh about, seking whom he may deuour, whom resiste stedfast in the fayth, knowyng that the same afflictiōs are appointed vnto your brethē, that are in the worlde. But the God of all grace which hath called vs vnto his eternal glory by Christ Jesus, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength & stablisshe you. To hym be glorye and dominion for euer and euer. Amen. ✣

By Siluanus a faythfull brother vnto you (as I suppose) haue I written briefely, exhortyng, and testifyng, howe that this is the true grace of God, wherin ye stande. The congregacion of them whyche at Babilon are companions of your election, saluteth you & so doeth Marcus my sonne. * Greete ye one another with the kisse of loue. Peace be with you all, which are in Christe Jesu. Amen.

The second Epistle of S. Peter.

The first Chapter.

Forasmuche as the power of God hath geuen vs all thinges pertaynyng vnto life, he exhorteth vs to make oure callynge knowen by good workes, and fruites of faith. He maketh mencyō of his owne death.

SYmon Peter a seruaunte, and an Apostle of Jesus Christe, to them whiche haue obtained lyke precious fayth with vs, throughe the righteousnes of oure God and sauioure Jesus Christe. * Grace be vnto you, and peace be multiplied throughe the knowledge of God and of Jesus our Lorde. Accordyng

lozdyng as hys godly power hath geue vnto vs all thynges that perteyne vnto life and godlines, throughe ỹ knowledge of him that hath called vs by glozy, and vertue: by the whiche are geuen vnto vs excellent and moste great promises, that by the meanes therof ye might be * partakers of the Godlye nature, if ye flye the corrupcion of wozldlye luste.

B And herunto geue al diligence: in youre fayth minister vertue, in vertue knowe-
ledge: * in knowledge temperaunce, in
temperaunce patience: in patience godly-
nes: in godlines, brotherly kyndenes: in
brotherlye kyndeneſſe, loue. For if theſe
thinges be emong you, & be plenteous,
they will make you ỹ ye neyther shalbe ydle nor vnfruitful in ỹ knowledge of our Lord Jesus Christ. But he that lacketh
theſe thinges, is blynd, and gropeth for
the way with his hand, and hath forgotte, ỹ he was pourged frō his old sinnes.

C Wherfore brethren, geue the more diligence for to make youre callyng and election sure (by good workes.) For if ye doe such thinges, ye shall neuer fal. Yea,
and by this meanes an entryng in shall be ministred vnto you aboundauntly, into the euerlasting kyngdome of our lord and sauiour Jesus Christ.

Wherefore, I will not be negligent to
putte you alwayes in remembraunce of
suche thynges, though ye knowe them
your selues, and be stablished in the pre-
sent truely. Notwithstandyng, I thinke
it mete (as long as I am in * thys taber-
nacle) to stere you vp by puttyng you in
remembraunce, forasmuch as I am sure
ỹ shortely I must put of thys my taber-
nacle, euen as our Lorde Jesus Christ
shewed me. I will euer also geue my di-
ligence, that ye may haue wherewith to
stere vp the remembraunce of theſe thin-
ges after my departyng. For we haue
not folowed diſceatful fables, when we
opened vnto you the power and cūning
of our lord Jesus Christ, but * with our
eyes we saw his maiestie: euen then ve-
rely when he receiued of God the father
D honour, and glory. * This is my dere be-
loued sonne, in whō I haue delite. This
voyce we heard come from heauen, whē
we were with hym, in the holy mounte.
We haue also a right sure word of pro-
phecy, whereunto if ye take hede, as vnto
a light that shyneth in a darke place, ye
doe well, vntill the daye dawne, and the
daye starre aryse in your hearttes. So ỹ
ye first knowe this: that no prophecy in
the scripture hath anye priuate interpre-
tacion. For the scripture came neuer by
ỹ will of man: but holy men of god spake
as they were moued by the holy goſt.

The.ii.Chapter.

*The prophecyth of false teachers, and sheweth
their punyshement.*

THere were false prophetes also a- A
mong the people, euen as * there Deut.18.b
shalbe false teachers among you, 1.tim.4.a
whiche prieuely shall bring in damnable 2.tim.3.a
sectes (euen denyeng the lorde that hath 2.Pet.3.a
boughte them) and bring vpon themsel- Jude.18.
ues swift damnation: and many shall fo-
low their damnable waies, by whom ỹ
way of trueth shalbe euill spoken of, and
through couetousnes shal they with fai-
ned wordes make marchandise of you,
whose iudgement is nowe not farre of,
and their damnacion slepeth not.

For if God spared not the angels that B
sinned, but cast them down into hel, and
deliuered them into cheynes of darknes
(to be punished) to be kepte vnto iudgement,
neither spared the old world, but saued
* Noe, the eight preacher of righteous- Gene.7.a
nes, and brought in the floude vpon the
world of the vngodly, and turned the ci-
ties of Sodom and Gomor into ashes: o-
uerthrew them, damned them, and made
of them an ensample vnto those that af-
ter shoulde liue vngodly. And iuste * Lot * gen.19.b
vexed with the vncleny conuersacion of
the wicked, delyuered he. For he beyng
ryghteous, and dwellyng among them,
in seeing and hearing, vexed his ryghte-
ous soule from day to daye with their
vnlawful dedes. * The Lorde knoweth * Job.21.b
how to deliuer the godly out of tempta- 1.Cor.10.b
cion, & to reserue the vniuſt vnto the day
of iudgemente for to be punyshed, but
chiefely them ỹ walke after ỹ flesh in the
lust of vncleanes, and despise authoritie.
Presumpteous are they, and stubborne, C
whiche feare not to speake euil of them
that excel in worthippe. When the An-
gels whiche are greater in power
and might, receiue not of the Lorde ray-
lyng iudgemente agaynste themselues.
But these as brute beastes, naturallye
brought forth to be taken and destroied,
speake euil of the thynges that they vn-
derstand not, & shal perishe in their owne
destruction, and receyue the rewarde of
vnrighteousnes.

They count it pleasure to liue deliciously
for a fraso. Spottes they are & filthines:
which liue at pleasure in their owne dis-
ceyuable wayes, frastyng, and scornyng
you: hauing eyes full of aduoutrye, and
that cannot cease from syne, beguylyng
vnstable soules. Hartes they haue exer-
cysed with robberye. They are cursed
chyldren which haue forsaken the righte
way, and are gone astray, folowing the
D *waye of Balam the sonne of Bosor,
*Nu.22.b which loued the reward of vnrightouls-
nes: but was rebuked of hys iniquitie.
The tame and dume beast, speakyng with
mans voice, forbad ỳ madnes of ỳ pro-
phet*. These are welles without water,
*Iude.1.b clowdes ỳ are caried with a tempeste, to
whom the mist of darkenes is reserued
for euer. For whē they haue spokē ỳ gret
swelling wordes of vanitie, they inryse
through lustes in ỳ voluptuousnes of ỳ
flesh, them ỳ were clene escaped: euen thē
that now liue in errour: while they pro-
mes thē liberte, wheras they thēselues
Ioh.8.d Rom.6.c are the bonde seruantes of corruption.
For of whom a man is ouercome, vnto
Deut.6.a and.10.c the same is he brought in bōdage. For
if they, after they haue escaped from the
filthines of ỳ world, through the know-
ledge of the lorde and the sauiour Jesu
Mat.12.d Christ are yet tangled again therin, & o-
uercome, *then is the latter ende worse
with them thē the beginning. For it had
bene better for thē, not to haue knowne
the way of righteousnes, then after they
haue knowne it, to turne from the holye
cōmaūdement that was geuen vnto thē.
But the same is happened vnto them ỳ
is vsed to be spoken by ỳ true prouerbe.
Pro.26.c *The dog is turned to hys owne vomet
agayn, and the sow that was washed, is
turned again to her walowing in ỳ mire.

The.iii.Chapter.

Of the dayes of the Lorde, and ỳse long tarying is saluation.

THys is the seconde Epistle that I
nowe wryte vnto you, derely belo-
ued, wherewith I stere vp youre
syncere mynde by puttyng you in re-
membraunce, that ye maye bee myndes
full of the woordes (whiche were tolde
before of the holy prophetes) and also
the commaundement of vs, whiche be A-
Actes.20. postles of the lorde and sauiour.
2.pet.3.d *This first vnderstande, that there shal
Iude.1.c come in the last dayes, mockers (in derysy-
1.Tim.4.c 2.Tim.3.b ons) whiche will walke after theyr
own lustes, & say: Where is the promes
of his cūming? For sence ỳ fathers died
all thynges continue in the same estate
wherein they were at the beginning. For
thys they know we not (and that wilfully) B
how that the heauēs a great whyle ago
were, & the earth out of ỳ water appered
by thorow the water, by ỳ word of god:
by the whiche thinges the worlde ỳ then
was, perished, being ouerrūne with wa-
ter. *But the heauens & earth which are
now, be kept by his word in store, & re-
serued vnto fyre, against ỳ day of iudge-
ment, and perdicion of vngodly men.
Derely beloued, be not ignorant of this
one thyng, how that *one daye is with ỳ
Lord, as a thousande yere: & a thousand
yere as one day. The lord ỳ hath promi-
sed, is not slacke, as some mē cōut slacke-
nes: but is patiente to vs warde, for as
much as he would haue no man lost, but
will receiue al men to repentaunce.
Neuertheles *the daye of the Lorde C
will come as a thiefe in the nyght: in the
whiche day, the heauēs shall passe away
in maner of a tempest, and the elementes
shall melt with heate: the earth also and
the workes ỳ are therin, shal burne. Se-
yng then that all these thynges shall pe-
rishe, what maner persons ought ye to
bee in holy conuersation and godlynes:
lookyng for, and hastyng vnto the cum-
myng of the day of God, by whome the
heauens shal perysche with fyre, and the
elementes shall melte with heate? *Ne- Apoc.21.a
uertheles, we (according to his promes)
looke for a new heauen and a new earth,
wherin dwelleth righteousnes.
Wherfore dearely beloued, seing that D
ye looke for such thinges, be diligēt that
ye may be founde of hym in peace, with-
out spotte, and vndefyled. And suppose
that the long suffrynge of the Lorde is
saluacio, euē as our derely beloued bro-
ther Paule also (according to the wise-
dome geuen vnto him) hath written vn-
to you, yea, almost in euery Epistle, spe-
kyng of suche thynges: among whiche
are many thinges hard to be vnderstand,
whiche they that are vnlearned, and vn-
stable, peruert, as they do also the other
scriptures vnto theyr own destruction.
Ye therefore beloued (seeing ye be ware-
ned afore hande) beware, lest ye with o-
ther men be also pluched awaye thorow
the errour of the wicked, and fall from
youre owne stedfastenes: but growe in
grace

grace, and in the knowlage of our Lorde and sauiour Jesus Christe. To whom be glory both nowe and for euer. Amen.

The first Epistle of S. John the Apostle.

The first Chapter.

True witnesse of the euerlastyng worde of God. The bloud of Christe is the purgacion from synne. No man is without synne.

THat whiche was from the begynning, which we haue heard, whiche we haue seen with oure eyes, whiche we haue looked vpon, & our handes haue handled, of the worde of the lyfe. And the lyfe appeared, and we haue seen and beare witnes, and shewe vnto you * that eternall life, which was with the father, and appeared vnto vs. That which we haue seen and heard, declare we vnto you, that ye also maye haue felowshyp with vs, and that our felowshyp maye be with the father and his sonne Jesus Christe. And this write we vnto you, that (ye may reioyce, and that) youre ioy may be full.

And this is the tydynges which we haue heard of hym, and declare vnto you, that God is light, and in hym is no darknes at all. If we say, that we haue felowshyp with hym, and walke in darknes, we lye and doe not the trueth. But and yf we walke in light euen as he is in light, then haue we felowshyp with hym, and * the bloud of Jesus Christ his sonne clenseth vs from all synne.

* If we say that we haue no sinne, we deceiue our selues, and the trueth is not in vs: * If we knowlage our synnes, he is faythful & iust, to forgeue vs our synnes, and to clense vs fro all vnrighteousnes. If we saye we haue not synned, we make hym a lyar, and his worde is not in vs.

The. ii. Chapter.

Christe is our aduocate. Of true loue, and howe it is tryed.

MY lytle childre, these thinges write I vnto you, þ ye sine not. And if any ma sinne, we haue an aduocate with the father, Jesus Christ the rygh teous: and he it is that obteyneth grace for our synnes: not for our synnes only, but also for the synnes of all the worlde. And hereby we are sure that we knowe him, if we kepe his commaundementes. * He that sayeth I know hym, and kepeth not his comaundementes, is a lyar, & the veritie is not in hym. But whoso kepeth hys worde, in hym is the loue of God perfect in dede: hereby knowe we that we are in hym. He that sayeth he bydeth in hym, ought to walke euen as he walked.

Brethren, I wryte no newe commaundement vnto you: but that olde commaundemẽt, which ye haue had frõ the begining. The olde commaundement is the worde, which ye haue heard frõ the begynnyng. Again, a newe commaundement I write vnto you, that is true in hym, & the same is true also in you: for the darkenesse is paste, & the true lyght nowe shyneth. He that sayeth howe that he is in the lyght, and yet hateth his brother, is in darknes euen vntyl this tyme. He that loueth his brother, abydeth in the lyght, & there is none occasion of euyl in hym. * He that hateth his brother, is in darknes, & walketh in darknes: and cãnot tell whyther he goeth, because þ darknes hath blinded his eyes. Babes, I wryte vnto you, howe that your synnes are forgeuẽ you for his names sake. I wryte vnto you fathers, howe þ ye haue knowen him that is from the begynnyng. I wryte vnto you yong menne, howe that ye haue ouercome that wycked. I wryte vnto you lytle childre, howe that ye haue knowen the father. I haue wrytten vnto you fathers, how that ye haue knowen hym that is from the begynning. I haue wrytten vnto you yong men, howe that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome that wycked.

Se that ye loue not * the worlde, neyther the thynges that are in the worlde. yf any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the luste of the flesshe, and the luste of the eyes, and the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth awaye, and the luste therof: but he þ fulfilleth the wil of God, abydeth for euer. Lytle childre, it is the laste tyme, & as ye haue heard howe that Antichrist shall come, euen now are there many begon to bee Antichristes already, wherby we knowe, that it is þ last time. * They went out frõ vs, but they were not of vs. For yf they had been of vs, they would no dout haue continued with vs. But þ it myght appeare, that they were not of vs. Neuertheles, ye haue an oynt ment of him that is holy, and ye know al

thinges I haue not wrytte vnto you, as though ye knewe not the trueth: but as though ye knew it (& knowe also) that no lye commeth of truth. Who is a liar, but he ꝑ denieth that Iesus is Christe? The same is Antichrist that denieth the father & the sone. Whosoeuer denieth the sone, the same hath not the father, (he that knowledgeth the sonne, hath the father also.) Let therfore abyde in you that same whiche ye hearde from the begynnyng. If that whiche ye hearde frō the begynnyng shall remayne in you, ye also shall continue in the sone, and in the father. And this is the promes that he hath promised vs, euen eternall life. These thinges haue I wryten vnto you, concernyng them that deceiue you. And the anoyntyng whiche ye haue receyued of hym, dwelleth in you. And ye nede not that any man teache you: but as the anoyntyng teacheth you of all thynges, and is true, and no lye: and as it hath taught you, euen so byde therin. And nowe babes abyde in hym: that whē he shal appeare, we maye be bolde, & not be made ashamed of hym at his commig. If ye knowe that he is righteous, know also that euery one whiche doeth righteousnes, is borne of hym.

The.iii. Chapter.

The singular loue of God toward vs: and howe we agayne ought to loue one another.

BEholde what loue the father hath shewed on vs, that we shoulde bee called* (and be in deede) ꝑ sones of God. For this cause ꝑ world knoweth you not, because it knoweth not hym. Dearely beloued, nowe are we the sonnes of God, and yet it doeth not appeare, what we shalbe. But we knowe that when it shall appeare, we shall bee lyke hym. For we shall see hym as he is. And euery manne that hath this hope in hym, pourgeth himselfe, euen as he also is pure. Whosoeuer committeth synne, committeth vnrighteousnesse also, & synne is vnrighteousnesse. And ye know that he appeared, to take awaye our synnes, and in hym is no synne. As many as byde in hym synne not: whosoeuer synneth, hath not seen hym, neither knowen hym.

Babes, let no man deceiue you. He that doeth righteousnes, is righteous, euen as he is righteous. He that committeth synne, is of the deuill: * for the deuill synneth sence the begynning. For this purpose appeared the sonne of God, to lowse the workes of the deuill. Whosoeuer is borne of God, sinneth not: for his sede remayneth in him, and he cannot sinne, because he is borne of God. In this are the children of God knowen, and the children of ꝑ deuil. Whosoeuer doeth not righteousnes, is not of God, neyther he that loueth not his brother. For this is the tydynges that ye hearde from the begynnyng, that ye shoulde loue one an other, not as * Cain which was of that wicked, and slewe his brother. And wherfore slew he him? Because his owne workes were cupll and his brothers good.

Marualle not my brethren, though the worlde hate you. We knowe that we are translated frō death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye knowe, that no manslear, hath eternall lyfe abyding in him. Hereby perceiue we loue: because he gaue his life for vs: and we ought to geue oure lyues for the brethre. But whoso hath this worldes good, and * seeth his brother haue nede, and shutteth vp hys compassion from hym: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, neyther in tonge: but in dede and in veritie. Hereby we knowe, that we are of the veritie, and canne quiet oure heartes before hym. For ꝑ our heart condemne vs, God is greater then oure hearte, and knoweth al thinges. Dearly beloued, ꝑ our heart condemne vs not, then haue we trust to God warde: * and whatsoeuer we aske, we receyue of hym, because we kepe hys commaundementes, & doe those thynges whiche are pleasyng in his sight. And this is hys commaundemente, that we beleue on the name of hys sonne Iesus Christ, and loue one another, as he gaue commaūdement. And he that keepeth hys commaundementes, dwelleth in hym, and he in hym: and hereby we knowe that that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The.iiii. Chapter.

Differences of spyrites, & howe the spyrite of God, may be knowen from the spyrite of errour. Of the loue of God and of our neyghbours.

Dearely beloued, * beleue not euery spyrite: but proue the spyrites, whether they are of God or not, for * manye false Prophetes are gone out into

into the worlde. Herby shall ye knowe the spyte of God. Euery spyte that confesseth that Jesus Chriſte is come in the fleshe, is of God. And euery spyte, which confesseth not that Jesus Chriſt is come in the flesh, is not of God. And this is that spyte of Antichriſte, of whom ye haue heard, howe that he shoulde come: and euē nowe already is he in the worlde.

Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of ỹ
B worlde, and the worlde heareth them. Wee are of god. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe wee the spyte of veritie, & the spyte of errour.

*Derely beloued, *let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of GOD, and knoweth God. He that loueth not, knoweth not God: for God is loue. In thys appeared the loue of GOD to vs ward, because that *God sente hys onely begotten sonne in to the worlde, that we might lyue thrugh hym. Herin is loue, not that wee loued God, but that he loued vs, and sente his son to be the agrement for oure sinnes.

Derely beloued, yf God so loued vs,
C we ought also to loue one another.* No man hath sene God at any tyme. Yf wee loue one another, God dwelleth in vs, and hys loue is perfecte in vs. Herby knowe we that we dwell in hym, and he in vs, because he hath geuen vs of hys spyte: and wee haue sene, and do testifye, that the father sente the son to bee the sauioure of the worlde. Whosoeuer confesseth, that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

D GOD is loue, and he that dwelleth in loue, dwelleth in GOD, and God in hym. Herein is the loue perfecte in vs, that wee should haue trust in the day of iudgement. For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth oute feare, for feare hath paynfulnesse. He that feareth, is not perfect in loue.

We loue hym, for he loued vs fyrst. Yf a man say: I loue God, and yet hate hys brother, he is a lyer. For howe can he that loueth not his brother whō he hath sene, loue GOD whome he hathe not sene? And thys commaundemente haue wee of hym: that he whiche loueth God, shoulde loue hys brother also.*

The.v. Chapter.

To loue God is to kepe hys commaundementes. Faith ouercommeth the worlde. Euerlastyng lyfe is in the loue of God. Of the synne vnto deathe.

WHo soeuer beleueth that Jesus is A
Chriſte, is borne of God. And euery one that loueth hym which begat, loueth him also whiche was begotten of him.* By thys we knowe, that we loue Joh.14.d
the chyldren of God, when we loue GOD and kepe his commaūdementes. For thys is the loue of God, that we kepe hys commaundementes, & *his commaundemētes Mat.11.d
are not greuous.

For *all that is borne of God, ouercōmeth the worlde. And thys is the *victorye that ouercommeth the worlde, euen our faythe. Who is it that ouercommeth the worlde, but he whiche beleueth that Jesus is the sonne of GOD? 1.Joh.5.g

Thys Jesus Chriſt is he that came by B
water & bloud, not by water onely, but by water and bloude. And it is the spyte that beareth witnes, because the spyte is truth. (For there are three whiche beare recorde in heuen, the father, the word and the holy ghoste. And these three are one.) And there are thre which beare record (in earth) the spyte and water and bloud: and these thre are one. Yf wee receaue the wytnes of menne, the wytnes of GOD is greater. For thys is the wytnes of God (that is greater) whiche he testified of hys sonne. He that beleueth on the son of God, hathe the witnes in hym selfe. He that beleueth not GOD, hathe made hym a lier, because he beleued not the record that god gaue of his sonne. And thys is the record, C
howe that GOD hathe geuen vnto vs eternall lyfe, and thys lyfe is in hys sonne. He that hathe the sonne hath lyfe: and he ỹ hathe not the son of god, hath not life.*

These thynges haue I wrytten vnto you that beleue on the name of the sonne of God, that ye maye knowe, howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And thys is the trust that we haue in hym: that *yf we aske any thynge accordyng to hys Mat.7.d
wyll, he heareth vs. And yf wee knowe and.21.c
that he heare vs, whatsoeuer we aske, we Mar.11.d
knowe that wee haue the peticions, that Luk.11.b
wee desyre of hym. Joh.14.d
15.d.16.f

If any man se his brother sinne a synne Jacob.1.c
not vnto deathe, let hym aske, and he shall 1.Joh.5.d
geue hym lyfe, for them that synne not vn- D
to death. There is a synne vnto deathe, for

whiche saye I not that a manne shoulde praye. All vnrighteousnes is synne, & there is synne not vnto death.

We knowe, that whosoeuer is borne of God synneth not: but he that is begotten of God, keepeth hym selfe, and that wicked toucheth hym not. We knowe that wee are of God, and the worlde is altogether set on wickednesse. We knowe that the sonne of God is come, and hath geuen vs a mynde to know hym whiche is true: and we are in hym that is true, throughe hys sonne Jesu Christe. Thys same is verie God, and eternall lyfe. Babes, kepe youre selues from ymages. Amen.

The second Epistle of Sayn̄t John.

The wryteth vnto a certayne Lady, reioyseth that her children walke in the truthe, exhorteth them vnto loue, warneth them to beware of truth discreuers as Cerinthus & Ebion, that came in the flesh, prayeth them to continue in the doctrine of Christ, & to haue nothyng to do with them that bring not this learning.

THe elder to the electe ladye and her chyldren, whom I loue in the truth: and not I only, but also al that haue knowen the truthe, for the truthes sake which dwelleth in vs, & shalbe in vs for euer.

With vs shalbe grace, mercy, & peace from God the father and from the Lorde Jesus Christe the sonne of the father, in truthe and loue.

B I reioyced greately, that I founde of thy chyldren walkynge in truthe, as wee haue receyued a commaundemente of the father. And nowe beseche I thee lady, not as though I wrote a newe commaundement vnto thee, but that same whiche wee haue had from the begynnyng: that wee Joh.14. 1.Joh.3. a shoulde * lone one another. And thys is the loue, that we shoulde walke after hys commaundemente.

Thys commaundement is, that (as ye haue heard from the beginning) ye should walke in it. For many discreuers are entred into the worlde, whiche confesse not that Jesus Christe is come in the flesshe. Thys is a discreuer and an Antichriste. Loke on youre selues, that wee loose not C that we haue wrought, but that we may haue a full rewarde. Whosoeuer transgresseth and byddeth not in the doctrine of Christe, hath not GOD. He that indureth in the doctryne of Christe, hath both the father and the sonne.

If there come any vnto you, and bring not thys learnynge, hym receyue not to house: neither byd hym God spede. For he that byddeth hym GOD spede, is partaker of hys euell deades. (Beholde, I haue tolde you before, that ye shoulde not bee ashamed in the day of the Lorde.) I had many thynges to wryte vnto you, neuertheles I would not write with paper and yncke, but I trust to come vnto you, and speake with you mouthe to mouthe, that oure ioye maye bee full. The sonnes of thy electe sister greete thee. Amen.

The thirde Epistle of Saint John.

He is glad of Gaius, that he walketh in ỹ truth: exhorteth them to be louing vnto the poore Christen in their persecution. Reproueth the vnhyude dealyng of Diotrephes, and the good reporte of Demetrius.

THe elder vnto the beloued Gaius, whom I loue in ỹ truthe. Beloued, I wysshe in all thynges ỹ thou prosperedste, and faredst well, euen as thy soule prospereth. For I reioyced greatelie, when the brethren came and testified of the truthe that is in the, how thou walkest in ỹ truth. I haue no greater ioye, then for to heare howe that my sonnes walke in veritie. Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to straungers, which beare witnes of thy loue before the congregacion. Whiche brethren yf thou bringe forwardes of their iourney (after a godly sorte) thou shalt do wel, because that for his names sake they went forth: and toke nothyng of the Gentyles. We therfore ought to receyue suche, that we might be the helpers to the truthe.

C I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminence among them, receyueth vs not. Wherfore yf I come, I will declare hys dedes whiche he doth, iesting on vs with malicious wordes, neither is therewith content. Not onely he hym selfe receyueth not the brethren, but also he forbyddeth them that would, and thrusteth them out of the congregacion.

Beloued, folowe not that whiche is euell, but that which is good. He that doeth well, is of God: but he that doeth euell seeth not GOD. Demetrius hath good re-

D porte

porte of al menne, and of the truth it selfe: yea, and wee our selues also beare recorde, and ye knowe that our recorde is true. I had many thinges to write: but I will not with ynke & pēne write vnto thee. I trust I shall shortely se thee, and we shal speake mouth to mouth. Peace be vnto thee. The louers salute the. Greete ỳ louers by name.

The Epistle of Sayncte Jude.

He rebuketh such as being blinded with their own lustes, resiste the trueth. He exhorteth vs to edifie one another, to pray in the holy goste, to continue in loue, to looke for the comming of the Lorde.

I Iudas + the seruaunte of Jesus Christ, the brother of James. To them which are called and sanctified in God the father, and preserued in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to write vnto you of the comunen saluacion, it was nedefull for me to write vnto you, to exhort you that ye shoulde continually laboure in the fayth, which was once geuen vnto the sayntes. For there are certayne vngodly men craftely crepte in, of which it was written afore tyme vnto such iudgemente. They turne the grace of oure God vnto wantonnes, and denie god (which is the onelye Lorde) and oure Lorde Jesus Christ.

B My mynde is therfore to put you in remembraunce, forasmuch as ye once know this, how we that the Lorde (after that he hadde deliuered the people out of Egypte) destroied them whiche afterward beleued not. The angels also whiche kept not their first estate, but left their owne habitacion, he hath reserued in euerlasting chaines vnder darkenes, vnto ỳ iudgement of ỳ great daye: * euen as Sodom and Gomor, and the cities about them (which in like maner defiled themselues with fornicacion, & followed straūge flesh) are set forth for an ensample, and suffer the payne of eternal fyre. Gen. 19. f

Lyke wyse, these beeyng diseased by dreames, defile ỳ flesh, despyse rulers, and speake euill of them that are in autoritie. C Yet Michael the archangel when he stroue against the deuyl, and disputed about the body of Moyses, durst not geue railing sentence, but said: the Lorde rebuke the. But these speake euyll of those thynges whiche they know not: & what thinges they know naturally (as beastes whiche are without reason) in those thinges they corrupt themselues. Wo be vnto them, for they haue followed the waye of * Cayn, and are vtterly geuen to the errour of Balam for lukers sake, and perishe in the treason of Chore. These are spottes which of your kindnes D feast together, without feare, liuing lawles, and after their owne pleasure. * Gen. 4. b ‡ Nu. 16. c

Cloudes they are wythoute water, caried about of windes, trees whout fruit, at gatheryng tyme withered, twyse dead, and plucked vp by the rotes. They are the raging waues of the sea, foming out their owne shame. They are wandring starres, to whome is reserued the miste of darkenes for euer.

Enoch the seuenth from Adam prophecied before of such, saying: * Behold, the Lord shall come with thousandes of Sayntes, to geue iudgemente against all men, and to rebuke all that are vngodlye amonge them, of all their vngodlye deedes, whiche they haue vngodlye committed, and of all their cruell speakynges, whiche vngodlye sinners haue spoken against hym. Apoca. 1. b Esay. 5. c

These are murmurers, complainers, walkynge after their owne lustes, whose E mouthes speake proude thynges. They haue menne in greate reuerence because of auauntage. But ye beloued remember the wordes whiche were spoken before of the Apostles of our Lord Jesu Christ, howe that they told you * ỳ there should be begilers in the last tyme, whiche shoulde walke after their owne vngodlye lustes. These are makers of sectes, sensuall, hauynge no spirite. But ye derely beloued, edifye youre selues in your moste holye fayth, praying in the holye ghost, and kepe your selues in ỳ loue of God, loking for the mercy of our Lorde Jesus Christe, vnto eternall lyfe. F And haue compassion of some, separating them: and other saue with feare, pullynge them out of the fyre (and haue compaſsion on the other) & hate the fylthy vesture of the flesh. Acte. 20. f 1. Tim. 4. 2. Tim. 3. 2. Pet. 2. and 3.

Unto hym that is able to kepe you free from synne, and to presente you faultlesse before the presence of his glorye with ioye (at the comming of our Lord Iesus Christe) to god our sauiour (through Iesus Christ our Lord) whiche onely is wyse, be glory, maiestie, dominion and power (before all worldes) nowe and euer. Amen

The Reuelacion

of Sainct John the diuine.

The firste Chapter.

Happye are they that heare the worde of God, and kepe it. He writeth to the seuen congregacions in Asia, seeth seuen candelstickes, and in the middes of them, one lyke vnto the sonne of man.

THE Reuelacion of Jesus Christe, whiche God gaue vnto hym, for to shewe vnto his seruaunte thynges whiche muste shortly come to passe. And when he had sente, he shewed by his Aungell vnto his seruaunte John, whyche bare recorde of the woorde of God, and of the testimonye of Jesus Christe, and of all thynges that he sawe. Happye is he that readeth, and they that heare the wordes of the prophecye, and kepe those thynges which are writte therein. For the time is at hande.

John to the seuen congregacions in Asya: Grace be vnto you, and peace, from hym which is and which was, and which is to come: and from the seuen spirites whiche are before his trone, & from Jesus Christ whiche is a faythfull witnesse, and fyrste begotten of the dead: and Lorde ouer the kinges of the yearth. Vnto hym that loued vs, & washed vs fro our synnes in his owne blonde, and made vs kynges and preistes vnto God his father, be glorye & dominion for euermore. Amen. Beholde he commeth with cloudes, and al eyes shal see hym, and they also whiche pearsed hym. And all kinredes of the earth shal wayle: (euen so) Euen so. Amen. I am Alpha and Omega, the begynnyng and the endyng, sayeth the Lorde almightye, whiche is, and whiche was, and whiche is to come.

I John youre brother, and companion in tribulacion, and in the kyngdome and patience in Jesu Christe, was in the yle that is called Pathmos, for the worde of god, and for the witnessing of Jesu Christ. I was in the spyryte on a Sondaye, and hearde behynd me a great voyce as it had bene of a trompe, saying: I am Alpha and Omega, the fyrst and the laste. That thou seeste, write in a booke, and sende it vnto the seuen congregacions, whyche are in Asia: vnto Ephesus, and vnto Smirna, and vnto Pergamos, & vnto Thiatira, & vnto Sardis, & vnto Philadelphya, and vnto Laodicia.

And I turned backe to see the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, and in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed wyth a linnen garmente downe to the feete, and gird aboute the pappes with a golden gyrdle. His heade and his heeres were white, as white woll, & as snowe: and his eyes were as a flame of fyre: and his feete lyke vnto brasse, as though they brente in a fornace: and his voyce, as the sounde of many waters. And he had in his ryght hande seuen starres. And oute of his mouthe wente a sharpe two edged swearde. & His face shone, euen as the sunne in hys strengthe. And when I sawe him, I fell at his feete as dead. And he layed his right hand vpon me, saying vnto me: feare not. * I am the fyrst and the laste, and am alyue, & was dead. And beholde, & I am alyue for euermore and haue the keyes of hel and of death. Write therefore the thinges which thou haste seene, and the thynges whyche are, and the thinges whiche muste be fulfilled hereafter: the misterye of the seuen starres whiche thou saweste in my ryghte hande, and the seuen golden candelsticke. The seuen starres are the messengers of the seuē congregacions. And the seuen candelsticke whiche thou sawest, are the .vii. congregacions.

The .ii. Chapter.

He exhorteth foure congregacions to amende, and rewerd the rewarde of hym that ouercommeth.

VNTO the messengers of the congregacion of Ephesus, write: these thinges sayeth he that holdeth the .vii. starres in his ryghte hande, & that walketh in the myddes of the seuen golden candelsticke. I knowe thy woorkes and thy labor, and thy patience, & how thou canneste not forbeare them which are euill: and hast examyned them, whiche saye they are Apostles, and are not: and hast found them lyars, and hast suffered. And hast patience: and for my names sake, haste labored, and haste not fayntede. Neuertheles, I haue somewhat against thee, because thou hast lefte thy fyrste love.

Remember therefore, from whence thou art fallen, and repente, and doo the fyrste woorkes. Or elles I wyll come vnto thee shortely, and wyll remoue thy candelsticke out of his place, except thou repente. But this thou haste, because thou hateste the

deedes

deedes of the * Nicolaitans, whiche deedes I also hate. Lette him that hath eares, heare what the spirite sayeth vnto the congregacions. To hym that ouercummeth, will I geue to eate of the tree of life, which is in the middes of the paradise of God.

C And vnto the Angel of the congregacion of Smirna, write: These thinges sayeth he that is first, and the laste, whiche was dead, and is aliue. I know thy woorkes, and tribulacion, & pouertie, but thou art riche: And I know ỳ blaspheny of them whiche call themselues Iewes, and are not: but are the cõgregacion of Satan. Feare none of those thinges, whiche thou shalt suffre. Beholde, the deuil shal caste some of you into prison, to tempt you, and you shall haue tribulacion ten dayes. Be faythful vnto the deathe, & I will geue thee a croune of lyfe: Let hym that hath eares, heare what the spirite sayeth to the congregacions: He that ouercummeth, shall not be hurt of the seconde deathe.

D And to the messenger of the congregacion in Pergamos, write: This sayeth he which hath the sharpe sworde with two edges: I know thy woorkes, & where ỳ dwellest, euen where Satans seate is: & thou kepest my name, & hast not denyed my faith. And in my dayes Antipas was a faythful witnes of myne, whiche was slain emõg you, where Satã dwelleth. But I haue a few thinges agaynst thee, because thou hast there, them ỳ maintain the doctrine of Balam * which taught in Balac, to put occasyon of sinne before the children of Israel, that they should eate of meate dedicate vnto idoles, & cõmit fornicacion. Euen so hast thou them that maintayne the doctrine of the Nicolaitans, whiche thyng I hate. But bee conuerted, or els I will come vnto thee shortly, and will fight agaynste them w the sworde of my mouth. Let him ỳ hath eares, heare what the spirite sayeth vnto the congregacions: To him that ouercũmeth, will I geue to eate Manna that is hid, and will geue him a white stone, and in the stone, a newe name written, which no man knoweth, sauyng he that receyueth it. And vnto the messenger of the congregacion of Thiatira write. Thys sayeth the sonne of God, whiche hathe eyes lyke vnto a flame of fyre, & his feete are lyke brasse: I knowe thy woorkes, and thy loue, seruyce, and fayth, and thy

Act 6.b

Gen.2.b

Mat.

Gala.4.b

Rom.6.b

Num.31.c

patience, and thy deedes, which are moe at the last then at the fyrst.

Notwithstanding I haue a few thinges agaynst thee, because thou sufferest that woman Iesabel, whiche called her selfe a prophetisse, to teache, & to deceyue my seruautes: to make thẽ cõmit fornicacio, & to eate meates offred vp vnto ydoles. And I gaue her space to repente of her fornication, & she repented not. Beholde, I wil caste her into a bed: and them that commit fornicacion with her, into greate aduersitie, except they turne from theyr deedes. And I wil kil her children with deathe. And all the congregacions shall knowe, that * I am he whiche searcheth the raynes and hearties. And I wil geue vnto euerye one of you accordyng vnto his woorkes. Vnto you I saye, & vnto o- G ther of thẽ of Thiatira, as many as haue not this learnyng, and whiche haue not knowen the depenes of Satan (as they say) I will putte vpon you none other burthen, but that which ye haue alredy. Holde fast tyll I come, and whosoeuer ouercummeth and kepeth my woorkes vnto the ende, to hym will I geue power ouer nacions, & he shall rule them with a rod of yron: and as the vessel!es of a potter, shall they bee broken to shiuers. Euen as I receiued of my father, so will I geue hym the mornyng starre. Let him that hath eares, heare what the spirite sayeth to the congregacions.

F

Iere.17.b

Psal.2.

The.iii. Chapter.

He exhorteth and entreateth the Angels of the congregacions, declaryng also the rewarde of hym that ouercummeth.

AND write vnto the messenger of ỳ congregacion that is at Sardis: I this sayeth he that hath the seuen spirites of God, & the seuen starres. I know thy woorkes: thou hast a name ỳ thou liuest, and thou art dead. Be awake and strengthe the thinges which remayn, that are redy to die. For I haue not foũd thy woorkes perfit before (my) God. Remembre therefore, how thou hast receiued and heard, and holde fast, and repẽt. * If thou shalt not watche, I will come on thee as a thiefe, & ỳ shalte not knowe what houre I wil come vpõ thee. Thou hast a fewe names in Sardis, whiche haue not defiled theyr garmentes, & they shal walke with me in white, for thei are worthy. He ỳ ouercummeth shalbe thus clothed in whyte araye, & I will not put

Reu.3.

1. Thes.5.

2. Pete.

O.vi. out

out his name out of the boke of life, & I will confesse his name before my father, and before his angels. Let him that hath eares, heare what the spirite sayeth vnto the congregacions.

B And write vnto the Angel of the congregacion of Philadelphia: this sayth he, ꝑ is holy and true, whiche hath the keye of Dauid: & whiche openeth & no man shutteth, and shutteth, and no man openeth. I know thy workes. Beholde, I haue set before thee an open doore, & no man can shut it, for thou hast a litle strēgth, & hast kept my sayinges: & hast not denyed my name. Beholde, I make them of ꝑ cōgregacion of Satan, whiche cal themselues Iewes, & are not, but doe lye: Behold, I will make them that they shal come, and worship before thy feete, and shal know that I haue loued thee.

Because thou hast kept ꝑ wordes of my patience, therfore I will kepe thee from the houre of tēptacion, whiche wil come vpon al ꝑ world, to tempt thē that dwel C vpon the earth. Behold I come shortly. Holde that which thou hast, that no man take awaye thy croune. Hym that ouercummeth, wil I make a pyller in the tēple of my god, & he shal go no more out. And I will write vpon him, the name of my God, and the name of the citie of my God, new Ierusalem, whiche cummeth downe out of heauen fro my god: and I wil write vpon him my newe name. Let him that hath eares, heare what the spirite sayeth vnto the congregations.

And vnto the messenger of the congregatiō which is in Laodicia, write: Thys sayeth (Amen) the faythful and true witnes, the begynnyng of the creatures of God. I knowe thy workes, that thou art neither cold nor hoat: I would thou wert colde or hoat. So thē because thou D art betwene bothe, and neither colde nor hoat: I wil spew thee out of my mouth: because thou sayst: I am riche and encreased with goodes, and haue nede of nothyng, and knowest not, howe thou arte wretched and miserable, and poore, and blynde, and naked. I counsell thee to bye of me golde tryed in the fyre, that thou mayst be riche, and white rayment, that a Col.3. thou mayst be * clothed, that thy filthy nakednes doe not appeare: and annoynte thyne eies with eye salue that thou mayst b pro.3. b set. * As manye as I loue, I rebuke and heb.12. b chasten. Bee seruente therefore and repent. Beholde, I stand at the doore, and knocke. If any man heare my voyce, and open the doore, I will come in to hym, & wil supper with him, and he with me. To him that ouercummeth, will I graunte to sit with me in my seate: euē as I ouercame, and haue sytten with my father in his seat. Let him that hath eares, heare what ꝑ spirit saith vnto ꝑ cōgregacions.

The.iiii. Chapter.

He seeth the heauē open and the seat, and one sitting vpon it, and.xxiiii. seates about it, with .xxiiii. elders sitting vpon them, and foure beastes praising God day and nyght.

A Fter thys I looked, and beholde a A
doore was open in heauen: and the
first voyce which I hearde, was as
it were of a trompet talkyng with me,
whiche sayde: come vp hither, and I wil
shew thee thinges, which must be fulfilled hereafter. And immediatly I was in
the spirite: and behold, a seat was set in
heauen, and one sate on the seate. And he
that sate, was to loke vpon, lyke vnto a
Iaspar stone, and a Sardine stone. And
there was a rayne bow about the seate,
in sight lyke to an Emerald. And about
the seate were .xxiiii. seates. And vpon B
the seates .xxiiii. elders sitting, clothed in
white raiment, and had on theyr heades
crounes of golde.

And out of the seate proceded lightenynges, & thundringes, and voyces: and
there were seuen lampes of fyre burning
before the seate, whiche are the seuen spirites of God. And before the seate there
was a sea of glasse, lyke vnto Christal, &
in the middes of the seat, & rounde about
the seate were foure beastes full of eyes
before and behynde. And the firste beaste C
was like a lyon, and the second beast like
a calfe, and the third beast had a face as
a man, and the fourth beaste was lyke a
flyeng Egle. And the foure beastes had
eche one of them .vi. winges about him,
and they were full of eyes within. And
they had no rest day nether night, saying:
* Holy, holy, holy, Lord God almyghtie, * Esay.6.
whiche was, and is, and is to come.
And when those beastes gaue glory and D
honour, and thankes vnto hym that sate
on the seate (whiche liueth for euer and
euer) the .xxiiii. elders fell downe before
him that sate on the trone, and worshipped hym that lyueth for euer, and caste
theyr crounes before the trone, saying: Th
art worthy o lord (our God) to receiue
glory

glorye and honour, and power, for thou hast created al thinges, and for thy wils sake they are, and were created.

The.v.Chapter.

He seeth the lambe opening the boke, and therfore the foure beastes, the.xxiiii.elders, and the Angels prayse the lambe, and doe him worship.

A And I sawe in the right hande of him that sate in the trone, a booke writ-
ten within, and on the backesyde, sealed with seuen seales. And I sawe a strong Angel, whiche preached with a loude voyce: Who is woorthye to open the booke, and to leuse the seales therof? And no man in heauen nor in earth, neyther vnder the earthe, was able to open the booke, neither to loke theron. And I wept much because no man was founde worthy to open, and to reade the booke, neither to looke theron.

B And one of the elders sayde vnto me: wepe not: Beholde, a lyon of the tribe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to leuse the seuen seales therof. And I behelde, & loe in the middes of the seate, & of the foure beastes, and in the middes of the elders, stode a lambe as though he had bene killed, hauyng seuen hornes, and.vii.eyes, which are the seuen spirites of God, sent into al ỹ worlde. And he came & toke the boke out of ỹ right hãd of him ỹ sat vpõ the seat. And when he had takẽ the boke, the.iiii.beastes, & .xxiiii. elders fel downe before ỹ lambe, hauing euery one of thẽ harpes, & golden vyalles ful of odours, which are the prayers of sainctes, & they song a new sõg, saying: thou art worthy to take ỹ boke, & to open ỹ seales therof, for thou wast kylled, & hast redemed vs by thy blud out of al kinreds, & tonges, and people, and nacions, and hast made vs vnto our God, kynges and priestes, and we shall raygne on the earth.

D And I behelde, and I hearde the voyce of many Angels about the trone, and aboute the beastes and the elders, and I hearde thousande thousandes, saying wt a loud voyce. Worthy is the lambe that was killed to receiue power and riches, and wisedome, and strength, and honor, and glory, and blessing. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying: blessing, honor, glory, and power, be vnto him that syteth vpon the seate, and vnto the lambe for euermore. And the iiii.beastes sayde: Amen. And ỹ.xxiiii.elders fell vpon their faces, and worshipped him, that liueth for euermore.

The.vi.Chapter.

The lambe openeth the.vi.seales, and many thinges folow the opening therof.

And I sawe, when the lambe opened one of the seales, & I heard one of
the.iiii.beastes saye, as it were the noise of thunder: come and se. And I sawe. And behelde, there was a whyte horse, and he that sate on hym, had a bow, and a croune was geuen vnto him, & he went furth conquering, and for to ouercome. And when he had opened ỹ second seale, I hearde ỹ second beast saye: come and se. And ther went out an other horse ỹ was red, and power was geuen to hym that sat theron to take peace from the earth, & that they should kil one an other. * And ther was geuẽ vnto him a great sword. Gal.v.

B And when he had opened the third seale, I hearde the thirde beast saye: come and se. And I behelde, & loe, a blacke horse, & he that sate on hym, had a payre of balãces in his hande. And I heard a voyce in the middes of the foure beastes, saye: a measure of wheate for a peny, and three measures of barly for a peny: and oyle, & wyne se thou hurt not. And when he had opened the fourth seale, I heard ỹ voice of the fourth beaste saye: come, and se. & I loked. And behold a pale horse, and his name that sat on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earth, to kill with sweord & with hunger, and with deathe that cummeth of vermen of the earth.

C And when he had opened the fifthe seale, I sawe vnder the aulter * the soules of them that were killed for the woorde of God, and for the testimony whiche they had, and they cryed with a loude voyce, saying: How long tariest thou Lord holy and true, to iudge and to auenge our bloude on them that dwel on the earth? And long whyte garmentes were geuẽ vnto euery one of them. And it was said vnto them, that they should rest yet for a litle season, vntil the number of their felowes & brethren, & of them that should be killed as they were, were fulfilled. And I behelde, when he had opened the Iod.12.

firſt ſeale: and lo there was a great earthquake, and the ſunne was as blacke as ſacke cloth, made of heere. And the mone wayed al, euē as bloud, & the ſtarres of heauen fell vnto the earth, euen as a figtree caſteth from her vnripmely fygges, when ſhe is ſhaken of a mightie winde. And heauen vanyſhed awaye, as a ſcroll whē it is rolled together. And al mountaynes & yles, were moued out of theyr places. And þ kynges of the earth, & the great men, & the riche mē, & the chiefe capitaines, & the mighty mē, & euery bondman, and euery free man, hyd thēſelues in dennes, and in rockes of the hilles: & Oſe. 10. h Luke. 23. d ſayd to the hilles, & rockes: fall on vs, & hide vs from the preſence of him that ſitteth on the ſeat, and from the wrath of þ lambe: for the great day of his wrath is come, and who is able to endure?

The. vii. Chapter.

The ſeuēth the ſeruauntes of God ſealed in theyr foreheades out of all nacyons and people, whiche thoughe they ſuffer trouble, yet the lambe feedeth them, leadeth them to the fountaynes of liuing water. and God ſhall wype awaye al teares from theyr eyes.

1 AND after þ, I ſaw .iiii. Āgels ſtand on the .iiii. corners of the earth, holding the foure windes of the earth, that þ wind ſhould not blow on þ earth, neither on the ſea, neither on any tree. +

2 And I ſaw an other angel aſcende from the ryſing of the ſunne, whiche hadde the ſeale of the liuyng God, and he cryed with a loude voyce to the foure angels, (to whom power was geuē to hurt the earthe and the ſea) ſaying: hurte not the earth neither the ſea, neither the trees, til we haue ſealed the ſeruauntes of oure God in theyr foreheades.

3 And I heard the numbre of them whiche wer ſealed: & there wer ſealed, an. C. and xliiii. M. of al þ tribes of the childrē of Iſrael. Of the tribe of Iuda wer ſealed xii. M. Of the tribe of Ruben wer ſealed xii. M. Of the tribe of Gad were ſealed. xii. M. Of the tribe of Aſer were ſealed. xii. M. Of þ tribe of Neptalim wer ſealed. xii. M. Of þ tribe of Manaſſes were ſealed. xii. M. Of the tribe of Simeon wer ſealed. xii. M. Of the tribe of Leui wer ſealed. xii. M. Of þ tribe of Iſacar wer ſealed. xii. M. Of the tribe of Zabulon were ſealed. xii. M. Of the tribe of Ioſeph wer ſealed. xii. M. Of the tribe of Beniamin wer ſealed. xii. M.

C After this I beheld, and lo, a great multitude (which no man could numbre) of all nacions, and people, and tongues, ſtode before the ſeate, & before þ lambe, clothed with long whyte garmentes, & palmes in theyr handes, and cryed with a loude voyce, ſaying: ſaluacion be aſcribed to him that ſitteth vpon the ſeate of our God, and vnto the lambe. And al the angels ſtode in the cumpaſſe of the ſeate, & of the elders, & of the .iiii. beaſtes, and fell before the ſeate on theyr faces, and wurſhypped God, ſaying: Amen. Bleſſyng, and glory, & wiſedome, & thankes, and honour, and power, & might, be vnto our god for euermore. Amē. D And one of þ elders āſwered, ſaying vnto me: what are theſe which are arayed in long white garmentes, and whence came they? And I ſaid vnto him: Lord, thou woteſt. And he ſayd to me: theſe are they which came out of great tribulacion, and made theyr garmentes large, and made them whyte by the bloud of the lambe: therefore are they in þ preſence of the ſeate of god, and ſerue him daye and nyght in hys temple, and he that ſitteth in the ſeate will dwel among them: They ſhal hūger no more, neither thirſt, neither ſhal the ſunne light on them, neither any heate. For the lambe which is in the middes of the ſeate, ſhall fede them, and ſhal leade them vnto fountaynes of liuyng water, and God ſhall wype away all teares from theyr eyes.

The. viii. Chapter.

The ſeuenth ſeale is opened, there is ſilence in heauen, the foure angels blow theyr trumpettes, & great plages folow vpon the earth.

1 AND when he had opened the ſeuēth ſeale, there was ſilence in heauen about þ ſpace of halfe an houre. And I ſaw .vii. angels ſtāding before God, & to them were geuē ſeuen trompets. And another angel came and ſtode before the auiter, hauing a golden cenſer, and much of odours was geuen vnto him: that he ſhould offer of þ prayers of al ſaintes vpō þ golden aiter, which was before the ſeate. And þ ſmoke of the odours which came of the prayers of al ſainctes, aſcended vp before god out of þ angels hand. 5 And the angel toke the cenſer, and filled it with fyre of the auiter, and caſte it in to the earthe: and voyces were made, and thundringes, and lightenynges, and earthquakes. And þ ſeuē angels whiche hadde the ſeuen trumpettes, prepared

them

themselues to blowe. The fyrst Aungell blew, and there was made hayle and fyre, whiche were myngled wyth bloude, and they were cast into the earth. and the thirde parte (of the earth was set on fire, & the third parte) of trees was burnte, and all grene grasse was burnte. And the seconde angel blewe, & as it were a greate mountayne burnyng with fire was cast into the sea, and ꝑ third parte of the sea turned to bloude, and the thirde parte of the creatures which hadde lyfe, died: and the thyrde parte of shyppes wer destroyed. And the thirde angel blew, and there fel a great starre frō heauen, burnyng as it were a lampe, and it fell into the third part of the riuers, & into fountaynes of waters; and the name of the starre is called wormewood. And the thirde parte was turned to wormewood. And manye men dyed of the waters, because they were made bitter.

And the fourthe angell blewe, and the thyrde parte of the sunne was smitten, and the thyrde parte of the moone, and ꝑ thyrd parte of starres: so that the thyrde parte of them was darkened. And the daye was smitten, that the thirde parte of it shoulde not shine, and lykewyse the nyght. And I beheld, and heard an angel flying through the myddes of heauen, saying with a loud voyce: Woe, woe, to the inhabyters of ꝑ yearth, because of the voyces to come of ꝑ trompe of the thyer angels, which wer yet to blowe.

The. ix. Chapter.

The fift and syxte Aungell blowe theyr trompettes: the starre falleth from heauē: the locustes come out of the smoke. The fyrste woe is paste: the foure Angels that wer bounde are lowsed, and the thyrd part of men is kylled.

AND the fyfte Aungell blewe, and I sawe a starre fall from heauen vnto the yearth. And to him was geuen the keye of the bottomlesse pitte: And he opened the bottomlesse pytte, and the smoke of the pyt arose, as ꝑ smoke of a great fornace. And ꝑ sunne, and the aire were darkned, by the reason of ꝑ smoke of the pitte. And there came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the scorpions of the earth haue power. And it was commaunded them, that they shoulde not hurte the grasse of the yearthe: neyther anye grene thinge: neither anye tree: but onelye those men which haue not the seale in theyr foreheades.

And to them was commaunded, that they shoulde not kyll them, but that they shoulde be vexed fyue monethes; and theyr payne was as the payne that commeth of a scorpion, when he hathe stunge a manne. * And in those dayes shall menne seke deathe, and shall not fynde it, and shall desyre to dye, and deathe shall flye from them. * Apoc. 6. Ozee. 10. Luc. 23.

And the similitude of the locustes was lyke vnto horses prepared vnto battayle, and on their heades wer as it wer croues, lyke vnto golde, and theyr faces were as it hadde bene the faces of menne. And they hadde heere as the heere of women. And theyr tethe were as the teth of lyons. And they hadde habbergions, as it were habbergions of yron. And the sounde of theyr wynges, was as the sound of Chariotes when manye horses runne together to battayle. And they hadde tayles lyke vnto scorpions, and there were stynges in theyr tayles. And theyr power was to hurt mē fyue monethes. And they hadde a kynge ouer them, whyche is the angel of the bottomlesse pytte, whose name in the Hebrew toungue, is Abadon: but in the Greeke tongue, Apollion, that is to say a destroyer. One woe is paste, and beholde two woes come yet after this.

And the syxt angell blewe, and I hearde a voyce from the foure corners of the golden auter, whiche is before God, sayinge to the syxt angell, whiche hadde the trompe: Lowse the foure angels, which are bounde in the great riuer Euphrates. And the iiii. angels were lowsed, whiche were prepared for an houre, for a daye, for a moneth, and for a yeare, for to slaye the thyrde parte of menne. And the nomber of horsemen of warre were twenty. M. times. x. thousand. And I hearde the number of them: & thus I sawe the horses in a vision, and them ꝑ sate on them, hauing fyrye habbergions of a Jacinct couloure, & brymstone: and the heades of ꝑ horses were as ꝑ heades of lions. And out of theyr mouthes wēt forth fier and smoke, and brimstone. And of these three was the thyrde parte of menne kylled: that is to saye, of fyer, smoke, & brymstone, which proceded out of the mouthes of them. For theyr power was in theyr mouthes, and in theyr tayles: for theyr tayles wer lyke vnto serpentes, and hadde heades, and with them they dydde hurte. And the remnaunte of the menne whyche were not kylled by these plages, repented

not of the deedes of theyr handes, that they ſhoulde not worſhippe deuyls, and ymages of golde and ſiluer, and braſſe, and ſtone, and of wood, whiche neither can ſee neither heare, neyther goe. Alſo they repented not of theyr murther, and of theyr ſorcery, neyther of theyr fornicacion, neyther of theyr theefte.

The.x. Chapter.

The Angell hath the booke open, he ſweareth there ſhalbe nomore time. he geueth the boke vnto Iohn, whiche eateth it vp.

1 AND I ſawe another myghtye Angel come downe from heauen, clothed with a cloude, & the rainebow vpon his head. And his face was as it were the ſunne, and his feete as it were pillars of fire: and he had in his hande a litle booke open, and he putte his righte foote vpon the ſea, and his lefte foote on the yearthe. And cryed with a loude voice, as when a lion roreth. And when he had cried, ſeuen thonders ſpake theyr voyces. And when the ſeuen thonders had ſpoken theyr voices, I was aboute to wryte. And I heard a voyce frō heauē, ſaying vnto me: ſeale vp thoſe thinges whiche the ſeuen thunders ſpake, and wryte them not.

B And the angel whiche I ſawe ſtand vpon the ſea, and vpon the earth, lyfte vp his hande to heauen, and ſware by hym that liueth for euermore, which created heauen, and the thinges that therein are (And the earth, and the thinges that therein are,) and the ſea, and the thinges which therein are, that there ſhoulde be no lenger tyme: but in the daies of the voyce of the ſeuenth angell, when he ſhall beginne to blowe: euen the miſtery of God ſhalbe finiſhed, as he preached by his ſeruaunte the Prophetes.

C And the voice which I heard from heauē, Eze. 2.c ſpake vnto me agayne and ſaid: goe and take the litle boke which is open in the hād of the angel whiche ſtandeth vpō the ſea, & vpon the yearth. And I went vnto the angel, and ſaied to him: geue me the litle boke: and he ſayed vnto me: take it and eate it vp, and it ſhall make thy bellye bytter, but it D ſhalbee in thy mouthe as ſwete as honye. Eze.3.c And I toke the litle boke out of his hand and eate it vp, and it was in my mouth as ſwete as hony, and as ſone as I had eatē it, my belly was bitter. And he ſayed vnto me: thou muſt prophety again among the people, and nations, and tounges, and to many kinges.

The.xi. Chapter.

The temple is meaſured. The ſeconde woe is paſte.

AND then was geuen me a reede, like A vnto a rodde, and it was ſayed vnto me: Riſe and mete the temple of god, and the aulter, and them that worſhyppe therein: and the quire whiche is within the temple, caſte oute, and mete it not: for it is geuen vnto the gentiles, and the holye cyte ſhall they treade vnder foote fourty, and twoo monethes. And I will geue power vnto my twoo witneſſes, and thei ſhal prophecy a thouſande, two hundred, and ſixty daies, clothed in a ſacke clothe. These are twoo oliue trees, and twoo candelſticked ſtandyng before the God of the yearth. And if any man will hurte them, fyer ſhall B procede out of their mouthes, and cōſume their enemies. And if any manne will hurt them, this wiſe muſte he bee kylled. These haue power to ſhut heuen, ꝑ it rain not in ꝑ daies of their prophecyng: & haue power ouer waters to turne them to bloude, and to ſmite the yearth with al maner plages, as often as they wyll.

And when they haue finiſhed theyr teſtimony, ꝑ beaſt that came out of ꝑ bottomleſſe pit, ſhall make warre againſt thē, and ſhall ouercome them, and kyll them. And theyr bodyes ſhall lye in the ſtretes of the greate citie, whiche ſpiritually is called Sodom and Egipt, where our Lord was crucifyed. And they of the people and kynredes, and tongues, and they of the nacyons, ſhall ſee their bodies thre dayes and an halfe, and ſhall not ſuffer their bodyes to be put in graues. And they that dwell vpon the earth, ſhal reioyſe ouer them and bee glad, and ſhall ſende gyftes one to another: for theſe two prophetes vexed them that dwelte on the earth.

And after three dayes and an halfe, the ſpyryte of lyfe from God entred into them. C And they ſtode vp vpon their feete, & great feare came vpon them whiche ſawe them. And they hearde a great voyce from heauen, ſaying vnto them: Come vp hither.

And they aſcended vp into heauen in a cloude, and their enemies ſawe them. And the ſame houre was there a greate earthe quake, and the tenthe part of the citie fel, and in the earth quake were ſlayne names of menne. vii. M, and the remnaunte were feared, and gaue glory to ꝑ God of heauē. The ſeconde woe is paſte: and behold the thyrde woe wyll come anone.

And the ſeuenth angell blew, and there were made greate voyces in heauen, ſay- D ing: the kyngdomes of thys worlde are

oure

our Lordes, and hys Christes, and he shal raigne for euermore (Amē). And ỳ .xxiiii. elders, which sit before God on their seates, fel vpon their faces, and worshipped God, saying: wee geue the thankes O Lorde God almighty, which art & wast, and art to come, for thou hast receyued thy great might, and haste reigned. And the nations were angrye, and thy wrath is come, and the tyme of the dead that they should bee iudged, & that thou shouldest geue reward vnto thy seruauntes the Prophetes and Sainctes, & to them that feare thy name small and greate, and shouldest destroye them whiche destroye the earth. And the temple of God was opened in heauen, and there was seene in hys temple, the arcke of hys testament, and there folowed lightenynges, and voyces, and thondrynges, and earthquake, and mucke hayle.

The.xii. Chapter.

The seuenth Angell bloweth his trompet. There appeareth in heauen a woman clothed with ỳ Sunne: Michaell fyghteth with the dragon, which persecuteth the woman.

AND there apeared a great wonder in heauen: A woman clothed with ỳ sunne, and the moone vnder her feete, and vpon her head a croune of .xii. starres. And she was with childe, & cryed trauayling in byrth, & payned redy to bee delyuered. And there appeared another wonder in heauē: for behold, a great red dragon hauing .vii. heades, and .x. hornes, and crounes vpon his heades: & hys tayle drew the third part of the starres (of heauen) & cast thē to ỳ earth.

B And the dragon stode before the woman whiche was readye to bee delyuered, for to deuoure her childe as soone as it were borne. And she brought forth a man childe, whiche shoulde rule all nations with a rodde of yron. And her sonne was taken vp vnto God, and to hys seate. And the woman fled into wyldernes, where she hadde a place prepared of God, that they shoulde feede her there a thousande two hundred and lx. dayes.

C And there was a great battayle in heauen, Michaell and hys angels foughte with the dragon, and the dragon foughte and hys angels, and preuayled not, neyther was their place founde any more in heauen. And the great dragon, that olde serpente, called the deuell and Sathanas, was caste oute. Whiche deceaueth all the worlde. And he was caste into the earthe, & hys angels were cast oute also (with him.)

D And I hearde a loude voyce sayinge: in heauen is now made saluation & strength, & the kingdom of oure God, and the power of hys Christe. For the accuser of oure brethren is caste downe, whiche accused them before oure God daye & nighte. And they ouercame hym by the bloude of the lambe, and by the worde of their testimonye, and they loued not their lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the deuel is come downe vnto you, whiche hath great wrathe, because he knoweth that he hath but a shorte tyme.

And when the dragon sawe that he was caste vnto the earth, he persecuted the woman, which broughte forthe the manchylde. And to the woman were geuen .ii. wynges of a greate Egle, that she myghte flye into the wyldernesse into her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpente. And the dragon caste oute of hys mouth water after the woman, as it had ben a ryuer, because she shoulde haue bene caught of the floude. And the earth holpe the woman: & the earth opened her mouth and swalowed vp the ryuer, whiche the dragon caste out of hys mouthe. And the dragon was wrothe wyth the woman: and went, and made warre with the remnaunte of her seede, whiche kepe the commaundementes of God, and haue the testimonye of Iesus Christe. And he stode on the sea sande.

The.xiii. Chapter.

A beaste ryseth out of the sea with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

AND I sawe a beaste rise out of the sea, hauyng seuen heades, & ten hornes, & vpon his hornes ten crounes, and vpō his head, the name of blasphemy: And the beaste which I sawe was lyke a cat of the mountayne, and hys feete were as the feet of a bear, and hys mouthe as the mouthe of a lyon. And the dragon gaue him his power and hys seat, and great authoritie: and I sawe one of hys heades as it wer wounded to death, and hys deadly woumde was healed. And all the worlde wondred at the beaste, and they worshypped the dragon, whiche gaue power vnto the beaste, and

they

they worshypped the beaste, saying: Who is lyke vnto the beaste? Who is able to warre with hym?

B And there was geuen vnto him a mouth that spake greate thynges, and blaspheimyes, and power was geuen vnto hym, to doo .xlii. monethes.

And he opened hys mouthe vnto blaspheimy agaynste God, to blaspheme hys name and hys tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the sainctes, and to ouercome them. And power was geuē him ouer al kinred, & people, & tōgue, & nacion, and all that dwell vpon the earthe worshypt hym, whose names are not writen in the boke of lyfe of the lambe, which was kylled from the begynnynge of the worlde. If any manne haue an eare, let him

C heare. He that leadeth into captiuitie, shall
Iere. 15. c go into captiuitie: * he that killeth with
Mat. 26. d a sweardе, muste be kylled with a sweard. Here is the pacience, and the fayth of the sainctes.

And I beheilde another beast cōming vp out of the earthe, & he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the fyrste beaste could do in hys presence, and he caused the earthe, and them whiche dwell therin, to worshyp the fyrste beaste, whose deadlye wounde was healed. And he dyd greate wōders, so that he made fyre come downe from heauen in the sighte of menne. And deceaued them that dwelte on the earthe by the meanes of those signes whiche he had power to doe in the syght of the beast, saying to them that dwelte on the earthe: that they shoulde make an image vnto the beast, whiche had the wound of a sweard, and dyd lyue.

D And he had power to geue a spyryte vnto the ymage of the beaste, and that the ymage of the beast shoulde speake, & should cause that as manye as wouldе not worshyppe the ymage of the beaste, should be kylled. And he made all bothe small and greate, ryche and poore, free and bonde, to receaue a marke in their ryght handes or in their foreheades. And that no man might bye or sell, saue he that had the marke, or the name of the beaste, either the nounber of hys name. Here is wysedome. Let him that hathe wyt, counte the nounber of the beast. For it is the nounber of a man, and hys nounbre is fyre hundred, threscore and sixe.

The. xiiii. Chapter.

The lambe standeth vpon the mounte Syon, and the vnstayned congregacion with hym. The angell sheweth to the seaet of God, and telleth of the fall of Babylon.

AND I loked, & loe, a lambe stode on the mounte Syō, & with hym an .C. and .xliiii. thousande, hauyng his (name and hys) fathers name writtē in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, & as the voice of a greate thūdre. And I heard the voice of harpers harpyng with their harpes. And they song as it were a newe songe, before the seate, and before the foure beastes, and the elders: and no man coulde learne that songe but the houndred and .xliiii. M. whiche were redemed from the earthe. These are they whiche were not defyled wyth wemen, for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed from menne, beyng the fyrst frutes vnto GOD and to the lambe, and in theyr mouthes was founde no gyle. For they are without spot before ỹ trone of GOD. ỹ

And I sawe another angell flye in the middes of heauen hauynge the euerlasting Gospell to preache vnto them that sit and dwell on the earthe, and to al nations, kinredes and tongues, & people, saying with a loude voyce: * Feare God and geue honour to him, for the houre of his iudgemēt is come: and worshyp hym that made heauen and earth, and the sea, and fountaynes of water. And there folowed another angel, saying: * Babylō is fallē, is fallen, that greate citie, for she made all nacions drynke of the wyne of her fornicacion.

And the thirde angel folowed them, saying with a loude voyce: If any man worshyp the beast and hys ymage, and receaue hys marke in hys forehead, or on hys hand, the same shall drinke the wine of the wrath of God, which is powred in the cup of his wrath. And he shal be punished in fyre and brimstone, before the holy angels, and before the lambe.

And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor nyght whiche worshyp the beaste, & his image, and whosoeuer receaueth the print of his name. Here is ỹ pacīce of sainctes. Here are they that kepe the commaundementes and the fayth of Jesu.

Rev. 14. d

Esay. 21. d
Jere. 51. d

And

And I heard a voyce from heauē saying vnto me, wryte: Blessed are the dead, which here after dye in the Lorde: euen so sayth the spirite that they rest from theyr labours, but theyr workes folowe them. And I looked, & beholde a whyte cloude, and vpon the cloude one sitting lyke vnto the sonne of man, hauyng on hys head a goldē croune, and in his hand a sharpe syckle. And another Angell came out of the temple, cryeng with a loude voyce to hym that sate on the cloude: * Thrust in thy sickle, & reape, for thy time is come to reape, for the corne of ꝑ earth is ripe. And he that sate on the cloude, thruste in his syckle on ꝑ earth, & the earth was reaped. And another Angel came out of the temple, whiche is in heauen, hauyng also a sharpe syckle. And another Angell came out frō the aulter, which had power ouer fyre, and cryed with a loude crye to hym that had the sharpe syckle, & sayd: thrust in thy sharpe syckle, and gather the clusters of the earth, for her grapes are ripe. And the Angel thrust in his sharpe sickle on the earth & cut downe the grapes of ꝑ vynyarde of the earth, & cast thē into the great wynefat of the wrath of God: and the wynefat was troden without the cite, and bloude came out of the fat, euen vnto the horse brydels, by the space of a thoulande and. vi. C. furlonges.

Ioel. 3. c

The. xv. Chapter.

He seeth seuen Angels, hauyng seuen vyals full of wrathe.

AND I sawe another signe in heauen great and merueylous, seuē Angels hauyng the seuen last plages, for in them is fulfilled the wrathe of God. And I sawe as it were a glassye sea, myngled with fyre, and them that had gotten victorye of the beaste, and of his ymage, and of the nombre of hys name, stande on the glassye sea, hauyng the harpes of God: and they songe the songe of Moses the seruaunte of God, and the songe of the lambe, saying: Greate and marueylous are thy workes, * Lorde God almightie, iuste & true are thy wayes, thou kyng of sayntes. Who shall not feare, O Lorde, & glorifye thy name? For thou onlye art holy, and all Gentyles shall come and worshyp before thee, for thy iudgementes are made manifest.

Exo. 11. c. Ier. 51. a

AND after that, I loked, and behold, the temple of the tabernacle of testimonye was open in heauen, & the seuen Angels came out of the temple, which had the seuen plages, clothed in pure and bryght lynnen, and hauyng theyr brestes gyrded with golden gyrdels. And one of ꝑ foure beastes gaue vnto ꝑ seuen Angels, seuen golden vyals, full of the wrathe of God, whyche lyueth for euermore. And the temple was full of the smoke of the glorye of God and of his power, and no man was hable to entre into the temple, tyll the seuen plages of the seuen Angels were fulfylled.

The. xvi. Chapter.

The Angels powre out theyr vyals full of wrath.

AND I heard a great voyce out of the temple saying to the seuen Angels: go your waies, powre out your vials of wrathe vpon the earth. And the first Angell went, and powred out hys vyall vpon the earth, & there fell a noysome and a sore botch vpon the menne whiche had the marke of the beaste, and vpon them whiche worshypped hys ymage. And the seconde Angell shed out his vyall vpon the sea, and it turned as it were into the bloud of a dead man: and euery lyuyng thyng dyed in the sea. And the thyrd Angel shed out his vyall vpon the ryuers & fountaynes of waters, and they turned to bloud.

AND I heard an Angell saye: Lorde, whiche arte and waste, thou arte ryghteous and holy, because thou haste geuen suche iudgementes, for they shed out the bloud of sayntes and Prophetes, & therfore haste thou geuen them bloude to drynke: for they are worthy. And I heard another out of the aulter saye: euen so Lorde God almightie: true and ryghteous are thy iudgementes.

AND the fourth Angell powred out hys vyal on the sunne, and power was geuen vnto hym to vexe men with heate of fyre. And the men raged in great heat: & spake euil of ꝑ name of God, which hath power ouer those plages, and they repented not of their euyll dedes, to geue hym glorye. And the syxt Angel powred out his vyal vpon the seate of the beaste, & his kyngdome waxed darke, and they gnewe their tongues for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, & repented not of theyr dedes.

AND the first Angel powred out his vyal vpon the great ryuer Euphrates, and

the

the water dryed vp, that the wayes of the kynges of ꝑ east should be prepared. And I sawe thre vncleane spirites like frogges, come out of the mouth of ꝑ dragon, & out of the mouth of the beast, and out of the mouth of the false prophete. For they are the spirites of deuyls, worckyng myracles, to goe out vnto the kynges of the earth and of the whole worlde, to gather them to the battayle of that great daye of God almyghty. * Beholde, I come as a thefe. Happy is he that watcheth and keepeth his garmentes, leste he walke naked, and me see his filthynes. And he gathered them together into a place called in the Hebrue tong Armagedon. And the seuenth Angel powred out his vyall into ꝑ ayre. And there came a great voyce out of heauē from the seat, sayng: it is done. And there folowed voyces, thōdrynges, and lyghtnynges, and there was a great earthquake, suche as was not sence men were vpon ꝑ earth, so myghty an earthquake & so great. And the great citie was deuided into three partes, & the cities of all nations fel. And great Babilon came in remembraunce before God, to geue vnto her the cup of the wine of the fearcenesse of his wrathe. Euery yle also fled away, and the mountaines were not fouñd. And there fel a great haile (as it had been talentes) out of heauen vpon the menne: and the menne blasphemed God because of the plage of the hayle, for it was great and the plage of it soore.

nat. 24. b
Pet. 3. c
Col. 3. a.

The. xvii. Chapter.

The describeth the woman sytting vpon the beast with tenne hornes.

AND there came one of the seuen Angels, whiche had the seuen vyals & talked wt me, saying vnto me: come, I will shewe vnto thee ꝑ iudgement of the great whore that sitteth vpon many waters, with whome haue committed fornicacion the kynges of the earth: & the inhabiters of the earth are droncken wyth the wine of her fornicacion. And ꝑ spirite caryed me away into the wildernes. And I sawe a woman sit vpon a rosecoloured beast, full of names of blasphemy, which had. vii. heades, & x. hornes. And the womā was arayed in purple & rosecoloure, and decked with gold, precious stone, & pearles, & had a cup of gold in her hand, full of abhominacions and filthynesse of her fornicatiō. And in her forehead was a name wrytten, a misterye, greate Babilon the mother of whordom & abhominations of the earth. And I sawe ꝑ wyfe droncken with the bloud of saīctes, and with the bloud of the witnesses of Jesu. And when I sawe her, I wondred with great maruaile. And ꝑ Angel sayed vnto me: wherfore maruailest ꝑ? I will shewe thee ꝑ mistery of the womā, & of the beast that beareth her, which hath seuen heads and ten hornes. The beast that thou seest, was & is not, & shall ascende out of ꝑ bottomlesse pitte, & shall go into perdition: & they that dwel on the earth shall wonder (whose names are not wrytten in ꝑ booke of lyfe from the begynning of the world) when they behold the beast that was & is not. And here is a minde that hath wisedome. The seuen heads are seuen mountaynes, on which the woman sitteth: they are also seuen kynges. Fiue are fallen, & one is, and another is not yet come. And when he cōmeth, he must continue a short space. And the beast ꝑ was, and is not, is euen the eight, & is one of the seuen, and shall goe into destruccion. And the tenne hornes whiche thou sawest, are tenne kynges whiche haue receyued no kyngdome as yet, but shall receyue power as kynges at one houre with ꝑ beast. These haue one mynde, & shal geue their power and strength vnto the beast. These shall fight with the lambe, & the lambe shall ouercome thē. * For he is Lord of Lordes, and kyng of kinges, and they that are on his syde are called, & chosen, & faythfull. And he sayd vnto me: the waters whiche thou sawest, where the whore sitteth, are people, and folke, and nacions, & tonges. And the tenne hornes, which thou sawest vpō the beast, are they that shall hate the whore, & shal make her desolate & naked, and shall eate her flesh, & burne her with fyre. For God hath put in their hartes to fulfil his wil, and to do with one consent, for to geue their kyngdom vnto the beast, vntyll the wordes of God be fulfilled. And the womā which thou sawest, is that great citie, whiche raigneth ouer the kynges of the earth.

Apo. 19. d

The. xviii. Chapter.

The louers of the worlde are sory for the fal of Babilon, but they that be of God haue cause to reioyce for her destruccion.

AND after that, I sawe another Angel come from heauen, hauing greate power, and the earth was lightened wt his brightnes. And he cried mightely

mightelye with a strong voyce, saying.
Esay.21.c * Great Babilon is fallen, is fallen, and
Jere.50.a is become the inhabitacion of deuyls, & the holde of al foule spirites, and a cage of all vncleane and hateful byrdes: for al nacions haue dronken of the wine of the wrath of her fornicacion. And the kinges of ỳ earth haue cõmitted fornicacion wt her, & ỳ marchantes of ỳ earth are wexed tyche of ỳ aboundaũce of her pleasures.
B And I heard another voyce from heauẽ, say: come away from her my people, that ye bee not partakers of her synnes, and that ye receyue not of her plagues. For her synnes are gone vp to heauen, and God hathe remembred her wickednes. Reward her euen as she rewarded you, & geue her double accordyng to her woorkes. And powre in double to her in the same cup whiche she fylled vnto you. As muche as she glorifyed herselfe and liued wantonly, so muche powre ye in for her of punishment & sorow, for she
Esai.47.b said in her selfe: * I sitte being a quene, and am no widdowe, and shall see no sorow.
C Therefore shall her plagues come in one daye, death, and sorowe, and honger, and she shalbe brente with fyre: for strõg is ỳ lord god which shal iudge her.

And the kynges of the earthe shal bewepe her, & waile ouer her, which haue cõmitted fornicacion with her, and haue liued wantonly with her, when they shal see the smoke of her burnyng, and shall stande a farre of, for feare of her punish-
Jere.51.a mente, saying. * Alas, alas, that greate citie Babilon, that myghtie citie: for at one houre is thy iudgement come.

D And the marchauntes of the earthe shal wepe & wayle in themselues, for no manne will bye theyr ware anye more, the ware of golde, and syluer, and precious stones, neyther of pearle & raynes, and purple, & skarlet, & all thynne wood, and all maner vessels of yuory, & al maner vessels of most precious wood, & of brasse, and yron, (& marble) & sinamon, and odours, & ointementes, & frankensence, & wyne, & oile, and fine floure, and wheat, beastes, and shepe, and horses, and charettes, and bodies, and soules of menne. And the apples that thy soule lusted after, are departed from ther. And al thinges which were deintie and had in price, are departed frõ ther, & thou shalte fynd them no more. The marchantes of these thynges which were wexed ryche, shall stande afarre of from her, for feare of ỳ punishment of her, weping and wailing, and saying: * Alas, alas, that great citie, * Jer.
that was clothed in raynes, and purple, E
and skarlet, and decked with golde, and precious stones, and pearles, for at one houre so great riches is come to nought.

And euery shyppe gouernour, and all they that occupied shippes, and shipmen which worke in the sea, stode a farre of & cryed, whẽ they saw ỳ smoke of her burning, saying: what citie is lyke vnto this great citie? And they cast dust on theyr heades, and cryed weping, and wailing, and sayde: * Alas, alas, that great citie Jere.51
wherin were made riche al that had shippes in the sea, by ỳ reasõ of her costlines, F
for at one houre is shee made desolate. Reioyce ouer her thou heauẽ, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. And a mightie Angel tooke vp a stone lyke a great mylstone, and caste it into the sea, saying: with such violẽce shal that great citie Babilon be cast, and shalbe founde no more. And the voyce of harpers, G
and musicions, and of pipers, and trumpeters, shal be heard no more in thee: and no crafts man, of whatsoeuer craft he be, shalbe found any more in thee. And ỳ sound of a mylle shalbe heard no more in thee, (and candle light shalbe no more burning in thee) and the voyce of the brydegroome and of ỳ bryde, shalbe heard no more in thee: for thy marchantes were the great men of the earth. And with thyne inchauntement were deceaued all nacions: and in her was founde the bloude of the Prophetes, and of the saintes, and of al that were slayne vpon the earth.

The.xix.Chapter.

Prayse is geuen vnto god for iudging the whore, and for auenging the bloud of hys seruauntes. The Angel will not be worshypped. The foules and byrdes are called to the slaughter.

AND after ỳ, I heard a great voice of A
muche people in heauen, saying: Alleluya. Saluaciõ and glory and honour and power, be ascribed to the lord our God, for true and righteous are his iudgemẽtes, for he hath iudged ỳ great whore which did corrupt the earth with her fornication, and hathe auenged the bloude of hys seruauntes of her hande. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And the.xxiiii. elders, & the.iiii. beastes fel down & worshipped

wurshypped God that sate on the seate, saying: Amen, Alleluia. And a voice came out of the seate, saying: prayse our lord God all ye that are his seruantes, and ye that feare him, both smal and great.

And I heard the voyce of much people, euen as the voyce of many waters, & as the voyce of strong thondrynges, saying: Alleluia, for the Lorde oure God omnipotente raygneth. Let vs be glad & reioyce, and geue honour to him: for the mariage of the lambe is come, and hys wyfe made her selfe readye. And to her was graunted, that she shoulde be arayed with pure & goodly raynes. For the raynes is the righteousnesse of sainctes.

Mat.22.a And he sayd vnto me, write: *happy are
Luc.14.a they which are called vnto the supper of ỹ lambes mariage. And he sayd vnto me: these are the true sayinges of god. And I fell at hys feete, to wurship him. And he sayd vnto me: se thou do it not. For I am thy felow seruant, & one of thy brethren, euen of them that haue the testimony of Jesus. Wurship God. For the testimony of Jesus is the spirite of prophecy.

And I saw heauen open, and beholde a whyte horse: and he that sat vpon hym was called faithful & true, and in righteousnes he doeth iudge and make battail. His eies wer as a flame of fire: & on his head were many crounes, and he had a name written, that no man knewe but he
19.11.b hymselfe. *And he was clothed with a vesture dipte in blood, and hys name is called the worde of god. And the warriers which were in heauen, folowed him vpon whyte horses, clothed with whyte and pure raynes: and out of his mouth went a sharpe two edged sweorde, that with it he shoulde smyte the heathen. And he shal rule them with a rodde of yron: & he trode the wynefat of fearsenes and wrath of almightie God. And hath on his vesture and on hys thygh a name writte: king of kinges, & lord of lordes.

And I saw. & angel stand in the sunne, and he cryed with a loude voyce, saying to all the foules that flye by the middes of heauen: come and gather your selues together vnto the supper of the greate god, that ye may eate the flesh of kinges, and the flesh of hye capitaynes, and the flesh of mightie menne, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondemen, both of small and greate. And I saw the beaste, and the kynges of the earthe, and their warryers gathered together to make battayl agaynst him that sat on the the horse, and agaynst his souldiers. And the beaste was taken, and with him that false prophet that wrought miracles before hym, with which he deceiued them that receyued the beastes marke, & the that worshipped hys ymage. These both wer cast quicke into a pond of fyre burning with brimstone: & the remnaũt wer slayne with the sweord of hym that sate vpon the horse, whiche sweord proceded out of his mouth: & al the foules were fulfilled with their flesh.

The.xx. Chapter.

The dragon is bounde for a .M. yeres. The deed arysē, and vseint iudgement.

AND I sawe an Aungell come I
downe from heauen, hauing the kaye of the botomlesse pyt, and a great chayne in hys hande.

And he toke the dragon that olde serpent, which is the Deuil and Satanas, and he bounde hym a thousande yeres: and cast him into the botomles pit, and he shut hym vp, and sette a seale on hym, that he shoulde disceaue the people no more, till the thousande yeres were fulfilled. And after that he muste be lensed for a litle season.

And I sawe seates, and they sat vpon D
them, and iudgemente was geuen vnto them: and I saw the soules of them that were beheaded for the witnes of Jesu, and for the woord of God, & which had not wurshipped the beaste, neyther hys ymage, neyther had taken hys marke vpon their foreheades, or in their handes, and they lived, and raygned with Christ a thousand yere: but the other of ỹ dead men lived not again, vntil the thousande yere were finished. This is that first resurrection. Blessed and holye is he that hath part in the first resurrection. For on such shall the seconde death haue no power, but they shalbe the priestes of God and of Christ, and shal raygne with hym a thousande yere.

And when the thousande yeres are ex- Eze.38. and.39
pyred, Satan shalbe lensed out of hys prison, and shall goe out to deceyue the people whiche are in the foure quarters of the earth, Gog and Magog: to gather

them

them together to battayle, whose number is as the sand of the sea: and they went vp on the playne of the earthe, and compassed the tentes of the sayntes about, and the beloued citie. And fyre came downe from God out of heauen, and deuoured them: and the deuell that deceiued them was caste into a lake of fire and brymstone, where the beaste and ꝓ false prophetes shalbe tormented daye and nyghte for euermore. And I sawe a greate white seate, and hym that sate on it, from whose face fled awaye both the yearth and heauen, and theyr place was nomore founde. And I sawe the dead, bothe greate and smal stand before God: And the bokes wer opened, and another boke was opened, whyche is the boke of lyfe, and the deade were iudged of those thynges whyche were writte in ꝓ bokes according to theyr dedes: and the sea gaue vp her dead, whyche were in her, and death and hel delyuered vp the deade whyche were in them: and they were iudged euery man according to his dedes. And death and hel were caste into the lake of fire. This is ꝓ second death. And whosoeuer was not founde written in the boke of life, was cast into the lake of fyre.

The.xxi. Chapter.

In this chapter is described the new and spirituall Jerusalem.

AND I sawe a newe heauen & a newe earth. For the first heauen, & the first earth were vanished awaye, and there was nomore sea. And I Jhon sawe that holy citie, newe Jerusalem, come downe from God oute of heauen, prepared as a bryde garnished for her husbande. And I herde a great voyce out of heaue, saying: beholde, the tabernacle of God is with men, and he will dwel with them. And they shalbe his people, and God him selfe shalbe with them, & be theyr God. *And God shal wipe away all teares from theyr eyes. And there shalbe nomore death, nether sorowe, nether crying, nether shall there be any more payne, for the olde thynges are gone. And he that sate vpō the seat, said: *Behold, I make all thynges newe. And he saied vnto me: write, for these wordes are faythfull and true.

And he saied vnto me: it is done. I am Alpha and Omega, the begynnyng and the ende: I will geue to hym that is a thyrst of the well of the water of life, free. He that ouercommeth, shall inherite all thynges, and I will be hys God, and he shalbe my sonne. But the fearefull & vnbeleuyng, and the abhominable, & murtherers, and whoremongers, and sorcerers, and idolaters, and all lyers shall haue their parte in the lake whyche burneth with fyre and brymstone, whyche is the second death.

And there came vnto me one of ꝓ .vii. angels, whyche had the seue vialles full of the seuen last plages: and talked with me, saying: come hyther, I will shewe thee the bryde, the lambes wife. And he caryed me away in the spirite to a great & an hye mountayne, and he shewed me the greate citie holy Jerusalem, descendyng out of heauen from God, hauing ꝓ brightnes of God. And her shynyng was lyke vnto a stone moste precious, euen lyke a Jasper clere as Cristal: & had walles greate and hye, and had .xii. gates, and at the gates .xii. Angels & names written, whyche are the names of the .xii. trybes of Israel: on the East parte .iii. gates, and on the Northsyde thre gates, and towardes the South .iii. gates, and from the West .iii. gates, and the wal of the citie had .xii. foundacions: and in them the .xii. names of the lambes .xii. Apostles.

And he that talked with me, had a golden reede to measure the citie withall, and the gates therof, and the wall therof. And the cyte was builte .iii. square, and the lengthe was as large as the breedth, and he measured ꝓ cite with the (golden) reede .xii. M. furlōges: & the length and the breedth and the heigth of it, were equall. And he measured the wall therof, an .cxliiii. cubites: the measure that the angell had, was after the measure that man vseth. And the buyldyng of the wall of it was of Jasper. And the cite was pure gold like vnto clere glasse, & the foundacōs of the wall of the cyte were garnished with all maner of precious stones. The fyrste foundacō was Jaspys, ꝓ second Saphire, the thyrde a Calcedony, ꝓ .iiii. an Emeralde, the .v. Sardony, the .vi. Sardeos the .vii. Chrisolyte, the .viii. Beryll, the .ix. a Topas, the .x. a Crisoprasos, the .xi. a Jacynte, the .xii. an Amathistr.

The twelue gates were .xii. pearles, euery gate was of one pearle, and the strete of the cite was pure golde as thorowe shynyng glasse. And I sawe no temple therin: For the Lorde God almyghtie and the lāde ate the temple of it. * And the citie hath no neede of the sunne neither of the moone to lyghten it. For the brightnes of God dyd lyghte it, and the lambe was the lyghte of it.

Esa.65.f. and.66.b

Esa.25.f.

Esai.49.b

1.Cor.15.b

Esa.60.f.

of it. And ꝑ people which are saued shall walke in the lighte of it. And the kynges of the earth shall bryng their glorye (and honoure) vnto it. *And ꝑ gates of it are not shut by daye. For there shalbe no nyghte there. (And vnto it shall they bryng the glory and honoure of the nacions.) And there shall entre into it none vncleane thing, neither whatsoeuer worketh abhommacion, or maketh lyes: but they only which are written in the lambes boke of life.

Esai. 60. f

The. xxii. Chapter.

The ryuer of the water of lyfe, the fruytefulnes and lyght of the cyte of God. The Lorde geueth euer hys seruauntes warninge of thynges to come, the angell will not be worshipped. To the worde of God maye nothyng be added nor mynished.

¶ And he shewed me a pure ryuer of water of life, clere as Christal, proceding out of ꝑ seat of God, and the lambe. In the myddes of the strete of it, and of either syde of the ryuer was there wood of life: which bare twelue manner of frutes: and gaue frute euery moneth: and the leaues of the wood serued to heale the people wythall. And there shalbe nomore curse, but the seat of God and the lambe shalbe in it: and hys seruauntes shal serue hym. And they shall se his face, and his name shalbe in their foreheades. *And ther shalbe no nyght ther, and they nede no candle, neither lyght of the sunne: for the Lord God geueth them light, and they shal reigne for euermore.

Esai. 60. d

B

And he sayed vnto me: these sayinges are faythfull and true. And the Lord God of the holy prophetes seneth his angell to shewe vnto hys seruauntes the thynges whiche muste shortly be fulfilled. Beholde, I come shortely. Happy is he that keepeth the saying of the prophecye of this boke. I am Ihon which sawe these thynges and heard the. And when I had heard and sene,

Apoc. 1. a

Apoc. 22. b.

C

*I fell downe to worship before the feete of the angell whiche shewed me these thynges. And he sayd vnto me: se thou do it not, for I am thy felowe seruaute, & the felowe seruaute of thy brethren the prophetes, and of them which kepe ꝑ sayinges, of (the prophecye of) thys boke. But worship God.

And he sayed vnto me: seale not the sayinges of the prophecye of this booke. For the tyme is at hande. He that doeth euyll let hym do euyll styll: and he whiche is fylthy let hym be fylthy styll: and he that is rightcous let hym be more rightcous: and he that is holye, let hym be more holy. And beholde, I come shortly, and my rewarde is with me, to gene euery man accordynge as his dedes shalbe. I am Alpha & Omega, the begynnyng and the ende: the fyrste and the laste. Blessed are they that do hys commaundementes, that their power maye be in the tree of life: and maye entre in thorowe the gates into ꝑ cite. For without shalbe dogges and inchaunters, & whoremongers, & murtherers, and idolaters, and wholocuer loueth or maketh leasynges.

Esai. 44. a

D

I Jesus sent myne Angel, to testify vnto you these thynges in ꝑ congregacions. I am the roote and the generacion of Dauid, and the bright morning starre. And the spyryte and the bryde saye, come. And let hym that heareth, saye also: come. *And let him that is a thirst, come. And let whosoeuer wyll, take of the water of life free.

Esai. 11. Ioha. 7. a

I testifye vnto euery man that heareth the wordes of the prophecye of this boke: * yf any man shall adde vnto these thynges, God shall adde vnto hym the plages that are writte in this boke. And yf any ma shal mynyshe of the wordes of the boke of thys prophecy, God shal take away his parte out of the boke of lyfe, & out of the holye cyte, & frō the thinges whyche are writte in this boke. He which testifieth these thynges, saith: he it. I come quickely: Amen. Euen so come Lorde Jesu. The grace of our Lord Jesu Christ be with you all. Amen.

Deut. 4. and. 12. b. Prou. 30.

C:)D

The ende of the newe Testament,

and of the whole Byble.